

THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME II

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**BDK English Tripiṭaka Series**

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

**(Taishō Volume 1, Number 26)**

Edited by

Bhikkhu Anālayo and Roderick S. Bucknell

**BDK America, Inc.  
2020**

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

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

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

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

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

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

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project

August 7, 1991



## Editorial Foreword

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

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

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

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

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

At the time of this writing, in July 2019, the project has completed about sixty-five percent of the seven thousand one hundred and eighty-five Taishō pages of texts selected for the First Series. Much work still lies ahead of us but we are committed to the completion of the remaining texts in order to realize the grand vision of Dr. Numata, shared by Mr. Numata and Professor Hanayama, to make the Buddhist canon more readily accessible to the English-speaking world.

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

## **Publisher's Foreword**

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

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

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

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

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

A. Charles Muller  
Chairperson  
Publication Committee



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

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

This volume represents the second installment of the *Madhyama Āgama* (*Middle-length Discourses*) in the BDK English Tripiṭaka (First Series). Volume I of this translation appeared in 2013; now, after three further years of work, translation of the remaining three volumes has been accomplished.

The general introduction to Volume I by then-Editor-in-Chief Marcus Bingenheimer (pp. xv–xxviii) provides essential background information on topics such as the genre of textual collections referred to as Āgamas and Nikāyas; the *Madhyama-āgama* in particular; the circumstances in which the *Madhyama-āgama* came to be translated from the Indic source language into Chinese in the fourth century C.E., yielding the text titled *Zhong ahan jing* (number 26 in the Taishō edition of the Chinese Tripiṭaka); and, early in the twenty-first century, the first stage of this project, which will yield a complete English translation of the Chinese version.

This subsidiary introduction to Volume II clarifies certain details regarding the transition from the first stage of the translation process to this second and final stage. The introduction to Volume III will discuss the Pāli parallels to the discourses of the *Madhyama-āgama*, and the introduction to Volume IV the divisions of the *Madhyama-āgama*.

## **Four Volumes, Two Translation Teams**

The collection called *Madhyama-āgama* comprises two hundred and twenty-two discourses grouped somewhat irregularly into eighteen divisions. The first seventy-one of these discourses, which make up divisions 1 to 6, are translated in Volume I (see Vol. I, Contents, pp. xi–xiii). The remaining one hundred and fifty-one discourses are in Volume II (divisions 7–11), Volume III (divisions 11–14), and Volume IV (divisions 15–18).

The translation and editorial work for Volume I was done by a team of eight people (for details see Vol. I, Introduction, p. xxv). For Volumes II to IV the work was done by five of the eight translators and editors who worked on the first volume: Marcus Bingenheimer, William Chu, and Shi Chunyin, along with Bhikkhu Anālayo and Roderick S. Bucknell, who shared the role of overall editors. One of the editors' main tasks was to check closely all of the draft translations for accuracy, consistency of terminology, and appropriate style, and to revise them wherever this was deemed necessary.

Although care has been taken to ensure that Volumes II to IV generally maintain continuity of terminology and style with Volume I, two exceptions have been introduced. These deserve to be spelled out here, not only to inform readers but also to illustrate the kinds of difficult decisions that translators of Chinese Buddhist texts often have to make.

The first exception concerns the paired Chinese terms *jue* and *guan*. These denote the first two factors of the first meditative absorption (Pāli *jhāna*) and correspond to the paired Pāli terms *vitakka* and *vicāra*. In Volume I *jue* and *guan* are translated as “initial and sustained application of the mind,” because that (or something similar) is how the corresponding Pāli terms are sometimes rendered. In Volumes II to IV, however, the terms *jué* and *guān* in the same context are translated as “[directed] awareness and [sustained] contemplation.” We believe this phrase succeeds in capturing the meanings of the two terms as they are used elsewhere in the Chinese *Madhyama-āgama*. This change was made with full recognition that there is sometimes a tension between the twin aims of producing a faithful rendering of the Chinese text and taking due account of the underlying Indic text.

The issue arises when one is producing an English translation of a Chinese translation of an Indic original (on such issues see Roderick S. Bucknell, “Taking Account of the Indic Source-text,” in Konrad Meisig ed., *Translating Buddhist Chinese, Problems and Prospects* [Wiesbaden: Harrassowitz, 2010], pp. 45–52). In recognition of the challenges presented by such a process, the editors have followed the principle that within the framework of overall cooperation, each takes special care of, and responsibility for, one of these two dimensions of the translation process. Thus, Roderick S. Bucknell has given special attention to the accuracy of the English translation in reflecting the Chinese source-text, whereas Bhikkhu Anālayo has emphasized discerning the underlying Indic

original, as well as providing relevant comparative annotation. It is hoped that as a result of such collaboration, the translation presented here does justice both to the Chinese text as we now have it and to its no-longer-extant Indic forerunner.

The second exception to the translation procedure adopted for Volume I has to do with the familiar formula that usually appears at the end of each discourse. In Volume I this formula is translated as “Having heard the Buddha’s words, the monks were delighted and remembered them well,” with the phrase “the monks” sometimes replaced by some other descriptor, according to the audience specified. In this and the remaining volumes, however, this phrase is translated as “Having heard what the Buddha said, the monks were delighted and received it respectfully” (again with “the monks” sometimes replaced by other words according to the audience). This difference in wording reflects uncertainty about the meaning of the Chinese expression *fengxing* in the given context. In Volume I *fengxing* is understood as meaning “to remember well”; in Volumes II to IV, on the basis of the discussion presented by Bhikkhu Anālayo in *Madhyama-āgama Studies* (Taipei: Dharma Drum Publishing Corporation, 2012), pp. 521–525, it is understood as meaning “to receive respectfully.”

Among some more general changes introduced in Volumes II to IV the most noteworthy relates to the citation of parallel Pāli discourses. If a *Madhyama-āgama* discourse has a Pāli parallel, then is cited in an endnote attached to the title of the translated discourse (for Volumes II–IV the sets of endnotes were compiled by Bhikkhu Anālayo). Three pieces of information about the parallel discourse are given: its Pāli title; its “identifier,” specifying its Nikāya and its serial number therein; and its volume and page location in the Pali Text Society (PTS) editions. The second of these, the identifier, is a new item not provided in Volume I. It conveys useful information—particularly if the cited discourse is located in the *Saṃyutta-nikāya* or the *Aṅguttara-nikāya*, since in such cases the serial number serves to identify the *saṃyutta* or *nipāta*. For example, for *Madhyama-āgama* discourse 73, “On *Devas*,” the Pāli parallel is cited as “AN 8.64,” that is, discourse no. 64 in the *Aṅguttara Book of Eights (Aṅguttara-nipāta)*. The numbering of all Pāli discourses follows the PTS editions, a convention that is occasionally not followed in recently published English translations.



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



## Division 7

### On King Long Life Span

#### 72. The Discourse on the History of King Long Life Span<sup>1</sup>

Thus have I heard. At one time the Buddha was dwelling at Kosambī in Ghosita’s Park.

At that time a number of monks from Kosambī were fighting and quarreling with one another.<sup>2</sup> Then the World-honored One told the monks from Kosambī:

Monks, don’t fight and quarrel! Why is that?  
If one [tries] by quarreling to stop quarreling,  
In the end one will not see it stop.  
Only by patience can quarreling be stopped.  
This is a principle that should be honored.

Why is that? In the distant past there was a king of Kosala named Long Life Span, and there was a king of Kāsi named Brahmadata. These two kings were constantly quarreling and battling with each other. Then King Brahmadata of Kāsi assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, King Brahmadata of Kāsi personally led his army’s approach, intending to do battle with King Long Life Span of Kosala.

King Long Life Span of Kosala heard, “King Brahmadata of Kāsi has assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and, having assembled his fourfold army, is coming to do battle with me.”

Having heard this, King Long Life Span of Kosala also assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and, having assembled his fourfold army, King Long Life Span of Kosala personally led his army out to the border [between the two countries]. He

had [the army] line up in battle array and did battle, devastating and destroying [the enemy].

533a Then King Long Life Span of Kosala captured the entire fourfold army of King Brahmadata—his elephant troops, cavalry, chariot troops, and infantry—and he even captured alive King Brahmadata of Kāsi himself. Having captured him, he then set him free, saying, “You are a man in distress. I now pardon you. Henceforth don’t do this again!”

A second and a third time King Brahmadata of Kāsi assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, King Brahmadata of Kāsi personally led his army’s approach, to do battle with King Long Life Span of Kosala. King Long Life Span of Kosala heard, “King Brahmadata of Kāsi has assembled his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and, having assembled his fourfold army, is coming to do battle with me.”

Having heard this, King Long Life Span of Kosala had this thought, “I have already conquered [King Brahmadata]. Why do I need to conquer him again? I have already defeated him. Why defeat him further? I have already harmed him. Why do I need to harm him again? Even with just a bow I could defeat him.”

Having had this thought, King Long Life Span of Kosala remained at ease and did not again assemble his fourfold army—his elephant troops, cavalry, chariot troops, and infantry—and did not personally [lead its] approach. Then King Brahmadata of Kāsi was able to approach and destroy [the enemy], and he captured the entire fourfold army of King Long Life Span of Kosala—his elephant troops, cavalry, chariot troops, and infantry.

Then King Long Life Span of Kosala heard, “King Brahmadata of Kāsi approached and captured my entire fourfold army—my elephant troops, cavalry, chariot troops, and infantry.” He further had this thought, “Fighting is very odd! Fighting is very evil! Why is that? Having conquered, one will conquer again. Having defeated, one will defeat again. Having harmed, one will harm again. Let me now rather go to Benares, accompanied only by my one wife, riding together in one chariot.” Thereupon King Long Life Span of Kosala set out for Benares, accompanied only by his one wife, riding together in one chariot.<sup>3</sup>

King Long Life Span of Kosala had another thought, “Let me now rather go from village to village and town to town, to learn through hearing much.” Having had this thought, King Long Life Span of Kosala went from village to village and town to town, learning through hearing much. Because of his vast learning, he changed his name to Master Long Life Span.

Master Long Life Span further had this thought, “Whatever is to be learned, I have now already gained. Let me go to the city of Benares, stop in the streets and alleys and, with a cheerful face, perform fine music. In this way the noble families of Benares, on hearing me, will be greatly delighted and entertained.”

Having had this thought, Master Long Life Span went to the city of Benares, stopped in the streets and alleys and, with a cheerful face, performed fine music. In this way the noble families of Benares, on hearing him, were greatly delighted and entertained.

Then the outer [circle] of the retainers of King Brahmadata of Kāsi heard about him, the intermediate [circle], . . . the inner [circle] of retainers, and the brahmin chaplain (*purohita*) all heard about him in turn. On hearing about him, the brahmin chaplain summoned him to come and visit. Then Master Long Life Span approached the brahmin chaplain and, standing before him with a cheerful face, he performed fine music. On hearing it, the brahmin chaplain was greatly delighted and entertained.

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Then the brahmin chaplain told Master Long Life Span, “From now on you can live in reliance on me. I shall provide for you.” Master Long Life Span said, “Venerable sir, I have a wife, what about her?” The brahmin chaplain said in reply, “Master, you can bring her along to stay in my house in reliance on me. I shall provide for her [too].” Then Master Long Life Span took his wife to the house of the brahmin chaplain to live in reliance on him, and the brahmin chaplain provided for them.<sup>4</sup>

At a later time Master Long Life Span’s wife, [who was pregnant,] experienced in her mind sadness and anxiety, thinking, “I wish that the fourfold army would parade in battle array, proceeding slowly in due order with their swords unsheathed. I would like to review [the army] and then be able to drink the water from the [ritual] sharpening of the swords.” Having had this thought, the wife of Master Long Life Span said to him, “In my mind I am experiencing sadness and anxiety, and I have the thought:

‘I wish that the fourfold army would parade in battle array, proceeding slowly in due order with their swords unsheathed. I would like to review [the army] and then be able to drink the water from the sharpening of the swords.’”

Master Long Life Span told his wife, “My dear, don’t have such thoughts! Why is that? We have been destroyed by King Brahmadata. My dear, for what purpose should you wish to see the fourfold army parading in battle array, proceeding slowly with their swords unsheathed, [and why should you think]: ‘I would like to review [the army] and then be able to drink the water from the sharpening of the swords?’” His wife replied, “Honorable [husband], if I am able to get [that water], I shall live. If I do not get it, I will certainly die, without a doubt.”

Then Master Long Life Span approached the brahmin chaplain and, standing before him with a sad face, performed music with unpleasant, subdued sounds. On hearing it the brahmin chaplain was not delighted.<sup>5</sup>

At this the brahmin chaplain asked, “Master, formerly you stood before me and, with a cheerful face, performed fine music. On hearing it I was greatly delighted and entertained. Why do you now stand before me with a sad face and perform music with unpleasant, subdued sounds, such that on hearing it I am not delighted? Master Long Life Span, isn’t your body afflicted by some disease? Isn’t your mind sad and anxious?”

533c Master Long Life Span replied, “Venerable sir, my body is not afflicted, but my mind is sad and anxious. Venerable sir, my wife is experiencing in her mind sadness and anxiety, thinking, ‘I wish that the fourfold army would parade in battle array, proceeding slowly in due order with their swords unsheathed. I would like to review [the army] and then be able to drink the water from the sharpening of the swords.’”

“I replied to my wife, ‘My dear, don’t have such thoughts! Why is that? Given our present situation, my dear, for what purpose should you go to see the fourfold army parading in battle array, proceeding slowly with their swords unsheathed; [why should you think:] ‘I would like to review [the army] and then be able to drink the water from the sharpening of the swords?’”

“My wife replied, ‘Honorable [husband], if I am able to get [that water], I shall live. If I do not get it I will certainly die, without a doubt.’ Venerable sir, if my wife is not completely well, I do not function properly.”

The brahmin chaplain asked, “Master, can I visit your wife?” [Master Long Life Span] replied, “You can visit her, honorable sir.”

Then the brahmin chaplain, accompanied by Master Long Life Span, approached the wife.

At that time the wife of Master Long Life Span was pregnant with a virtuous son. The brahmin chaplain, seeing that Master Long Life Span’s wife was pregnant with a virtuous son, knelt down with his right knee on the floor, extended his hands with his palms joined toward the wife of Master Long Life Span, and said three times, “A king of Kosala will be born, a king of Kosala will be born!” He ordered his servants, “Let no one know this!”

The brahmin chaplain said, “Master, don’t be sad or anxious. I can ensure that your wife gets to see the fourfold army parading in battle array, proceeding slowly in due order with their swords unsheathed, and then she will be able to drink the water from the sharpening of the swords.”

Then the brahmin chaplain went to King Brahmadata of Kāsi. On arriving he said, “Your Majesty should know: an auspicious star has appeared. May Your Majesty order the fourfold army to parade in battle array, proceeding slowly in due order with their swords unsheathed, to show off the might of the army as they perform the [ritual] sharpening of the swords in water. May Your Majesty himself go out to observe it. Your Majesty, doing this will certainly be auspicious.”

Then King Brahmadata of Kāsi ordered the army chief, “Officer, you should know: an auspicious star has appeared. Officer, quickly order the fourfold army to parade in battle array, proceeding slowly in due order with their swords unsheathed, to show off the might of the army as they perform the sharpening of the swords in water. I myself will go out to observe it. Doing this will certainly be auspicious.”

Then the army chief, on receiving this order from the king, ordered the fourfold army to parade in battle array, proceeding slowly in due order with their swords unsheathed, to show off the might of the army as they performed the sharpening of the swords in water. [King] Brahmadata himself went out to observe it.

As a result, the wife of Master Long Life Span got to see the fourfold army parading in battle array, proceeding slowly in due order with their

534a

swords unsheathed, showing off the might of the army. She was also able to drink the water from the sharpening of the swords. Once she had drunk the water from the sharpening of the swords, her sadness and anxiety disappeared and she soon gave birth to a virtuous son. When he was named he was called Prince Long Life. He was entrusted to [other] people to raise him secretly and gradually grew up to adulthood.

Like any anointed warrior king who governs in the world on having acquired a large territory, Prince Long Life [learned] various types of skills, such as riding elephants and riding horses, taming and controlling them, galloping, shooting for sport, boxing, casting nets and casting hooks, riding chariots, and riding in carriages. He mastered all the various fine skills in this way and triumphed in various types of subtle contests. He was unrivaled in the world in his determined resolution and outstanding in his intelligence. [Although he remained] well concealed and disguised, there was nothing that he did not fully master.<sup>6</sup>

Then [King] Brahmadata heard that King Long Life Span of Kosala had changed his name, becoming a “master,” and was staying in the city of Benares.<sup>7</sup> [King] Brahmadata ordered his officers, “Officers, go quickly and seize King Long Life Span of Kosala, bind his hands behind him, put him on a donkey, and beat a broken drum that makes a sound like a donkey’s braying. Having announced this order widely, lead him out through the southern gate, have him sit beneath a tall signpost, and interrogate him closely.”

Having received this order, the officers promptly went and seized King Long Life Span of Kosala, bound his hands behind him, put him on a donkey and, beating a broken drum that made a sound like a donkey’s braying, they announced the order widely and led him out through the southern gate. Seating him beneath a tall signpost, they interrogated him closely.<sup>8</sup>

At that time Prince Long Life followed his father, staying behind him or to his left or right. He said to his father, “Your Majesty, don’t be afraid! Your Majesty, don’t be afraid! I am here. I will certainly be able to rescue you. I will certainly be able to rescue you.”

King Long Life Span of Kosala replied, “Be patient, Prince! Be patient, Prince! Don’t let the bondage of resentment arise. Instead you should practice loving-kindness.”

The people heard King Long Life Span speaking these words and asked the king, “What are you talking about?”

The king replied to the people, “This prince is intelligent; he will certainly understand my words.”

Then Prince Long Life appealed to the noble families of the city of Benares, “Noble sirs, make merit by practicing generosity and dedicate it to King Long Life Span of Kosala: ‘Through the merit of this generosity, may King Long Life Span of Kosala be well and at ease! May he be set free!’”

Then the noble families of the city of Benares, on being appealed to by Prince Long Life, made merit by practicing generosity and dedicated it to King Long Life Span of Kosala: “Through the merit of this generosity, may King Long Life Span of Kosala be well and at ease! May he be set free!”

King Brahmadata of Kāsi heard that the noble families of Benares were making merit by practicing generosity and dedicating it to King Long Life Span of Kosala, saying, “Through the merit of this generosity, may King Long Life Span of Kosala be well and at ease! May he be set free!” On hearing this he became very fearful and all the hairs on his body stood on end. [He said,] “Isn’t this causing these noble families of the city of Benares to rebel against me? Just let me settle this issue! Let me now, first of all, swiftly put an end to this issue!”

534b

Then King Brahmadata of Kāsi ordered his servants, “Quickly go and kill King Long Life Span of Kosala! Cut him into seven pieces!” Having received this order, the servants quickly went and killed King Long Life Span of Kosala and cut him into seven pieces.

Then Prince Long Life appealed to the noble families of the city of Benares, “Noble sirs, look at this! King Brahmadata of Kāsi is cruel and immoral. He captured my father, King Long Life Span of Kosala, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Come, noble sirs. With new silk cloth bring together [the remains of] my father. Anoint the seven pieces of the corpse all over with fragrance. Collect fragrant wood, cremate him, and install [the ashes] in a shrine.

“Deliver this message to [King] Brahmadata on my behalf: ‘Prince Long Life of Kosala says this, “Do you not fear that the descendants [of King Long Life Span] will later give you trouble?’””

Then, urged on by Prince Long Life, the noble families of the city of Benares brought together the [king's] remains using new silk cloth, taking the seven pieces of his corpse and anointing them all over with fragrance. They collected fragrant wood, cremated him, and installed [the ashes] in a shrine.<sup>9</sup>

Then they delivered this message to [King] Brahmadata: "Prince Long Life of Kosala says this, 'Do you not fear that the descendants [of King Long Life Span] will later give you trouble?'"

Then the [bereaved] wife of King Long Life Span said to Prince Long Life, "You should know that King Brahmadata of Kāsi is cruel and immoral. He captured your father, King Long Life Span of Kosala, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Come, Prince. Let us leave Benares, riding together in one chariot. If you do not leave you will meet with disaster."

Then the wife of King Long Life Span and Prince Long Life left Benares, riding together in one chariot. At that time Prince Long Life had this thought, "Let me now rather go from village to village and town to town, to learn through hearing much." Having had this thought, Prince Long Life went from village to village and town to town, learning through hearing much. Because of his wide learning he changed his name to Master Long Life.

534c

Master Long Life further thought, "What is to be learned I have now already attained. Let me return to the city of Benares, stop in the streets and alleys and, with a cheerful face, perform fine music. In this way the noble families of Benares, on hearing me, will be greatly delighted and entertained."

Having had this thought, Master Long Life went to the city of Benares, stopped in the streets and alleys and, with a cheerful face, performed fine music. In this way the noble families of Benares, on hearing him, were greatly delighted and entertained.

Then the outer [circle] of the retainers of King Brahmadata of Kāsi heard about him, the intermediate [circle] of retainers, . . . the inner [circle] of retainers, and the brahmin chaplain all heard about him in turn; and so too did King Brahmadata of Kāsi, who summoned him to come and visit.<sup>10</sup>

Master Long Life approached King Brahmadata of Kāsi and, standing before him with a cheerful face, performed fine music. On hearing it, King Brahmadata of Kāsi was greatly delighted and entertained.

Then King Brahmadata of Kāsi told him, “Master, from now on you can live in reliance on me; I shall provide for you.” Then Master Long Life went to live in reliance on King Brahmadata of Kāsi, who provided for him.

Later on [the king] gained trust in Master Long Life and, by means of assigning him one responsibility, he handed him the sword [signifying the office] of bodyguard.

At that time King Brahmadata of Kāsi ordered his charioteer, “Prepare the chariot, I wish to go out hunting.” On receiving this order, the charioteer promptly prepared the chariot. When it was ready, he returned and said, “The chariot is prepared and at Your Majesty’s disposal.”

Then King Brahmadata of Kāsi, together with Master Long Life, went out [of Benares], riding in the chariot. Master Long Life had this thought, “This King Brahmadata of Kāsi is cruel and immoral. He captured my father, King Long Life Span of Kosala, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Let me now drive the chariot in such a way that it becomes separated from the fourfold army, each being in a different place.” Having had this thought, Master Long Life steered the chariot so that it became separated from the fourfold army, each being in a different place.

At this time King Brahmadata of Kāsi, having encountered a muddy stretch of road and being oppressed by a hot wind, was feeling distressed and thirsty. Tired and wishing to lie down, he descended from the chariot and, using Master Long Life’s knee as a pillow, took a nap.

Then Master Long Life again had this thought, “King Brahmadata of Kāsi is cruel and immoral. He captured my father, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Right now he is in my hands. I should just take revenge.”

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Having had this thought, Master Long Life took out his sharp knife, held it at the throat of King Brahmadata of Kāsi, and said, “Now I will

kill you. Now I will kill you.” Then Master Long Life thought again, “For me to [kill him] would be wrong. Why is that? I recall how my father, long ago, when he was seated beneath the signpost, on the verge of death, told me, ‘Be patient, Prince! Be patient, Prince! Don’t let the bondage of resentment arise. Instead you should practice loving-kindness.’” Recalling this, [Master Long Life] withdrew the knife and put it back in its sheath.

At that time King Brahmadata of Kāsi was having a dream in which he saw this, “Prince Long Life, the son of King Long Life Span of Kosala, is holding a sharp knife at my throat, saying, ‘Now I will kill you. Now I will kill you.’” On seeing this he became very fearful and all the hairs on his body stood on end. He was so startled that he woke up. Arising, he said to Master Long Life, “You should know that in my dream I saw Prince Long Life, the son of King Long Life Span of Kosala, holding a sharp knife at my throat and saying, ‘Now I will kill you, now I will kill you.’”

On hearing this, Master Long Life said, “Let your Majesty, not be afraid! Let your Majesty not be afraid! Why is that? That Prince Long Life, the son of King Long Life Span of Kosala, is myself.<sup>11</sup> Your Majesty, I had this thought: ‘King Brahmadata of Kāsi is cruel and immoral. He captured my father, an innocent man; he seized his country and the wealth in his storehouses; he brutally and unjustly had him killed and cut into seven pieces. Right now he is in my hands. I should just take revenge.’

“Your Majesty, I took out my sharp knife, held it at your throat, and said, ‘Now I will kill you. Now I will kill you.’ Your Majesty, I thought again, ‘For me to [kill him] would be wrong. Why is that? I recall how my father, long ago, when he was seated beneath the signpost, on the verge of death, told me, “Be patient, Prince! Be patient, Prince! Don’t let the bondage of resentment arise. Instead you should practice loving-kindness.”’ On recalling this, I withdrew the knife and put it back in its sheath.”

King Brahmadata of Kāsi said, “Prince, you said this, ‘Be patient, Prince! Be patient, Prince!’—I understand the meaning of this. [But,] Prince, you also said, ‘Don’t let the bondage of resentment arise. Instead you should practice loving-kindness’—what is the meaning of this?”

Prince Long Life replied, “Your Majesty, ‘Don’t let the bondage of resentment arise. Instead you should practice loving-kindness’ means just this, [what I am doing right now].”

On hearing this, King Brahmadata of Kāsi said, “Prince, as of now the entire country controlled by me is given to you, and your father’s original country is returned to you. Why is that? What you have done—namely, sparing my life—is extremely difficult to do.”

535b

On hearing this, Prince Long Life said, “Your Majesty’s original country belongs to Your Majesty. My father’s original country can be regarded as having been returned [to me].”<sup>12</sup>

Then King Brahmadata of Kāsi returned in the chariot together with Prince Long Life. He entered the city of Benares, sat in the main hall, and addressed his ministers, “Ministers, if you were to see Prince Long Life, the son of King Long Life Span of Kosala, what would you do?”

On hearing this, some of the ministers said, “Your Majesty, if I were to see him I would cut off his hands.” Others said, “Your Majesty, if I were to see him I would cut off his feet.” Still others said, “I would kill him.”

King Brahmadata of Kāsi told his ministers, “Ministers, if you wish to see Prince Long Life, the son of King Long Life Span of Kosala, here he is. Do not give rise to any evil intention toward this prince! Why is that? What this prince has done—namely, sparing my life—is extremely difficult to do.”

Then King Brahmadata of Kāsi had Prince Long Life bathed royally, anointed with royal fragrances, dressed in royal garments, and seated on a golden throne. Then he gave his daughter to him in marriage and let him return to his own country.

Monks, all those monarchs, anointed warrior kings, were rulers of great countries. In governing their countries they themselves practiced patience in the face of insult and also spoke in praise of patience; they themselves practiced loving-kindness and also spoke in praise of loving-kindness; they themselves practiced benevolence and also spoke in praise of benevolence.

Monks, you too should be like that. Having left home out of faith and gone forth to practice the path, you should practice patience in the face of insult and also speak in praise of patience; yourselves practice loving-kindness and also speak in praise of loving-kindness; yourselves practice benevolence and also speak in praise of benevolence.

At this, some of the monks [at Kosambī] who heard what the Buddha said gave this reply, “The World-honored One is the master of the Dharma [but]

let him now, for the time being, stop [intervening]. Those [of the other faction] are telling us what to do. Do we not [also] get to tell them what to do?"<sup>13</sup>

Then the World-honored One was not pleased with the behavior of the monks of Kosambī, with their manners, with their training, or with their practice. He rose from his seat and spoke these verses:

With a few spoken words  
They tear apart the most revered sangha.  
When the noble sangha is torn apart,  
No one can reprove and stop them.

[The king of Kāsi] killed [the king of Kosala] by cutting up his body;  
Seized his elephants, cattle, horses, and property;  
Destroyed his country, wiped him out completely.  
[Yet,] as in ancient times, he achieved reconciliation.

535c You, however, on account of a small verbal abuse,  
Are unable to exercise restraint and be in harmony.  
If you do not consider what is really significant,  
How can the bondage of resentment become appeased?

With much verbal abuse, scolding, and blaming,  
One can [still] exercise restraint and be in harmony.  
If one considers what is really significant,  
The bondage of resentment can certainly be appeased.

If one [tries] to end quarreling by quarreling,  
One will never see it end.  
Only through patience can one end quarreling.  
This principle should be honored.

Becoming angry with a wise and true person,  
Speaking irresponsible words,  
Slandering a noble sage—  
One who does this is degraded and ignorant,  
[Thinking,] “Others do not understand what is significant;  
Only I alone am capable of knowing it!”

If, [however,] someone is able to understand what is significant,  
 Then his anger will be appeased.  
 If one finds a calm companion  
 Who is wise and also practices what is wholesome,  
 Each may let go of his earlier fixed ideas  
 As they delight in constantly accommodating to each other.

If one does not find a calm companion  
 Who is wise and practices only what is wholesome,  
 Then [instead of] being like a king who sternly governs his country,<sup>14</sup>  
 Be like an elephant alone in the wilds.

Practice alone, doing no evil,  
 Like an elephant alone in the wilds.  
 Practice alone, doing what is wholesome and excellent,  
 Avoiding the company of those who are evil.

[If while] training one does not find a wholesome friend,  
 Someone who is one's equal [in attitude],  
 Then one should be firmly intent on dwelling alone,  
 Avoiding the company of those who are evil.

When the World-honored One had spoken these verses, he departed, traveling through the air by means of his supernormal power, and he arrived in the village of Bālakaloṇakāra.<sup>15</sup> At that time Venerable Bhagu, a son of the Sakyans, was in the village of Bālakaloṇakāra. Day and night he was not sleepy; he energetically practiced the path, dwelling with the aspiration to be continuously concentrated and established in the requisites of the path.<sup>16</sup>

Venerable [Bhagu], a son of the Sakyans, saw the Buddha coming in the distance. On seeing him, [Bhagu] approached to receive him. He took the Buddha's [outer] robe and bowl and set out a seat for the Buddha and water to wash his feet. The Buddha, having washed his feet, sat down on the seat [prepared] by Venerable Bhagu, a son of the Sakyans. Having sat down, he said, "Monk Bhagu, are you constantly at ease, lacking nothing?"

Venerable Bhagu, son of the Sakyans, replied, "World-honored One, I am constantly at ease, lacking nothing."

The World-honored One asked again, “Monk Bhagu, in what way are you at ease, lacking nothing?”

Venerable Bhagu replied, “World-honored One, day and night I am not sleepy; I energetically practice the path, dwelling with the aspiration to be continuously concentrated and established in the requisites of the path. World-honored One, in this way I am constantly at ease, lacking nothing.”<sup>17</sup>

536a The World-honored One thought, “This clansman is dwelling at ease. Let me now teach him the Dharma.” Having had this thought, he taught the Dharma to Venerable Bhagu, exhorting and inspiring him, fully delighting him. Having taught him the Dharma with countless skillful means, having exhorted and inspired him, fully delighting him, [the Buddha] rose from his seat and left, heading for Rakkhitavana Grove.<sup>18</sup> Entering Rakkhitavana Grove, he went to the base of a tree, spread his sitting mat, and sat down cross-legged.

The World-honored One further thought, “I have been able to get away from those Kosambī monks with their frequent disputes, their mutual antagonism, hatred, and anger, their quarrelling among themselves. I do not delight in recalling that region, the place where those Kosambī monks dwell.”

Just at that time there was a single great elephant, the leader of a herd of elephants, who had left his herd and, wandering alone, had come to Rakkhitavana Grove. Entering Rakkhitavana Grove, he went to an excellent *sāla* tree and stood leaning against that excellent *sāla* tree.

Then the great elephant had this thought, “I have been able to get away from that herd of elephants—female elephants, male elephants, elephant calves big and small. That herd of elephants was always walking ahead of me, trampling the grass and muddying the water. At that time I had to eat trampled grass and drink muddied water. Now I can feed on fresh grass and clear water.”

Then the World-honored One, by means of the knowledge of the minds of others, came to know the thoughts in the mind of that elephant. He spoke these verses:

One elephant is like [other] elephants,  
With body complete and endowed with tusks.  
One’s mind too is like [other] minds,  
If one delights in dwelling alone in the forest.

Then the World-honored One took his robes and bowl and went from Rakkhitavana Grove to Pācīnavaṃsa Grove. At that time there were three clansmen living together in Pācīnavaṃsa Grove: Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila. Those venerable ones were practicing in this way.<sup>19</sup>

Whichever of them came back first from begging for almsfood would set out the seats, draw water, and put out the utensils for washing the feet: the foot mat, the cloth for wiping the feet, the water pot, and the bathing bowl. If he was able to finish the food he had received, he would finish it, but if there were leftovers he would put them in a container and cover it. Having completed his meal, he would put away his bowl, wash his hands and feet, and, with his sitting mat over his shoulder, go into a hut to sit in meditation.

Whichever of them came back last from begging for almsfood would eat all of the food if he was able to, and if it was not sufficient he would take from the food previously left over and eat until he had had enough. If there were still leftovers, he would empty them out on the bare ground or into water that contained no living beings.

He would take the eating utensils and, having washed them clean and wiped them, would put them away to one side. He would gather and roll up the sitting mats and put away the utensils for washing the feet, collecting the foot mat, the cloth for wiping the feet, the water pot, and the bathing bowl. After having swept the dining hall and sprinkled it [with water], so that it was clean and free of refuse, he would put away his robe and bowl, wash his hands and feet and, with his sitting mat over his shoulder, go into a hut to sit in meditation.<sup>20</sup>

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In the afternoon, if the first of these venerable ones to rise from sitting in meditation saw that the water pot or the bathing bowl was empty of water, he would take it and go to fetch [water]. If he was able to, he would carry it back and place it to one side.

If he was not able to [carry the full water pot], he would beckon with his hand to another monk, and the two would carry it together and place it to one side, without speaking to each other, without asking each other anything. Once in five days these venerable ones would assemble to discuss Dharma together or to maintain noble silence.

Then the park warden [of Pācīnavāṃsa Grove], who had seen the World-honored One coming in the distance, stopped him, saying, “Renunciant, renunciant, do not enter this park. Why is that? In this park there are three clansmen, Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila. If they were to see you they might disapprove.”

The World-honored One said, “Park warden, if they were to see me they would certainly approve. They would not disapprove.”<sup>21</sup>

Then Venerable Anuruddha, who had seen the World-honored One coming in the distance, reprimanded the park warden, saying, “Don’t refuse the World-honored One, park warden! Don’t stop the Well-gone One! Why is that? This is our venerable [teacher] who is coming; it is our Well-gone One who is coming.”

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

At that time the Buddha, having washed his hands and feet, sat down on the seat set out by that venerable one. Having sat down, he asked, “Anuruddha, are you constantly at ease, lacking nothing?”

Venerable Anuruddha replied, “World-honored One, I am constantly at ease, lacking nothing.”

The World-honored One asked, “Anuruddha, in what way are you constantly at ease, lacking nothing?”

Venerable Anuruddha replied:

World-honored One, I have this thought, “It is a great gain for me, it is a great benefit for me, that I am practicing together with such companions in the holy life.” World-honored One, toward these companions in the holy life I constantly practice bodily deeds of loving-kindness, both seen and unseen, equally and without distinction; I practice verbal deeds of loving-kindness and mental deeds of loving-kindness, both seen and unseen, equally and without distinction.

World-honored One, I have this thought, “Let me now forgo my own state of mind and follow the state of mind of these venerable friends.” Then, World-honored One, I forgo my own state of mind and follow the state of mind of these venerable friends. World-honored One, I never have

even one disapproving state of mind. World-honored One, it is in this way that I am constantly at ease, lacking nothing.

[The Buddha] asked Venerable Nandiya [the same questions and received] similar answers. Then [the Buddha] also asked Venerable Kimbila, “Are you constantly at ease, lacking nothing?”

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Venerable Kimbila replied, “World-honored One, I am constantly at ease, lacking nothing.”

[The Buddha] asked, “Kimbila, in what way are you constantly at ease, lacking nothing?”

Venerable Kimbila replied:

World-honored One, I have this thought, “It is a great gain for me, it is a great benefit for me, that I am practicing together with such companions in the holy life.” World-honored One, toward these companions in the holy life I constantly practice bodily deeds of loving-kindness, both seen and unseen, equally and without distinction; I practice verbal deeds of loving-kindness and mental deeds of loving kindness, both seen and unseen, equally and without distinction.

World-honored One, I have this thought, “Let me now forgo my own state of mind and follow the state of mind of these venerable friends.” Then, World-honored One, I forgo my own state of mind and follow the state of mind of these venerable friends. World-honored One, I never have even one disapproving state of mind. World-honored One, it is in this way that I am constantly at ease, lacking nothing.

The World-honored One praised them:

It is well, it is well, Anuruddha! In this way you are constantly together in harmony, at ease and without contention, of a single mind, of a single teacher, blending [like] water and milk. Do you [also] attain a superhuman state, a distinction, a peaceful abiding in tranquility?

Venerable Anuruddha replied:

World-honored One, in this way being constantly together in harmony, at ease and without contention, of a single mind, of a single teacher, blending

[like] water and milk, we do attain a superhuman state, a state of distinction, a peaceful abiding in tranquility. World-honored One, we attain [inner] light and then a vision of forms; [but] that vision of forms and [inner] light soon disappear again.

The World-honored One said:

Anuruddha, you have not penetrated that sign, namely the sign of attaining [inner] light and a vision of forms. So the vision of forms and the [inner] light soon disappear again.

Formerly, Anuruddha, when I had not yet attained realization of the unsurpassable, right, and true awakening, I too attained [inner] light and a vision of forms; [but] that vision of forms and [inner] light soon disappeared again.

Anuruddha, I had this thought, ‘What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.’”

Anuruddha, practicing diligently, without negligence, with the body tranquil and settled, with right mindfulness and right comprehension, without confusion, I attained concentration and mental unification.

Anuruddha, I had this thought, “Practicing diligently, without negligence, with the body tranquil and settled, with right mindfulness and right comprehension, without confusion, I have attained concentration and mental unification.”

[I had this thought,] “What in this world does not exist,<sup>22</sup> could I see it or know it?” This doubt, this affliction, arose in my mind. Because of this affliction of doubt, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

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Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with

a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of inattention arose. Because of this affliction of inattention, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, and the affliction of inattention also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of bodily inertia [affecting] perception arose.<sup>23</sup> Because of this affliction of bodily inertia [affecting] perception, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, and the affliction of bodily inertia [affecting] perception also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

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Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of sloth-and-torpor arose. Because of this affliction of sloth-and-torpor, my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, and the affliction of sloth-and-torpor also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of excessive energy arose. Because of this affliction of excessive energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, just as if a strong man were to catch a fly and grasp it too tightly, so that the fly will die, in the same way, Anuruddha, in my mind the affliction of excessive energy arose.<sup>24</sup> Because of this affliction of excessive energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, and the affliction of excessive energy also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of lack of energy arose. Because of this affliction of lack of energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

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Anuruddha, just as if a strong man were to catch a fly and grasp it too loosely, so that the fly will fly away, in the same way, Anuruddha, in my

mind the affliction of lack of energy arose. Because of this affliction of lack of energy my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.’

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, and the affliction of lack of energy also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of fear arose. Because of this affliction of fear my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, it is just as if a man traveling along a road is approached from the four directions by evil thieves. Having seen them [approach], that man is afraid and terrified, and all the hairs on his body stand on end. In the same way, Anuruddha, the affliction of fear arose in my mind. Because of this affliction of fear my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, and the affliction of fear also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.” 538a

Anuruddha, I further had this thought, “In my mind the affliction of elation arose. Because of this affliction of elation my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, it is just as if a person who had originally been searching for one hidden treasure suddenly comes upon four hidden treasures.<sup>25</sup> Having seen [the treasures] he gives rise to elation. In the same way, Anuruddha, in my mind the affliction of elation arose. Because of this affliction of elation my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy

shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, and the affliction of elation also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of conceit arose.<sup>26</sup> Because of this affliction of conceit my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, the affliction of elation shall not arise, and the affliction of conceit also shall not arise!”

538b Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and vision of forms, but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye the [experience] of bright light and

the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of perception of diversity arose. Because of this affliction of perception of diversity my concentration fell away and the [inner] eye ceased; and with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise, the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, the affliction of elation shall not arise, the affliction of conceit shall not arise, and the affliction of perception of diversity also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and vision of forms; but that vision of forms and [inner] light soon disappeared again.

Anuruddha, I further had this thought, “What affliction in my mind has caused my concentration to fall away and the [inner] eye to cease? With the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, I further had this thought, “In my mind the affliction of not contemplating forms arose.<sup>27</sup> Because of this affliction of not contemplating forms my concentration fell away and the [inner] eye ceased; with the ceasing of the [inner] eye, the [experience] of bright light and the vision of forms I had earlier attained, that vision of forms and [inner] light soon disappeared again.”

Anuruddha, right then I necessarily had this thought, “In my mind the affliction of doubt shall not arise, the affliction of inattention shall not arise,

the affliction of bodily inertia [affecting] perception shall not arise, the affliction of sloth-and-torpor shall not arise, the affliction of excessive energy shall not arise, the affliction of lack of energy shall not arise, the affliction of fear shall not arise, the affliction of elation shall not arise, the affliction of conceit shall not arise, the affliction of perception of diversity shall not arise, and the affliction of not contemplating forms also shall not arise!”

Anuruddha, because I aspired for the nonarising of this affliction, I went to stay in a remote and solitary place and practiced diligently with a mind free of indolence. Through practicing diligently with a mind free of indolence while staying in a remote and solitary place, I attained [inner] light and a vision of forms.

538c Anuruddha, if the affliction of doubt arose in my mind, then I purified my mind of it; if the affliction of inattention, . . . of bodily inertia [affecting] perception, . . . of sloth-and-torpor, . . . of excessive energy, . . . of lack of energy, . . . of fear, . . . of elation, . . . of conceit, . . . of perception of diversity, . . . of not contemplating forms arose in my mind, then I purified my mind of it.

Anuruddha, I further had this thought, “I shall practice three [levels] of concentration:<sup>28</sup> [I shall] practice concentration with [directed] awareness and [sustained] contemplation; [I shall] practice concentration without [directed] awareness and only [sustained] contemplation; [I shall] practice concentration without [directed] awareness and [sustained] contemplation.”

Then, Anuruddha, I practiced these three [levels] of concentration: I practiced concentration with [directed] awareness and [sustained] contemplation; I practiced concentration without [directed] awareness and only [sustained] contemplation; and I practiced concentration without [directed] awareness and [sustained] contemplation.

If I practiced concentration with [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration without [directed] awareness and only [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration with [directed] awareness and [sustained] contemplation.

Anuruddha, at that time I undertook this practice of dwelling in tranquility. If I practiced concentration with [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration without [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration with [directed] awareness and [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, if I practiced concentration without [directed] awareness and only [sustained] contemplation, then my mind inclined toward concentration with [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and only [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

If I practiced concentration without [directed] awareness and only [sustained] contemplation, then my mind inclined toward concentration without [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and only [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

If I practiced concentration without [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration with [directed] awareness and [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

If I practiced concentration without [directed] awareness and [sustained] contemplation, then my mind inclined toward concentration without

[directed] awareness and only [sustained] contemplation. In this way I was sure not to lose that knowledge and vision.

539a In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I practiced concentration without [directed] awareness and [sustained] contemplation. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had knowledge of [inner] light but did not have a vision of forms. Anuruddha, I had this thought, “For what reason, due to what cause, do I have knowledge of [inner] light but do not have a vision of forms?”

Anuruddha, I further had this thought, “If I am aware of the sign of [inner] light [but] am not aware of the sign of forms, then at that time I have knowledge of [inner] light but do not have a vision of forms.”

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had knowledge of [inner] light but did not have a vision of forms. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had a vision of forms but did not have knowledge of [inner] light. Anuruddha, I had this thought, “For what reason, due to what cause, do I have a vision of forms but do not have knowledge of [inner] light?”

Anuruddha, I further had this thought, “If I am aware of the sign of form, then I am not aware of the sign of [inner] light. At that time I have [a vision] of forms but do not have knowledge of [inner] light.”<sup>29</sup>

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had [a vision] of forms but did not have knowledge of [inner] light. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had limited knowledge of [inner] light and limited vision of forms. Anuruddha, I had the thought, “For what reason, due to what cause, do I have limited knowledge of [inner] light and limited vision of forms?”

Anuruddha, I further had this thought, “If I enter limited concentration, then because of having entered limited concentration the [inner] eye has

limited purity. Because the [inner] eye has limited purity, I have limited knowledge of [inner] light and limited vision of forms.”

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had limited knowledge of [inner] light and limited vision of forms. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, at times I had vast knowledge of [inner] light and vast vision of forms. Anuruddha, I had this thought, “For what reason, due to what cause, do I have vast knowledge of [inner] light and vast vision of forms?”

Anuruddha, I further had this thought, “If I enter vast concentration, then because of having entered vast concentration the [inner] eye has vast purity. Because the [inner] eye has vast purity, I have vast knowledge of [inner] light and vast vision of forms.”

In this way, Anuruddha, having known it to be thus, for a whole day, for a whole night, for a whole day and night, I had vast knowledge of [inner] light and vast vision of forms. Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Anuruddha, if the affliction of doubt arose in my mind, then I purified my mind of it; if the affliction of inattention, . . . of bodily inertia [affecting] perception, . . . of sloth-and-torpor, . . . of excessive energy, . . . of lack of energy, . . . of fear, . . . of elation, . . . of conceit, . . . of perception of diversity, . . . of not contemplating forms arose in my mind, then I purified my mind of it.

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When practicing concentration with [directed] awareness and [sustained] contemplation, I practiced it fully. When practicing concentration without [directed] awareness and only [sustained] contemplation, I practiced it fully. When practicing concentration without [directed] awareness and [sustained] contemplation, I practiced it fully.

When practicing exclusive concentration, I practiced it fully. When practicing diversified concentration, I practiced it fully. When practicing limited concentration, I practiced it fully. When practicing vast and immeasurable concentration, I practiced it fully.<sup>30</sup>

I aroused knowledge and vision that were fully clear and pure, and I progressed toward established concentration. Energetically cultivating

the requisites of the path, I came to know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.” Anuruddha, at that time I undertook this practice of dwelling in tranquility.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila were delighted and received it respectfully.

### 73. The Discourse on *Devas*<sup>31</sup>

Thus have I heard. At one time the Buddha was dwelling in Sandbank Forest in Ceti country.

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

At a former time, when I had not yet attained realization of the unsurpassable, right, and true awakening, I had this thought, “I would rather give rise [inwardly] to bright light and, because of that bright light, see forms.<sup>32</sup> In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and then saw forms. However, I did not meet those *devas*, did not exchange greetings with them, did not converse with them, and did not get a response from them.

539c I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; and [I wish to] meet those *devas*, exchange greetings with them, converse with them, and get a response from them. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms, and then I met those *devas*, exchanged

greetings with them, conversed with them, and got a response from them. However, I did not know the family names of those *devas*, their given names, or [the nature of] their births.<sup>33</sup>

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; [I wish to] meet those *devas*, exchange greetings with them, converse with them, get a response from them, and come to know the family names of those *devas*, their given names, and [the nature of] their births. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; and I came to know the family names of those *devas*, their given names, and [the nature of] their births. However, I did not know how those *devas* nourished themselves or what types of pleasure and pain they experienced.

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; and come to know how those *devas* nourish themselves and what types of pleasure and pain they experience. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision became supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; and I came to know how those *devas* nourished themselves and what types of pleasure and pain they experienced. However, I did not know the life span of those *devas*, how long they will remain, and how their lives will end.

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I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; and know the life span of those *devas*, how long they will remain, and how their lives will end. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; and I came to know the life span of those *devas*, how long they will remain, and how their lives will end. However, I did not know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here.<sup>34</sup>

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; know the life span of those *devas*, how long they will remain, and how their lives will end; and come to know that those *devas* did such and such kinds of deeds that caused them to be reborn there after dying here. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings

with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; I knew the life span of those *devas*, how long they will remain, and how their lives will end; and I came to know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here. However, I did not recognize [individual] *devas* among these and those *devas*.<sup>35</sup>

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I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; know the life span of those *devas*, how long they will remain, and how their lives will end; know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; and recognize [individual] *devas* among these and those *devas*. In this way my knowledge and vision will become supremely bright and pure.”

In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; I knew the life span of those *devas*, how long they will remain, and how their lives will end; I knew that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; and I recognized [individual] *devas* among these and those *devas*. However, I did not know whether or not I had ever previously taken birth in those heavens.

I further had this thought, “I would rather give rise to bright light and, because of that bright light, see forms; meet those *devas*, exchange greetings

with them, converse with them, and get a response from them; know the family names of those *devas*, their given names, and [the nature of] their births; know how those *devas* nourish themselves and what types of pleasure and pain they experience; know the life span of those *devas*, how long they will remain, and how their lives will end; know that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; recognize [individual] *devas* among these and those *devas*; and know whether or not I had previously taken birth in those heavens. In this way my knowledge and vision will become supremely bright and pure.”

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In order that my knowledge and vision would become supremely bright and pure, I went to stay in a remote and solitary place, where I practiced diligently with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently with a mind free of indolence, I attained bright light and saw forms; I met those *devas*, exchanged greetings with them, conversed with them, and got a response from them; I knew the family names of those *devas*, their given names, and [the nature of] their births; I knew how those *devas* nourished themselves and what types of pleasure and pain they experienced; I knew the life span of those *devas*, how long they will remain, and how their lives will end; I knew that those *devas* had done such and such kinds of deeds that caused them to be reborn there after dying here; I recognized [individual] *devas* among these and those *devas*; and I knew whether or not I had previously taken birth in those heavens.

So long as I had not rightly come to know these eight courses, I could not claim with certainty to have attained them.

[Since] I also did not understand having attained realization of the unsurpassable, right, and true awakening, I was unable to transcend this world with its *devas*, *māras*, Brahmās, renunciants, and brahmins; and I also was unable to be freed through the various liberations. I did not become separated from all distortions and did not come to know as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Once I had rightly come to know these eight courses, then I could claim with certainty to have attained them.

[Since] I also understood having attained realization of the supremely right and true awakening, I transcended this world with its *devas*, *māras*, Brahmas, renunciants, and brahmins; and I became free through the various liberations. I was separated from all distortions and knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

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

#### **74. The Discourse on Eight Thoughts<sup>36</sup>**

Thus have I heard. At one time the Buddha was dwelling in the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain in Bhagga country.

At that time, Venerable Anuruddha was dwelling in Sandbank Forest in the Ceti country. At that time Venerable Anuruddha was seated in meditation in a quiet place, reflecting. He had these [seven] thoughts in his mind:

The path is attained through having no desires, not through having desires. The path is attained through contentment, not through dissatisfaction. The path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company. The path is attained through effort, not through indolence. The path is attained through right mindfulness, not through wrong mindfulness. The path is attained through a concentrated mind, not through a distracted mind. The path is attained through wisdom, not through delusion.

Then, through the [supernormal] knowledge of the minds of others the World-honored One came to know the thoughts, reflections, and activities in the mind of Venerable Anuruddha. Having come to know this, the World-honored One entered an appropriate state of concentration. Through this appropriate state of concentration, just as [swiftly and easily] as a strong man could bend and stretch out his arm, in the same way the World-honored One disappeared from the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain in Bhagga country and appeared before Venerable Anuruddha in Sandbank Forest in Ceti country.

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Then the World-honored One emerged from [the state of] concentration and praised Venerable Anuruddha:

It is well, it is well, Anuruddha that, while seated in meditation in a quiet place, reflecting, you had these [seven] thoughts: “The path is attained through having no desires, not through having desires. The path is attained through contentment, not through dissatisfaction. The path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company. The path is attained through effort, not through indolence. The path is attained through right mindfulness, not through wrong mindfulness. The path is attained through a concentrated mind, not through a distracted mind. The path is attained through wisdom, not through delusion.”

Anuruddha, you shall receive from the Tathāgata an eighth thought of a great person. Having received it, reflect on it! “The path is attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation; not through proliferation, not through delighting in proliferation, not through practicing proliferation.”

Anuruddha, if you become accomplished in these eight thoughts of a great person, you will certainly be able to attain [the four absorptions]: “Secluded from sensual desires, secluded from evil and unwholesome states, . . . up to . . . dwell having attained the fourth absorption.”

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be for you like being a king or a royal minister who has a fine chest full of various types of clothes: whatever he desires to wear in the morning, he takes and puts on; whatever clothes he desires to wear at noon or in the afternoon he takes and puts on, freely according to his wish.

Anuruddha, you will be like this, in that the rag robes you receive will be for you the best of garments and your mind will be without desires as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be

for you like being a king or a royal minister who has a good chief cook [who prepares] various types of pure, fine, and delectable dishes and meals.

Anuruddha, you will be like this, in that the almsfood for which you regularly beg will be for you the best of meals and your mind will be without desires, as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be for you like being a king or a royal minister who has a fine house or a multistoried palace.

Anuruddha, you will be like this, in that the tree beneath which you stay will be for you the best of houses and your mind will be without desires, as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then this will be for you like being a king or a royal minister who has fine couches and seats, upholstered with woolen textiles, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

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Anuruddha, you will be like this, in that a seat of grass or a seat of leaves will be for you the best of seats and your mind will be without desires, as you practice this, established in the practice of tranquility.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then, if you wander like this in the eastern direction, you will certainly be at ease, free of affliction by the multitude of sufferings. If you wander in the southern direction, . . . the western direction, . . . the northern direction you will certainly be at ease, free of affliction by the multitude of sufferings.<sup>37</sup>

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then I do not say that you will [merely] maintain wholesome states, let alone do I say

that you will regress; rather you will, by day and by night, increase in wholesome states and not regress.

Anuruddha, if you become accomplished in the eight thoughts of a great person and also attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty, then you will certainly attain one of two fruits: either you will attain final knowledge here and now or, if there is a remainder [of clinging], you will attain nonreturning. Anuruddha, you should become accomplished in these eight thoughts of a great person and you should attain these four higher states of mind, happy abidings in the present, attaining them easily and without difficulty. After that, spend the rains retreat in this Sandbank Forest in Ceti country.

Then the World-honored One taught the Dharma to Venerable Anuruddha, exhorting and inspiring him, fully delighting him. Having with countless skillful means taught Anuruddha the Dharma, having exhorted and inspired him, fully delighting him, [the Buddha] entered an appropriate state of concentration. Through this appropriate state of concentration, just as [easily and swiftly as] a strong man could bend and stretch out his arm, the World-honored One disappeared from Sandbank Forest in Ceti country and appeared in the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain in Bhagga country.

Then Venerable Ānanda, holding a flywhisk, attended the Buddha. Then the World-honored, having emerged from being in [a state of] concentration, looked around and said, “Ānanda, whatever monks are in the vicinity of the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain, have them all gather in the assembly hall. When they are gathered in the assembly hall, come back and tell me.”

541c Having received this instruction from the Buddha, Venerable Ānanda paid homage at [the Buddha’s] feet and went to announce the order that all monks in the vicinity of the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain should all gather in the assembly hall. When they were gathered in the assembly hall, he went back to the Buddha, paid homage at his feet and, standing back to one side, said, “World-honored One, all the monks in the vicinity of the Deer Park in Bhesakaḷa Forest on Suṃsumāra Mountain are all now gathered in the assembly hall. May the World-honored One himself know the proper time.”

Then the World-honored One went to the assembly hall, accompanied by Venerable Ānanda. He spread his sitting mat in front of the assembly of monks and sat down. Having sat down, he said,<sup>38</sup> “Monks, I will now teach you the eight thoughts of a great person. Listen closely and pay proper attention!”

Then the monks listened to receive the teaching.

The Buddha said:

The eight thoughts of a great person are these: “The path is attained through having no desires, not through having desires. The path is attained through contentment, not through dissatisfaction. The path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company. The path is attained through effort, not through indolence. The path is attained through right mindfulness, not through wrong mindfulness. The path is attained through a concentrated mind, not through a distracted mind. The path is attained through wisdom, not through delusion. The path is attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation, not through proliferation, not through delighting in proliferation, not through practicing proliferation.”

How is the path attained through having no desires, not through having desires? This means that when a monk has attained absence of desires, he himself knows that he has attained absence of desires but he does not let others know, “I am without desires.” When he has attained contentment, . . . has attained effort, . . . has attained right mindfulness, . . . has attained right concentration, . . . has attained wisdom, . . . and has attained absence of proliferation, he himself knows that he has attained absence of proliferation and desires but he does not desire to let others know, “I have attained the absence of [proliferation and] desires.” This is how the path is attained through having no desires, not through having desires.

How is the path attained through contentment, not through dissatisfaction? This means that a monk practices contentment by taking robes [only] to cover his physical frame and taking [only enough] food to fulfill [the needs] of the body.<sup>39</sup> This is how the path is attained through contentment, not through dissatisfaction.

How is the path attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company?

This means that a monk practices seclusion by accomplishing the twofold seclusion, bodily and mental seclusion.<sup>40</sup> This is how the path is attained through seclusion, not through rejoicing in company, dwelling in company, being together with [others in] company.

How is the path attained through effort, not through indolence? This means that a monk constantly practices with effort to abandon evil and unwholesome [states] and develop wholesome states, persistently arousing his mind, singlemindedly and steadfastly, without abandoning the task, for the sake of [developing] the roots of wholesomeness. This is how the path is attained through effort, not through indolence.

How is the path attained through right mindfulness, not through wrong mindfulness? This means that a monk contemplates the body as a body internally, contemplates feelings, . . . states of mind, . . . and dharmas as dharmas internally.<sup>41</sup> This is how the path is attained through right mindfulness, not through wrong mindfulness.

542a How is the path attained through a concentrated mind, not through a distracted mind? This means that a monk dwells secluded from sensual desires, secluded from evil and unwholesome states, . . . up to . . . dwells having attained the fourth absorption. This is how the path is attained through a concentrated mind, not through a distracted mind.

How is the path attained through wisdom, not through delusion? This means that a monk dwells in developing wisdom, contemplating the rise and fall of dharmas, attaining knowledge like this, noble wisdom that is brightly penetrating, discriminative understanding, for the true cessation of *dukkha*. This is how the path is attained through wisdom, not through delusion.

How is the path attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation, not through proliferation, not through delighting in proliferation, not through practicing proliferation? This means that a monk's mind constantly extinguishes proliferation and enjoys abiding in nirvana without remainder.<sup>42</sup> His mind continuously delights in this abiding, rejoicing in mental freedom. This is how the path is attained through absence of proliferation, delighting in absence of proliferation, and practicing absence of proliferation, not through proliferation, not through delighting in proliferation, not through practicing proliferation.

Monks, the monk Anuruddha is already accomplished in these eight thoughts of a great person. Later he will spend the rains retreat in Sandbank Forest in Ceti country, having received this teaching from me.

[Anuruddha] stayed in a remote and solitary place and practiced diligently, with a mind free of indolence. Having stayed in a remote and solitary place and practiced diligently, with a mind free of indolence, [Anuruddha] completed the supreme holy life, for the sake of which clansmen shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path and fully attain the summit of the holy life. In this very life, he personally attained understanding and awakening, and dwelled having personally realized it. He knew as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Then Venerable Anuruddha became an arahant, his mind was rightly liberated, and he became a supreme elder. At that time he spoke these verses:

Knowing from afar my reflections,  
 The Supreme Teacher of the world,  
 With his body upright, his mind entered concentration,  
 Traversing space, he immediately arrived.<sup>43</sup>

He taught me regarding the [seven] thoughts in my mind  
 And then added a further one:  
 That all buddhas delight in absence of proliferation,  
 Being far removed from any proliferation.

Having come to know the Dharma from him,  
 Being happily established in the true Dharma,  
 I attained concentration and penetrative wisdom:  
 “What was to be done in the Buddha’s teaching has been done.”<sup>44</sup>

I do not delight in death  
 And I do not wish for rebirth.

In accordance with the proper time,  
 Established in right mindfulness and right comprehension,

In a bamboo grove at Vesālī  
My life will come to an end.

Beneath the bamboos of that grove  
I shall attain final nirvana without remainder.

542b Thus spoke the Buddha. Having heard what the Buddha said, Venerable Anuruddha and the [other] monks were delighted and received it respectfully.

### **75. The Discourse on the Path to Pure Imperturbability<sup>45</sup>**

Thus have I heard. At one time the Buddha was staying in Kuru country, in the Kuru town of Kammāssadhamma.

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

Sensual pleasures are impermanent, unreal, false, of a false nature, being indeed illusory, deceptive, and delusive. Sensual pleasures now or in the future, material forms now or in the future—all of these are the domain of Māra;<sup>46</sup> they are indeed Māra’s bait, due to which countless evil and unwholesome states, [such as] covetousness and anger, arise in the mind, leading to quarrelling, [all of] which create an obstruction for a noble disciple in training.

A learned noble disciple contemplates, “The World-honored One has taught that sensual pleasures are impermanent, unreal, false, of a false nature, being indeed illusory, deceptive, and delusive.

“Sensual pleasures now or in the future, material forms now or in the future—all of these are the domain of Māra; they are indeed Māra’s bait, since because of them countless evil and unwholesome states, [such as] covetousness and anger, arise in the mind, leading to quarrelling, [all of] which create obstructions for a noble disciple in training.”

He reflects thus, “Let me attain an expansive state of mind and dwell in it, overcoming worldliness [by] taking control of my mind. If I attain an expansive state of mind and dwell in it, overcoming worldliness [by] taking control of my mind, then in this way countless evil and unwholesome states, [such as] covetousness and anger, will not arise in the mind, leading to quarrelling, [all of] which create obstructions for a noble disciple in training.”

By means of this practice, by means of this training, by cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere.

Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into imperturbability right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the imperturbable. This is reckoned the first explanation of the path to pure imperturbability.

Again, a learned noble disciple contemplates thus, “If there are material forms, they are all [made up] of the four elements and what is derived from the four elements.<sup>47</sup> The four elements are of an impermanent nature, *dukkha*, and [subject] to cessation.”

Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into imperturbability right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly reach the imperturbable. This is reckoned the second explanation of the path to pure imperturbability.

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Again, a learned noble disciple contemplates thus, “Sensual pleasures now or in the future, forms now or in the future, sensual perceptions now or in the future, perceptions of form now or in the future—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation.”

At that time he will certainly attain the perception of imperturbability. Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into imperturbability right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the imperturbable. This is reckoned the third explanation of the path to pure imperturbability.

Again, a learned noble disciple contemplates thus, “Sensual perceptions now or in the future, perceptions of form now or in the future, and the perception of imperturbability—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation.”<sup>48</sup>

At that time he will attain the perception of nothingness. Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into <nothingness> here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain <the sphere of nothingness>.<sup>49</sup> This is reckoned the first explanation of the path to the sphere of pure nothingness.

Again, a learned noble disciple contemplates, “This world is empty, empty of a self and of anything belonging to a self, empty of anything permanent, empty of anything enduring, empty of continuous existence, empty of being unchanging.”<sup>50</sup>

Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into the sphere of nothingness right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the sphere of nothingness. This is reckoned the second explanation of the path to the sphere of pure nothingness.

Again, a learned noble disciple contemplates thus, “I am not another’s possession and I do not have possessions myself.”<sup>51</sup>

Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will either gain entry into the sphere of nothingness right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the sphere of nothingness. This is reckoned the third explanation of the path to the sphere of pure nothingness.

Again, a learned noble disciple contemplates, thus: “Sensual pleasures now or in the future, material forms now or in the future, sensual perceptions now or in the future, perceptions of form now or in the future, the perception of imperturbability, and the perception of the sphere of nothingness—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation.”<sup>52</sup>

At that time he will attain [neither-perception-nor-]nonperception. Practicing in this way, training in this way, cultivating in this way, broadly and extensively, he attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, such a monk will gain entry into [neither-perception-nor-]nonperception right here, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up and life ends, because of that former mental disposition he will certainly attain the sphere of [neither-perception-nor-]nonperception. This is reckoned the explanation of the path to pure [neither-perception-nor-]nonperception.

At that time Venerable Ānanda was fanning the Buddha. Then Venerable Ānanda extended his hands with palms joined towards the Buddha and said:

World-honored One, suppose a monk practices thus: “There is no I, nor anything belonging to me; I will not be, what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished,” and he attains equanimity [by practicing in this way]. World-honored One, will a monk who practices in this way ultimately attain final nirvana?”

The World-honored One replied, “Ānanda, this matter is uncertain. There are some who attain it; there are some who do not attain it.”

Venerable Ānanda said, “World-honored One, [through] practicing in what way does a monk not attain final nirvana?”

The World-honored One said:

Ānanda, suppose a monk practices in this way: “[There is] no I, nor anything belonging to me; I will not be, what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished,” and he attains equanimity [by practicing in this way]. Ānanda, if the monk delights in that equanimity, becomes attached to that equanimity, becomes established

in that equanimity, then, Ānanda, practicing in this way the monk will certainly not attain final nirvana.”

Venerable Ānanda said, “World-honored One, if a monk has such clinging he will then not attain final nirvana?”

The World-honored One said, “Ānanda, if a monk has such clinging he will certainly not attain final nirvana.”

Venerable Ānanda said, “World-honored One, to what is that monk clinging?”

The World-honored One said, “Ānanda, in his practice there is a remainder [of clinging], namely, to the sphere of neither-perception-nor-nonperception. Among [states of] existence this is foremost, and that monk is clinging to it.”

Venerable Ānanda said, “World-honored One, so that monk is practicing with a remainder of clinging?”

The World-honored One said, “Ānanda, in this way the monk is indeed practicing with a remainder of clinging.”

Venerable Ānanda said, “World-honored One, by practicing in what way will a monk certainly attain final nirvana?”

The World-honored One said:

543b Ānanda, suppose a monk practices in this way: “[There is] no I, nor anything belonging to me; I will not be, and what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished” and he [thereby] attains equanimity. Ānanda, if the monk does not delight in that equanimity, does not become attached to that equanimity, does not become established in that equanimity, then, Ānanda, practicing in this way the monk will certainly attain final nirvana.

Venerable Ānanda said, “World-honored One, if a monk clings to nothing, then will he certainly attain final nirvana?”

The World-honored One said, “Ānanda, if a monk clings to nothing he will certainly attain final nirvana.”

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said:

The World-honored One has explained the path to pure imperturbability, he has explained the path to the sphere of pure nothingness, he has

explained the path to pure [neither-perception-nor-]nonperception, he has explained nirvana without remainder.<sup>53</sup> World-honored One, what is noble liberation?

The World-honored One replied:

Ānanda, a learned noble disciple contemplates in this way: “Sensual pleasures now or in the future, forms now or in the future, sensual perceptions now or in the future, perceptions of form now or in the future, the perception of imperturbability, the perception of the sphere of nothingness, and the perception of [neither-perception-nor-]nonperception—all of these perceptions are of an impermanent nature, *dukkha*, and [subject] to cessation. This is what is called one’s own existence (*sakkāya*). If there is one’s own existence, [then] there is birth, old age, disease, and death.”

Ānanda, if there is this reality—total extinction, cessation without remainder, no further existence—then there will be no birth, old age, disease, and death.

A noble [disciple] contemplates thus: “If this exists, it certainly has the nature of liberation. If there is nirvana without remainder, that is called the deathless.” With such contemplation and such a view he will certainly attain liberation of the mind from the taint of sensual desire, liberation of the mind from the taint of existence and from the taint of ignorance. Being liberated, he knows he is liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Ānanda, I have now explained to you the path to pure imperturbability, I have explained the path to the sphere of pure nothingness, I have explained the path to pure [neither-perception-nor-]nonperception, I have explained nirvana without remainder, and I have explained noble liberation.

What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness, that I have now already done.

You too should do your part. Go and sit in meditation and contemplation in a secluded place, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent, make diligent effort, lest you [come to] regret it later. This is my instruction, this is my teaching!

543c Thus spoke the Buddha. Having heard what the Buddha said, Venerable Ānanda and the [other] monks were delighted and received it respectfully.

## 76. The Discourse at Ukkācelā<sup>54</sup>

Thus have I heard. At one time the Buddha was dwelling at Ukkācelā, on the bank of a pond by the Ganges River.

At that time, in the afternoon a certain monk rose from sitting in meditation, approached the Buddha, paid homage at the Buddha's feet, and stepped back to sit to one side. He said:

May the World-honored One well teach me the Dharma in brief. Having heard the Dharma from the World-honored One, I will stay in a remote and solitary place and practice diligently, with a mind free of indolence. Through staying in a remote and solitary place and practicing diligently, with a mind free of indolence, may I accomplish the holy life, for the sake of which clansmen shave off hair and beards, don yellow robes, leave home out of faith, and go forth to practice the path and attain fully the summit of the holy life. May I, in this very life, personally attain understanding and awakening, and dwell having personally realized it. May I know as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence."

The World-honored One said:<sup>55</sup>

Monk, you should train in such a way that the mind becomes settled, remaining imperturbable within, developing immeasurable wholesome factors. Again, contemplate the body as a body internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well, so that covetousness is left behind and the mind is without dejection. Again, contemplate the body as a body externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, contemplate the body as a body internally and externally, dwelling with utmost

diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.<sup>56</sup>

Monk, such concentration should be well developed when going and coming. You should develop it when standing, when sitting, when lying down, when going to sleep, when waking up, and when both sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined with happiness, . . . concentration conjoined with being concentrated,<sup>57</sup> and you should well develop concentration conjoined with equanimity.<sup>58</sup>

Monk, when you have developed this concentration, when you have developed it extremely well, then, monk, you should further contemplate feelings as feelings internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, contemplate feelings as feelings externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, contemplate feelings as feelings internally and externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.

Monk, such concentration should be developed well when going and coming. You should develop it when standing, sitting, lying down, going to sleep, waking up, and when both sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined

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with happiness, . . . concentration conjoined with being concentrated; and you should well develop concentration conjoined with equanimity.

Monk, when you have developed this concentration, when you have developed it extremely well, then, monk you should further contemplate mental states as mental states internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate mental states as mental states externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate mental states as mental states internally and externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.

Monk, such concentration should be well developed when going and coming. You should develop it when standing, sitting, lying down, going to sleep, waking up, and both when sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined with happiness, . . . concentration conjoined with being concentrated, and you should well develop concentration conjoined with equanimity.

Monk, when you have developed this concentration, when you have developed it extremely well, then, monk you should further contemplate dharmas as dharmas internally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate dharmas as dharmas externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection. Again, you should contemplate dharmas

as dharmas internally and externally, dwelling with utmost diligence, with right mindfulness and right comprehension established, taming your own mind well so that covetousness is left behind and the mind is without dejection.

Monk, such concentration should be well developed when going and coming. You should develop it when standing, sitting, lying down, going to sleep, waking up, and both when sleeping and waking up. Again, you should develop concentration with [directed] awareness and [sustained] contemplation, . . . concentration without [directed] awareness but with only [sustained] contemplation; . . . you should well develop concentration without [directed] awareness and without [sustained] contemplation; and you should well develop concentration conjoined with rapture, . . . concentration conjoined with happiness, . . . concentration conjoined with being [fully] concentrated, and you should well develop concentration conjoined with equanimity.

Monk, when you have developed this concentration, when you have developed it extremely well, monk, you should dwell pervading one direction with a mind imbued with loving-kindness, likewise the second, third, and fourth directions, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill-will or contention, you should dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

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In the same way, you should imbue your mind with compassion, . . . with empathetic joy, . . . and with equanimity, free from fetters or resentment, without ill-will or contention; you should dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

Monk, when you have developed this concentration, developed it extremely well, if you wander in the eastern direction, you will certainly be at ease, free from numerous sufferings and afflictions. If you wander in the southern direction, . . . the western direction, . . . [or] the northern direction you will certainly be at ease, free from numerous sufferings and afflictions.<sup>59</sup>

Monk, when you have developed this concentration, developed it extremely well, then, I do not say that you will [only] maintain wholesome

states, much less that you will regress; rather [I say] that you will, by day and night, increase in these wholesome states without regression.

Monk, when you have developed this concentration, developed it extremely well, then you will certainly attain one of two fruits: either you will attain final knowledge in this life or, [if] there is a remainder [of clinging], you will attain nonreturning.<sup>60</sup>

Thereupon that monk, having heard what the Buddha said, having received it well and retained it well, rose from his seat, paid homage at the Buddha's feet, circumambulated him three times, and left.

Bearing in mind the instructions from the Buddha, he stayed in a remote and solitary place and practiced diligently, with a mind free of indolence. Through staying in a remote and solitary place, practicing diligently, with a mind free of indolence, he accomplished the holy life, for the sake of which clansmen shave off their hair and beards, don yellow robes, leave home out of faith, and go forth to practice the path and attain fully the summit of the holy life. In this very life he personally attained understanding and awakening and dwelled having personally realized it. He knew as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence." That venerable one, having understood the Dharma, became an arahant.

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

### **77. The Discourse on Three Clansmen at Sāketa<sup>61</sup>**

Thus have I heard. At one time the Buddha was dwelling at Sāketa, in Añjana Forest.

At that time in Sāketa there were three clansmen, Venerable Anuruddha, Venerable Nandiya, and Venerable Kimbila, who had just gone forth together at a young age to train, having recently come to enter this true Dharma together.

Then the World-honored One asked the monks:

These three clansmen, who have just gone forth together at a young age to train, having recently come to enter this true Dharma together, do these three clansmen delight in practicing the holy life in this true Dharma and discipline?

Then all of the monks kept silent and did not reply.

A second and a third time the World-honored One asked the monks: 544c

These three clansmen, who have just gone forth together at a young age to train, having recently come to enter this true Dharma together, do these three clansmen delight in practicing the holy life in this true Dharma and discipline?

A second and a third time all of the monks again kept silent and did not reply.

Then the World-honored One himself asked the three clansmen, saying to Venerable Anuruddha:

You three clansmen have just gone forth together at a young age to train, having recently come to enter this true Dharma together. Anuruddha, do you all delight in practicing the holy life in this true Dharma and discipline?

Venerable Anuruddha replied, “That is so, World-honored One. We do delight in practicing the holy life in this true Dharma and discipline.”

The World-honored One said:

Anuruddha, you are in your youth, you are young lads, with completely black hair and healthy bodies. You [could have] delighted in recreation, delighting in bathing frequently and adorning the body, being surrounded by relatives and parents who cherish you, who with weeping and tears did not wish you to go forth to train in the path.

[Yet] you were able to shave off your hair and beards, don yellow robes, leave home out of faith, and go forth to practice the path. Anuruddha, you are not training in the path out of fear of kings, or fear of robbers, or fear of debts, or other fears, nor are you training in the path because you fear poverty and the inability to make a living. Is it not rather because you are weary of birth, old age, disease, death, sorrow and distress and wish to transcend this great mass of *dukkha*? Anuruddha, is it not out of such a state of mind that you have gone forth to train in the path?

[Venerable Anuruddha] answered, “That is so.”

[The Buddha said,] “Anuruddha, if a clansman goes forth to train in the path because of such a state of mind, does he know the way to attain countless wholesome states?”

Venerable Anuruddha said to the World-honored One:

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

The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, if one is overwhelmed by desires and is in the grip of evil states, then one does not attain the happiness of renunciation, the supreme peace of tranquility. Then one’s mind gives rise to covetousness, ill-will, and sloth-and-torpor, the mind gives rise to discontent, the body becomes lethargic, and one overeats and becomes depressed.

Such a monk is unable to bear hunger and thirst, cold and heat, mosquitoes, gadflies, flies and fleas, and irritation by the wind or the sun. He is also unable to bear [receiving] evil speech or being beaten with sticks. [If] the body encounters all sorts of diseases, so painful that one wishes to end one’s life, or whatever [else] is undesirable—all of that he is unable to endure.

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Why is that? Because he is overwhelmed by sensual desire and is in the grip of evil states he does not attain the happiness of renunciation, the supreme peace of tranquility.

If he is secluded from sensual desire and not in the grip of evil states, he will certainly attain the happiness of renunciation, the supreme peace of tranquility. Then the mind will not give rise to covetousness, ill-will, and sloth-and-torpor. The mind will not give rise to discontent, the body will not become lethargic, and he will not overeat and become depressed.

Such a monk is able to bear hunger and thirst, cold and heat, mosquitoes, gadflies, flies and fleas, and irritation by the wind or the sun. He is also able to bear [receiving] evil speech or being beaten with sticks. When the body encounters all sorts of diseases, so painful that one wishes to end one’s life, or whatever [else] is undesirable—all of that he is able to endure.

Why is that? Because he is not overwhelmed by desires and not in the grip of evil states, he attains the happiness of renunciation, the supreme peace of tranquility.

The World-honored One asked, “Anuruddha, why does the Tathāgata get rid of some, make use of some, endure some, stop some, and reject some?”<sup>62</sup> Anuruddha said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this; having heard it, we will come to know the meaning fully.”

The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, it is not because the Tathāgata has not eradicated the taints and defilements that are the roots of future becoming, that result in affliction and suffering, that are the cause of birth, old age, disease, and death; and it is not because he does not have knowledge [of having attained liberation] that he gets rid of some, makes use of some, endures some, stops some, and rejects some.

Anuruddha, it is just because of this body, the six sense spheres, and the life faculty that the Tathāgata gets rid of some, makes use of some, endures some, stops some and rejects some. Anuruddha, this is the reason why the Tathāgata gets rid of some, makes use of some, endures some, stops some, and rejects some.<sup>63</sup>

The World-honored One asked:

Anuruddha, why does the Tathāgata stay in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil, free of people, places conducive to sitting in meditation?<sup>64</sup>

Venerable Anuruddha said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this; having heard it, we will come to know the meaning fully.”

545b The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, it is not because the Tathāgata wishes to attain what he has not yet attained, wishes to gain what he has not yet gained, wishes to realize what he has not yet realized that he stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting in meditation.

Anuruddha, for two reasons the Tathāgata stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting in meditation. The first is for the sake of a happy abiding for himself here and now. The second is because he has compassion for later generations, thinking “Perhaps later generations will follow the example of the Tathāgata and stay in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting in meditation.”

Anuruddha, for these reasons the Tathāgata stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, remote places free of evil and free of people, places conducive to sitting meditation.

The World-honored One asked:

Anuruddha, why does the Tathāgata declare of disciples who have died that “So-and-so has been reborn in a such-and-such a place” and “So-and-so has been reborn in such-and-such a place”?

Venerable Anuruddha said to the World-honored One:

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

The Buddha said, “Anuruddha, listen closely and pay proper attention. I shall analyze the meaning of this for you.” Anuruddha and his companions listened to receive the teaching.

The World-honored One said:

Anuruddha, the Tathāgata does not say this in order to get people interested. It is not in order to deceive people, or out of a wish to make people happy, that he declares of disciples who have died that “So-and-so has been reborn in a such-and-such a place” and “So-and-so has been reborn in such-and-such a place.”

Anuruddha, the Tathāgata does this just so pure and faithful clansmen and clanswomen, who have great faith and great devotion, may develop great delight, and so that on hearing this true Dharma and discipline they might wish to follow these examples, just like that. It is for this reason that [the Tathāgata] declares of disciples who have died that “So-and-so has been reborn in a such-and-such a place” and “So-and-so has been reborn in such-and-such a place.”

A monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had attained final knowledge, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Either he may have himself seen that venerable one, or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.” Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to

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follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters, that he will take birth in between [in the Pure Abodes] and [attain] nirvana there, and, having attained the condition of nonreturning, he will not come back to this world. Either he may have himself seen that venerable one or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that he had attained once-returning among *devas* or human beings; and, after returning [just] once, he will attain the end of *dukkha*. Either he may have himself seen that venerable one, or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a monk may hear that Venerable So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without

falling into evil states, he will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, he will attain the end of *dukkha*. Either he may have himself seen that venerable one, or he may have frequently heard from others, “That venerable one had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that venerable one, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that monk may aspire to follow this example, just like that. Anuruddha, in this way the monk will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had attained final knowledge, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Either she may have herself seen that nun or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.” Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

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Again, Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters; that she will take birth in between [in the Pure Abodes] and [attain] nirvana there; and, having attained the condition of nonreturning, she will not come back to this world. Either she may have herself seen that nun, or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom.

Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that she had attained once-returning among *devas* or human beings; and, after returning [just] once, she will attain the end of *dukkha*. Either she may have herself seen that nun, or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a nun may hear that the nun So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without falling into evil states, she will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, she will attain the end of *dukkha*. Either she may have herself seen that nun, or she may have frequently heard from others, “That nun had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

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Having heard that, this person recollects the faith of that nun, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that nun may aspire to follow this example, just like that. Anuruddha, in this way the nun will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, a male lay disciple may hear that the male lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters; that he will take birth in between [in the Pure Abodes] and [attain] nirvana there; and, having attained the condition of nonreturning, he will not come back to

this world. Either he may have himself seen that male lay disciple, or he may have frequently heard from others, “That male lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that male lay disciple, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that male lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the male lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a male lay disciple may hear that the male lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that he had attained once-returning among *devas* or human beings; and, after returning [just] once, he will attain the end of *dukkha*. Either he may have himself seen that male lay disciple, or he may have frequently heard from others, “That male lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that male lay disciple, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that male lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the male lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a male lay disciple may hear that the male lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without falling into evil states, he will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, he will attain the end of *dukkha*. Either he may have himself seen that male lay disciple, or he may have frequently heard from others, “That male lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

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Having heard that, this person recollects the faith of that male lay disciple, his adherence to the precepts, his broad learning, his kind generosity, and his wisdom. Having heard this true Dharma and discipline, that male lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the male lay disciple will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, a female lay disciple may hear that the female lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eliminated the five lower fetters; that she will take birth in between [in the Pure Abodes] and [attain] nirvana there; and, having attained the condition of nonreturning, she will not come back to this world. Either she may have herself seen that female lay disciple, or she may have frequently heard from others, “That female lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that female lay disciple, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that female lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the female lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a female lay disciple may hear that the female lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attenuated sensual passion, anger, and delusion; that she had attained once-returning among *devas* or human beings; and, after returning [just] once, she will attain the end of *dukkha*. Either she may have herself seen that female lay disciple, or she may have frequently heard from others, “That female lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that female lay disciple, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that female lay disciple may aspire to follow this example, just like that.

Anuruddha, in this way the female lay disciple will certainly attain some level of distinction and peacefully abide in it.

Again, Anuruddha, a female lay disciple may hear that the female lay disciple So-and-so has died at such-and-such a place and that the Buddha declared that [the deceased] had eradicated the three fetters and attained stream-entry; that, without falling into evil states, she will certainly proceed toward full awakening; and, after experiencing at most seven [more] existences, being reborn seven times among *devas* and human beings, she will attain the end of *dukkha*. Either she may have herself seen that female lay disciple, or she may have frequently heard from others, “That female lay disciple had faith thus, adhered to the precepts thus, had broad learning thus, practiced kind generosity thus, had wisdom thus.”

Having heard that, this person recollects the faith of that female lay disciple, her adherence to the precepts, her broad learning, her kind generosity, and her wisdom. Having heard this true Dharma and discipline, that female lay disciple may aspire to follow this example, just like that. Anuruddha, in this way the female lay disciple will certainly attain some level of distinction and peacefully abide in it.

Anuruddha, for this reason the Tathāgata declares of disciples who have died that some are reborn in such-and-such a place, and some [others] are reborn in such-and-such a place.

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

## **78. The Discourse on Brahmā’s Invitation to the Buddha<sup>65</sup>**

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

At that time there was a certain Brahmā dwelling in the Brahmā world who had given rise to this wrong view: “This realm is permanent, this realm is everlasting, this realm endures forever, this realm is the essence, this realm is of an unending nature. This realm is release; there is no other release superior to this release. This is the supreme, the sublime, the ultimate.”

Then, the World-honored One, who with his knowledge of the minds of others had come to know the thoughts in the mind of that Brahmā, entered an appropriate state of concentration. Through this appropriate state of concentration, just as [easily and swiftly] as a strong man could bend and stretch out his arm, he disappeared from Jeta's Grove, Anāthapiṇḍika's Park in Sāvattihī, and appeared in the Brahmā world.

At that time, on seeing the World-honored One arrive, that Brahmā invited the World-honored One:

Welcome, Great Seer! This realm is permanent, this realm is everlasting, this realm endures forever, this realm is the essence, this realm is of an unending nature. This realm is release; there is no other release superior to this release. This is the supreme, the sublime, the ultimate.

Then the World-honored One said:

Brahmā, you praise as permanent what is impermanent; you praise as everlasting what is not everlasting; you praise as enduring what is not enduring; you praise as the essence what is not the essence; you praise as having an unending nature what is of a nature to end. You praise as release what is not release, [claiming] that there is no other release superior to this release, that this is the supreme, the sublime, the ultimate. Brahmā, this is ignorance on your part. Brahmā, this is ignorance on your part.

At that time, Māra, the Evil One was among that assembly.<sup>66</sup> Then Māra, the Evil One, said to the World-honored One:

547b Monk, do not contradict what this Brahmā says! Do not oppose what this Brahmā says! Monk, if you contradict what this Brahmā says, if you oppose what this Brahmā says, then, monk, it will be just as if someone were to bring you something auspicious but you were to reject it. What you say, monk, is just like that.

Therefore, monk, I tell you, "Do not contradict what this Brahmā says! Do not oppose what this Brahmā says!" Monk, if you contradict what this Brahmā says, if you oppose what this Brahmā says, then, monk, you will be just like a man who is falling from a mountaintop and grabs at empty space with his hands and feet but finds nothing to hold on to. What you say, monk, is just like that.

Therefore, monk, I tell you, “Do not contradict what this Brahmā says! Do not oppose what this Brahmā says!” Monk, if you contradict what this Brahmā says, if you oppose what this Brahmā says, then, monk, you will be just like a man who is falling from a treetop and grabs at twigs and leaves with his hands and feet but finds nothing to hold on to. What you say, monk, is just like that.

Therefore, monk, I tell you, “Do not contradict what this Brahmā says! Do not oppose what this Brahmā says!” Why is that? This is the Brahmā of Brahmās, the fortunate one, who is capable of magical transformations. He is the most venerable one, capable of making, capable of creating. He is the father [of all sentient beings]; whatever sentient beings have arisen or will arise, all of them arise from him. He knows all that is to be known; he sees all that is to be seen.

Great Seer, if a renunciant or brahmin detests the earth [element] and disparages earth, then on the breaking up of the body at death he will certainly be reborn among the lowliest nymphs. It is the same for [the elements of] water, . . . fire, . . . [and] wind, . . . for spirits . . . *devas* . . . Pajāpati, . . . if he detests Brahmā and disparages Brahmā, then on the breaking up of the body at death he will certainly be reborn among the lowliest nymphs.

[On the other hand,] Great Seer, if a renunciant or brahmin delights in the earth [element] and praises earth, then on the breaking up of the body at death he will certainly be reborn among the highest and most venerated Brahmās.

It is the same for [the elements of] water, . . . fire, . . . [and] wind, . . . for spirits . . . *devas* . . . Pajāpati, . . . if he delights in Brahmā and praises Brahmā, then on the breaking up of the body at death he will certainly be reborn among the highest and most venerated Brahmās. Great Seer, do you not see this great assembly of Brahmā’s retinue, seated here on the same level as me?

That Māra, the Evil One, though not a Brahmā or one of Brahmā’s retinue, claimed of himself, “I am a Brahmā.”

At that time, the World-honored One had this thought, “This Māra, the Evil One, though he is not a Brahmā or one of Brahmā’s retinue, claims of himself, ‘I am a Brahmā.’ If ever there was one called Māra, the Evil One, then it is just this Māra, the Evil One.”

Having understood this, the World-honored One said:

547c Māra, Evil One, you are not Brahmā nor are you one of Brahmā's retinue, yet you claim of yourself, "I am a Brahmā." If ever there was one called Māra, the Evil One, then you are just this Māra, the Evil One.

Then Māra, the Evil One, thought, "The World-honored One knows me; the Well-gone One sees me." Knowing this, he became despondent and promptly disappeared right there.<sup>67</sup>

Then that Brahmā [again] invited the World-honored One up to three times:

Welcome, Great Seer. This realm is permanent, this realm is everlasting, this realm endures forever, this realm is the essence, this realm is of an unending nature. This realm is release; there is no other release superior to this release. This is the supreme, the sublime, the ultimate.

The World-honored One also said up to three times:

Brahmā, you praise as permanent what is impermanent; you praise as everlasting what is not everlasting; you praise as enduring what is not enduring; you praise as the essence what is not the essence; you praise as having an unending nature what is of a nature to end. You praise as release what is not release, [claiming] that there is no other release superior to this release, that this is the supreme, the sublime, the ultimate. Brahmā, this is ignorance on your part. Brahmā, this is ignorance on your part.

Then the Brahmā said to the World-honored One:

Great Seer, formerly there were renunciants and brahmins of exceedingly long life spans who remained living for an extremely long time. Great Seer, your life span is extremely short, less than the duration of a single sitting in seclusion of those renunciants and brahmins.

Why is that? They knew all that is to be known, they saw all that is to be seen. If there really is a release, then there is no other release superior to this release, for this is the supreme, the sublime, the ultimate. And if there really is no release, then there is no other release superior to this release, for this is the supreme, the sublime, the ultimate. Great Seer, you perceive what is release as not being release; you perceive what is not

release as being release. In this way you will not attain release; [instead] it will become a great delusion [for you].

Why is that? Because this is beyond your limits.

Great Seer, if a renunciant or brahmin delights in earth and praises earth, then he is under my dominion; he must follow my wishes, must follow my orders. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if he delights in Brahmā, praises Brahmā, then he is under my dominion; he must follow my wishes, must follow my orders.

Great Seer, if you delight in earth and praise earth, then you too are under my dominion; you must follow my wishes, must follow my orders. In the same way for water . . . fire . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if you delight in Brahmā and praise Brahmā, then you too are under my dominion; you must follow my wishes, must follow my orders.

At this the World-honored One said:

It is so, Brahmā; what Brahmā has spoken is the truth. If a renunciant or brahmin delights in the earth [element] and praises the earth, then he is under your dominion; he must follow your wishes and follow your orders. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if he delights in Brahmā and praises Brahmā, then he is under your dominion; he must follow your wishes and follow your orders.

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Brahmā, if I were to delight in the earth [element] and praise the earth, then I too would be under your dominion; I would have to follow your wishes and follow your orders. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . if I were to delight in Brahmā and praise Brahmā, then I too would be under your dominion; I would have to follow your wishes and follow your orders.

Brahmā, as to these eight objects, [the four elements and four classes of divine beings,] if I were to follow these objects, to delight in them and praise them, then it would be the way [you have described].

[However,] Brahmā, I know where you have come from and where you are going, according to where you dwelled, according to where your life ended, and according to where you were reborn. [I know that] if one exists as a Brahmā one has great supernormal power, great and mighty virtue, great merit, great divine might.

At this the Brahmā said to the World-honored One:

Great Seer, how do you know what I know and see what I see? How do you completely cognize my dominion, which is like the sun, brightly illuminating all directions in these thousand worlds? Have you [too] gained dominion within these thousand worlds? In knowing those various spheres where there is no day and night, have you, Great Seer, passed through them? Have you often passed through them?

The World-honored One replied:

Brahmā, your dominion is like the sun, brightly illuminating all directions in the thousand worlds. Within these thousand worlds, I [too] have attained dominion and I also know those various spheres where there is no day and night. Brahmā, I have passed through them. I have often passed through them.

Brahmā, there are three [further] classes of *devas*: the *devas* of radiance, the *devas* of pure radiance, and the *devas* of pervasive pure radiance.<sup>68</sup> Brahmā, whatever knowledge and vision those three classes of *devas* possess, I too possess that knowledge and vision. Brahmā, whatever knowledge and vision these three classes of *devas* do not possess, I myself possess that knowledge and vision. Brahmā, whatever knowledge and vision those three classes of *devas* and their retinues possess, I too possess that knowledge and vision. Brahmā, whatever knowledge and vision these three classes of *devas* and their retinues do not possess, I myself possess that knowledge and vision.

Brahmā, whatever knowledge and vision you possess, I too possess this knowledge and vision. Brahmā, whatever knowledge and vision you do not possess, I myself possess that knowledge and vision. Brahmā, whatever knowledge and vision you and your retinue possess, I too possess this knowledge and vision. Brahmā, whatever knowledge and vision you and your retinue do not possess, I possess this knowledge and vision. Brahmā, you are not at all equal to me; you are not in any way equal to me. Rather, I am superior to you; I am greater than you.

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Then the Brahmā said to the World-honored One:

Great Seer, how is it that whatever knowledge and vision those three classes of *devas* possess, you too possess that knowledge and vision; whatever knowledge and vision those three classes of *devas* do not possess, you yourself possess that knowledge and vision; whatever knowledge and vision those three classes of *devas* and their retinues possess, you too possess that knowledge and vision; and whatever knowledge and vision those three classes of *devas* and their retinues do not possess, you yourself possess that knowledge and vision?

[How is it that] whatever knowledge and vision I possess, you too possess this knowledge and vision; whatever knowledge and vision I do not possess, you yourself possess that knowledge and vision; whatever knowledge and vision I and my retinue possess, you too possess that knowledge and vision; and whatever knowledge and vision I and my retinue do not possess, you yourself possess that knowledge and vision?

Great Seer, are you not saying this out of desire? On being cross-questioned you will not know [how to reply] and become ever more confused. Why is that? Because I am conscious of immeasurable worlds, I have immeasurable knowledge, immeasurable vision, immeasurable discrimination, and I know each and every thing distinctly. This earth I know to be earth, . . . water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . this Brahmā I know to be Brahmā.”

At this the World-honored One said:

Brahmā, if there is a renunciant or brahmin who in regard to the earth [element] has a perception of the earth as “the earth is me,” “the earth is mine,” “I belong to the earth,” then, since he reckons the earth as self, he does not [truly] know the earth [element]. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] non vexation, . . . [the *devas* of] nonaffliction, . . . if in regard to purity he has a perception of purity as “purity is me,” “purity is mine,” “I belong to purity,” then, since he reckons purity as self, he does not [truly] know purity.

Brahmā, if there is a renunciant or brahmin who in regard to the earth [element] knows the earth as “the earth is not me,” “the earth is not mine,” “I do not belong to the earth,” then, since he does not reckon the earth as

self, he [truly] knows the earth [element]. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonvexation, . . . [the *devas* of] nonaffliction, . . . in regard to purity he knows purity as “purity is not me,” “purity is not mine,” “I do not belong to purity,” then, since he does not reckon purity as self, he [truly] knows purity.

Brahmā, in regard to the earth [element] I know the earth as “the earth is not me,” “the earth is not mine,” “I do not belong to the earth.” Since I do not reckon the earth as self, I [truly] know the earth [element]. In the same way for water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonvexation, . . . [the *devas* of] nonaffliction. . . . In regard to purity I know purity as “purity is not me,” “purity is not mine,” “I do not belong to purity.” Since I do not reckon purity as self, I [truly] know purity.<sup>69</sup>

Then Brahmā said to the World-honored One:

Great Seer, these living beings desire becoming, delight in becoming, are accustomed to becoming. [Yet] you have already uprooted the foundation of becoming. Why is that? [Because] you are reckoned to be a tathāgata, free from attachment, fully awakened.

548c Then [the Buddha] spoke this stanza:<sup>70</sup>

Seeing fear in becoming  
And seeing no dread in nonbecoming,  
Therefore do not delight in becoming!  
Why should becoming not be abandoned?

[The Brahmā said,] “Great Seer, I now wish to make myself disappear.”

The World-honored One said, “Brahmā, if you wish to make yourself disappear, then do as you wish.”

Then, wherever Brahmā tried to make himself disappear, the World-honored One immediately knew, “Brahmā, you are over there. You are here. You are in between.”

Then the Brahmā did all he could to manifest his supernatural power. He wished to make himself disappear but was unable to disappear. He returned,

remaining within the Brahmā realm. Then the World-honored One said, “Brahmā, now I too wish to make myself disappear.”

Then Brahmā said to the World-honored One, “Great Seer, if you wish to make yourself disappear, do as you wish.”

Then the World-honored One had this thought, “Let me now manifest an appropriate supernormal power such that I send forth an extremely bright light, illuminating the entire domain of Brahmā while remaining invisible myself, so that Brahmā and his retinue will only hear my voice and not see my appearance.”

Then the World-honored One manifested an appropriate supernormal power such that he sent forth an extremely bright light, illuminating the entire Brahmā world while remaining invisible himself, so that Brahmā and his retinue only heard his voice and did not see his appearance.<sup>71</sup>

Then Brahmā and everyone in Brahmā’s retinue had this thought, “The renunciant Gotama is most wonderful, most remarkable. He has great supernormal power, great and mighty virtue, great merit, great divine might. Why is that? He has sent forth an extremely bright light, illuminating the entire Brahmā world while remaining invisible himself, so that I and my retinue only hear his voice and do not see his appearance.”

Then the World-honored One had this thought, “I have already [performed] magical transformations for this Brahmā and his retinue. Now let me withdraw my supernormal power.”

Then the World-honored One withdrew his supernormal power and returned to remain within the Brahmā world. Then King Māra again joined the assembly, up to three times.<sup>72</sup> At that time King Māra said to the World-honored One:

Great Seer, you see well, you know well, you realize well. But do not teach and instruct disciples, and do not teach the Dharma to disciples!

Do not become attached to [having] disciples. Do not, through being attached [to having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice non-action. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.

Great Seer, in former times there were renunciants and brahmins who instructed disciples, taught disciples, and taught the Dharma to disciples.

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They delighted in and became attached to [having] disciples. Through being attached to [having] disciples, they were reborn among the lowliest nymphs on the breaking up of the body at death.

For this reason, Great Seer, I tell you, “Do not teach and instruct disciples, and do not teach the Dharma to disciples. Do not become attached to [having] disciples. Do not, through being attached to [having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice nonaction. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.”

Then the World-honored One said:

Māra, Evil One, it is not because you seek benefit, welfare, happiness, or ease for me that you tell me, “Do not teach and instruct disciples and do not teach the Dharma to disciples. Do not become attached to [having] disciples. Do not, through being attached to [having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice non-action. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.”

Māra, Evil One, you have this thought: “This renunciant Gotama will teach the Dharma to disciples. Having heard the Dharma, the disciples will escape from my domain.” Māra, Evil One, it is for this reason that you tell me, “Do not teach and instruct disciples and do not teach the Dharma to disciples. Do not become attached to [having] disciples. Do not, through being attached to [having] disciples, take rebirth among the lowliest nymphs on the breaking up of the body at death. Practice non-action. [Just] experience happiness in the present life. Why is that? Great Seer, you will only trouble yourself in vain.”

Māra, Evil One, suppose that there have been renunciants and brahmins who instructed disciples, taught disciples, and taught the Dharma to disciples, who delighted in and became attached to [having] disciples, and who, through being attached to [having] disciples, were reborn among the lowliest nymphs on the breaking up of the body at death.

Those renunciants and brahmins claimed to be renunciants without being renunciants, they claimed to be brahmins without being brahmins,

they claimed to be arahants without being arahants, they claimed to be fully awakened without being fully awakened.

Māra, Evil One, I claim to be a renunciant while truly being a renunciant, I claim to be a brahmin while truly being a brahmin, I claim to be an arahant while truly being an arahant, I claim to be fully awakened while truly being fully awakened.

Māra, Evil One, as to whether I do or do not teach the Dharma to disciples—you just keep out of that! I now know for myself when it is proper to teach the Dharma to disciples and when it is not proper to teach the Dharma to disciples.<sup>73</sup>

Such was the invitation by Brahmā and the opposition by Māra, the Evil One, to what the World-honored One said in response. For this reason this discourse is called “Brahmā’s Invitation to the Buddha.”

Thus spoke the Buddha. Having heard what the Buddha said, Brahmā and his retinue were delighted and received it respectfully. 549b

### **79. The Discourse on the Existence of Higher *Devas*<sup>74</sup>**

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

Then, the chamberlain Isidatta instructed a messenger:<sup>75</sup>

Approach the Buddha, pay homage on my behalf at the World-honored One’s feet, and ask the World-honored One if the noble one is healthy and strong in body, comfortable and free from ailments, and dwelling at ease, with his usual vigor. Say this: “Chamberlain Isidatta pays homage at the Buddha’s feet and asks the World-honored One if the noble one is healthy and strong, comfortable and free from ailments, dwelling at ease, with his usual vigor.”

When you have inquired of the Buddha in this way, you should approach Venerable Anuruddha and, having paid homage on my behalf at his feet, ask the venerable one if the noble one is healthy and strong, comfortable and free from ailments, and dwelling at ease, with his usual vigor. Say this: “Chamberlain Isidatta pays homage at Venerable Anuruddha’s feet and

asks the venerable one if the noble one is healthy and strong, comfortable and free from ailments, dwelling at ease, with his usual vigor. Chamberlain Isidatta invites Venerable Anuruddha, together [with three others,] four people in total, for tomorrow’s meal.”

If he accepts the invitation, then also say this: “Venerable Anuruddha, Chamberlain Isidatta is very busy with many affairs, numerous affairs to be taken into consideration and managed for the king.<sup>76</sup> May Venerable Anuruddha [and his companions], four people in total, out of compassion come to Chamberlain Isidatta’s house tomorrow early in the morning.”

Then, on having received these instructions from Chamberlain Isidatta, the messenger approached the Buddha, paid homage at the Buddha’s feet and, standing back to one side, said:

World-honored One, Chamberlain Isidatta pays homage at the Buddha’s feet and asks if the World-honored One is healthy and strong, comfortable and free from ailments, dwelling at ease, with his usual vigor.

At that time, the World-honored One said to the messenger, “May Chamberlain Isidatta find well-being and happiness! May all *devas*, human beings, *asuras*, *gandhabbas*, *yakkhas*, and all other forms of life find well-being and happiness!”

Then the messenger, having received well and remembered well what he had heard the Buddha say, paid homage at the Buddha’s feet, circumambulated him three times, and left. He approached Venerable Anuruddha, paid homage at his feet, stepped back, sat to one side, and said:

549c Venerable Anuruddha, Chamberlain Isidatta pays homage at the feet of Venerable Anuruddha and asks the venerable one if the noble one is healthy and strong, comfortable and free from ailments, and dwelling at ease, with his usual vigor. Chamberlain Isidatta invites Venerable Anuruddha [together with three others], four people in total, for tomorrow’s meal.

At that time Venerable Kaccāna the Real was seated in meditation not far from Venerable Anuruddha. Then Venerable Anuruddha said to Venerable Kaccāna:

Just now I was saying that we will go into Sāvattḥī tomorrow morning to beg for almsfood, and now this has come up. Chamberlain Isidatta has dispatched a messenger inviting us, four people altogether, for tomorrow's meal.

Venerable Kaccāna the Real said:

May Venerable Anuruddha, for the sake of that man [the Chamberlain Isidatta], accept the invitation by remaining silent. Tomorrow morning we will leave this Sītavana and enter Sāvattḥī [as if] to beg for almsfood. May Venerable Anuruddha, for the sake of that man, accept the invitation by remaining silent.

Then, when the messenger understood that Venerable Anuruddha had accepted by remaining silent, he also made this request:

Chamberlain Isidatta says to Venerable Anuruddha, "Chamberlain Isidatta is very busy with many affairs, numerous affairs to attend to and manage for the king. May Venerable Anuruddha [and his companions], four people in total, out of compassion come to Chamberlain Isidatta's house tomorrow early in the morning."

Venerable Anuruddha told the messenger, "You may return. I myself will know the proper time." Then the messenger rose from his seat, paid homage, circumambulated [Venerable Anuruddha] three times, and left.

Then, when the night was over, at dawn, Venerable Anuruddha put on his robes, took his bowl, and [with his companions], four people in total, approached the house of Chamberlain Isidatta. At that time, Chamberlain Isidatta was standing at the middle entrance [of his house], surrounded by the women [of his household], waiting for Venerable Anuruddha. He saw Venerable Anuruddha coming in the distance. On seeing him, he extended his hands with palms joined toward Venerable Anuruddha and respectfully said, "Welcome, Venerable Anuruddha! Venerable Anuruddha has not been here for a long time." Then, respectfully supporting Venerable Anuruddha by the arm, Chamberlain Isidatta led him into the house and invited him to sit on a fine seat that had been set out for him.

Venerable Anuruddha sat down on that seat. Chamberlain Isidatta paid homage at Venerable Anuruddha's feet, stepped back, and sat to one side.

Having sat down he said, “Venerable Anuruddha, I would like to ask a question. May this meet with your permission!”

Venerable Anuruddha said, “Chamberlain, ask what you wish. Having heard it, I will consider it.”

Chamberlain Isidatta said:

550a Venerable Anuruddha, some renunciants and brahmins come and tell me, “Chamberlain, you should develop the exalted liberation of the mind (*mahaggata*).” And, Venerable Anuruddha, other renunciants and brahmins come and tell me, “Chamberlain, you should develop the immeasurable liberation of the mind (*appamāṇa*).”<sup>77</sup> Venerable Anuruddha, [regarding] “exalted liberation of the mind” and “immeasurable liberation of the mind,” do these two liberations differ in both wording and meaning? Or do they differ only in wording while having the same meaning?”

Venerable Anuruddha said, “Chamberlain, as to this question you have just asked, first answer it yourself; after that I shall answer.”

Chamberlain Isidatta said:

Venerable Anuruddha, [regarding] “exalted liberation of the mind” and “immeasurable liberation of the mind,” [I think] that these two liberations differ only in wording and have the same meaning.

Chamberlain Isidatta was thus unable to answer the question [correctly]. Venerable Anuruddha said:

Chamberlain, listen while I explain to you what is “exalted liberation of the mind” and what is “immeasurable liberation of the mind.” Regarding “exalted liberation of the mind,” suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Dwelling in reliance on this one tree, he achieves, through mental resolve, pervasion [of the area beneath the tree] with his exalted liberation of the mind. His liberation of the mind has this limit and does not go beyond it.

Suppose that dwelling in reliance on not [just] one tree but two or three trees, [the renunciant or brahmin] achieves, through mental resolve, pervasion [of the area beneath those two or three trees] with his exalted liberation of the mind. [Yet] his liberation of the mind has this limit and does

not go beyond it. Suppose that dwelling in reliance on not [just] two or three trees but an [entire] forest, he achieves, through mental resolve, pervasion [of that area] with his exalted liberation of the mind. [Yet] his liberation of the mind has this limit and does not go beyond it.

Suppose that, dwelling in reliance on not [just] one forest but two or three forests, . . . Suppose that, dwelling in reliance on not [just] two or three forests but a village, . . . Suppose that, dwelling in reliance on not [just] one village but two or three villages, . . . Suppose that, dwelling in reliance on not [just] two or three villages but a country, . . . Suppose that, dwelling in reliance on not [just] one country but two or three countries, . . . Suppose that, dwelling in reliance on not [just] two or three countries but this entire great Earth, as far as the great ocean, [the renunciant or brahmin] achieves, through mental resolve, pervasion [of that vast area] with his exalted liberation of the mind. [Yet] his liberation of the mind has this limit and does not go beyond it. This is what is meant by “exalted liberation of the mind.”

Chamberlain, what is “immeasurable liberation of the mind”? Suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. He dwells with a mind imbued with loving-kindness, pervading one direction, likewise the second, the third, and the fourth directions, and also the four intermediate directions, above, and below, all around, everywhere. He dwells pervading the entire world with a mind imbued with loving-kindness, without fetters or resentment, without ill-will or contention, [a mind] that is boundless, exalted, immeasurable, and well cultivated. In the same way he dwells with a mind imbued with compassion, . . . with empathetic joy, . . . with equanimity, pervading the entire world with a mind imbued with equanimity, without fetters or resentment, without ill-will or contention, [a mind] that is boundless, exalted, immeasurable, and well cultivated. This is what is meant by “immeasurable liberation of the mind.”

Chamberlain, this “exalted liberation of the mind” and this “immeasurable liberation of the mind”—do these two liberations differ in both wording and meaning, or do they differ only in wording while having the same meaning?

550b

Chamberlain Isidatta said to Venerable Anuruddha, “As I have [just now] heard it from the venerable one and consequently understood the meaning of it, these two liberations differ in wording and also in meaning.”<sup>78</sup>

Venerable Anuruddha said:

Chamberlain, there are [these] three classes of *devas*: the *devas* of radiance, the *devas* of pure radiance, and the *devas* of pervasive pure radiance.<sup>79</sup> Of these, the *devas* of radiance are born in one [particular] realm. They do not have the thought, “This belongs to me, that belongs to me”; instead, wherever these *devas* of radiance go, they delight in that place.

Chamberlain, it is just as a fly on a piece of meat that does not have the thought, “This belongs to me, that belongs to me” and instead, wherever that fly goes on the piece of meat, it delights in that place.<sup>80</sup> In the same way, the *devas* of radiance do not have the thought, “This belongs to me, that belongs to me”; instead, wherever these *devas* of radiance go, they delight in that place. There are times when the *devas* of radiance assemble in one place. Then, although their bodies are different, their light is the same.

Chamberlain, it is just as when a person lights numerous lamps and places them in one room; although those lamps are different, their light is the same. In the same way, when the *devas* of radiance assemble in one place, then, although their bodies are different, their light is the same. There are times when the *devas* of radiance separate from one another. When they are separate from one another, their bodies are different and their light is also different.

Chamberlain, it is just as when a person takes numerous lamps from one room and places them separately in many different rooms; those lamps are different and their light also differs. It is the same when the *devas* of radiance separate from one another; when they are separate from one another, their bodies are different and their light also differs.

Then Venerable Kaccāna the Real said, “Venerable Anuruddha, regarding those *devas* of radiance that are born in one realm, can one know their relative superiority, their degrees of subtlety?”<sup>81</sup>

Venerable Anuruddha replied, “Venerable Kaccāna, regarding those *devas* of radiance that are born in one realm, it can be said that one can know their relative superiority, their degrees of subtlety.”

Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of radiance that are born in one realm, what is the cause, what is the reason one can know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied:

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Dwelling in reliance on this one tree, he achieves perception [of the area beneath the tree] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it.

Suppose that, dwelling in reliance on not [just] one tree but two or three trees, he achieves perception [of the area beneath those two or three trees] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it.

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Venerable Kaccāna, of these two liberations of mind, which is higher, which is superior, which is more subtle, which is better?

Venerable Kaccāna the Real replied:

Venerable Anuruddha, suppose that a renunciant or brahmin, dwelling in reliance on not [just] one tree but two or three trees, achieves perception [of the area beneath those two or three trees] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it. Venerable Anuruddha, of these two liberations, the latter liberation is higher, superior, more subtle, the best.

Venerable Anuruddha asked further:

Venerable Kaccāna, suppose that, dwelling in reliance on not [just] two or three trees but a forest, . . . Suppose that, dwelling in reliance on not [just] one forest but two or three forests, . . . Suppose that, dwelling in reliance on not [just] two or three forests but a village, . . . Suppose that, dwelling in reliance on not [just] one village but two or three villages, . . . Suppose that, dwelling in reliance on not [just] two or three villages but

a country, . . . Suppose that, dwelling in reliance on not [just] one country but two or three countries, . . . Suppose that, dwelling in reliance on not [just] two or three countries but this entire great Earth, up to the great ocean, he achieves perception [of this vast area] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it. Venerable Kaccāna, of the [latter] two liberations of mind, which is higher, superior, more subtle, better?

Venerable Kaccāna the Real replied:

Venerable Anuruddha, suppose that, dwelling in reliance on not [just] two or three trees but a forest, . . . Suppose that, dwelling in reliance on not [just] one forest but two or three forests, . . . Suppose that, dwelling in reliance on not [just] two or three forests but a village, . . . Suppose that, dwelling in reliance on not [just] one village but two or three villages, . . . Suppose that, dwelling in reliance on not [just] two or three villages but a country, . . . Suppose that, dwelling in reliance on not [just] one country but two or three countries, . . . Suppose that, dwelling in reliance on not [just] two or three countries but on this entire great Earth, as far as the great ocean, a renunciant or a brahmin achieves perception [of this vast area] with light produced through mental resolve. His perception with mentally produced light is extremely abundant. [Yet] his liberation of the mind has this limit and does not go beyond it. Venerable Anuruddha, of the [latter] two liberations, the latter liberation is higher, superior, more subtle, better.”

Venerable Anuruddha said:

[Venerable] Kaccāna, this is the cause, this is why, regarding those *devas* of radiance that are born in one realm, one can know their relative superiority, their degrees of subtlety. Why is that? It is due to the relative superiority of their minds when they were human beings. In their development there were degrees of refinement or crudeness. Because of the degrees of refinement or crudeness in their development, human beings have degrees of superiority. Venerable Kaccāna, the World-honored One has also explained the relative superiority among human beings in this way.<sup>82</sup>

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Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of pure radiance that are born in one realm, can one know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied, “Venerable Kaccāna, regarding those *devas* of pure radiance that are born in one realm, it can be said that one can know their relative superiority, their degrees of subtlety.”

Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of pure radiance that are born in one realm, what is the cause, what is the reason that one can know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied:

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pure radiance. [However,] he does not develop this concentration, does not practice it, does not expand it, does not accomplish it fully. At a later time, when the body breaks up at death, he is reborn among the *devas* of pure radiance. After being reborn [there] he does not attain supreme tranquility, does not attain supreme quietude, and does not complete his life course.

Venerable Kaccāna, it is just like when a blue lotus, or a red or crimson lotus, or a white lotus is born in water, grows in water, and remains beneath the water. Its roots, stalks, flowers, and leaves are completely saturated with water; there is no part of it that is not saturated with water.<sup>83</sup>

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pure radiance. [However,] he does not develop this concentration, does not practice it, does not expand it, does not accomplish it fully. When his body breaks up at death, he is reborn among the *devas* of pure radiance. After being reborn [there], he does not attain supreme tranquility, does not attain supreme quietude, and does not complete his life course.

Again, Venerable Kaccāna, [suppose that] a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pure

radiance. He frequently develops this concentration, frequently practices it, frequently expands it, and accomplishes it fully. When his body breaks up at death he is reborn among the *devas* of pure radiance. After being reborn there, he attains supreme tranquility, attains supreme quietude, and completes his life course.

Venerable Kaccāna, it is just as when a blue lotus, or a red or crimson lotus, or a white lotus is born in water, grows in water, but then emerges above the water, where it is no longer saturated by water.

551b In the same way, Venerable Kaccāna, a renunciant or brahmin, through mental resolve achieves pervasion of the heaven of pure radiance. He frequently develops this concentration, frequently practices it, frequently expands it, and accomplishes it fully. When his body breaks up at death he is reborn among the *devas* of pure radiance. After being reborn there, he attains supreme tranquility, attains supreme quietude, and completes his life course.

Venerable Kaccāna, this is the cause, this is why, regarding the *devas* of pure radiance that are born in one realm, one can know their relative superiority, their degrees of subtlety. Why is that? It is due to the relative superiority of their minds when they were human beings. In their development there were degrees of refinement or crudeness. Because of the degrees of refinement or crudeness in their development, human beings have degrees of superiority. Venerable Kaccāna, the World-honored One has also explained the relative superiority among human beings in this way.

Venerable Kaccāna the Real asked further, “Venerable Anuruddha, regarding those *devas* of pervasive pure radiance that are born in one realm, can one know their relative superiority, their degrees of subtlety?”

Venerable Anuruddha replied, “Venerable Kaccāna, regarding those *devas* of pervasive pure radiance that are born in one realm, it can be said that one can know their relative superiority, their degrees of subtlety.”

Venerable Kaccāna the Real asked further:

Venerable Anuruddha, regarding those *devas* of pervasive pure radiance that are born in one realm, what is the cause, what is the reason that one can know their relative superiority, their degrees of subtlety?

Venerable Anuruddha replied:

Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance. [Yet] he has not fully made an end of sloth-and-torpor, he has not well pacified restlessness-and-worry. At a later time, when his body breaks up at death, he is reborn among the *devas* of pervasive pure radiance. On being reborn [there], his radiance is not fully pure.

Venerable Kaccāna, it is just like a lamp that burns in dependence on oil and a wick. If there are impurities in the oil and the wick is not pure, the light that arises in dependence on this lamp will not be bright and pure.<sup>84</sup>

In the same way, Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance, [yet] he has not fully made an end of sloth-and-torpor, he has not well pacified restlessness-and-worry. When his body breaks up at death he is reborn among the *devas* of pervasive pure radiance. After being reborn [there] his radiance is not fully pure.

Again, Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance. He has fully made an end to sloth-and-torpor, and he has well pacified restlessness-and-worry. When his body breaks up at death he is reborn among the *devas* of pervasive pure radiance. After being reborn [there] his radiance is fully pure.

Venerable Kaccāna, it is just like a lamp that burns in dependence on oil and wick. If there are no impurities in the oil and the wick is also fully pure, the light that arises in dependence on this lamp will be fully bright and pure.

In the same way, Venerable Kaccāna, suppose that a renunciant or brahmin, staying in a forest area, goes to the base of a tree in an empty quiet place. Through mental resolve he achieves pervasion of the heaven of pervasive pure radiance. He has fully made an end of sloth-and-torpor, and he has well pacified restlessness-and-worry. When his body breaks up at death he is reborn among the *devas* of pervasive pure radiance. After being reborn [there] his radiance is fully pure. 551c

Venerable Kaccāna, this is the cause, this is the reason why, regarding those *devas* of pervasive pure radiance that are born in one realm, one can know their relative superiority, their degrees of subtlety. Why is that? It is due to the relative superiority of their minds when they were human beings. In their development there were degrees of refinement or crudeness. Because of the degrees of refinement or crudeness in their development, human beings have degrees of superiority. Venerable Kaccāna, the World-honored One has also explained the relative superiority among human beings in this way.

Then Venerable Kaccāna the Real spoke in praise [of Anuruddha] to Chamberlain Isidatta:

It is well, it is well, Chamberlain! You have greatly benefited us. Why is that? You first asked Venerable Anuruddha about the existence of higher *devas*. We had never before heard from Venerable Anuruddha such an explanation of these *devas*, namely that these *devas* exist and that these *devas* are like this.<sup>85</sup>

Then Venerable Anuruddha said:

Venerable Kaccāna, there are many such *devas*. [Even] this sun and moon, which are of such great supernormal power and such great and mighty virtue, such great merit, such great divine might, yet their brilliance is not equal to the brilliance [of the *devas*] I have personally met, with whom I have exchanged greetings and conversed, and from whom I have received responses. Yet I have never before given such an explanation of these *devas*, namely that these *devas* exist and that these *devas* are like this.

At that time, Chamberlain Isidatta, understanding that the discussion of those venerable ones was finished, rose from his seat and personally brought water for washing. With his own hands he prepared assorted pure and tasty dishes to eat, savor, and digest, making sure there was enough to eat. After [Venerable Anuruddha] had finished eating, put aside his bowl, and washed his hands, [Chamberlain Isidatta] took a low seat and sat to one side to listen to the Dharma. When Chamberlain Isidatta had sat down, Venerable Anuruddha taught him the Dharma, exhorting and inspiring him, fully delighting

him. Having taught [Chamberlain Isidatta] the Dharma with countless skillful means, having exhorted and inspired him, and fully delighted him, [Venerable Anuruddha] rose from his seat and departed.

Thus spoke the venerable Anuruddha. Having heard what Venerable Anuruddha said, Chamberlain Isidatta and the monks were delighted and received it respectfully.<sup>86</sup>

## 80. The Discourse on Cloth for Robes

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

At that time Venerable Anuruddha was also at Sāvattḥī, staying on a mountain crag with *sāla* trees. Then, when the night was over, at dawn, Venerable Anuruddha put on his robes, took his bowl, and entered Sāvattḥī to beg for almsfood. At dawn Venerable Ānanda also put on his robes, took his bowl, and entered Sāvattḥī to beg for almsfood. 552a

Venerable Anuruddha saw that Venerable Ānanda was also going to beg for almsfood. Having seen him, he said, "Venerable Ānanda, you should know that my three robes have become rough, faded, and worn out. Venerable friend, now could you invite the monks to make robes for me?" Venerable Ānanda accepted Venerable Anuruddha's request by remaining silent.

Then, when Venerable Ānanda had completed begging for alms and after he had partaken of the midday meal, he put away his robe and bowl and washed his hands and feet. With a sitting mat over his shoulder and holding a door key in his hand, he went from hut to hut and said to each monk he visited, "Venerable one, come to the mountain crag with *sāla* trees to make robes for Venerable Anuruddha."

Then the monks, having heard what Venerable Ānanda said, all went to the mountain crag with *sāla* trees to make robes for Venerable Anuruddha.

Then the World-honored One saw Venerable Ānanda going from hut to hut with a door key in his hand. Having seen him, he asked, "Ānanda, in regard to what matter are you going from hut to hut with a door key in your hand?"

Venerable Ānanda said, "World-honored One, I have just now asked the monks to make robes for Venerable Anuruddha."

The World-honored One said, “Ānanda, why did you not ask the Tathāgata to [help] make robes for the monk Anuruddha?”

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said, “May the World-honored One come to the mountain crag with *sāla* trees to make robes for Venerable Anuruddha.” The World-honored One accepted Venerable Ānanda’s invitation by remaining silent.

Then the World-honored One, in the company of Venerable Ānanda, went to the mountain crag with *sāla* trees. Spreading out his sitting mat, he sat down in front of the company of monks. At that time, on the mountain crag with *sāla* trees there were eight hundred monks seated together with the World-honored One to make robes for Venerable Anuruddha.

At that time Venerable Mahāmoggallāna was also among the assembly. Then the World-honored One said, “Moggallāna, I can spread out the cloth and cut it to size for Anuruddha, then cut it into pieces, stitch them together, and sew it up.”

At that time Venerable Mahāmoggallāna rose from his seat, arranged his robe to bare one shoulder, and, extending his hands with palms joined toward the Buddha, said to the World-honored One, “May the World-honored One spread out the cloth and cut it to size for Venerable Anuruddha. The monks  
552b will then cut it into pieces, stitch them together, and sew them up.”

Then the World-honored One spread out the cloth and cut it to size for Venerable Anuruddha. The monks together cut it into pieces, stitched them together, and sewed them up. In a single day they completed three robes for Venerable Anuruddha.

At that time, when the World-honored One knew that the three robes for Venerable Anuruddha had been completed, he said, “Anuruddha, address the monks on the nature of the cloth for robes (*kaṭhina*) [and of the one who will wear it]. I have a backache now and wish to rest a little.”

Venerable Anuruddha replied, “Yes, World-honored One.”

Then the World-honored One folded his outer robe into four and placed it on a bed, folded the inner robe to use as a pillow, and lay down on his right side, one foot upon the other, arousing the perception of light, establishing right mindfulness and right comprehension, constantly keeping in mind the thought of rising again.

At that time Venerable Anuruddha addressed the monks:

Venerable friends, when I had not yet gone forth to train in the path, I had [already] become weary of birth, old age, disease, death, sorrow and distress, weeping and lamentation, and I aspired to abandon this great mass of *dukkha*. Venerable friends, having become weary, I had this contemplation: “The household life is confined, a dusty place; going forth to train in the path is [like] emerging into a vast open space. Now for me at home, chained with [such] chains, it is not possible to completely devote my life to the practice of the holy life. Let me forsake my wealth, little or much, forsake my relatives, few or many, shave off my beard and hair, don the yellow robe and, out of faith, leave the home life and become homeless to train in the path.”

Venerable friends, at a later time I abandoned my wealth, little or much, left behind my relatives, few or many, shaved off my beard and hair, donned the yellow robe and, out of faith, left the home life and became homeless to train in the path. Venerable friends, having gone forth to train in the path, having forsaken family life, I received the training of monkhood. I practiced the precepts and guarded [against breaking] the code of rules. I also carefully maintained proper conduct and etiquette, always fearing the slightest fault, upholding the training in the precepts.

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

Venerable friends, I abstained from taking what was not given, having abandoned taking what was not given. I took [only] what was given, delighting in taking [only] what was given. I always liked to give generously, rejoicing in nonstinginess and not expecting any reward. I purified my mind with regard to taking what was not given.

Venerable friends, I abstained from sexual activity, having abandoned sexual activity. I diligently cultivated the practice of celibacy, and energetically [maintained this] immaculate conduct, pure, without defilement, free from sensual desires, having abandoned sexual desires. I purified my mind with regard to sexual activity.

Venerable friends, I abstained from false speech, having abandoned false speech. I spoke the truth, delighting in the truth, unshakably established

552c in the truth, being completely trustworthy, not deceiving [anyone in] the world. I purified my mind with regard to false speech.

Venerable friends, I abstained from divisive speech, having abandoned divisive speech. I did not engage in speech that was divisive and that would harm others. Hearing something from this person, I did not tell it to that person in order to harm this person; hearing something from that person, I did not tell it to this person in order to harm that person. I wished to unite those that were divided, delighting in their unity. I did not create factions, did not delight in or praise factions. I purified my mind with regard to divisive speech.

Venerable friends, I abstained from harsh speech, having abandoned harsh speech. Whatever speech there is that is rough and rude in tone, that sounds offensive and grates on the ear, that people neither enjoy nor desire, that causes others suffering and vexation, and that does not lead to calmness—such speech I had abandoned. Whatever speech there is that is pure, peaceful, gentle, and beneficial, that is pleasant to the ear and [easily] enters the mind, that is enjoyable and desirable, that gives others happiness, speech endowed with meaning, that does not make others afraid, and that leads to calmness in others—such [kinds of] speech I spoke. I purified my mind with regard to harsh speech.

Venerable friends, I abstained from frivolous speech, having abandoned frivolous speech. I spoke at the [proper] time, I spoke what is true, what is Dharma, what is meaningful, what is peaceful. Delighting in speech that is peaceful and of the type that is at the proper time and in the proper way, I would teach well and admonish well. I purified my mind with regard to frivolous speech.

Venerable friends, I abstained from earning profits, having abandoned earning profits. I had discarded weights and measures and did not accept goods [on commission], I did not bind people [with debts], I did not try to cheat with measures, nor did I deceive others for the sake of some small profit. I purified my mind with regard to earning profits.

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

Venerable friends, I abstained from accepting male or female slaves, having abandoned accepting male or female slaves. I purified my mind with regard to accepting male or female slaves.

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

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

Venerable friends, I abstained from accepting farmland or marketplaces, having abandoned accepting farmland or marketplaces. I purified my mind with regard to accepting farmland or marketplaces.

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

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

Venerable friends, I abstained from [reclining on] high and wide beds, having abandoned [reclining on] high and wide beds. I purified my mind with regard to high and wide beds.

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

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

Venerable friends, I abstained from accepting gold and silver, having abandoned accepting gold and silver. I purified my mind with regard to accepting gold and silver.

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

Venerable friends, having accomplished this noble aggregate of virtue, I further trained in supreme contentment, taking robes [only] to cover my body, taking [only enough] food to sustain the physical body. Wherever I went, I took [just] robes and bowl with me, without concern or longing. Just as a wild goose flies through the air with [only] its two wings, venerable friends, I was like that, wherever I went, taking [just] robes and bowl with me, without concern or longing.

Venerable friends, having accomplished this noble aggregate of virtue and this supreme contentment, I further trained in guarding the senses. Always mindful of stopping thoughts of desire, with clear understanding, successfully guarding the mind through mindfulness, I constantly aroused right comprehension. On seeing a form with the eyes I did not grasp at its appearance, nor did I savor the form. That is to say, for the sake of restraint I guarded the eye faculty so that no covetousness or sorrow, evil and unwholesome states, would arise in the mind. To that end I guarded the eye faculty.

In the same way, on [hearing a sound] with the ears, . . . [smelling an odor] with the nose, . . . [tasting a flavor], with the tongue . . . [experiencing a tangible] with the body, . . . coming to know a mental object with the mind, I did not grasp at its appearance nor did I savor the mental object. That is to say, for the sake of restraint I guarded the mind faculty so that no covetousness or sorrow, evil and unwholesome states, would arise in the mind. To that end I guarded the mind faculty.

Venerable friends, having accomplished this noble aggregate of virtue, this supreme contentment, and this guarding of the senses, I further trained in right comprehension when going out or coming in, contemplating and distinguishing well when bending or stretching [my limbs], when lowering or raising [my head]; with orderly manner and appearance, I properly carried the outer robe, the other robes, and the bowl; when walking, standing, sitting, and reclining, when going to sleep or waking up, when speaking or keeping silent, I always had right comprehension.

Venerable friends, having accomplished this noble aggregate of virtue, this supreme contentment, this guarding of the senses, and this right comprehension when going out or coming in, I further trained in dwelling alone in seclusion. I stayed in a forest area, or at the base of a tree in an empty peaceful place, in a mountain cave, on a heap of straw in an open place, in the midst of a forest, or in a cemetery.

Venerable friends, staying in a forest, or having gone to the base of a tree in an empty peaceful place, I spread out my sitting mat and sat down cross-legged, body erect. With right mental aspiration and undivided mindfulness, I abandoned and removed covetousness. With my mind free from agitation, on seeing others' wealth and requisites of living, I did not give rise to covetousness, did not wish "May I get it!" I purified my mind with regard to covetousness. In the same way I abandoned ill-will, . . . sloth-and-torpor, . . . restlessness-and-worry, . . . doubt, overcoming delusion, becoming free from vacillation in regard to wholesome states. I purified my mind with regard to doubt.

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Venerable friends, when I had abandoned these five hindrances, which defile the mind and weaken wisdom, secluded from sensual desires, secluded from evil and unwholesome states, . . . up to . . . dwell having attained the fourth absorption.

Venerable friends, having thus attained concentration, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in the realization of supernormal powers.

Venerable friends, I attained immeasurable supernormal powers—namely, being one, I became many; being many, I became one [again]. Being one, I remained one, possessed of knowledge and vision. I passed unhindered through stone walls as if passing through space. I dived into the earth as if it were water; I walked on water as if it were earth. Seated cross-legged, I ascended into space like a bird. With my hand I touched and stroked the sun and the moon, which are of such great supernormal power, such great and mighty virtue, such great merit, such great divine might. With my [mental] body I reached as far as the Brahmā world.

Venerable friends, having attained concentration in this way, with a mind that is purified and without defilement, without affliction, malleable,

well steadied, a mind that has attained imperturbability, I trained in and realized the supernormal knowledge of the divine ear. Venerable friends, with the divine ear I heard sounds made by human and non-human beings, near and far, subtle and not subtle.

Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that has attained imperturbability, I trained in and realized the supernormal knowledge of the minds of others.

Venerable friends, through the knowledge of the minds of others I knew the minds of others as they really are: how other beings think, intend, do, and act. I knew a mind with desire as a mind with desire, as it really is; I knew a mind without desire as a mind without desire, as it really is, . . . a mind with hatred, . . . without hatred, . . . with delusion, . . . without delusion, . . . defiled, . . . undefiled, . . . contracted, . . . distracted, . . . superior, . . . inferior, . . . narrow, . . . expansive, . . . developed, . . . undeveloped, . . . concentrated, . . . unconcentrated; . . . I knew an unliberated mind as an unliberated mind, as it really is; I knew a liberated mind as a liberated mind, as it really is.

Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in and realized the supernormal knowledge of recollection of past lives.

Venerable friends, I recalled countless lives I had traversed in the past, with their activities and appearances: one birth, two births, a hundred births, a thousand births, eons of [world] contraction, eons of [world] expansion, countless eons of [world] contraction and expansion.

[I recalled:] “[I was] that living being named So-and-so; in that former life I went through those experiences; I was [once] born there, with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this. Dying here, I was reborn there; dying there, I was reborn here. I was reborn here with this family name and this given name; I had this type of life and this type of food and drink; I experienced this type of pleasure and pain; my life span was like this, I survived this long, and my life ended like this.”

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Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in and realized the supernormal knowledge of birth and death.

Venerable friends, with the divine eye, which is purified and surpasses human [vision], I saw beings as they died and were reborn. [I saw them reborn] as handsome or ugly, superior or inferior, coming and going between good and bad realms of existence, in accordance with the [previous] deeds of those living beings. This I saw as it really is.

If these living beings engaged in evil bodily conduct, evil verbal and mental conduct; if they reviled noble ones, held wrong views, and performed actions [based on] wrong views, then because of these causes and conditions, at the breaking up of the body after death, [they] certainly go to a bad realm of existence, being reborn in hell.

If, [however,] these living beings engaged in good bodily conduct, good verbal and mental conduct, if they did not revile noble ones, held right views, and performed actions [based on] right views, then because of these causes and conditions, at the breaking up of the body after death, [they] certainly go to a good realm of existence, ascending to be reborn in heaven.

Venerable friends, having attained concentration in this way, with a mind purified and without defilement, without affliction, malleable, well steadied, with a mind that had attained imperturbability, I trained in and realized the supernormal knowledge of the destruction of the taints.

Venerable friends, I knew *dukkha* as it really is, knew the arising of *dukkha*, . . . knew the cessation of *dukkha*, . . . and knew the path to the cessation of *dukkha*, as it really is. I knew the taints as they really are, knew the arising of the taints, . . . knew the cessation of the taints, . . . and knew the path to the cessation of the taints as it really is. Knowing like this, seeing like this, my mind was liberated from the taint of sensual desire, from the taint of existence and from the taint of ignorance. It being liberated, I knew it was liberated. I understood as it really is: “Birth has been ended; the holy life has been established; what had to be done has been done; there will not be another experiencing of existence.”

Venerable friends, if a monk transgresses against the precepts, breaks the precepts, falls short of the precepts, violates the precepts, defiles the precepts, blackens the precepts; and if relying on the precepts, established in the precepts, using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is impossible.

Venerable friends, it is as if not far from a village there is a viewing tower surmounted by a pavilion, and inside the tower a ladder with ten or twelve rungs had been set up. If a person comes along wanting to ascend to that pavilion, then if he does not mount the first rung of the ladder, desiring instead to [directly] mount the second rung, that is impossible. If he does not mount the second rung of the ladder, desiring instead to [directly] mount the third or fourth rung to ascend to the pavilion, that too is impossible.

In the same way, venerable friends, if a monk transgresses against the precepts, breaks the precepts, falls short of the precepts, violates the precepts, defiles the precepts, blackens the precepts; and if relying on the precepts, established in the precepts, and using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is impossible.

554a Venerable friends, if a monk does not transgress against the precepts, break the precepts, fall short of the precepts, violate the precepts, defile the precepts, or blacken the precepts; and if relying on the precepts, established in the precepts, and using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is certainly possible.

Venerable friends, it is as if, not far from a village there is a viewing tower surmounted by a pavilion, and inside the tower a ladder with ten or twelve rungs had been set up. If a person comes along wanting to ascend to that pavilion, then if he mounts the first rung of the ladder, and then wishes to mount the second rung, that is certainly possible. And if, having mounted the second rung, he wishes to mount the third rung, and then the fourth, to ascend to the pavilion, that is certainly possible.

In the same way, venerable friends, if a monk does not transgress against the precepts, break the precepts, fall short of the precepts, violate

the precepts, defile the precepts, or blacken the precepts; and if relying on the precepts, established in the precepts, and using the precepts as his ladder he wishes to ascend to the hall of unsurpassable wisdom, to the pavilion of the true Dharma, that is certainly possible.

Venerable friends, relying on the precepts, established in the precepts, using the precepts as my ladder, I ascended to the hall of unsurpassable wisdom, to the pavilion of the true Dharma and, with little effort, I observed the thousand worlds.

Venerable friends, it was just as a man with [good] eyesight might stand on top of a tall building and, with little effort, observe the ground below, seeing a thousand earthen bricks.<sup>87</sup>

In the same way, venerable friends, relying on the precepts, established in the precepts, using the precepts as my ladder, I ascended to the hall of unsurpassable wisdom, to the pavilion of the true Dharma and, with little effort, I observed the thousand worlds.

Venerable friends, [for me to try] to hide these six supernatural knowledges would be like using a palm leaf [to try] to hide a king's great elephant, or his seven treasures, let alone eight of them.

Venerable friends, if [anyone] has doubts about my realization of the supernatural powers, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernatural knowledge of the divine ear, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernatural knowledge of the minds of others, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernatural knowledge of recollection of past lives, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernatural knowledge of birth and death, let him ask about it. I shall reply. Venerable friends, if [anyone] has doubts about my realization of the supernatural knowledge of the destruction of the taints, let him ask about it. I shall reply.

Then Venerable Ānanda said:

Venerable Anuruddha, on this mountain crag with *sāla* trees there are eight hundred monks sitting together with the World-honored One in their midst, to make robes for Venerable Anuruddha. If [anyone] has doubts

554b about Venerable Anuruddha's realization of the supernormal powers, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of the divine ear, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of the minds of others, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of recollection of past lives, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of birth and death, let him ask about it. Venerable Anuruddha will reply. If [anyone] has doubts about Venerable Anuruddha's realization of the supernormal knowledge of the destruction of the taints, let him ask about it. Venerable Anuruddha will reply.

However, we have for a long time known, in our minds, the mind of Venerable Anuruddha—namely that Venerable Anuruddha is of great supernormal power, great and mighty virtue, great merit, great divine might.

By then the World-honored One's affliction had ceased and he was at ease, so he rose and sat cross-legged. Having sat up, the World-honored One praised Venerable Anuruddha:

It is well, it is well, Anuruddha! It is excellent, Anuruddha, how you have addressed the monks on the nature of the cloth for robes [and of the one who will wear it]. Anuruddha, address the monks again on the nature of the cloth for robes [and of the one who will wear it]! Anuruddha, address the monks frequently on the nature of the cloth for robes [and of the one who will wear it]!

Then the World-honored One said to the monks:

Monks, receive the [teaching] on the nature of the cloth for robes [and of the one who will wear it]! Recite the [teaching] on the nature of the cloth for robes [and of the one who will wear it]! Bear well in mind the [teaching] on the nature of the cloth for robes [and of the one who will wear it]! Why is that? The [teaching] on the nature of the cloth for robes [and of the one who will wear it] is connected with the Dharma. This is a basis of the holy

life, which leads to attainment, which leads to awakening, which leads to nirvana. A clansman who has shaved off his beard and hair, donned the yellow robes, and out of faith left home life, becoming homeless to train in the path, should attentively receive the [teaching] on the nature of the cloth for robes [and of the one who will wear it] and bear them well in mind.

Why is that? Because I do not see any monk in the past for whom such a robe was made who was like the monk Anuruddha. Nor do I see in the future or at present any monk for whom such a robe will be made or is being made, as it is for the monk Anuruddha. Why is that? Because now on this mountain crag with *sāla* trees there are eight hundred monks sitting together with the World-honored One in their midst, to make robes for Venerable Anuruddha. In this respect, the monk Anuruddha is of great supernormal power, of great and mighty virtue, of great merit, of great divine might.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Anuruddha and the [other] monks were delighted and received it respectfully.

### **81. The Discourse on Mindfulness of the Body<sup>88</sup>**

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Thus have I heard. At one time the Buddha, who was wandering in Aṅga country with a great company of monks, went toward Āpaṇa, the dwelling-place of Keṇiya [the fire-worshiper].

Then, when the night was over, at dawn, the World-honored One put on his robes, took his bowl, and entered Āpaṇa to beg for almsfood. After having partaken of the midday meal, he put away his robes and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went into a forest. Entering the forest, he went to the base of a tree, spread his sitting mat, and sat down cross-legged.

At that time, after the midday meal, many monks were sitting together in the assembly hall discussing this topic:

Venerable friends, it is marvelous, it is very special how the World-honored One has explained the cultivation of mindfulness of the body, making much of it by thorough knowledge, thorough contemplation, thorough cultivation, and thoroughly guarding it, as something with which to be well endowed, to be practiced well with a unified mind. The Buddha has

declared such mindfulness of the body to bring great fruits: the gaining of vision and the possession of the vision that sees the highest benefit.

At that time the World-honored One, sitting in meditation, with the purified divine ear that surpasses that of human beings, heard the monks sitting together in the assembly hall after the midday meal, discussing this topic:

Venerable friends, it is marvelous, it is very special how the World-honored One has explained the cultivation of mindfulness of the body, making much of it by thorough knowledge, thorough contemplation, thorough cultivation, and thoroughly guarding it, as something with which to be well endowed, to be practiced well with a unified mind. The Buddha has declared such mindfulness of the body to bring great fruits: the gaining of vision and the possession of the vision that sees the highest benefit.

Having heard this, in the afternoon the World-honored One rose from sitting in meditation, approached the assembly hall, and sat before the sangha of monks on a seat that had been prepared. Then the World-honored One said to the monks, “What topic have you been discussing? For what topic are you sitting together in the assembly hall?”

555a Then the monks replied:

World-honored One, we monks have been sitting together in the assembly hall after the midday meal discussing this topic: “Venerable friends, it is marvelous, it is very special how the World-honored One has explained the cultivation of mindfulness of the body, making much of it by thorough knowledge, thorough contemplation, thorough cultivation, and thoroughly guarding it, as something with which to be well endowed, to be practiced well with a unified mind. The Buddha has declared such mindfulness of the body to bring great fruits: the gaining of vision and the possession of the vision that sees the highest benefit.”

World-honored One, this is the topic that we have been discussing. It is for this topic that we have been sitting together in the assembly hall.

The World-honored One said again to the monks, “How did I explain that the cultivation of mindfulness of the body, making much of it, will bring great fruits?”

Then, the monks said to the World-honored One:

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

The Buddha said, “Listen closely and pay proper attention! I shall explain its meaning to you.” Then the monks listened to receive instruction.

The Buddha said:<sup>89</sup>

How does a monk cultivate mindfulness of the body? When walking, a monk knows he is walking; when standing, he knows he is standing; when sitting, he knows he is sitting; when lying down, he knows he is lying down; when falling asleep, he knows he is falling asleep; when waking up, he knows he is waking up; when falling asleep or waking up, he knows he is falling asleep or waking up.<sup>90</sup>

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.<sup>91</sup>

Again, a monk cultivates mindfulness of the body [as follows]. When going out and coming in, a monk clearly knows, contemplates, and discerns [this action] well; when bending or stretching, lowering or raising [any of his limbs], he does so with appropriate deportment; when wearing his outer robe and other robes and [carrying his] bowl, he does so properly; when walking, standing, sitting, lying down, falling asleep, waking up, speaking, and keeping silent—all [of these activities] he clearly knows.<sup>92</sup>

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. When evil and unwholesome thoughts arise, a monk controls, abandons, eradicates, and stops them by recollecting wholesome states.<sup>93</sup>

It is just as a carpenter or a carpenter's apprentice might apply an inked string to a piece of wood [to mark a straight line] and then trims the wood with a sharp adze to make it straight.<sup>94</sup> In the same way, when evil unwholesome thoughts arise a monk controls, abandons, eradicates, and stops them by recollecting wholesome states.

555b In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. With teeth clenched and tongue pressed against his palate, a monk uses [his own will-power] to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

It is just as two strong men might seize a weak man and, turning him this way and that, beat him up as they wish. In the same way, with teeth clenched and tongue pressed against his palate, a monk uses [his own will-power] to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk is mindful of breathing in and knows he is mindful of breathing in; he is mindful of breathing out and knows he is mindful of breathing out. When breathing in long, he knows he is breathing in long; when breathing out long, he knows he is breathing out long. When breathing in short, he knows he is breathing in short; when breathing out short, he knows he is breathing out short.

He trains [in experiencing] the whole body when breathing in; he trains [in experiencing] the whole body when breathing out. He trains in calming bodily activities when breathing in; he trains in calming <bodily> activities when breathing out.<sup>95</sup>

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk completely drenches and pervades his body with rapture and pleasure born of seclusion [experienced in the first absorption], so that there is no part within his body that is not pervaded by rapture and pleasure born of seclusion.<sup>96</sup>

It is just as when a bath attendant, having filled a vessel with bathing powder, mixes it with water and kneads it so that no part [of the powder] is not completely drenched and pervaded with water. In the same way, a monk completely drenches and pervades his body with rapture and pleasure born of seclusion, so that no part within his body is not pervaded by rapture and pleasure born of seclusion.

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk completely drenches and pervades his body with rapture and pleasure born of concentration [experienced in the second absorption], so that there is no part within his body that is not pervaded by rapture and pleasure born of concentration.

It is just like a mountain spring that is full and overflowing with clear, clean water; water coming from any of the four directions cannot enter it, with the springwater welling up from the bottom on its own, flowing

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out and flooding the surroundings, completely drenching and pervading every part of the mountain. In the same way, a monk completely drenches and pervades his body with rapture and pleasure born of concentration, so that no part within his body is not pervaded by rapture and pleasure born of concentration.

In this way a monk, however he acts with his body, he knows it as [described] above as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk completely drenches and pervades his body with pleasure born of the absence of rapture [experienced in the third absorption], so that there is no part within his body that is not pervaded by pleasure born of the absence of rapture.

It is just like when a blue, red, or white lotus that is born in the water and has come to full growth in the water, remains submerged in water, with every part of its roots, stem, flower, and leaves completely drenched and pervaded [by water], with no part that is not pervaded by it. In the same way, a monk completely drenches and pervades his body with pleasure born of the absence of rapture so that no part within his body is not pervaded by pleasure born of the absence of rapture.

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk mentally resolves to dwell having accomplished a complete pervasion of his body with mental purity [experienced in the fourth absorption], so that there is no part within his body that is not pervaded by mental purity.

It is just as a person might cover himself from head to foot with a cloth measuring seven or eight cubits, so that every part of his body is covered.<sup>97</sup> In the same way, a monk completely pervades his body with mental purity

[experienced in the fourth absorption], so that no part within his body is not pervaded by mental purity.

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk is mindful of the perception of light (*ālokasaññā*), properly taking hold of it, properly retaining it, and recollecting it properly with mindfulness, [so that he perceives that] what is behind is like what is in front, what is in front is like what is behind, night is like day, day is like night, what is above is like what is below, and what is below is like what is above. In this way he develops an undistorted and undefiled state of mind that is bright and clear, a state of mind totally unobscured by impediments.<sup>98</sup>

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In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilement from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk properly grasps the reviewing sign,<sup>99</sup> recollecting it properly with mindfulness. It is just as a person who is seated might contemplate another person who is lying down, or one who is lying down might contemplate another person who is seated. In the same way, a monk properly grasps the reviewing sign, recollecting it properly with mindfulness.

In this way a monk, however he acts with his body, he knows it as [described] above as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk contemplates this body from head to foot, according to its position and its attractive and repulsive [qualities], [seeing it] as full of various kinds of impurities, [reflecting:] “Within this body [of mine] there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large and small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

It is just as a person endowed with eyesight, on seeing a container full of various seeds, can clearly distinguish them all, identifying [the various seeds] as rice seeds, millet seeds, barley, wheat, hemp seeds, sesame seeds, beans, turnip seeds, and mustard seeds.<sup>100</sup> In the same way, a monk contemplates this body from head to foot, according to its position and its attractive and repulsive [qualities], [seeing it] as full of various kinds of impurities, [reflecting:] “Within this body [of mine] there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large and small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”<sup>101</sup>

It is just as a butcher, on having slaughtered and skinned a cow, might divide it into six parts and spread them on the ground [to sell them]. In the same way, a monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”

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In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. A monk contemplates a corpse dead for one, or two, or up to six or seven days, that is being pecked at by crows, devoured by jackals and wolves, burned by fire, or buried in the earth,<sup>102</sup> or [a corpse] that is completely rotten and decomposed. Seeing this, he compares himself to [the corpse]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [a corpse] in a charnel ground, a monk [recollects] a carcass of bluish color, decomposed and half eaten [by animals], with the bones lying on the ground still connected together. Seeing this, he compares himself to [the corpse]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [a skeleton] in a charnel ground, a monk [recollects it] without skin, flesh, or blood, held together only by sinews. Seeing this,

he compares himself to [the skeleton]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [bones] in a charnel ground, a monk [recollects] disconnected bones scattered in all directions: foot bones, shin bones, thigh bones, a hip bone, vertebrae, shoulder bones, neck bones, a skull, all in different places. Seeing this, he compares his own body to [the bones]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

556c In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

Again, a monk cultivates mindfulness of the body [as follows]. Just as he has previously seen [bones] in a charnel ground, a monk [recollects] bones that are white like shells, or bluish like the color of a pigeon, or red as if smeared with blood, rotting and decomposing, crumbling into dust. Seeing this, he compares his own body to [the bones]: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk, however he acts with his body, he knows it as [described] above, as it really is. In this way, dwelling in a secluded spot, with a mind free from indolence, practicing energetically, he removes any defilements from the mind and attains concentration of the mind. Having attained concentration of the mind, he knows [the body] as [described] above, as it really is. This is how a monk cultivates mindfulness of the body.

If mindfulness of the body is cultivated like this, made much of like this, then all wholesome states—that is, states that pertain to awakening (*bodhipakkhiya*)—are comprised in it. Whatever state of mind he has resolved [to attain] reaches completion. It is comparable to the great ocean: all small rivers are ultimately contained in the ocean. If mindfulness of the body is cultivated like this, made much of it like this, then all wholesome states are comprised in it, that is, the states that pertain to awakening.

If there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.<sup>103</sup>

It is just as if there is an empty waterpot placed firmly upright on the ground, and someone brings water and pours it into the pot. What do you think, monks: under these circumstances, would the pot accommodate the water?

The monks replied:

World-honored One, it would accommodate it. Why is that? Because [the pot] is empty, without water, and standing firmly upright on the ground, it will certainly accommodate [the water].

[The Buddha said:]

In the same way, if there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, in seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

If there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

It is just as if there were a water pot full of water, placed firmly upright on the ground, and someone brings water and pours it into the pot. What

do you think, monks, under these circumstances, would the pot accommodate [more] water?

The monks replied:

World-honored One, it would not. Why is that? Because [the pot] is [already] full of water, standing firmly upright on the ground, so it will certainly not accommodate [any more water].

[The Buddha said:]

557a In the same way, if there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

If there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

It is just as if a strong man were to throw a big heavy stone at a mass of wet mud. What do you think, monks, would [the stone] penetrate the mud?

The monks replied:

[The stone] would penetrate [the mud], World-honored One. Why is that? The mud is wet and the stone is heavy; therefore [the stone] will certainly penetrate [the mud].

[The Buddha said:]

In the same way, if there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra, the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

If there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

It is just as if a strong man were to throw a light ball made of hair at a straight door. What do you think, monks, would [the ball of hair] penetrate [the door]?

The monks replied:

The [ball of hair] would not penetrate [the door], World-honored One. Why is that? The ball made of hair is light and malleable, while the door is standing straight,<sup>104</sup> therefore [the ball of hair] will certainly not penetrate [the door].

The Buddha said:

In the same way, if there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

If there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind, then Māra the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

It is just as if someone who needed to make a fire used a piece of dry wood as a base and to drill it with a dry drill. What do you think, monks, would that person get fire in this way?

The monks replied, “He would get [fire], World-honored One. Why is that? Because he uses a dry drill to drill that dry wood base, he will certainly get [fire].”

[The Buddha said:]

In the same way, if there are renunciants and brahmins who have not properly established mindfulness of the body, who dwell with a narrow mind,

then Māra the Evil One, on seeking an opportunity with them, will certainly get it. Why is that? Because those renunciants and brahmins lack mindfulness of the body.

557b If there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.

It is just as if someone needing fire used moist wood as a base and drilled it with a moist drill. What do you think, monks, would that person get fire in this way?

The monks replied, “He will not get [fire], World-honored One. Why is that? Because he used a moist drill to drill moist wood, he will not get [fire].” [The Buddha said:]

In the same way, if there are renunciants and brahmins who have properly established mindfulness of the body, who dwell with a boundless mind, then Māra, the Evil One, on seeking an opportunity with them, will in the end not get it. Why is that? Because those renunciants and brahmins do not lack mindfulness of the body.<sup>105</sup>

Cultivating mindfulness of the body like this, making much of it like this, should be understood to bring eighteen benefits.<sup>106</sup> What are the eighteen? A monk is able to bear hunger and thirst, cold and heat, mosquitoes, gadflies, flies, fleas, being assailed by wind and sun, being verbally abused, and being beaten with sticks—he is able to endure [all of this]. [Even if] his body suffers disease causing such extreme pain that his life is coming to an end—whatever is unpleasant, he is able to endure it all. This is reckoned the first benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk is able to tolerate discontent; if discontent arises his mind does not become stuck in it. This is reckoned the second benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk is able to tolerate fear; if fear arises his mind does not become stuck in it. This is reckoned the third benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, in a monk the three [kinds of] unwholesome thoughts may arise—thoughts of desire, thoughts of anger, and thoughts of harming. If these three [kinds of] unwholesome thoughts arise, his mind does not become stuck in them. This is reckoned the fourth benefit of cultivating mindfulness of the body like this, making much of it like this.<sup>107</sup>

Again a monk, secluded from sensual desires, secluded from evil and unwholesome states, . . . up to dwells having attained the fourth absorption. This is reckoned the fifth, . . . up to the eighth benefit of cultivating mindfulness of the body like this, making much of it like this.<sup>108</sup>

Again, a monk, through the elimination of three fetters, attains stream-entry. He will not fall into evil conditions and is assured of progress toward full awakening within at most seven more existences. Having gone through seven more existences [at most] in the heavenly or human realms,<sup>109</sup> he will attain the end of *dukkha*. This is reckoned the ninth benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk who has eliminated the three fetters reduces sensual passion, anger, and ignorance, and attains once-returning. Having passed through one more existence in a heavenly or human realm, he will attain the end of *dukkha*. This is reckoned the tenth benefit of cultivating mindfulness of the body like this, making much of it like this.

Again, a monk who has eliminated the five lower fetters will be reborn in another realm and there attain final nirvana, having attained the condition of nonreturning, not coming back to this world. This is reckoned the eleventh benefit of cultivating mindfulness of the body like this, making much of it like this.

557c

Again, a monk attains the peaceful liberations that transcend form, having attained the formless, and with the appropriate concentration dwells having directly realized them. This is reckoned the twelfth benefit of cultivating mindfulness of the body like this,<sup>110</sup> making much of it like this.

Again, a monk acquires the supernormal powers, the divine ear, the knowledge of others' minds, the knowledge of former lives, and the knowledge of the birth and death [of beings]. [These are reckoned the thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth benefits.]

[Again, a monk,] by employing wisdom and insight, understands the taints and eradicates them. Through having eradicated all the taints, he

attains the taintless liberation of the mind and liberation by wisdom, knowing and realizing it by himself here and now; and he dwells having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence!” This is reckoned the eighteenth benefit of cultivating mindfulness of the body like this, making much of it like this.

Cultivating mindfulness of the body like this, making much of it like this, should be understood to bring these eighteen benefits.

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

## **82. The Discourse on [Hearing the Sound of] Crickets<sup>11</sup>**

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

At that time, after the midday meal, many monks were sitting together in the assembly hall for some small matter. They wished to settle a matter of disagreement, namely, to discuss the Dharma and discipline, the teachings of the Buddha. At that time the monk Citta Hatthisāriputta was among the assembly. Then, while many of the monks were discussing the Dharma and the discipline, the teachings of the Buddha, the monk Citta Hatthisāriputta kept interrupting without waiting until those monks had finished what they were saying about the Dharma, being disrespectful and inconsiderately questioning those highly regarded elder monks.

At that time Venerable Mahākoṭṭhita was among the assembly. Then Venerable Mahākoṭṭhita said to the monk Citta Hatthisāriputta:

Venerable friend, you should know that when many monks are talking about the Dharma and discipline, the teachings of the Buddha, you should not interrupt. Only if the monks have completed what they have to say can you speak. You should be respectful and considerate in questioning the highly regarded elder monks. Do not be disrespectful or inconsiderate in questioning highly regarded elder monks.”

558a

At that time all the close friends of the monk Citta Hatthisāriputta were among the assembly. Then the friends of the monk Citta Hatthisāriputta said to Venerable Mahākoṭṭhita:

Venerable Mahākoṭṭhita, you should not strongly reprimand the monk Citta Hatthisāriputta. Why is that? The monk Citta Hatthisāriputta is virtuous and learned. He may appear to be indolent but he is not conceited. Venerable Mahākoṭṭhita, the monk Citta Hatthisāriputta is capable of assisting the other monks from time to time [in their discussions].

At this the venerable Mahākoṭṭhita said to the close friends of the monk Citta Hatthisāriputta:

Venerable friends, one who does not possess the knowledge of the minds of others cannot arbitrarily declare who is right or wrong. Why is that? There may be a person who, when he is in the presence of the World-honored One and highly regarded elder companions in the holy life, acts with humility, with an endearing and reverential manner, well restrained and well controlled. At a later time, however, when he has left the presence of the World-honored One and the highly regarded elder companions in the holy life, he no longer acts with humility and with an endearing and reverential manner.

He associates much with laypeople,<sup>112</sup> makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, [such a monk] is just like an ox that has entered another's field. The guardian of the field catches it and ties it up with a rope or puts it inside a fence. Venerable friends, if someone were to say, "This ox will not again enter another's field," would that be correctly spoken?

They replied:

No. Why is that? That ox might break or undo the rope with which it is bound, or it might break or get out of the fence within which it is kept and again enter another's field, just as before.

[Mahākotṭhita said:]

[In the same way,] venerable friends, there may be a person who, when he is in the presence of the World-honored One and highly regarded elder companions in the holy life, acts with humility, with an endearing and reverential manner, well restrained and well controlled. At a later time, however, when he has left the presence of the World-honored One and the highly regarded elder companions in the holy life, he no longer acts with humility and with an endearing and reverential manner. He associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

558b

Again, venerable friends, there may be a person who attains the first absorption. Having attained the first absorption, he remains satisfied with that and does not strive further, wishing to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just like when there is a great rain and the village pond becomes full of water. Earlier one could see [in that pond] sand, stones, vegetation, beetles, fish, turtles, toads, and all kinds of water-dwelling creatures, as they went back and forth, moved about or remained still. Afterwards, when [the pond] is full of water, one can no longer see them. Venerable friends, if someone were to say, “In this village pond one will never again see sand, stones, vegetation, beetles, fish, turtles, toads, and all kinds of water-dwelling creatures as they go back and forth, move about, or remain still,” would that be correctly spoken?<sup>113</sup>

They replied:

No. Why is that? Elephants might drink from the pond; horses, camels, cows, donkeys, pigs, deer, or water buffalo might drink water from it. People might take water from it for their use, the wind might blow on it and the sun might dry it up. Even if one did not previously see [in that pond] sand, stones, vegetation, beetles, fish, turtles, toads, and all kinds of water-dwelling creatures, as they went back and forth, moved about or remained still, later, when the water has become diminished, one sees them again, just as before.

[Mahākoṭṭhita said:]

In the same way, venerable friends, there may be a person who attains the first absorption. Having attained the first absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Again, venerable friends, there may be a person who attains the second absorption. Having attained the second absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

558c

Venerable friends, it is just like during a time of much rain, all of the dust at a crossroads becomes muddy.<sup>114</sup> Venerable friends, if someone

were to say, “The mud at this crossroads will never dry out and will not become dust again,” would that be correctly spoken?

They replied:

No. Why is that? Elephants may walk on this crossroads, or horses, camels, cows, donkeys, pigs, deer, water buffalo, or people may walk on this crossroads; the wind may blow on it or the sun may dry it out. [Once] the mud at the crossroads has dried out, it will again become dust.”

[Mahākotṭhita said:]

In the same way, venerable friends, there may be a person who attains the second absorption. Having attained the second absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Again, venerable friends, there may be a person who attains the third absorption. Having attained the third absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just like a lake [fed by] water from a mountain spring, which is clear and pure, with level shores, still, without fluctuation and without waves. Venerable friends, if someone were to say, “That lake

[fed by] water from a mountain spring will never again fluctuate and will not [again] have any waves,” would that be correctly spoken?<sup>115</sup>

They replied:

No. Why is that? A great wind may suddenly come from the eastern direction and blow on [surface of the] the water of that lake, stirring up waves. In the same way, a great wind may suddenly come from the southern direction, from the western direction, or from the northern direction and blow on the [surface of the] water of that lake, stirring up waves.

[Mahākoṭṭhita said:]

In the same way, venerable friends, there may be a person who attains the third absorption. Having attained the third absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

559a

Again, venerable friends, there may be a person who attains the fourth absorption. Having attained the fourth absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just like when a householder or a householder’s son eats delicious food until he has had his fill. Earlier he wanted to eat

but now he no longer wishes to eat any more.<sup>116</sup> Venerable friends, if someone were to say, “That householder or householder’s son will never again want to get food,” would that be correctly spoken?

They replied:

No. Why is that? That householder or householder’s son will become hungry again overnight. [Even] if he earlier had no more use for food [having just eaten], later he will again want to get some.

[Mahākotṭhita said:]

In the same way, venerable friends, there may be a person who attains the fourth absorption. Having attained the fourth absorption, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Again, venerable friends, there may be a person who attains the signless concentration of the mind (*animitta cetosamādhī*). Having attained the signless concentration of the mind, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path.

Venerable friends, it is just as when in a forest one may hear the sound of crickets. If the king or the king’s senior ministers were to stay overnight in that forest, there would be the sound of elephants, horses, chariots,

people walking, conchs, drums, narrow drums, side drums, dancing, singing, lutes, drinking, and eating. The sound of the crickets that could earlier be heard would no longer be audible. Venerable friends, if one were to say, “In this forest one will never again hear the sound of crickets,” would that be correctly spoken? 559b

They replied:

No. Why is that? Having stayed overnight, at dawn the king and the king’s senior ministers will all return to their [respective] place. The sounds that one could hear of the elephants, horses, chariots, people walking, conchs, drums, narrow drums, side drums, dancing, singing, lutes, drinking, and eating, because of which one could not hear the sound of crickets, will have disappeared and one will hear [the crickets] again, just as earlier.

[Mahākoṭṭhita said:]

In the same way, venerable friends, [there may be a person who] attains the signless concentration of the mind. Having attained the signless concentration of the mind, he remains satisfied with that and does not strive further with a wish to attain what has not yet been attained, to gain what has not been gained, to realize what has not been realized. At a later time, he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk. As he associates much with laypeople, makes fun, is conceited, and engages in various kinds of boisterous talk, desire arises in his mind. Desire having arisen in his mind, the body and the mind become passionate. The body and the mind being passionate, he abandons the moral precepts and stops [practicing] the path. Venerable friends, this is one type of person.

Then, not long after that, the monk Citta Hatthisāriputta abandoned the moral precepts and stopped [practicing] the path. The close friends of the monk Citta Hatthisāriputta, having heard that the monk Citta Hatthisāriputta had abandoned the moral precepts and stopped [practicing] the path, approached Venerable Mahākoṭṭhita. Having approached him, they said:

Venerable Mahākoṭṭhita, did you have knowledge of the mind of the monk Citta Hatthisāriputta or did you know it in some other way? Why is that?

The monk Citta Hatthisāriputta has just abandoned the moral precepts and stopped [practicing] the path.

Venerable Mahākoṭṭhita said to the close friends [of the monk Citta Hatthisāriputta]:

Venerable friends, it was bound to happen just like this. Why is that? Because [Citta Hatthisāriputta] did not know [things] as they really are, did not see [things] as they really are. Why is that? It is just because of not knowing things as they really are, not seeing [things] as they really are.<sup>117</sup>

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

### **83. The Discourse on the Drowsiness of a Highly Regarded Elder<sup>118</sup>**

559c Thus have I heard. At one time the Buddha, who was dwelling among the Bhaggas, was staying on Crocodile Hill in the Deer Park at Bhesakaḷā Grove.

At that time Venerable Mahāmoggallāna, who was dwelling in the country of Magadha, was staying in the village of Kallavāḷamutta. Then Venerable Mahāmoggallāna, while sitting in meditation in a secluded and quiet place, was drowsing off. The World-honored One realized from afar that Venerable Mahāmoggallāna, sitting in meditation in a secluded and quiet place, was drowsing off. Having realized this, the World-honored One entered an appropriate concentration such that, by means of this appropriate concentration, just as [easily and swiftly] a strong man might bend or stretch his arm, he disappeared from the Deer Park at Bhesakaḷā Grove on Crocodile Hill among the Bhaggas and appeared before Venerable Mahāmoggallāna in the village of Kallavāḷamutta in the country of Magadha.

Then the World-honored One emerged from [the state of] concentration and said, “Mahāmoggallāna, you are stuck in drowsiness. Mahāmoggallāna, you are stuck in drowsiness.”

Venerable Mahāmoggallāna said to the World-honored One, “Yes, indeed, World-honored One.”

The Buddha said further:

Mahāmogallāna, whatever [meditation] sign (*nimitta*) makes you become stuck in drowsiness, do not develop that sign, do not make much of it. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmogallāna, you should recite in full the teachings as you have previously heard and memorized them. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmogallāna, you should explain in full to others the teachings as you have previously heard and memorized them. In this way the drowsiness may be overcome.

If for some reason your drowsiness has not been overcome, Mahāmogallāna, you should ponder and reflect in your mind on the teachings as you have previously heard them and memorized them. In this way the drowsiness may be overcome.<sup>119</sup>

If for some reason your drowsiness has not been overcome, Mahāmogallāna, you should pull on your earlobes with both hands. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmogallāna, you should bathe your face and eyes with cold water and sprinkle your body with it. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmogallāna, you should go out of the dwelling, look to the four directions and gaze up at the constellations. In this way the drowsiness may be overcome.<sup>120</sup>

If for some reason your drowsiness is not overcome, Mahāmogallāna, you should go out of the dwelling, go in front of it, and practice walking meditation out in the open, with your sense faculties guarded and the mind quietly established within, being perceptive of what is in front and behind. In this way the drowsiness may be overcome.

If for some reason your drowsiness is not overcome, Mahāmogallāna, you should leave off walking meditation, go to the end of the meditation path, spread your sitting mat, and sit down cross-legged. In this way the drowsiness may be overcome.<sup>121</sup>

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If for some reason your drowsiness is not overcome, Mahāmogallāna, you should go back into the dwelling, fold your outer robe into four and spread it on the bed, fold the inner robe to use as a pillow, and lie down on your right side, one foot on the other, arousing the perception of light

in the mind, establishing right mindfulness and right comprehension, constantly with the thought of rising again.<sup>122</sup>

Mahāmoggallāna, do not indulge in reclining peacefully in bed. Do not desire gain. Do not be attached to fame. Why is that? I shall tell you all the conditions with which one should not associate and I shall tell you [the conditions with which] one should associate.<sup>123</sup> Mahāmoggallāna, what are the conditions of which I say one should not associate with? Mahāmoggallāna, close association with conditions of the common worldly way: I say, that one should not associate with such conditions. Mahāmoggallāna, by close association with conditions of the common worldly way there will be much talk. If there is much talk, there is agitation. If there is agitation, the mind is not at ease. Mahāmoggallāna, if the mind is not at ease, then the mind is bereft of concentration. For this reason, Mahāmoggallāna, I say that one should not associate with these.

Mahāmoggallāna, what are the conditions of which I say one should associate with? Mahāmoggallāna, secluded places: I say that one should associate with these conditions. Beneath trees in mountain forests, empty and peaceful places, high crags and rocky caves without noise, remote places free of evil, free of people, places conducive to meditation: Mahāmoggallāna, I say that one should associate with these conditions.

Mahāmoggallāna, if you enter the village to beg for almsfood, you should do so [with a mind] disenchanted with gain, disenchanted with offerings and homage. Only when your mind has become disenchanted with gain, offerings, and homage should you enter the village to beg for almsfood. Mahāmoggallāna, do not enter the village to beg for almsfood with a proud state of mind. Why is that? Householder families are busy with domestic affairs and when a monk comes begging for almsfood, a householder may not pay attention to him. Then the monk thinks, “Who has spoiled my [relationship] with the householder in this house? Why is that? When I enter the householder’s house, the householder does not pay attention [to me].” Because of this sadness arises; because of sadness there is agitation; because of agitation the mind is not at ease; and because the mind is not at ease, the mind is bereft of concentration.

Mahāmoggallāna, when you teach the Dharma, do not speak in a disputatious way. If there is disputation, there will be much talk. Because of

much talk, agitation arises; because of agitation, the mind is not at ease; and because the mind is not at ease, the mind is bereft of concentration.

Mahāmoggallāna, when you teach the Dharma, do not be forceful but teach the Dharma [unperturbed,] like a lion. Mahāmoggallāna, when you teach the Dharma, teach it humbly; abandon force, extinguish force, destroy force. Teach the Dharma without being forceful, teach the Dharma [unperturbed,] like a lion. Mahāmoggallāna, you should train like this. 560b

At that time Venerable Mahāmoggallāna rose from his seat, arranged his robe to bare one shoulder, extended his joined palms toward the Buddha, and said, “World-honored One, how does a monk attain the ultimate, the ultimate purity, the ultimate holy life, the ultimate completion of the holy life?”

The World-honored One said:<sup>124</sup>

Mahāmoggallāna, if a monk experiences pleasant feelings, painful feelings, or neutral feelings, he contemplates these feelings as impermanent, he contemplates their rise and fall, their eradication, their fading away, their cessation, and their abandonment. Having contemplated feelings as impermanent, having contemplated their rise and fall, their eradication, their fading away, their cessation, and their abandonment, he does not cling to this world; because of not clinging to the world, he is not wearied; because of not being wearied, he attains final nirvana and he knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done. There will not be another experiencing of existence.”

Mahāmoggallāna, in this way a monk attains the ultimate, the ultimate purity, the ultimate holy life, the ultimate completion of the holy life.

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

### **84. The Discourse on Being without Thorns<sup>125</sup>**

Thus have I heard. At one time the Buddha was staying at Vesālī, in the Gabled Hall beside the Monkey Pond. Well-known virtuous senior elders, great disciples, such as Cāla, Upacāla, Bhadda, Ariṭṭha, Upariṭṭha, and Yasa the supremely praised,<sup>126</sup> such well-known virtuous senior elders, and great

disciples were also staying at Vesālī in the Gabled Hall beside the Monkey Pond. They were all residing near the Buddha, next to his leaf hut.

560c The Licchavis of Vesālī heard that the World-honored One was staying at Vesālī in the Gabled Hall beside the Monkey Pond. They thought, “Let us, with our great power and royal might, loudly singing, go out of Vesālī and approach the Buddha to pay homage.”

Then the well-known virtuous senior elders, the great disciples, heard that the Licchavis of Vesālī, with their great power and royal might, and loudly singing, were coming out of Vesālī to approach the Buddha and pay homage. They thought, “Noise is a thorn to absorption. The World-honored One has declared that noise is a thorn to absorption. Let us instead go to Gosiṅga Grove. Staying there we will not be disturbed, and will stay secluded and alone to sit in meditation.” The well-known virtuous senior elders, the great disciples, went to Gosiṅga Grove. There, undisturbed, they stayed secluded and alone to sit in meditation.

At that time the Licchavis of Vesālī, with their great power and royal might, loudly singing, went out of Vesālī and approached the Buddha to pay homage.<sup>127</sup> Some of the Licchavis of Vesālī paid homage with their heads at the Buddha’s feet, stepped back, and sat to one side; some exchanged greetings with the Buddha, stepped back, and sat to one side; some extended their hands with palms joined toward the Buddha, stepped back, and sat to one side; and some, seeing the Buddha from afar, remained silent and sat down.

Then, when the multitude of Licchavis from Vesālī had all settled down, the World-honored One taught them the Dharma. He exhorted and inspired them, fully delighting them, teaching the Dharma with countless skillful means. Having exhorted and inspired them, and fully delighted them, he became silent. Then the multitude of Licchavis from Vesālī, having been taught the Dharma by the World-honored One, having been exhorted, inspired, and fully delighted, rose from their seats, paid homage with their heads at the Buddha’s feet, circumambulated him three times, and left.

Soon after the Licchavis from Vesālī had left, the World-honored One asked the monks, “Where have the senior elders, the great disciples, gone?”

The monks replied:

World-honored One, the senior elders, the great disciples, heard that the Licchavis of Vesālī, with their great power and royal might, loudly singing,

were coming out of Vesālī to approach the Buddha and pay homage. They thought, “Noise is a thorn to absorption. The World-honored One has declared that noise is a thorn to absorption. Let us instead go to Gosīṅga Grove. Staying there we will not be disturbed, and will stay secluded and alone to sit in meditation.” The World-honored One, the senior elders, the great disciples, all went there together.

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On hearing this, the World-honored One praised them, saying:

It is well, it is well that the senior elders, the great disciples, should speak like this: “Noise is a thorn to absorption. The World-honored One has declared that noise is a thorn to absorption.” Why is that? I do indeed speak like this. [Noise is indeed] a thorn to absorption.

To one who is keeping morality, breaches of morality are a thorn; to one guarding the senses, bodily adornments are a thorn; to one cultivating [the perception] of foulness, an appearance of purity is a thorn; to one cultivating loving-kindness, anger is a thorn; to one abstaining from liquor, drinking liquor is a thorn; to one leading a celibate life, looking at the female form is a thorn; to one entering the first absorption, noise is a thorn; to one entering the second absorption, [directed] awareness and [sustained] contemplation (*vitakka-vicāra*) is a thorn; to one entering the third absorption, rapture is a thorn; to one entering the fourth absorption, the inhalations and exhalations are a thorn; to one entering the sphere of [boundless] space, the perception of form is a thorn; to one entering the sphere of [boundless] consciousness, the perception of the sphere of [boundless] space is a thorn; to one entering the sphere of nothingness, the perception of the sphere of [boundless] consciousness is a thorn; to one entering the sphere of [neither-perception-nor-]nonperception, the perception of the sphere of nothingness is a thorn; to one entering the concentration by the cessation of perception and knowing, perception and knowing are a thorn.<sup>128</sup>

Again, there are three thorns: the thorn of desire, the thorn of anger, and the thorn of ignorance. An arahant, who has eradicated the taints has already cut off these three thorns, knows that they have been pulled out by the root and destroyed so that they will not arise again. That is, an arahant is without thorns; an arahant is separated from thorns; [thus] an arahant is without thorns and separated from thorns.

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

### **85. The Discourse on the True Person<sup>129</sup>**

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

At that time the World-honored One said to the monks, "I will now teach you the nature of a true person and the nature of an untrue person. Listen closely, listen closely and pay careful attention!" Then the monks listened to receive instruction.

The Buddha said:

What is the nature of an untrue person? Suppose that a certain person who has gone forth to practice the path is from a high family, whereas others are not like that. Because he is from a high family, he praises himself and looks down on others. This is the nature of an untrue person.<sup>130</sup>

561b One who has the nature of a true person reflects like this: "It is not because I am from a high family that I eradicate sensual passion, anger, and delusion. Suppose that a person who has gone forth to practice the path is not from a high family [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect."

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person is handsome and agreeable, whereas others are not like that. Because of being handsome and agreeable, he praises himself and looks down on others. This is the nature of an untrue person.<sup>131</sup>

One who has the nature of a true person reflects like this: "It is not because I am handsome and agreeable that I eradicate sensual passion, anger, and delusion. Suppose that a person is not handsome and agreeable [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this he [should] receive support and respect."

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person is eloquent and competent in talking, whereas others are not like that. Because he is eloquent and competent in talking, he praises himself and looks down on others. This is the nature of an untrue person.<sup>132</sup>

One who has the nature of a true person reflects like this: “It is not because I am eloquent and competent in talking that I eradicate sensual passion, anger, and delusion. Suppose that a person is not eloquent and competent in talking, [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person is an elder, known to the king, recognized by the people, and of great merit, whereas others are not like that. Because he is an elder, known to the king, recognized by the people, and of great merit, he praises himself and looks down on others. This is the nature of an untrue person.<sup>133</sup>

One who has the nature of a true person reflects like this: “It is not because I am an elder, known to the king, recognized by the people, and of great merit, that I eradicate sensual passion, anger, and delusion. Suppose that a person is not an elder, not known to the king, not recognized by the people, and not of great merit [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person recites the discourses, has memorized the discipline, and is learned in the Abhidharma, is versed in the Āgamas, and is very learned in the collections of discourses, whereas others are not like that. Because he is versed in the Āgamas and very

learned in the collections of discourses, he praises himself and looks down on others. This is the nature of an untrue person.<sup>134</sup>

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One who has the nature of a true person reflects like this: “It is not because I am versed in the Āgamas and very learned in the collections of discourses that I eradicate sensual passion, anger, and delusion. Suppose that someone is not versed in the Āgamas, not very learned in the collections of discourses [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person wears rag robes, . . . limits [himself to] three robes, . . . possesses unpretentious robes, whereas others are not like that. Because he possesses unpretentious robes he praises himself and looks down on others. This is the nature of an untrue person.<sup>135</sup>

One who has the nature of a true person reflects like this: “It is not because I possess unpretentious robes that I eradicate sensual passion, anger, and delusion. Suppose that a person does not possess unpretentious robes [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person always observes the practice of begging for almsfood, consistently accepts just five measures of rice, and begs food at no more than seven houses, . . . eats only once [per day], . . . abstains from thick drinks after noon, whereas others are not like that. Because he abstains from thick drinks after noon, he praises himself and looks down on others. This is the nature of an untrue person.<sup>136</sup>

One who has the nature of a true person reflects like this: “It is not because I abstain from thick drinks after noon that I eradicate sensual passion, anger, and delusion. Suppose that a person does not abstain from thick drinks after noon [but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and

progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person dwells in secluded places, beneath a tree in a mountain forest, or on a high crag, or out in the open, or in a cemetery, and that he is capable of knowing the [proper] time [for staying in such places], whereas others are not like that. Because he is capable of knowing the [proper] time [for staying in such places], he praises himself and looks down on others. This is the nature of an untrue person.<sup>137</sup>

One who has the nature of a true person reflects like this: “It is not because I am capable of knowing the [proper] time [for staying in such places] that I eradicate sensual passion, anger, and delusion. Suppose that a person is incapable of knowing the [proper] time [for staying in such places but] he practices the Dharma in accordance with the Dharma, follows the Dharma, keeps the direction of the Dharma, and progresses in step with the Dharma. Because of this, he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person attains the first absorption, whereas others are not like that. Because he has attained the first absorption, he praises himself and looks down on others. This is the nature of an untrue person.

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One who has the nature of a true person reflects like this: “The World-honored One has said that the first absorption is of an immeasurable type; [however,] if one were to measure it, that would be clinging.<sup>138</sup> Because of this [absence of clinging], he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Again, suppose that a certain person attains the second, . . . the third, . . . the fourth, absorption; . . . attains the sphere of [boundless] space, . . . the sphere of [boundless] consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, whereas others are not like that. Because he has attained the sphere of neither-perception-nor-nonperception, he praises himself and looks down on others. This is the nature of an untrue person.<sup>139</sup>

One who has the nature of a true person reflects like this: “The World-honored One has said that the sphere of neither-perception-nor-nonperception is of an immeasurable type; [however,] if one were to measure it, then that would be clinging. Because of this [absence of clinging], he [should] receive support and respect.”

If, advancing in this way, he attains the true Dharma, without praising himself or looking down on others, then this is the nature of a true person.

Monks, this is what is meant by the nature of a true person and the nature of an untrue person. You should know the nature of a true person and the nature of an untrue person. Having known the nature of a true person and the nature of an untrue person, abandon the nature of an untrue person and train in the nature of a true person. You should train like this.

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

### **86. The Discourse Explaining the Bases<sup>140</sup>**

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

At that time Venerable Ānanda rose from sitting in meditation in the afternoon and, leading a company of young monks, approached the Buddha. He paid homage at the Buddha’s feet and stood back to one side. The young monks also paid homage at the Buddha’s feet, stepped back, and sat to one side. Venerable Ānanda said, “World-honored One, how should I teach these young monks? How should I instruct them? How should I explain the Dharma to them?”

The World-honored One said:

Ānanda, you should explain to these young monks the bases (*āyatana*), you should teach them the bases. If you explain to these young monks the bases, if you teach them the bases, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

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Venerable Ānanda extended his hands with palms joined toward the Buddha and said:

World-honored One, now is the right time. Well-gone One, now is the right time. If the World-honored One would explain to the young monks the bases, teach them the bases, then I and the young monks, having heard it from the World-honored One, will remember it well.

The World-honored One said, “Ānanda, listen closely and pay careful attention! I shall explain it in full to you and the young monks.” Venerable Ānanda and the others listened to receive instruction.

The World-honored One said:

Ānanda, I have earlier explained to you the five aggregates of clinging: the aggregate of clinging of form, . . . of feeling, . . . of perception, . . . of formations, and the aggregate of clinging of consciousness. Ānanda, you should explain and teach these five aggregates of clinging to the young monks. If you explain and teach these five aggregates of clinging to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six internal sense spheres: the sense base of the eye, . . . of the ear, . . . of the nose, . . . of the tongue, . . . of the body, and the sense base of the mind. Ānanda, you should explain and teach these six internal sense spheres to the young monks. If you explain and teach these six internal sense spheres to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six external sense spheres: the sense base of form, of sounds, of odors, of tastes, of tangibles, and the sense base of mental objects. Ānanda, you should explain and teach these six external sense spheres to the young monks. If you explain and teach these six external sense spheres to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of consciousness: eye consciousness, ear, . . . nose, . . . tongue, . . . body, . . . and mind consciousness. Ānanda, you should explain and teach these six types

of consciousness to the young monks. If you explain and teach these six types of consciousness to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of contact: contact [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and contact [related to] the mind. Ānanda, you should explain and teach these six types of contact to the young monks. If you explain and teach these six types of contact to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

562c Ānanda, I have earlier explained to you the six types of feeling: feeling [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and feeling [related to] the mind. Ānanda, you should explain and teach these six types of feeling to the young monks. If you explain and teach these six types of feeling to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of perception: perception [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and perception [related to] the mind. Ānanda, you should explain and teach these six types of perception to the young monks. If you explain and teach these six types of perception to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of intention: intention [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body, and intention [related to] the mind. Ānanda, you should explain and teach these six types of intention to the young monks. If you explain and teach these six types of intention to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six types of craving: craving [related to] the eye, . . . the ear, . . . the nose, . . . the tongue, . . . the body,

and craving [related to] the mind. Ānanda, you should explain and teach these six types of craving to the young monks. If you explain and teach these six types of craving to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the six elements: the earth element, . . . water, . . . fire, . . . wind, . . . space, and the consciousness element. Ānanda, you should explain and teach these six elements to the young monks. If you explain and teach these six elements to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you dependent arising and things that are dependently arisen: This being, that comes to be; this not being, that does not come to be. With the arising of this, that arises; with the cessation of this, that ceases. Conditioned by ignorance there are formations, conditioned by formations there is consciousness, conditioned by consciousness there is name-and-form, conditioned by name-and-form there are the six sense spheres, conditioned by the six sense spheres there is contact, conditioned by contact there is feeling, conditioned by feeling there is craving, conditioned by craving there is clinging, conditioned by clinging there is becoming, conditioned by becoming there is birth, conditioned by birth there is old age and death.

With the cessation of ignorance formations cease, with the cessation of formations consciousness ceases, with the cessation of consciousness name-and-form ceases, with the cessation of name-and-form the six sense spheres cease, with the cessation of the six sense spheres contact ceases, with the cessation of contact feeling ceases, with the cessation of feeling craving ceases, with the cessation of craving clinging ceases, with the cessation of clinging becoming ceases, with the cessation of becoming birth ceases, with the cessation of birth old age and death cease.

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Ānanda, you should explain and teach dependent arising and things that are dependently arisen to the young monks. If you explain and teach dependent arising and things that are dependently arisen to the young monks, they will obtain being at ease, they will obtain strength and happiness,

they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four establishments of mindfulness: contemplating the body as body, contemplating feeling, . . . mental states, . . . dharmas as dharmas. Ānanda, you should explain and teach these four establishments of mindfulness to the young monks. If you explain and teach these four establishments of mindfulness to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four right efforts: A monk arouses zeal, puts forth exertion, develops energy, and generates mental effort for the elimination of already arisen evil and unwholesome states. He arouses zeal, puts forth exertion, develops energy, and generates mental effort for the nonarising of not yet arisen evil and unwholesome states. He arouses zeal, puts forth exertion, develops energy, and generates mental effort for the arising of not yet arisen wholesome states. He arouses zeal, puts forth exertion, develops energy, and generates mental effort for the maintaining of already arisen wholesome states, for not forgetting them, for not regressing, for their increase, for making much of them, for their fulfillment.

Ānanda, you should explain and teach these four right efforts to the young monks. If you explain and teach these four right efforts to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four bases of supernormal power: A monk develops a basis of supernormal power by achieving concentration through zeal accompanied by formations of striving, in dependence on dispassion, in dependence on separation, in dependence on cessation, not wishing for anything.

In the same way, . . . concentration through effort, . . . concentration through the mind, . . .

[A monk] develops a basis of supernormal power by achieving concentration through investigation accompanied by formations of striving,

in dependence on dispassion, in dependence on separation, in dependence on cessation, not wishing for anything.

Ānanda, you should explain and teach these four bases of supernormal power to the young monks. If you explain and teach these four bases of supernormal power to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four absorptions: Secluded from sensual desires, secluded from evil and unwholesome states, a monk, . . . up to . . . dwells having attained the fourth absorption. Ānanda, you should explain and teach these four absorptions to the young monks. If you explain and teach these four absorptions to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

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Ānanda, I have earlier explained to you the Four Noble Truths: the noble truth of *dukkha*, the noble truth of its arising, the noble truth of its cessation, the noble truth of the path to its cessation.

Ānanda, you should explain and teach these Four Noble Truths to the young monks. If you explain and teach these Four Noble Truths to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you four perceptions: A monk has a narrow perception, a great perception, an immeasurable perception, or a perception of nothingness.

Ānanda, you should explain and teach these four perceptions to the young monks. If you explain and teach these four perceptions to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four immeasurables: With a mind imbued with loving-kindness, a monk dwells pervading one direction, likewise the second, third, and fourth directions, and also the four intermediate directions, above, and below, all around, everywhere. With

a mind imbued with loving-kindness, free from fetters or resentment, without ill-will or quarreling, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated. In the same way, compassion, . . . empathetic joy, . . . equanimity. Free from fetters or resentment, without ill-will or quarreling, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable, and well-cultivated.

Ānanda, you should explain and teach these four immeasurables to the young monks. If you explain and teach these four immeasurables to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four formless [attainments]: By completely transcending perception of form, a monk, . . . up to . . . dwells having attained the sphere of neither-perception-nor-nonperception.

Ānanda, you should explain and teach these four formless [attainments] to the young monks. If you explain and teach these four formless [attainments] to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

563c Ānanda, I have earlier explained to you the four noble traditions (*ariyavaṃsa*): A monk or a nun knows to be contented with coarse and simple robes and is not mentally preoccupied with seeking robes. If they do not receive robes they are not worried, do not weep, do not beat their breast, and are not bewildered. If they do receive robes, they are not defiled, not attached, not desirous, not greedy, not affected, and do not think about them. They make use of robes seeing the danger in them and knowing the escape from them. If they are not indolent regarding the benefits of this practice [of using robes] and have right comprehension, they are reckoned a monk or nun who is properly established in the ancient noble tradition. In the same way, food, . . . dwelling places, . . .

They wish to eradicate [unwholesome mental states], delighting in eradication; they wish to cultivate [wholesome states], delighting in cultivation. They do not praise themselves or look down on others on account of having that wish to eradicate, that delight in eradication, that wish to

cultivate, that delight in cultivation. If they are not indolent regarding the benefits of this practice [of eradication and cultivation] and have right comprehension, they are reckoned a monk or a nun who is properly established in the ancient noble tradition.

Ānanda, you should explain and teach these four noble traditions to the young monks. If you explain and teach these four noble traditions to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the four fruits of a renunciant: stream-entry, once-returning, nonreturning, and the supreme fruit of arahantship.

Ānanda, you should explain and teach these four fruits of a renunciant to the young monks. If you explain and teach these four fruits of a renunciant to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five perceptions ripening in liberation: the perception of impermanence, the perception of *dukkha* [in what is] impermanent, the perception of not-self [in what is] *dukkha*, the perception of impurity and foulness, and the perception of not delighting in the entire world.

Ānanda, you should explain and teach these five perceptions ripening in liberation to the young monks. If you explain and teach these five perceptions ripening in liberation to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five bases of liberation, due to which monks and nuns can attain liberation of the not yet liberated mind, can attain remainderless destruction of the taints not yet destroyed, and can attain the unsurpassable nirvana not yet attained. What are the five?

Ānanda, the World-honored One teaches the Dharma to the monks and nuns, or knowledgeable companions in the holy life teach the Dharma to the monks and nuns.

564a      Ānanda, when the World-honored One teaches the Dharma to the monks and nuns or knowledgeable companions in the holy life teach the Dharma to the monks and nuns, then, on hearing the Dharma, [the monks and nuns] come to know the Dharma and understand its meaning. Because of coming to know the Dharma and understand its meaning, they get delight. Because of delight, they get joy. Because of joy, they get tranquility of the body. Because of tranquility of the body, they feel happiness. Because of feeling happiness, they get concentration of the mind.

    Ānanda, because the mind is concentrated, monks and nuns get to see as it really is, to know as it really is. Because of seeing as it really is, knowing as it really is, they get disenchantment. Because of disenchantment, they get dispassion. Because of dispassion, they attain liberation. Because of liberation, they attain knowledge of liberation, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

    Ānanda, this is called the first basis of liberation, due to which monks and nuns can attain liberation of the not yet liberated mind, can attain remainderless destruction of the taints not yet destroyed, and can attain the unsurpassable nirvana not yet attained.

    Again, Ānanda, [it may be that] the World-honored One does not teach the Dharma to the monks and nuns, nor do knowledgeable companions in the holy life teach the Dharma to the monks and nuns, but they recite at length the Dharma that they have previously heard and practiced reciting. . . .

    It may be that they do not recite at length the Dharma that they have previously heard and practiced reciting, but they teach at length to others the Dharma that they have previously heard and practiced reciting. . . .

    It may be that they do not teach at length to others the Dharma that they have previously heard and practiced reciting, but they reflect on and analyze in their minds the Dharma that they have previously heard and practiced reciting. . . .

    It may be that they do not reflect on and analyze in their minds the Dharma that they have previously heard and practiced reciting, but they hold well the signs (*nimitta*) for concentration.

Ānanda, if monks and nuns hold well the signs for concentration, then they come to know the Dharma and understand its meaning. Because of coming to know the Dharma and to understand its meaning, they get delight. Because of delight, they get joy. Because of joy, they get tranquility of the body. Because of tranquility of the body, they feel happiness. Because of feeling happiness, they get concentration of the mind.

Ānanda, because the mind is concentrated, monks and nuns get to see as it really is, to know as it really is. Because of seeing as it really is, knowing as it really is, they get disenchantment. Because of disenchantment, they get dispassion. Because of dispassion, they attain liberation. Because of liberation, they attain knowledge of liberation, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

Ānanda, this is reckoned the fifth basis of liberation, because of which a monk or nun can attain liberation of the not yet liberated mind, can attain remainderless destruction of the taints not yet destroyed, and can attain the unsurpassable nirvana not yet attained.

Ānanda, you should explain and teach these five bases of liberation to the young monks. If you explain and teach these five bases of liberation to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

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Ānanda, I have earlier explained to you the five faculties: the faculty of faith, . . . of energy, . . . of mindfulness, . . . of concentration, and the faculty of wisdom.

Ānanda, you should explain and teach these five faculties to the young monks. If you explain and teach these five faculties to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five powers: the power of faith, . . . of energy, . . . of mindfulness, . . . of concentration, and the power of wisdom.

Ānanda, you should explain and teach these five powers to the young monks. If you explain and teach these five powers to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the five elements of release (*nissaraṇa-dhātu*). What are the five? Ānanda, a learned noble disciple contemplates sensual desire thoroughly and well. Because of having contemplated sensual desire thoroughly and well, his mind does not incline to sensual desire, does not delight in sensual desire, does not approach sensual desire, is not determined on sensual desire. When sensual desire arises in his mind it immediately melts away and shrivels up, unable to expand again. Abandoning sensual desire, [the noble disciple] does not dwell in it. He loathes and detests sensual desire.

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates sensual desire thoroughly and well. Because of having contemplated sensual desire thoroughly and well, his mind does not incline to sensual desire, does not delight in sensual desire, does not approach sensual desire, is not determined on sensual desire. When sensual desire arises in his mind it immediately melts away and shrivels up, unable to expand again. Abandoning sensual desire, [the noble disciple] does not dwell in it. He loathes and detests sensual desire.

[The noble disciple] contemplates dispassion, his mind inclines to dispassion, delights in dispassion, approaches dispassion, determines on dispassion. His mind is free from obstruction and free from turbidity. His mind gains happiness, is able to attain happiness, being far removed from any sensual desire and from the taints, vexations, and worries that arise because of sensual desire. [His mind] is free of them, liberated from them.

Having become free of sensual desire, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from sensual desire. Ānanda, this is called the first element of release.

Again, Ānanda, a learned noble disciple contemplates ill-will thoroughly and well. Because of having contemplated ill-will thoroughly and well, his mind does not incline to ill-will, does not delight in ill-will, does not approach ill-will, is not determined on ill-will. When ill-will arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning ill-will, [the noble disciple] does not dwell in it. He loathes and detests ill-will. 564c

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates ill-will thoroughly and well. Because of having contemplated ill-will thoroughly and well, his mind does not incline to ill-will, does not delight in ill-will, does not approach ill-will, is not determined on ill-will. When ill-will arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning ill-will, [the noble disciple] does not dwell in it. He loathes and detests ill-will.

[The noble disciple] contemplates the absence of ill-will, his mind inclines to the absence of ill-will, delights in the absence of ill-will, approaches the absence of ill-will, determines on the absence of ill-will. His mind is free from obstruction and turbidity. His mind gains happiness, is able to attain happiness, being far removed from any ill-will and from the taints, vexations, and worries that arise because of ill-will. [His mind] is free of them, liberated from them.

Having become free of ill-will, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from ill-will. Ānanda, this is called the second element of release.

Again, Ānanda, a learned noble disciple contemplates harmfulness thoroughly and well. Because of having contemplated harmfulness thoroughly and well, his mind does not incline to harmfulness, does not delight in harmfulness, does not approach harmfulness, is not determined on harmfulness. When harmfulness arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning harmfulness, [the noble disciple] does not dwell in it. He loathes and detests harmfulness.

Ānanda, it is just as a chicken feather or a tendon, when placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates harmfulness thoroughly and well. Because of having contemplated harmfulness thoroughly and well, his mind does not incline to harmfulness, does not delight in harmfulness, does not approach harmfulness, is not determined on harmfulness. When harmfulness arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning harmfulness, [the noble disciple] does not dwell in it. He loathes and detests harmfulness.

[The noble disciple] contemplates the absence of harmfulness, his mind inclines to the absence of harmfulness, delights in the absence of harmfulness, approaches the absence of harmfulness, determines on the absence of harmfulness. His mind is free from obstruction and turbidity. His mind gains happiness, is able to attain happiness, being far removed from any harmfulness and from the taints, vexations, and worries that arise because of harmfulness. It is free of them, liberated from them.

Having become free of harmfulness, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from harmfulness. Ānanda, this is called the third element of release.

565a Again, Ānanda, a learned noble disciple contemplates form thoroughly and well. Because of having contemplated form thoroughly and well, his mind does not incline to form, does not delight in form, does not approach form, is not determined on form. When form arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning form, [the noble disciple] does not dwell in it. He loathes and detests form.

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates form thoroughly and well. Because of having contemplated form thoroughly and well, his mind does not incline to form, does not delight in form, does not approach form, is not determined on form. When form arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning form, [the noble disciple] does not dwell in form. He loathes and detests form.

[The noble disciple] contemplates the formless, his mind inclines to the formless, delights in the formless, approaches the formless, determines on the formless. His mind is free from obstruction and turbidity. His mind gains happiness, is able to attain happiness, being far removed from any form and from the taints, vexations, and worries that arise because of form. It is free of them, liberated from them.

Having become free of form, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from form. Ānanda, this is called the fourth element of release.

Again, Ānanda, a learned noble disciple contemplates the [sense of] identity (*sakkāya*) thoroughly and well. Because of having contemplated the [sense of] identity thoroughly and well, his mind does not incline to the [sense of] identity, does not delight in the [sense of] identity, does not approach the [sense of] identity, is not determined on the [sense of] identity. When the [sense of] identity arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning the [sense] of identity, [the noble disciple] does not dwell in it. He loathes and detests the [sense of] identity.

Ānanda, it is just as a chicken feather or a tendon, on being placed in a fire, immediately melts away and shrivels up, unable to expand again. In the same way, Ānanda, a learned noble disciple contemplates the [sense of] identity thoroughly and well. Because of having contemplated the [sense of] identity thoroughly and well, his mind does not incline to the [sense of] identity, does not delight in the [sense of] identity, does not approach the [sense of] identity, is not determined on the [sense of] identity. When the [sense of] identity arises in his mind, it immediately melts away and shrivels up, unable to expand again. Abandoning the [sense of] identity, [the noble disciple] does not dwell in it. He loathes and detests the [sense of] identity.

[The noble disciple] contemplates the absence of the [sense of] identity, his mind inclines to the absence of the [sense of] identity, delights in the absence of the [sense of] identity, approaches the absence of the [sense of] identity, determines on the absence of the [sense of] identity. His mind is free from obstruction and turbidity. His mind gains happiness, is able

to attain happiness, being far removed from any [sense of] identity and from the taints, vexations, and worries that arise because of the [sense of] identity. It is free of them, liberated from them.

Having become free of the [sense of] identity, liberated from it, [the noble disciple] no longer experiences this feeling, namely the feeling that arises in dependence on it. Such is release from the [sense of] identity. Ānanda, this is called the fifth element of release.

565b Ānanda, you should explain and teach these five elements of release to the young monks. If you explain and teach these five elements of release to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you seven types of wealth: the wealth of faith, . . . of morality, . . . of conscience, . . . of shame, . . . of learning, . . . of generosity, and the wealth of wisdom.

Ānanda, you should explain and teach these seven types of wealth to the young monks. If you explain and teach these seven types of wealth to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you seven powers: the power of faith, . . . of energy, . . . of conscience, . . . of shame, . . . of mindfulness, . . . of concentration, and the power of wisdom.

Ānanda, you should explain and teach these seven powers to the young monks. If you explain and teach these seven powers to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the seven factors of awakening: the mindfulness factor of awakening, the investigation of dharmas, . . . energy, . . . joy, . . . tranquility, . . . concentration, and the equanimity factor of awakening.

Ānanda, you should explain and teach these seven factors of awakening to the young monks. If you explain and teach these seven factors of awakening to the young monks, they will obtain being at ease, they will obtain

strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have earlier explained to you the noble eightfold path: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration—these are the eight.

Ānanda, you should explain and teach this noble eightfold path to the young monks. If you explain and teach this noble eightfold path to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said, “World-honored One, it is exceptional, it is marvelous, how the World-honored One has explained the bases and taught the bases to the young monks.”

The World-honored One said:

It is like this, Ānanda, it is like this. It is exceptional, it is marvelous, how I have explained the bases and taught the bases to the young monks. Ānanda, if you were to hear about the summit of the Dharma and falling back from the summit of the Dharma from the Tathāgata, then you would have even more faith and delight in regard to the Tathāgata.

Then Venerable Ānanda extended his hands with palms joined toward the Buddha and said:

World-honored One, this is the right time. Well-gone One, this is the right time. If the World-honored One would explain and teach the summit of the Dharma and falling back from the summit of the Dharma to the young monks, the young monks and myself, too, on hearing it from the World-honored One, will remember it well.

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The World-honored One said, “Ānanda, listen closely and pay careful attention! I shall explain to you and the young monks the summit of the Dharma and falling back from the summit of the Dharma.” Venerable Ānanda listened to receive instruction.

The World-honored One said:

Ānanda, a learned noble disciple, with a truly reasoning mind, considers and weighs up carefully, contemplates and analyzes impermanence, *dukkha*, emptiness, and no-self. As he considers like this, weighs up like this, carefully contemplates and analyzes like this, there arises patience, there arises happiness, there arises desire—desire for learning, desire for mindfulness, and desire for contemplation. Ānanda, this is called the summit of the Dharma.

Ānanda, if, having attained this summit of the Dharma he loses it again and regresses through not developing and protecting it, not cultivating it energetically, then, Ānanda, this is called falling back from the summit of the Dharma.

It the same way, the internal and external [sense spheres], . . . consciousness, . . . contact, . . . feeling, . . . perception, . . . volition, . . . craving, . . . the elements, . . . and dependent arising. Ānanda, a learned noble disciple considers and weighs up dependent arising and things that are dependently arisen, and carefully contemplates and analyzes impermanence, *dukkha*, emptiness, and no-self. As he considers like this, weighs up like this, carefully contemplates and analyzes like this, there arises patience, there arises happiness, there arises desire—desire for learning, desire for mindfulness, and desire for contemplation. Ānanda, this is called the summit of the Dharma.

Ānanda, if, having attained this summit of the Dharma, he loses it again and regresses through not developing and protecting it, not cultivating it energetically, then, Ānanda, this is called falling back from the summit of the Dharma.

Ānanda, you should explain and teach this summit of the Dharma and falling back from the summit of the Dharma to the young monks. If you explain and teach this summit of the Dharma and falling back from the summit of the Dharma to the young monks, they will obtain being at ease, they will obtain strength and happiness, they will be untroubled in body and mind, and they will practice the holy life for as long as they live.

Ānanda, I have explained and taught the bases to you all, also the summit of the Dharma and falling back from the summit of the Dharma. What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness, that I have now already done. You too should do your part.

Go and sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent, make diligent effort, lest you regret it later. This is my instruction, this is my teaching.

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



## Division 8

### On Blemishes

566a

#### 87. The Discourse on Defilements<sup>141</sup>

Thus have I heard. At one time the Buddha was staying in the Deer Park of Bhesakalā Grove at Suṃsumāragiri in Bhagga country.

At that time, Venerable Sāriputta addressed the monks:

Venerable friends, there are four kinds of person in the world. What [are the] four? Here a person actually has a defilement within himself but does not know it; he does not understand as it really is that he has a defilement within himself. Here some person actually has a defilement within himself and knows it; he understands as it really is that he has a defilement within himself. Here some person actually has no defilement within himself but does not know it; he does not understand as it really is that he has no defilement within himself. Here some person actually has no defilement within himself and knows it; he understands as it really is that he has no defilement within himself.

Venerable friends, in regard to the person who actually has a defilement within himself but does not know it, who does not understand as it really is that he has a defilement within himself: he is inferior among persons [with a defilement]. In regard to the person who actually has a defilement within himself and knows it, who understands as it really is that he has a defilement within himself: he is superior among persons [with a defilement]. In regard to the person who actually has no defilement within himself but does not know it, who does not understand as it really is that he has no defilement within himself: he is inferior among persons [with no defilement]. In regard to the person who actually has no defilement within himself and knows it, who understands as it really is that he has no defilement within himself: he is superior among persons [with no defilement].

Then a certain monk rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms joined toward Venerable Sāriputta, and said:<sup>142</sup>

566b Venerable Sāriputta, what is the cause, what is the condition for saying that, of the two former persons with a defilement, with a defiled mind, one is inferior and one is superior? Again, what is the cause, what is the condition for saying that, of the two latter persons without defilement, with an undefiled mind, one is inferior and one is superior?

Then Venerable Sāriputta replied to that monk:

Venerable friend, if a person actually has a defilement within himself but does not know it, does not understand as it really is that he has a defilement within himself, then it should be known that he will not be motivated to abandon that defilement. He will not make effort or diligently train [for that purpose], and he will die with defilements, with a defiled mind. Because of dying with defilements, with a defiled mind, that person has an inauspicious death and will be reborn in a bad realm of existence.<sup>143</sup> Why is that? Because he dies with defilements, with a defiled mind.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish that is dirty and stained. Having brought the dish home, he does not frequently wash off the dirt, does not frequently wipe it, does not expose it to sunlight, but puts it away in a dusty place. As a result, that bronze dish becomes even more dirty and stained.

In the same manner, venerable friend, if a person actually has a defilement within himself but does not know it, does not understand as it really is that he has a defilement within himself, then it should be known that he will not be motivated to abandon that defilement. He will not make effort or diligently train [for that purpose], and he will die with defilements, with a defiled mind; he will have an inauspicious death and will be reborn in a bad realm of existence. Why is that? It is because of dying with defilements, with a defiled mind.

Venerable friend, if a person knows as it really is: “I have a defilement within me, I actually have this defilement within me,” then it should be known that this person will be motivated to abandon that defilement. He

will make effort and diligently train [for that purpose], and he will die without defilements, with an undefiled mind. Because of dying without defilements, with an undefiled mind, that person has an auspicious death and will be reborn in a good realm of existence. Why is that? Because he is without defilements, he dies with an undefiled mind.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish that is dirty and stained. Having brought the dish home, he frequently washes off the dirt, frequently wipes it, frequently exposes it to sunlight, and does not put it away in a dusty place. As a result, the bronze dish will become very clean.

In the same manner, venerable friend, if person knows as it really is: “I have a defilement within me, I actually have this defilement within me,” then it should be known that this person will be motivated to abandon that defilement. He will make effort and diligently train [for that purpose], and he will die without defilements, with an undefiled mind. He has an auspicious death and will be reborn in a good realm of existence. Why is that? Because of dying without defilements, with an undefiled mind.

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Venerable friend, if a person does not know as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will not guard [his mind] against [enticing] things cognized by the eyes or the ears. As a result of not guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will become obsessed by desires and he will die with desires, defilements, with a defiled mind. Because of dying with desires, defilements, with a defiled mind, that person has an inauspicious death and will be reborn in a bad realm of existence. Why is that? Because he dies with desires, defilements, with a defiled mind.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish that is clean and without stains. Having brought the dish home, he does not frequently wash off any dirt, does not frequently wipe it, and does not frequently expose it to sunlight, but puts it away in a dusty place. As a result, that bronze dish will certainly become dirty and stained.

In the same manner, venerable friend, if a person does not know as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will not guard

[his mind] against [enticing] things cognized by the eyes or the ears. As a result of not guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will become obsessed by desires and he will die with desires, defilements, with a defiled mind. Because of dying with desires, defilements, with a defiled mind, that person has an inauspicious death and will be reborn in a bad realm of existence. Why is that? Because he dies with desires, defilements, with a defiled mind.

Venerable friend, if a person knows as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will guard [his mind] against [enticing] things cognized by the eyes or the ears. As a result of guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will not become obsessed by desires and he will die without desires, without defilements, with an undefiled mind. Because of dying without desires, without defilements, with an undefiled mind, that person has an auspicious death and will be reborn in a good realm of existence. Why is that? Because he dies without desires, without defilements, with an undefiled mind.

Venerable friend, suppose a person buys, from a shop or a smithy, a bronze dish that is clean and without stains. Having brought the dish home, he frequently washes off any dirt, frequently wipes it, frequently exposes it to sunlight, and does not put it away in a dusty place. As a result, that bronze dish will become very clean.

In the same manner, venerable friend, if a person knows as it really is: “I have no defilement within me, I actually do not have this defilement within me,” then it should be known that he will guard [his mind] against [enticing] things cognized by the eyes or the ears. As a result of guarding [his mind] against [enticing] things cognized by the eyes or the ears, his mind will not become obsessed by desires and he will die without desires, without defilements, with an undefiled mind. Because of dying without desires, without defilements, with an undefiled mind, that person has an auspicious death and will be reborn in a good realm of existence. Why is that? Because he dies without desires, without defilements, with an undefiled mind.

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Venerable friend, this is the cause, this is the condition for saying that of the two former persons with a defilement, with a defiled mind, one is inferior and one is superior. This is the cause, this is the condition for

saying that of the two latter persons with no defilement, with an undefiled mind, one is inferior and one is superior.

At this another monk rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms joined toward Venerable Sāriputta, and said, “Venerable Sāriputta, one speaks of ‘defilements.’ What are ‘defilements’?”

Venerable Sāriputta replied to that monk:

Venerable friend, the countless evil and unwholesome states that arise from desires: these are called “defilements.” Why is that? Suppose that a person’s mind gives rise to a desire like this: “I have committed a breach of the precepts. Let others not know that I have committed a breach of the precepts!”

Venerable friend, it may be that others do come to know of his breach of the precepts; and because his breach of the precepts becomes known to others his mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose a person’s mind gives rise to a desire like this: “I have committed a breach of the precepts. Let others admonish me in private; let them not admonish me amidst the sangha regarding my breach of the precepts!”

Venerable friend, it may be that others admonish that person amidst the sangha rather than in private; and that because he is admonished by others amidst the sangha rather than in private his mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person’s mind gives rise to a desire like this: “I have committed a breach of the precepts. Let a person superior to me admonish me; let not a person who is of lower standing than myself admonish me about my breach of the precepts!”

Venerable friend, it may be that a person who is of lower standing than himself admonishes him about his breach of the precepts, rather than a person superior to him; and because of being admonished by a person of lower standing than himself rather than by a person superior to him, his mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "Let me sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One explains it to the monks! Let not another monk sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One explains it to the monks!"

Venerable friend, it may be that another monk sits before the Buddha and asks him about the Dharma, [in response to which] the World-honored One explains it to the monks; and because that other monk sat before the Buddha and asked him about the Dharma, [in response to which] the World-honored One explained it to the monks, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

567b Venerable friend, suppose that a person's mind gives rise to a desire like this: "When the monks enter [the village to beg alms], let me be at the head [of the line of monks], with all of the [remaining] monks following me when we enter! When the monks enter [the village], let not another monk be at the head [of the line], with all of the remaining monks following him as we enter!"

Venerable friend, it may be that when the monks enter [the village], another monk is at the head [of the line], with all of the remaining monks following him when they enter; and because when the monks enter [the village] that other monk is at the head with all of the remaining monks following him when they enter, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "When the monks enter [the refectory], let me get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food! When the monks enter [the refectory], let not another monk get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food!"

Venerable friend, it may be that when the monks enter [the refectory], another monk gets the best seat, is the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food; and because, when the monks enter [the refectory], that other monk gets the

best seat, is the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "When the monks have finished their meal, put away their bowls, and washed [their hands], let me be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them! When the monks have finished their meal, put away their bowls, and washed [their hands], let not another monk be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them!"

Venerable friend, it may be that when the monks have finished their meal, put away their bowls, and washed [their hands], another monk gives a teaching to the householders, exhorting and inspiring them, fully delighting them; and because when the monks have finished their meal, put away their bowls, and washed [their hands], that other monk gives a teaching to the householders, exhorting and inspiring them, fully delighting them, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "When householders approach the monastery, let me be the one to meet and accompany them, to sit with them, and to engage in discussion with them! When householders approach the monastery, let not another monk be the one to meet and accompany them, to sit with them and engage in discussion with them!"<sup>144</sup>

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Venerable friend, it may be that when householders approach the monastery, another monk meets and accompanies them, sits with them and engages in discussion with them; and that because that other monk meets and accompanies the householders when they approach the monastery, sitting with them and engaging in discussion with them, [that person's] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person's mind gives rise to a desire like this: "Let me be recognized by the king, the senior ministers, brahmins, and householders, and be respected by the people of the country! Let not

another monk be recognized by the king, the senior ministers, brahmins, and householders, or be respected by the people of the country!”<sup>145</sup>

Venerable friend, it may be that another monk is recognized by the king, the senior ministers, brahmins, and householders, and respected by the people of the country; and that because that other monk is recognized by the king, the senior ministers, brahmins, and householders, and is respected by the people of the country, [that person’s] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person gives rise to a desire like this: “Let me be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples! Let not another monk be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples!”<sup>146</sup>

Venerable friend, it may be that another monk is respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples; and that because that other monk is respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples, [that person’s] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, suppose that a person gives rise to a desire like this: “Let me acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life! Let not another monk acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life!”<sup>147</sup>

Venerable friend, it may be that another monk acquires [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life; and that because that other monk acquires [excellent] robes and blankets, food and drink, beds and bedding, all the requisites of life, [that person’s] mind gives rise to evil [thoughts]. Those evil [thoughts] and that desire, if they arise in his mind, are both unwholesome [states].

Venerable friend, so long as his wise companions in the holy life have not come to know of the countless evil and unwholesome mental aspirations that arise in him in this way, that person, [despite] not being a renunciant, is perceived as a renunciant. Not being a wise renunciant, he is perceived

as a wise renunciant. Not [possessing] right comprehension, he is perceived as possessing right comprehension. Not [possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Not purified, he is perceived as purified.

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[But,] venerable friend, when his wise companions in the holy life do come to know of the countless evil and unwholesome mental desires that arise in him in this way, that person, not being a renunciant, is perceived as not a renunciant. Not being a wise renunciant, he is perceived as not a wise renunciant. Not [possessing] right comprehension, he is perceived as not [possessing] right comprehension. Not [possessing] right mindfulness, he is perceived as not [possessing] right mindfulness. Not purified, he is perceived as not purified.<sup>148</sup>

Venerable friend, suppose a person buys, from a shop or a smithy, a bronze dish with a lid. He fills it with feces and puts on the lid.<sup>149</sup> Then he carries it through the market, close to where crowds of people are walking.

All of those people who see [the dish] desire to eat [the food they assume it contains]. They experience strong relishing. They have no repugnance toward it, as the perception of purity has arisen in them. Having carried [the dish] to a certain location, he lifts the lid and reveals [its contents].

When the people see what is inside, none of them has any desire to eat it. They no longer experience relishing, [and instead feel] great repugnance, as the perception of impurity has arisen in them. Even those who are hungry no longer want it, let alone those who are not hungry.

In the same way, venerable friend, so long as his wise companions in the holy life have not come to know of the countless evil and unwholesome mental aspirations that arise in him in this way, that person, [despite] not being a renunciant, is perceived as a renunciant. Not being a wise renunciant, he is perceived as a wise renunciant. Not [possessing] right comprehension, he is perceived as possessing right comprehension. Not [possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Not purified, he is perceived as purified.

In the same way, venerable friend, when his wise companions in the holy life do come to know of the countless evil and unwholesome mental aspirations that arise in him in this way, that person, not being a renunciant, is perceived as not a renunciant. Not being a wise renunciant, he is perceived

as not being a wise renunciant. Not [possessing] right comprehension, he is perceived as not [possessing] right comprehension. Not [possessing] right mindfulness, he is perceived as not [possessing] right mindfulness. Not purified, he is perceived as not purified.

Venerable friend, it should be known that such a person is not to be associated with, not to be respected and honoured. If monks associate with someone who should not be associated with, or respect someone who should not be respected, then they will for a long time be unable to attain profit and benefit, and will not secure their own well-being. They will not find security and happiness but will give rise to suffering, sorrow, and grief.<sup>150</sup>

[In contrast to this,] venerable friend, suppose that a person's mind does not give rise to a desire like this: "I have committed a breach of the precepts. Let others not know that I have committed a breach of the precepts!" Venerable friend, it may be that others do come to know of that person's breach of the precepts, but that in spite of his breach of the precepts being known by others his mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

568b Venerable friend, suppose that a person's mind does not give rise to a desire like this: "I have committed a breach of the precepts. Let others admonish me in private; let them not admonish me amidst the sangha regarding my breach of the precepts!" Venerable friend, it may be that others admonish that person amidst the sangha rather than in private, but that in spite of being admonished by others amidst the sangha rather than in private, his mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "I have committed a breach of the precepts. Let a person superior to me admonish me; let not a person who is of lower standing than myself admonish me about my breach of the precepts!" Venerable friend, it may be that a person of lower standing than himself admonishes him about his breach of the precepts, rather than a person who is superior to him, but in spite of being admonished by a person of lower standing than himself rather than by a person superior to him, his mind does not

give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks! Let not another monk sit before the Buddha and ask him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks!" Venerable friend, it may be that another monk sits before the Buddha and asks him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks, but despite that other monk sitting before the Buddha and asking him about the Dharma, [in response to which] the World-honored One gives a teaching to the monks, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When the monks enter [the village to beg alms], let me be at the head [of the line of monks], with all the [remaining] monks following me as we enter! When the monks enter [the village], let not another monk be at the head [of the line], with all the remaining monks following him as we enter!" Venerable friend, it may be that when the monks enter, another monk is at the head [of the line] and all the [remaining monks] follow him when they enter, but despite that other monk being at the head [of the line] with the others following him when they enter, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When the monks have entered [the refectory], let me get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food! When the monks have entered [the refectory], let not another monk get the best seat, be the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food!" Venerable friend, it may be that when the monks have entered [the refectory], another monk gets the best seat, is the first to be given a seat, the first to receive water for [hand] washing, and the

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first to be served food, but despite that other monk getting the best seat when the monks have entered [the refectory], being the first to be given a seat, the first to receive water for [hand] washing, and the first to be served food, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When the monks have finished their meal, put away their bowls, and washed [their hands], let me be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them! When the monks have finished their meal, put away their bowls, and washed [their hands], let not another monk be the one to give a teaching to the householders, exhorting and inspiring them, fully delighting them!" Venerable friend, it may be that when the monks have finished their meal, put away their bowls, and washed [their hands], another monk gives a teaching to the householders, exhorting and inspiring them, fully delighting them, but despite that other monk, when the monks have finished their meal, put away their bowls, and washed [their hands], giving a teaching to the householders, exhorting and inspiring them, fully delighting them, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "When householders approach the monastery, let me be the one to meet and accompany them, to sit with them, and to engage in discussion with them! When householders approach the monastery, let not another monk be the one to meet and accompany them, to sit with them, and to engage in discussion with them!" Venerable friend, it may be that when householders approach the monastery, another monk meets and accompanies them, sits with them, and engages in discussion with them, but despite that other monk meeting and accompanying the householders when they approach the monastery, sitting with them, and engaging in discussion with them, [that person's] mind does not give rise to evil [thoughts]. The absence of evil [thoughts] and the absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me be recognized by the king, the senior ministers, brahmins, and householders, and be respected by the people of the country! Let not another monk be recognized by the king, the senior ministers, brahmins, and householders, or be respected by the people of the country!" Venerable friend, it may be that another monk is recognized by the king, the senior ministers, brahmins, and householders, and respected by the people of the country, but despite that other monk being recognized by the king, the senior ministers, brahmins, and householders, and being respected by the people of the country, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples! Let not another monk be respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples!" Venerable friend, it may be that another monk is respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples; but despite that other monk being respected by members of the four assemblies: monks, nuns, male lay disciples, and female lay disciples, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

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Venerable friend, suppose that a person's mind does not give rise to a desire like this: "Let me acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life! Let not another monk acquire [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life!" Venerable friend, it may be that another monk acquires [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life, but despite that other monk acquiring [excellent] robes and blankets, food and drink, beds and bedding, medicine, all the requisites of life, [that person's] mind does not give rise to evil [thoughts]. That absence of evil [thoughts] and that absence of desire in his mind are both wholesome [states].

Venerable friend, so long as his wise companions in the holy life have not come to know of the countless wholesome mental aspirations that arise in him in this way, that person, [despite] being a renunciant, is perceived as not a renunciant. Being a wise renunciant he is perceived as not a wise renunciant. [Possessing] right comprehension, he is perceived as not [possessing] right comprehension. [Possessing] right mindfulness, he is perceived as not [possessing] right mindfulness. Being purified, he is perceived as not purified.

[But,] venerable friend, when his wise companions in the holy life do come to know of the countless wholesome mental aspirations that arise in him in this way, that person, being a renunciant, is perceived as a renunciant. Being a wise renunciant, he is perceived as a wise renunciant. [Possessing] right comprehension, he is perceived as [possessing] right comprehension. [Possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Being purified, he is perceived as purified.

Venerable friend, suppose that a person buys, from a shop or a smithy, a bronze dish with a lid. He fills it with various appealing and delicious food and drink and puts on the lid. Then he carries it past shops, close to where crowds of people are walking.

All the people who see [the dish] have no desire to eat [from it]. They do not experience desire or relishing. They have repugnance toward it, as the perception of impurity has arisen in them. They say, “Take away those feces! Take away those feces!”<sup>151</sup> That person, having carried the bowl to a certain location, lifts the lid and reveals [the contents]. When the people see what is inside, all of them have the desire to eat it. They experience desire and relishing. They no longer experience repugnance toward it, as the perception of purity has arisen in them. Even those who are not hungry want to eat it, not to mention those who are hungry.

569b In the same way, venerable friend, so long as his wise companions in the holy life have not come to know of the countless wholesome mental aspirations that arise in him in this way, that person, [despite] being a renunciant, is perceived as not a renunciant. Being a wise renunciant he is perceived as not a wise renunciant. [Possessing] right comprehension, he is perceived as not [possessing] right comprehension. [Possessing]

right mindfulness, he is perceived as not [possessing] right mindfulness. Being purified, he is perceived as not purified.

[But,] venerable friend, when his wise companions in the holy life do come to know of the countless wholesome mental aspirations that arise in him in this way, that person, being a renunciant, is perceived as a renunciant. Being a wise renunciant, he is perceived as a wise renunciant. [Possessing] right comprehension, he is perceived as [possessing] right comprehension. [Possessing] right mindfulness, he is perceived as [possessing] right mindfulness. Being purified, he is perceived as purified.

Venerable friend, it should be known that such a person is to be associated with and to be respected. If monks associate with someone who should be associated with, or respect someone who should be respected, then they will for a long time be able to attain profit and benefit, and will secure their own well-being. They will find security and happiness, and be free of suffering, sorrow, and grief.

At that time, Venerable Mahāmoggallāna was in the assembly. The venerable Mahāmoggallāna said, “Venerable Sāriputta, I would like to tell a simile in relation to this topic. Am I permitted to tell it?”

Venerable Sāriputta said, “Venerable Mahāmoggallāna, please tell the simile you wish to tell.”

Then Venerable Mahāmoggallāna said:

Venerable Sāriputta, I recall that on one occasion I was dwelling on Mount Vulture Peak at Rājagaha. At that time, when the night was over, toward dawn, I put on my robes, took my bowl, entered Rājagaha, and went to beg alms. I approached the house of the naked ascetic Puṇṇaputta, a former cartwright.<sup>152</sup>

At that time, at a neighboring house, another cartwright was planing a felloe for a cart. Just then the naked ascetic Puṇṇaputta, the former cartwright, arrived at that house. Seeing that [other cartwright] planing a felloe, the naked ascetic Puṇṇaputta, the former cartwright, had this thought: “If this cartwright uses his adze to plane the felloe by cutting off this and that defect, in this way that felloe will become excellent.”

Then, just as if he knew the thought in the mind of the naked ascetic Puṇṇaputta, the cartwright took his adze and cut off this and that defect.

Then the naked ascetic Puṇṇaputta was overjoyed and said, “Cartwright, it is as if you knew my mind with your mind. Why is that? Because you used your adze to plane that fellow by cutting off this and that defect, just as I was thinking you could.”

In the same way, Venerable Sāriputta, suppose there are those who are flattering, deceitful, envious, lack faith, are negligent, lack right mindfulness and right comprehension, lack concentration, lack wisdom, are conceited, deluded, do not guard the sense faculties, do not train in <seclusion>,<sup>153</sup> and lack discernment—on account of knowing their minds with his mind, Venerable Sāriputta has given this teaching.

569c Venerable Sāriputta, there are those who are not flattering, not deceitful, not envious, who possess faith, are diligent and without sluggishness, endowed with right mindfulness and right comprehension, who cultivate concentration and cultivate wisdom, are not conceited or deluded, guard the sense faculties, train extensively in <seclusion>, and discern skillfully. When they hear the Dharma taught by Venerable Sāriputta, then just like food for the hungry and drink for the thirsty, [what comes from his] mouth gets through to their minds.

Venerable Sāriputta, suppose a girl from the warrior caste, the brahmin caste, the merchant caste, or the worker caste, who is beautiful and attractive, has bathed herself well, anointed her body with perfume, put on bright and clean clothes, and adorned herself with various jewels.<sup>154</sup>

Now, suppose a man who thinks [well] of that girl, seeking her benefit, welfare, peace, and happiness, takes a wreath made of lotuses, a wreath of champak flowers, a wreath of great-flowered jasmine (*sumanā*), a wreath of Arabian jasmine (*vassikā*), or a wreath of roses and gives it to that girl. That girl will joyously receive [the wreath] with both hands and place it on her head.

It is the same, Venerable Sāriputta, with those who are not flattering, not deceitful, not envious, who possess faith, are diligent and without sluggishness, endowed with right mindfulness and right comprehension, who cultivate concentration and cultivate wisdom, are not conceited or deluded, guard the sense faculties, train extensively in <seclusion>, and discern skillfully.

When they hear the Dharma taught by Venerable Sāriputta, then just like food for the hungry and drink for the thirsty, [what comes from his] mouth gets through to their minds.

Venerable Sāriputta, it is extraordinary, it is remarkable! Venerable Sāriputta so often uplifts and supports his companions in the holy life by helping them abandon what is unwholesome and establishing them in what is wholesome.

Having praised each other like this, these two venerable ones rose from their seats and left.

Thus spoke Venerable Sāriputta. Having heard what Venerable Sāriputta said, Venerable Mahāmoggallāna and the [other] monks were delighted and received it respectfully.

### **88. The Discourse on the Quest for the Dharma<sup>155</sup>**

Thus have I heard. At one time the Buddha was traveling in Kosala country with a great assembly of monks. He went to a rosewood grove north of Pañcasāla village, along with various renowned and highly regarded elders, chief disciples such as Venerable Sāriputta, Venerable Mahāmoggallāna, Venerable Kassapa, Venerable Mahākaccāna, Venerable Anuruddha, Venerable Revata, and Venerable Ānanda. Such renowned and highly regarded elders, such chief disciples were dwelling next to the Buddha's thatched hut [north of] Pañcasāla village.<sup>156</sup>

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

You should be on a quest for the Dharma, not on a quest for food and drink.<sup>157</sup> Why is that? Out of loving-kindness and compassion for my disciples, I wish you to be on a quest for the Dharma, not on a quest for food and drink.

If you are not on a quest for the Dharma and are on a quest for food and drink, then you will disgrace yourselves and [as your teacher] I will also not have a good reputation. If you are on a quest for the Dharma and not on a quest for food and drink, then you will dignify yourselves and [as your teacher] I will also have a good reputation.

How are disciples who practice under the Buddha on a quest for food and drink and not on a quest for the Dharma? Suppose that I have had my fill, having finished eating my meal, and there is still some food left over. Then two monks arrive who are hungry and weak, and I tell them, “I have had my fill, having finished eating my meal, and there is still some food left over. Take that food if you wish to eat. If you do not take it, then I shall throw it away where there is no greenery or drop it into water where there is no life.”

Then the first of the two monks thinks to himself, “The World-honored One has had his fill, having finished eating his meal, and there is still some food left over. If I do not take it, the World-honored One will certainly throw it away where there is no greenery or drop it into water where there is no life. I would now rather take and eat it.” He then takes the food.

Although that monk, having taken the food, passes the day and night pleasantly and has gained comfort and well-being, yet in taking the food that monk is not conforming to the Buddha’s intention.

Why is that? Because by taking the food that monk does not achieve having few desires, does not know contentment, is not easily supported, is not easily satisfied, does not know the [proper] time, does not know restraint, does not gain energy, does not attain sitting in meditation, does not attain purity of conduct, does not attain seclusion, does not attain mental unification, does not attain diligence, and does not attain nirvana.

Thus, in taking the food, that monk is not conforming to the Buddha’s intention. This is how disciples practicing under the Buddha are on a quest for food and drink and not on a quest for the Dharma.

How are disciples on a quest for the Dharma and not on a quest for food and drink? Of those two monks, the second one thinks to himself, “The World-honored One has had his fill, has finished eating his meal, and there is still some food left over. If I do not take it, the World-honored One will certainly throw it away where there is no greenery or drop it into water where there is no life. Again, the World-honored One has said that among [the types of] nutriment this is the most lowly, namely remnants of food. I would now rather not take this food.” Thinking thus, he does not take it.

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Although that monk, through not taking the food, passes the day and night in suffering, not having gained comfort and well-being, yet, in not

taking the food, that monk is conforming to the Buddha's intention. Why is that?

By not taking the food that monk achieves having few desires, knows contentment, is easily supported, is easily satisfied, knows the [proper] time, knows restraint, gains energy, attains sitting in meditation, attains purity of conduct, attains seclusion, attains mental unification, attains diligence, and attains nirvana. Thus, in not taking the food, that monk is conforming to the Buddha's intention. This is how disciples practicing under the Buddha are on a quest for the Dharma and not on a quest for food and drink.

Then the World-honored One addressed the disciples:

If a teacher of the Dharma and discipline delights in abiding in seclusion but his senior disciples do not delight in abiding in seclusion, then this Dharma and discipline is not conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.<sup>158</sup>

If a teacher of the Dharma and discipline delights in abiding in seclusion but his intermediate . . . his new disciples do not delight in abiding in seclusion, then this Dharma and discipline will not be conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.

[On the other hand,] if a teacher of the Dharma and discipline delights in abiding in seclusion and his senior disciples also delight in abiding in seclusion, then this Dharma and discipline are conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.

If a teacher of the Dharma and discipline delights in abiding in seclusion and his intermediate . . . his new disciples also delight in abiding in seclusion, then this Dharma and discipline will be conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.

At that time Venerable Sāriputta was present in the assembly. Then the World-honored One said to him:

Sāriputta, for the sake of the monks, deliver a discourse on the Dharma that accords with the Dharma. I am afflicted by a backache and wish to rest a little.<sup>159</sup>

Venerable Sāriputta assented to the Buddha's instruction: "Certainly, World-honored One."

Then the World-honored One folded his outer robe in four to serve as a bed, rolled his main robe into a pillow, and lay down on his right side with one foot on the other, maintaining the perception of light, mindful and attentive, and always keeping in mind the intention of getting up again.

Then Venerable Sāriputta addressed the monks:

570c Venerable friends, you should know that the World-honored One has given this teaching in brief: "If a teacher of the Dharma and discipline delights in abiding in seclusion but his senior disciples do not delight in abiding in seclusion, then this Dharma and discipline will not be conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.

"If a teacher of the Dharma and discipline delights in abiding in seclusion but his intermediate . . . his new disciples do not delight in abiding in seclusion, then this Dharma and discipline will not be conducive to the welfare of many people or the happiness of many people. It is not [being practiced] out of compassion and sympathy for the world, nor for the benefit, welfare, peace, and happiness of *devas* and human beings.

"[On the other hand,] if a teacher of the Dharma and discipline delights in abiding in seclusion and his senior disciples also delight in abiding in seclusion, then this Dharma and discipline will be conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.

"If a teacher of the Dharma and discipline delights in abiding in seclusion, and his intermediate . . . his new disciples also delight in abiding in

seclusion, then this Dharma and discipline will be conducive to the welfare of many people and the happiness of many people. It is [being practiced] out of compassion and sympathy for the world and for the benefit, welfare, peace, and happiness of *devas* and human beings.”

Regarding this teaching given so briefly by the World-honored One, how do you understand its meaning? How would you elaborate on it and analyze it?<sup>160</sup>

Then one monk in the assembly said:

Venerable Sāriputta, here a highly regarded elder declares about himself, “I have attained final knowledge: Birth has been ended for me, the holy life is established, what had to be done has been done, there will not be another experiencing of existence; I know this as it really is.” Upon hearing that monk’s self-declaration of his attainment of final knowledge, his companions in the holy life are filled with joy.

Another monk said:

Venerable Sāriputta, when intermediate and new disciples are on the quest for unsurpassable nirvana and aspire to it, their companions in the holy life are delighted on seeing that.

In these ways those monks explained the meaning, but it did not accord with what Venerable Sāriputta had in mind.

Venerable Sāriputta addressed those monks:

Venerable friends, listen to what I shall say to you. If a teacher of the Dharma and discipline delights in abiding in seclusion, but his senior disciples do not delight in abiding in seclusion, then his senior disciples are to be reproached for three reasons. What are the three?

[If] the teacher delights in seclusion but his senior disciples do not train in <seclusion>,<sup>161</sup> then his senior disciples are to be reproached for this. If the teacher teaches the abandoning of certain [mental] states but his senior disciples do not train in abandoning those states, then his senior disciples are to be reproached for this. [If] his senior disciples give up making effort for that which can be experienced and realized, then his senior disciples are to be reproached for this.

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If a teacher of the Dharma and discipline delights in abiding in seclusion but his senior disciples do not delight in abiding in seclusion, then his senior disciples are to be reproached for these three reasons.

Venerable friends, if a teacher of the Dharma and discipline delights in abiding in seclusion, but his intermediate . . . his new disciples do not delight in abiding in seclusion, then his intermediate . . . his new disciples are to be reproached for three reasons. What are the three?

[If] the teacher delights in seclusion but his intermediate . . . his new disciples do not train in <seclusion>, then his intermediate . . . his new disciples are to be reproached for this. If the teacher teaches the abandoning of certain [mental] states but his intermediate . . . his new senior disciples do not train in abandoning those states, then his intermediate . . . his new disciples are to be reproached for this. [If] his intermediate . . . his new disciples give up making effort for that which can be experienced and realized, then his intermediate . . . his new disciples are to be reproached for this.

If a teacher of the Dharma and discipline delights in abiding in seclusion but his intermediate . . . his new disciples do not delight in abiding in seclusion, then his intermediate . . . his new disciples are to be reproached for these three reasons.

[On the other hand,] venerable friends, if a teacher of the Dharma and discipline delights in abiding in seclusion, and his senior disciples also delight in abiding in seclusion, then his senior disciples are to be praised for three reasons. What are the three?

[If] the teacher delights in seclusion and his senior disciples also train in <seclusion>, then his senior disciples are to be praised for this. If the teacher teaches the abandoning of certain [mental] states and his senior disciples also train in abandoning those states, then his senior disciples are to be praised for this. [If] his senior disciples do not give up making effort but practice diligently for that which can be experienced and realized, then his senior disciples are to be praised for this.

If a teacher of the Dharma and discipline delights in abiding in seclusion and his senior disciples also delight in abiding in seclusion, then his senior disciples are to be praised for these three reasons.

Venerable friends, if a teacher of the Dharma and discipline delights in abiding in seclusion, and his intermediate . . . his new disciples also

delight in abiding in seclusion, then his intermediate . . . his new disciples are to be praised for three reasons. What are the three?

[If] the teacher delights in seclusion and his intermediate . . . his new disciples also train in <seclusion>, then his intermediate . . . his new disciples are to be praised for this. If the teacher teaches the abandoning of certain states and his intermediate . . . his new disciples also train in abandoning those states, then his intermediate . . . his new disciples are to be praised for this. [If] his intermediate . . . his new disciples do not give up making effort but practice diligently for that which can be experienced and realized, then his intermediate . . . his new disciples are to be praised for this.

If a teacher of the Dharma and discipline delights in abiding in seclusion, and his intermediate . . . his new disciples also delight in abiding in seclusion, then his intermediate . . . his new disciples are to be praised for these three reasons.

Venerable Sāriputta said further to the monks:

Venerable friends, there is a middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and which leads to penetration, awakening, and nirvana.

Venerable friends, what is the middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and which leads to penetration, awakening, and nirvana?

Venerable friends, thoughts of sensual desire are evil, and the vice of thoughts of sensual desire is also evil. One [should] abandon thoughts of sensual desire and the vice of thoughts of sensual desire. Like this with ill-will, . . . enmity, . . . envy, . . . deceit, . . . flattery, . . . lack of shame, . . . lack of scruples, . . . conceit, . . . overbearing pride, . . . arrogance, . . . negligence, . . . luxuriousness, . . . resentment, . . . disputatiousness. . . . 571b

Venerable friends, craving is evil, attachment is also evil. One [should] abandon craving and attachment. Venerable friends, this is the middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and leads to penetration, awakening, and nirvana.

Again, venerable friends, there is this middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma, is in accordance with the Dharma, and leads to penetration, awakening, and nirvana. And what, venerable friends, is this middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma, is in accordance with the Dharma, and leads to penetration, awakening, and nirvana?

It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. Venerable friends, this is the middle way for the attainment of mental stability, the attainment of concentration, and the attainment of bliss, which conforms to the Dharma and is in accordance with the Dharma, and leads to penetration, awakening, and nirvana.

By then the pain afflicting the World-honored One had dissipated and he was at ease and comfortable.<sup>162</sup> Rising from his reclining position, he sat cross-legged and praised Venerable Sāriputta:

It is well, it is well, Sāriputta, you have given the monks a discourse on the Dharma that accords with the Dharma. Sāriputta, you should continue to explain to the monks the Dharma that accords with the Dharma. Sāriputta, you should frequently explain to the monks the Dharma that accords with the Dharma.

Then the World-honored One addressed the monks:

You should all remember [this discourse on] the Dharma that accords with the Dharma, recite it and commit it to memory. Why is that?

[This discourse on] the Dharma accords with the Dharma; it contains the Dharma and is meaningful; it is the basis of the holy life, leading to penetration, awakening, and nirvana. As clansmen who have shaved off your hair and beards, donned the yellow robes, and out of faith given up the household life, having gone forth to train in the path, you should remember well this Dharma that accords with the Dharma.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Sāriputta and the [other] monks were delighted and received it respectfully.

## 89. The Discourse on a Monk's Request<sup>163</sup>

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Thus have I heard. At one time the Buddha was dwelling at Rājagaha in the Bamboo Grove, in the Squirrels' Sanctuary, where he was observing the rains retreat with a great assembly of monks.<sup>164</sup>

At that time Venerable Mahāmogallāna addressed the monks:

Venerable friends, it may be that a monk requests of other monks, "Venerable friends, please advise me, instruct me, and admonish me. Do not [regard] me as a difficult person."

Why is that? Venerable friends, suppose that a certain person is difficult to admonish, and possesses qualities that make him difficult to admonish. Because that person possesses qualities that make him difficult to admonish, his companions in the holy life do not advise, instruct, or admonish him, but [they regard] him as a difficult person.

Venerable friends, what are the qualities that make a person difficult to admonish, such that if someone possesses these qualities that make him difficult to admonish, his companions in the holy life do not advise, instruct, or admonish him but [they regard] him as a difficult person?

Venerable friends, suppose that a certain person has evil desires and thoughts [based on such] desires. Venerable friends, having evil desires and thoughts [based on such] desires is a quality that makes this person difficult to admonish. In the same way, having mental defilements and conduct [based on such] defilements, . . . not speaking and being uncommunicative, . . . being deceitful and flattering, . . . being avaricious and envious, . . . lacking shame and lacking scruples, . . . harboring ill-will and malice, . . . becoming angry and uttering angry words, . . . admonishing the monk who admonishes him, . . . being disdainful of the monk who admonishes him, . . . revealing a transgression of the monk who admonishes him, . . . prevaricating by leading the talk astray and refusing to talk, . . . becoming angry and burning with resentment, . . . [associating with] bad friends and bad companions, . . . lacking gratitude and not knowing gratitude.<sup>165</sup>

Venerable friends, lacking gratitude and not knowing gratitude is a quality that makes this person difficult to admonish. Venerable friends,

these are the qualities that make a person difficult to admonish, such that if someone possesses these qualities that make him difficult to admonish, his companions in the holy life do not advise, instruct, or admonish him but [they regard] him as a difficult person. Venerable friends, a monk should reflect on such qualities in himself.

Venerable friends, [one should reflect]: “If a person has evil desires and thoughts [based on such] desires, I will not like him. If I have evil desires and thoughts [based on such] desires, others will also not like me.” Contemplating like this, a monk does not engage in evil desires and in thoughts [based on such] desires. This is how one should train.<sup>166</sup>

In the same way, having mental defilements and conduct [based on such] defilements, . . . not speaking and being uncommunicative, . . . being deceitful and flattering, . . . being avaricious and envious, . . . lacking shame and lacking scruples, . . . harboring ill-will and malice, . . . becoming angry and uttering angry words, . . . admonishing the monk who admonishes him, . . . being disdainful of the monk who admonishes him, . . . revealing a transgression of the monk who admonishes him, . . . prevaricating by leading the talk astray and refusing to talk, . . . becoming angry and burning with resentment, . . . [associating with] bad friends and bad companions, . . . lacking gratitude and not knowing gratitude.

Venerable friends, [one should reflect]: “If a person lacks gratitude and does not know gratitude, I will not like him. If I lack gratitude and do not know gratitude, others will also not like me.” Contemplating like this, a monk does not engage in lack of gratitude and not knowing gratitude. This is how one should train.

Venerable friends, it may be that a monk does not request of other monks, “Venerable friends, please advise me, instruct me, and admonish me, and do not [regard] me as a difficult person.” Why is that?

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Venerable friends, suppose that a certain person is easy to admonish, and possesses qualities that make him easy to admonish. Because that person possesses qualities that make him easy to admonish his companions in the holy life advise him well, instruct him well, and admonish him well, and do not [regard] him as a difficult person.

Venerable friends, what are the qualities that make a person easy to admonish, such that if someone possesses these qualities that make him

easy to admonish his companions in the holy life advise him well, instruct him well, and admonish him well, and do not [regard] him as a difficult person?

Venerable friends, suppose that a certain person does not have evil desires or thoughts [based on such] desires. Venerable friends, not having evil desires or thoughts [based on such] desires is a quality that makes this person easy to admonish.

In the same way, not having mental defilements or conduct [based on such] defilements, . . . not refusing to speak or being uncommunicative, . . . not being deceitful or flattering, . . . not being avaricious or envious, . . . not lacking shame or scruples, . . . not harboring ill-will or malice, . . . not becoming angry or uttering angry words, . . . not admonishing the monk who admonishes him, . . . not being disdainful of the monk who admonishes him, . . . not revealing a transgression of the monk who admonishes him, . . . not prevaricating by leading the talk astray or refusing to talk, . . . not becoming angry or burning with resentment, . . . not [associating with] bad friends or bad companions, . . . not lacking gratitude or knowledge of gratitude.

Venerable friends, not lacking gratitude or knowledge of gratitude is a quality that makes such a person easy to admonish. Venerable friends, these are the qualities that make a person easy to admonish, such that if someone possesses these qualities that make him easy to admonish, his companions in the holy life advise him well, instruct him well, and admonish him well, and do not [regard] him as a difficult person. Venerable friends, a monk should reflect on [such qualities] in himself.

Venerable friends, [one should reflect]: “If a person does not have evil desires or thoughts [based on such] desires, I will like him. If I do not have evil desires or thoughts [based on such] desires, then others will like me.” Contemplating like this, a monk does not engage in evil desires or in thoughts [based on such] desires. This is how one should train.<sup>167</sup>

In the same way, not having mental defilements or conduct [based on such] defilements, . . . not refusing to speak or being uncommunicative, . . . not being deceitful or flattering, . . . not being avaricious or envious, . . . not lacking shame or scruples, . . . not harboring ill-will or malice, . . . not becoming angry or uttering angry words, . . . not admonishing the

monk who admonishes him, . . . not being disdainful of the monk who admonishes him, . . . not revealing a transgression of the monk who admonishes him, . . . not prevaricating by leading the talk astray or refusing to talk, . . . not becoming angry or burning with resentment, . . . not [associating with] bad friends or bad companions, . . . not lacking gratitude or knowledge of gratitude.

Venerable friends, [one should reflect]: “If a person does not lack gratitude but knows gratitude, I will like him. If I do not lack gratitude but know gratitude, others will also like me.” Contemplating like this, a monk does not lack gratitude but knows gratitude. This is how one should train.

Venerable friends, a monk will ensure much benefit for himself if he contemplates like this: “Do I have evil desires and thoughts [based on such] desires, or do I not have evil desires and thoughts [based on such] desires?” Venerable friends, when contemplating [like this], if a monk finds that he does have evil desires and thoughts [based on such] desires, then he is not delighted and seeks to abandon them.

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Venerable friends, when contemplating [like this], if a monk finds that he does not have evil desires or thoughts [based on such] desires, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.

Venerable friends, it is just as a person with [good] eyesight might look at himself in a mirror to see whether or not his face is clean. Venerable friends, if that person with [good] eyesight sees that there is dirt on his face, then he is not delighted and seeks to wash it off. Venerable friends, if that person with [good] eyesight sees that there is no dirt on his face, then he is delighted, [thinking,] “My face is clean,” and is delighted on this account.

Venerable friends, when contemplating [like this], if a monk finds that he has evil desires and thoughts [based on such] desires, then he is not delighted and seeks to abandon them. Venerable friends, when contemplating [like this], if a monk finds that he does not have evil desires and thoughts [based on such] desires, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.

In the same way [the monk contemplates like this]: “Do I have mental defilements and conduct [based on such] defilements, or do I not have mental defilements and conduct [based on such] defilements? Do I refuse to speak and remain uncommunicative, or do I speak and remain communicative? Am I deceitful and flattering, or am I not deceitful and flattering? Am I avaricious and envious, or am I not avaricious and envious? Do I lack shame and scruples, or do I have shame and scruples? Do I harbor ill-will and malice, or do I not harbor ill-will and malice? Do I become angry and utter angry words, or do I not become angry and utter angry words? Do I admonish the monk who admonishes me, or do I not admonish the monk who admonishes me? Am I disdainful of the monk who admonishes me or am I not disdainful of the monk who admonishes me? Do I reveal a transgression of the monk who admonishes me, or do I not reveal a transgression of the monk who admonishes me? Do I prevaricate by leading the talk astray and refusing to speak, or do I not prevaricate by leading the talk astray and refusing to talk? Do I become angry and burn with resentment or do I not become angry and burn with resentment? Do I [associate with] bad friends and bad companions, or do I not [associate with] bad friends and bad companions? Do I lack gratitude and not know gratitude, or do I have gratitude and know gratitude?”

Venerable friends, when contemplating [like this], if a monk finds that he lacks gratitude and does not know gratitude, then he is not delighted and seeks to abandon this [state].

Venerable friends, when contemplating [like this], if a monk finds that he does not lack gratitude and does know gratitude, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.

Venerable friends, it is just as a person with [good] eyesight might look at himself in a mirror to see whether or not his face is clean. Venerable friends, if that person with [good] eyesight sees that there is dirt on his face, then he is not delighted and seeks to wash it off. [But] venerable friends, if that person with [good] eyesight sees that there is no dirt on his face, then he is delighted, [thinking,] “My face is clean,” and is delighted on this account.

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Venerable friends, when contemplating [like this], if a monk finds that he lacks gratitude and does not know gratitude, then he is not delighted and seeks to abandon this [state].

Venerable friends, when contemplating [like this], if a monk finds that he does not lack gratitude and does know gratitude, then he is delighted, [thinking,] “I am pure [in regard to these states]” and being delighted on this account, he [keeps] pursuing his training in the superb Dharma.<sup>168</sup>

Because of being delighted, he attains rapture. Because of attaining rapture, his body becomes tranquil. Because the body is tranquil, he experiences pleasure. Because of experiencing pleasure, his mind becomes concentrated.

Venerable friends, because of his mind becoming concentrated, a learned noble disciple sees and knows as it really is. Because of seeing and knowing as it really is, he experiences disenchantment. Because of disenchantment, he experiences dispassion.

Because of dispassion, he attains liberation. Because of being liberated, he attains knowledge of being liberated, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

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

## 90. The Discourse on Knowledge of the Dharma<sup>169</sup>

Thus have I heard. At one time the Buddha was dwelling at Kosambī in Ghosita’s Park.

At that time Venerable Cunda addressed the monks:

Suppose that a monk makes this proclamation: “I know all the teachings and what can be known about the teaching, and I am free from covetousness”;<sup>170</sup> yet in that venerable one’s mind the evil of covetousness arises and remains. In the same way for disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . <evil> desires and evil views;<sup>171</sup> yet in that venerable one’s mind evil desires and evil views arise and remain.<sup>172</sup>

His companions in the holy life will know that venerable one as a person who does not know all the teachings and what can be known about the teaching, and who is not free from covetousness. Why is that? Because in that venerable one's mind covetousness arises and remains. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that? Because in that venerable one's mind evil desires and evil views arise and remain.

Venerable friends, he is like a person who is not wealthy but claims to be wealthy, has no fiefdom but claims to have a fiefdom, possesses no livestock but claims to possess livestock. When a time of need comes he has no gold, silver, pearls, beryl, crystal, or amber, no livestock, grain, or servants [of which he could make use].

His relatives and friends approach him and say, "You are in fact not wealthy but claim to be wealthy. You have no fiefdom but claim to have a fiefdom. You possess no livestock but claim to possess livestock. When a time of need comes you have no gold, silver, pearls, beryl, crystal, or amber, you have no livestock, grain, or servants [of which you could make use]."<sup>173</sup>

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In the same way, venerable friends, suppose that a monk makes this proclamation: "I know all the teachings and what can be known about the teaching, and I am free from covetousness"; yet in that venerable one's mind the evil of covetousness arises and remains. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views; yet in that venerable one's mind evil desires and evil views arise and remain.

His companions in the holy life will know that venerable one as a person who does not know all the teachings and what can be known about the teaching, and who is not free from covetousness. Why is that? Because the mind of that venerable one does not tend toward the cessation of covetousness and toward remainderless nirvana.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that?

Because the mind of that venerable one does not tend toward the cessation of evil views and toward remainderless nirvana.

Venerable friends, suppose that a monk does not make this proclamation: “I know all the teachings and what can be known about the teaching, and I am free from covetousness”; yet in that venerable one’s mind the evil of covetousness does not arise and remain.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views; yet in that venerable one’s mind evil desires and evil views do not arise and remain.

His companions in the holy life will know that venerable one as a person who really knows all the teachings and what can be known about the teaching, and who is free from covetousness. Why is that? Because in that venerable one’s mind covetousness does not arise and remain. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that? Because in that venerable one’s mind evil desires and evil views do not arise and remain.

Venerable friends, suppose a person is very wealthy but does not claim to be wealthy, has a fiefdom but does not claim to have a fiefdom, possesses livestock but does not claim to possess livestock. When a time of need comes he has gold, silver, pearls, beryl, crystal, amber, livestock, grain, and servants [of which he can make use].

His relatives and friends approach him and say, “You are in fact very wealthy but do not claim to be wealthy. You have a fiefdom but do not claim to have a fiefdom. You have livestock but do not claim to have livestock. When a time of need comes you have gold, silver, pearls, beryl, crystal, and amber, you have livestock, grain, and servants [of which you can make use].”

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In the same way, venerable friends, suppose a monk does not make this proclamation: “I know all the teachings and what can be known about the teaching, and I am free from covetousness,” and in that venerable one’s mind the evil of covetousness does not arise and remain. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame

and scruples, . . . <evil> desires and evil views; and in that venerable one's mind evil desires and evil views do not arise and remain.

His companions in the holy life will know that venerable one as a person who [really] knows all the teachings and what can be known about the teaching, and who is free from covetousness. Why is that? Because the mind of that venerable one tends toward the cessation of covetousness and toward remainderless nirvana. In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . and <evil> desires and evil views. Why is that? Because the mind of that venerable one tends toward the cessation of evil views and toward remainderless nirvana.

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

### **91. The Discourse on Cunda's Inquiry about Views<sup>174</sup>**

Thus have I heard. At one time the Buddha was dwelling at Kosambī, in Ghosita's Park.

At that time, in the afternoon, Venerable Mahācunda emerged from sitting in meditation and approached the Buddha. Having paid homage at the Buddha's feet, he stepped back, sat to one side, and said:

World-honored One, regarding the various views that keep arising in the world—speculations about the existence of a self, of living beings, of human beings, of a soul, of a life-substratum, and of the world—World-honored One, in what way should one know and in what way should one see so that these views are eradicated and abandoned, and other views are not perpetuated and clung to?

The World-honored One said:

Cunda, regarding the various views that keep arising in the world—speculations about the existence of a self, of living beings, of human beings, of a soul, of a life-substratum, and of the world—if, Cunda, [one realizes] the remainderless cessation of all phenomena, [then] knowing like this and seeing like this, these views are eradicated and abandoned, and other

views are not perpetuated and clung to. [For this purpose] one should train in effacement.

Cunda, what constitutes “effacement” in the noble Dharma and discipline? Here a monk, secluded from sensual desires, secluded from evil and unwholesome states, with [directed] awareness and [sustained] contemplation . . . up to . . . dwells having attained the fourth absorption. He [might] think, “I am abiding in effacement.”

573c But, Cunda, in the noble Dharma and discipline these four higher states of mind do not yet constitute “effacement.” They are “pleasant abidings here and now.” As a practitioner emerges from [these absorptions] and enters them again, he [might] think, “I am abiding in effacement.” But, Cunda, in the noble Dharma and discipline these do not yet constitute “effacement.”

A monk, with the complete transcending of perceptions of form . . . up to . . . enters and abides in the sphere of neither-perception-nor-non-perception. He might think, “I am abiding in effacement.” But, Cunda, in the noble Dharma and discipline these four peaceful liberations, which transcend form, having attained the formless, do not yet constitute “effacement.” On emerging from them, a practitioner might proclaim to others or think to himself, “I am abiding in effacement.” But, Cunda, in the noble Dharma and discipline these do not yet constitute “effacement.”

Cunda, one should train in effacement [like this]: “Others [may] have evil desires and thoughts [based on such] desires; I shall not have evil desires or thoughts [based on such] desires.”<sup>175</sup> Cunda, one should train in effacement [like this]: “Others [may] have harmful intent and anger; I shall not have harmful intent and anger.”

Cunda, one should train in effacement [like this]: “Others [may] kill living beings, . . . take what is not given, . . . not be celibate; I shall be celibate.” Cunda, one should train in effacement [like this]: “Others [may be] overcome by covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt; I shall not be overcome by doubt.” Cunda, one should train in effacement [like this]: “Others [may be] fettered by ill-will, . . . flattery, . . . deceit, . . . lack of shame and scruples; I shall have shame and scruples.”

Cunda, one should train in effacement [like this]: “Others [may] have conceit; I shall not have conceit.” Cunda, one should train in effacement [like this]: “Others [may] have overbearing pride; I shall not have overbearing pride.” Cunda, one should train in effacement [like this]: “Others [may] have little learning; I shall have much learning.” Cunda, one should train in effacement [like this]: “Others [may] not contemplate wholesome states; I shall contemplate wholesome states.”

Cunda, one should train in effacement [like this]: “Others [may] engage in evil conduct contrary to the Dharma; I shall engage in sublime conduct according to the Dharma.” Cunda, one should train in effacement [like this]: “Others [may] engage in false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior; I shall not engage in evil behavior.” Cunda, one should train in effacement [like this]: “Others [may] lack faith, . . . be negligent, . . . lack mindfulness, . . . lack concentration, . . . have faulty wisdom; I shall not have faulty wisdom.”

Cunda, even just to incline the mind toward wholesome states and to wish to train in them will be of much benefit; how much more so if one practices wholesome states in one’s bodily and verbal actions!

Cunda, one should incline the mind [like this]: “Others [may] have evil desires and thoughts [based on such] desires; I shall not have evil desires or thoughts [based on such] desires.” Cunda, one should incline the mind [like this]: “Others [may] have harmful intent and anger; I shall not have harmful intent and anger.”

Cunda, one should incline the mind [like this]: “Others [may] kill living beings, . . . take what is not given, . . . and not be celibate; I shall be celibate.” Cunda, one should incline the mind [like this]: “Others [may be] overcome by covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . and doubt; I shall not [be overcome by] doubt.” Cunda, one should incline the mind [like this]: “Others [may] be fettered by ill-will, . . . flattery, . . . deceit, . . . lack shame and scruples; I shall have shame and scruples.”

Cunda, one should incline the mind [like this]: “Others [may] have conceit; I shall not have conceit.” Cunda, one should incline the mind [like this]: “Others [may] have overbearing pride; I shall not have overbearing pride.” Cunda, one should incline the mind [like this]: “Others [may] have

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little learning; I shall have much learning.” Cunda, one should incline the mind [like this]: “Others [may] not contemplate wholesome states; I shall contemplate wholesome states.”

Cunda, one should incline the mind [like this]: “Others [may] engage in evil conduct contrary to the Dharma; I shall engage in sublime conduct according to the Dharma.” Cunda, one should incline the mind [like this]: “Others [may] engage in false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior; I shall not engage in evil behavior.” Cunda, one should incline the mind [like this]: “Others [may] lack faith, . . . be negligent, . . . lack mindfulness, . . . lack concentration, . . . and have faulty wisdom; I shall not have faulty wisdom.”

Cunda, just as a wrong path has the right path as its opposite, and just as an uneven ford has an even ford as its opposite, in the same way, Cunda, evil desire has as its opposite lack of evil desire. Harmful intent and anger has as its opposite absence of harmful intent and anger.

Killing living beings, . . . taking what is not given, . . . not being celibate has as its opposite being celibate. Covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt has as its opposite absence of doubt. The fetter of ill-will, . . . flattery, . . . deceit, . . . lack of shame and scruples has as its opposite the presence of shame and scruples.

Conceit has as its opposite absence of conceit. Overbearing pride has as its opposite absence of overbearing pride. Little learning has as its opposite much learning. Not contemplating wholesome states has as its opposite contemplating wholesome states.

Evil conduct contrary to the Dharma has as its opposite sublime conduct according to the Dharma. False speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . and evil behavior has as its opposite abstaining from evil behavior. Lacking faith, . . . being negligent, . . . lacking mindfulness, . . . lacking concentration, . . . having faulty wisdom has as its opposite wholesome wisdom.

Cunda, there are dark states that produce dark results and lead [downward to] bad realms of existence; and there are bright states that produce bright results and lead upward. Thus, Cunda, a person given to evil desires is led upward by the absence of evil desires. One given to harmful intent and anger is led upward by the absence of harmful intent and anger.

One given to killing living beings, . . . taking what is not given, . . . not being celibate is led upward by being celibate. One given to covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt is led upward by absence of doubt. One given to the fetter of ill-will, . . . to flattery, . . . to deceit, . . . to lack of shame and scruples is led upward by the presence of shame and scruples.

One given to conceit is led upward by the absence of conceit. One given to overbearing pride is led upward by the absence of overbearing pride. One with little learning is led upward by much learning. One given to not contemplating wholesome states is led upward by contemplating wholesome states.

One given to evil conduct contrary to the Dharma is led upward by sublime conduct according to the Dharma. One given to false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior is led upward by abstaining from evil behavior. One who lacks faith, . . . is negligent, . . . lacks mindfulness, . . . lacks concentration, . . . has faulty wisdom is led upward by wholesome wisdom.

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Cunda, if one is not tamed oneself, it is impossible to tame another who is not tamed. If one is drowning oneself, it is impossible to rescue another who is drowning. If one has not extinguished [defilements] oneself, it is impossible to cause another who has not extinguished [defilements] to extinguish them.<sup>176</sup>

Cunda, if one is tamed oneself, it is possible to tame another who is not tamed. If one is not drowning oneself, it is possible to save another who is drowning. If one has extinguished [defilements] oneself, it is possible to cause another who has not extinguished [defilements] to extinguish them.

In this way, Cunda, one given to evil desires can extinguish them through the absence of evil desires. One given to harmful intent and anger can extinguish it through the absence of harmful intent and anger.

One given to killing living beings, . . . taking what is not given, . . . not being celibate can extinguish it through being celibate. One given to covetousness, . . . disputatiousness, . . . sloth-and-torpor, . . . restlessness, . . . arrogance, . . . doubt can extinguish it through absence of doubt. One given to the fetter of ill-will, . . . to flattery, . . . to deceit, . . . to lack of shame and scruples can extinguish it through having shame and scruples.

One given to conceit can extinguish it through being without conceit. One given to overbearing pride can extinguish it through being without overbearing pride. One with little learning can extinguish it through much learning. One given to not contemplating wholesome states can extinguish it through contemplating wholesome states.

One given to evil conduct contrary to the Dharma can extinguish it through sublime conduct according to the Dharma. One given to false speech, . . . divisive speech, . . . harsh speech, . . . frivolous speech, . . . evil behavior can extinguish it through abstaining from evil behavior. One who lacks faith, . . . is negligent, . . . lacks mindfulness, . . . lacks concentration, . . . has faulty wisdom can extinguish it through having wholesome wisdom.

In this way, Cunda, I have taught you the way of effacement. I have taught you the way of inclining the mind. I have taught you the way of opposites. I have taught you the way that leads upward. I have taught you the way to extinction.

What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness—that I have now already done. You too should do your part. Go and sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place.

Do not be negligent. Make diligent effort, lest you regret it later. This is my instruction, this is my teaching.

574c Thus spoke the Buddha. Having heard what the Buddha said, Venerable Mahācunda and the [other] monks were delighted and received it respectfully.

## **92. The Discourse on the Simile of Blue and White Lotuses**

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

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

There are states that are extinguished by the body and not extinguished by speech. There are states that are extinguished by speech and not

extinguished by the body. And there are states that are not extinguished by the body or by speech, but are extinguished only by wisdom and vision.

What are states that are extinguished by the body and not extinguished by speech? Here a monk is filled with unwholesome bodily action, endowed with it and maintaining it, adhering to it bodily. Having seen this, other monks admonish that monk, “Venerable friend, you are filled with unwholesome bodily action, endowed with it and maintaining it. Why do you adhere to it bodily? Venerable friend, you should abandon unwholesome bodily action and cultivate wholesome bodily action.” At a later time that person abandons unwholesome bodily action and cultivates wholesome bodily action. This is what is meant by states that are extinguished by the body and not extinguished by speech.

What are states that are extinguished by speech and not extinguished by the body? Here a monk is filled with unwholesome verbal action, endowed with it and maintaining it, adhering to it verbally. Seeing this, other monks admonish that monk thus, “Venerable friend, you are filled with unwholesome verbal action, endowed with it and maintaining it. Why do you adhere to it verbally? Venerable friend, you should abandon unwholesome verbal action and cultivate wholesome verbal action.” At a later time that person abandons unwholesome verbal action and cultivates wholesome verbal action. This is what is meant by states that are extinguished by speech and not extinguished by the body.

What are states that are not extinguished by the body or by speech, but are extinguished only by wisdom and vision? Covetousness is not extinguished by the body or by speech, but is extinguished only by wisdom and vision.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . evil desires and evil views are not extinguished by the body or by speech, but are extinguished only by wisdom and vision. This is what is meant by states that are not extinguished by the body or by speech, but are extinguished only by wisdom and vision.

The Tathāgata at times practices examination, examining the mind of another person. He knows that this person is not cultivating the body, cultivating morality, cultivating his mind, and cultivating wisdom in such

a way that through cultivating the body, cultivating morality, cultivating the mind, and cultivating wisdom he could extinguish covetousness. Why is that? Because in the mind of that person evil [states] of covetousness are arising and remaining.

In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . he could extinguish evil desires and evil views. Why is that? Because in the mind of that person evil desires and evil views are arising and remaining.

[The Tathāgata at times] knows that this [other] person is cultivating the body, cultivating morality, cultivating the mind, and cultivating wisdom in such a way that through cultivating the body, cultivating morality, cultivating the mind, and cultivating wisdom, he could extinguish covetousness. Why is that? Because in the mind of this person evil [states of] covetousness are not arising and remaining.

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In the same way, disputatiousness, . . . anger, . . . ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . deceit, . . . flattery, . . . lack of shame and scruples, . . . he could extinguish evil desires and evil views. Why is that? Because in the mind of that person evil desires and evil views are not arising and remaining.

It is just as when a blue lotus, or a red, crimson, or white lotus is born in water and grows in water, but rises above the water and is not attached to the water. In the same way, a tathāgata is born in the world and grows up in the world, but rises above worldly conduct and is not attached to worldly states. Why is that? [Because] a tathāgata is free from attachment and fully awakened, having risen above all that is worldly.

At that time, Venerable Ānanda was holding a fan and attending on the Buddha. Then, extending his hands with palms joined toward the Buddha, Venerable Ānanda said, “World-honored One, what is the name of this discourse? How should we remember it?”

The World-honored One said, “Ānanda, this discourse is called the ‘Simile of the Blue and White Lotus.’ This is how you should remember and recite it.”

Then the World-honored One addressed all the monks:

You should together remember this “Discourse on the Simile of the Blue and White Lotuses,” recite it, and commit it to memory. Why is that? This “Discourse on the Simile of the Blue and White Lotuses” accords with the Dharma and is conducive for benefit. It is a basis for the holy life, leading to penetration, awakening, and nirvana.

Clansmen who have shaved off their hair and beards, donned the yellow robe, and out of faith given up the household life to become homeless and train in the path should memorize this “Discourse on the Simile of the Blue and White Lotuses,” reciting it and retaining it well.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Ānanda and the [other] monks were delighted and received it respectfully.

### **93. The Discourse on a Brahmin [Practitioner of] Purification by Bathing<sup>177</sup>**

Thus have I heard. At one time, when the Buddha had just recently attained awakening,<sup>178</sup> he was staying under an *ajapāla-nigrodha* tree in Uruvelā, by the bank of the Nerañjarā River.

At that time there was a brahmin [practitioner of] purification by bathing who, while taking a stroll in the afternoon, approached the Buddha. Seeing that brahmin [practitioner of] purification by bathing coming in the distance, the World-honored One addressed the monks on his account.<sup>179</sup>

If someone’s mind is defiled by [any of the] twenty-one defilements, then he will certainly go to a bad realm, take birth in a hell realm.<sup>180</sup> What are the twenty-one defilements?

Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement; lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental

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defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If someone's mind is defiled by [any of these] twenty-one defilements, then he will certainly go to a bad realm, taking birth in a hell realm.

Suppose that a dirty and stained cloth is given to a dyer [to be dyed]. Having received it, the dyer washes the cloth thoroughly with ash, soap beans, or clay in order to remove the dirt and stains from it. But even though the dyer washes the cloth thoroughly with ash, soap beans, or clay in order to make it clean, the dirty cloth still remains defiled and stained.<sup>181</sup>

In the same way, if someone's mind is defiled by [any of the] twenty-one defilements, then he will certainly go to a bad realm, take birth in a hell realm. What are the twenty-one defilements? Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement; lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If someone's mind is defiled by [any of these] twenty-one defilements, then he will certainly go to a bad realm, take birth in a hell realm.

If someone's mind is not defiled by [any of] the twenty-one defilements, then he will certainly go to a good realm, take birth in a heavenly realm. What are the twenty-one defilements? Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement;

lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If someone's mind is not defiled by [any of these] twenty-one defilements, then he will certainly go to a good realm, take birth in a heavenly realm.

Suppose that a clean, white Benares cloth is given to a dyer [to be dyed]. Having received it, the dyer washes the cloth thoroughly with ash, soap beans, or clay in order to clean it. As the dyer thoroughly washes this clean, white Benares cloth with ash, soap beans, or clay in order to make it clean, this clean, white Benares cloth that was already clean becomes even cleaner.<sup>182</sup>

In the same way, if someone's mind is not defiled by [any of] the twenty-one defilements, then he will certainly go to a good realm, take birth in a heavenly realm. What are the twenty-one defilements? Wrong view is a mental defilement; desire contrary to the Dharma is a mental defilement; covetousness is a mental defilement; [adhering to] wrong teachings is a mental defilement; greed is a mental defilement; anger is a mental defilement; sloth-and-torpor is a mental defilement; restlessness-and-worry is a mental defilement; doubt is a mental defilement; ill-will is a mental defilement; uncommunicativeness is a mental defilement; avarice is a mental defilement; envy is a mental defilement; deceit is a mental defilement; flattery is a mental defilement; lack of shame is a mental defilement; lack of scruples is a mental defilement; conceit is a mental defilement; overbearing pride is a mental defilement; arrogance is a mental defilement; negligence is a mental defilement. If a person's mind is not defiled by [any of these] twenty-one defilements, he will certainly go to a good realm, take birth in a heavenly realm.

If someone knows wrong view to be a mental defilement, then, having known this, he should abandon it. In the same way, if someone knows desire contrary to the Dharma to be a mental defilement, . . . covetousness to be a mental defilement, . . . [adhering to] wrong teachings to be a mental defilement, . . . greed to be a mental defilement, . . . anger to be a mental defilement, . . . sloth-and-torpor to be a mental defilement, . . . restlessness and worry to be a mental defilement, . . . doubt to be a mental defilement, . . . ill-will to be a mental defilement, . . . uncommunicativeness

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to be a mental defilement, . . . avarice to be a mental defilement, . . . envy to be a mental defilement, . . . deceit to be a mental defilement, . . . flattery to be a mental defilement, . . . lack of shame to be a mental defilement, . . . lack of scruples to be a mental defilement, . . . conceit to be a mental defilement, . . . overbearing pride to be a mental defilement, . . . arrogance to be a mental defilement, . . . negligence to be a mental defilement, then, having known this, he should abandon it.

He imbues the mind with loving-kindness, mentally pervading one direction [with loving-kindness], likewise the second, third, and fourth directions, the four intermediate directions, and also above and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill-will or contention, he dwells having pervaded the entire world [with a mind] that is boundless, exalted, immeasurable, and well developed. In the same way, he imbues the mind with compassion, . . . with empathetic joy, . . . with equanimity, free from fetters or resentment, without ill-will or contention; he dwells having pervaded the entire world [with a mind] that has become boundless, exalted, immeasurable, and well developed.<sup>183</sup>

Brahmin, this is what is called bathing the inner mind instead of bathing the outer body.

Then the brahmin said to the World-honored One, “Gotama, you should go to the Bāhukā River to bathe.”

The World-honored One asked, “Brahmin, what do people gain from bathing in the Bāhukā River?”

The brahmin replied:

Gotama, bathing in the Bāhukā River is a sign of religious purification in the world, a sign of deliverance, a sign of merit. Gotama, one who bathes in the Bāhukā River thereby becomes purified and eliminates all evil.

The World-honored One then spoke to the brahmin in verse:

Brahmin Sundarika,  
Entering the Bāhukā River  
Is a common recreation of fools,  
Which cannot purify dark deeds.

Sundarika, of what use is going to springs?  
 Of what benefit is the Bāhukā River?  
 If a person performs unwholesome deeds,  
 What good does clean water do him?

A pure person has no stains and defilements;  
 A pure person always speaks of morality.  
 A pure person's clean bright deeds  
 Always lead to pure conduct.

If you do not kill living beings,  
 Always abstain from taking what is not given,  
 Speak the truth, do not speak lies,  
 Always have right mindfulness and right comprehension,  
 Then, brahmin, training in this way,  
 All living beings are at peace.

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Brahmin, why return home [to bathe]?  
 The spring at home purifies no one.  
 Brahmin, you should train  
 In purification through wholesome teachings.  
 What need have you of lowly water,  
 Which removes only bodily filth?

The brahmin said to the Buddha, "I also think in this way. I shall purify myself through wholesome teachings. What need have I of lowly water?"

Hearing what the Buddha taught, the brahmin was greatly gladdened in mind. He paid homage at the Buddha's feet, and took refuge in the Buddha, Dharma, and Sangha. The brahmin said:

World-honored One, I have understood. Well-gone One, I have comprehended.  
 I now personally take refuge in the Buddha, the Dharma, and the Sangha.  
 May the World-honored One accept me as a male lay disciple from this day forward until the end of life. I personally take refuge for my whole life.<sup>184</sup>

Thus spoke the Buddha. Having heard what the Buddha said, the brahmin Sundarika [who practiced] purification through bathing and the monks were delighted and received it respectfully.

## 94. The Discourse on the Monk Kālaka<sup>185</sup>

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

At this time the monk Kālaka, Migāra's mother's son, who always liked disputing, approached the Buddha. Seeing the monk Kālaka approaching in the distance, the World-honored One addressed the monks on account of the monk Kālaka:<sup>186</sup>

Suppose a person always likes disputing and does not praise the ending of disputes. If a person always likes disputing and does not praise the ending of disputes, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.<sup>187</sup>

Suppose a person has evil desires and does not praise the ending of evil desires. If a person has evil desires and does not praise the ending of evil desires, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

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Suppose a person violates the precepts, transgresses the precepts; his precepts are deficient, his precepts are in tatters, his precepts are corrupted, and he does not praise observance of the precepts. If a person violates the precepts, transgresses the precepts; if his precepts are deficient, if his precepts are in tatters, if his precepts are corrupted, and he does not praise observance of the precepts, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person is given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . . lacks shame and scruples and does not praise shame and scruples. If a person is given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . .

lacks shame and scruples and does not praise shame and scruples, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person does not show support for his companions in the holy life and does not praise the showing of support for one's companions in the holy life. If a person does not show support for his companions in the holy life and does not praise the showing of support for one's companions in the holy life, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person does not contemplate the teachings and does not praise contemplation of the teachings. If a person does not contemplate the teachings, and does not praise contemplation of the teachings, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Suppose a person does not sit in meditation and does not praise sitting in meditation. If a person does not sit in meditation and does not praise sitting in meditation, then this state of things is not agreeable, not likeable, cannot be thought of fondly, cannot be respected. It is not conducive to training, not conducive to restraint, not conducive to being a renunciant, not conducive to attaining mental unification, not conducive to attaining nirvana.

Even though that person may think, "May my companions in the holy life support me, respect me, and honor me!", his companions in the holy life still do not support him, respect him, or honor him. Why is that? That person has these countless evil qualities. Because he has these countless evil qualities, his companions in the holy life do not support him, respect him, or honor him.

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Suppose that a bad-natured horse is tethered in a stable to be fed. Even though it may think, "May people tether me in a comfortable place, give me good water and fodder, and look after me well!" people still do not

tether it in a comfortable place, give it good water and fodder, or look after it well. Why is that? Because that horse has a bad nature, it is extremely rough and disobedient, not docile and well-behaved and this causes people not to tether it in a comfortable place, give it good water and fodder, or look after it well.

In the same way, even though a person may think, “May my companions in the holy life support me, respect me, and honor me!” his companions in the holy life still do not support him, respect him, or honor him. Why is that? That person has these countless evil qualities. Because he has these countless evil qualities this causes his companions in the holy life not to support to him, respect him, or honor him.

[In contrast to this,] suppose a person does not like disputing and praises the ending of disputes. If a person does not like disputing and praises the ending of disputes, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person does not have evil desires and praises the ending of evil desires. If a person does not have evil desires and praises the ending of evil desires, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person does not violate the precepts, does not transgress the precepts; his precepts are not deficient, his precepts are not in tatters, his precepts are not corrupted, and he praises observance of the precepts. If a person does not violate the precepts, does not transgress the precepts; if his precepts are not deficient, if his precepts are not in tatters, if his precepts are not corrupted, and if he praises observance of the precepts, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person is not given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . . lack of shame and scruples,

and praises possession of shame and scruples. If a person is not given to ill-will, . . . uncommunicativeness, . . . avarice, . . . envy, . . . flattery, . . . deceit, . . . does not lack shame and scruples, and praises possession of shame and scruples, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

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Suppose a person shows support for his companions in the holy life and praises showing support for one's companions in the holy life. If a person shows support for his companions in the holy life and praises showing support for one's companions in the holy life, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person contemplates the teachings and praises contemplation of the teachings. If a person contemplates the teachings and praises contemplation of the teachings, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Suppose a person sits in meditation and praises sitting in meditation. If a person sits in meditation and praises sitting in meditation, then this state of things is agreeable, likeable, enjoyable, can be thought of fondly, can be respected. It is conducive to training, is conducive to restraint, is conducive to being a renunciant, is conducive to attaining mental unification, is conducive to attaining nirvana.

Even though this person may not think, "May my companions in the holy life support me, respect me, and honor me!" yet his companions in the holy life do support him, respect him, and honor him. Why is that? That person has these countless wholesome qualities. Because he has these countless wholesome qualities, his companions in the holy life support him, respect him, and honor him.

Suppose an excellent horse is tethered in a stable to be fed. Even though it may not think, "May people tether me in a comfortable place, give me

good water and fodder, and look after me well!” yet people do tether it in a comfortable place, give it good water and fodder, and look after it well. Why is that? Because that horse has a good nature, is docile and obedient, extremely gentle, and well-behaved; this causes people to tether it in a comfortable place, give it good water and fodder, and look after it well.

In the same way, even though this person may not think, “May my companions in the holy life support me, respect me, and honor me!” yet his companions in the holy life do support him, respect him, and honor him. [Why is that? That person has these countless wholesome qualities. Because he has these countless wholesome qualities, his companions in the holy life support him, respect him, and honor him.]

577b Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## **95. The Discourse on Maintaining [Wholesome] States<sup>188</sup>**

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

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

I shall explain what is regressing in wholesome states, neither maintaining them nor increasing them; I shall explain what is maintaining wholesome states, neither regressing in them nor increasing them; and I shall explain what is increasing wholesome states, neither regressing in them nor [merely] maintaining them.<sup>189</sup>

What is regressing in wholesome states, neither maintaining them nor increasing them? Monks, if, in regard to possessing firm faith, restraint through the precepts, broad learning, generosity, wisdom, eloquence, and [knowing] the Āgamas and their benefits, a person regresses in regard to these states, neither maintaining nor increasing them, then this is what is called regressing in wholesome states, neither maintaining them nor increasing them.<sup>190</sup>

What is maintaining wholesome states, neither regressing in them nor increasing them? Monks, in regard to possessing firm faith, restraint through

the precepts, broad learning, generosity, wisdom, eloquence, and [knowing] the Āgamas and their benefits, a person maintains these states, not regressing in them and not increasing them. This is what is called maintaining wholesome states, neither regressing in them nor increasing them.

What is increasing wholesome states, neither regressing in them nor [merely] maintaining them? Monks, in regard to possessing firm faith, restraint through the precepts, broad learning, generosity, wisdom, eloquence, and [knowing] the Āgamas and their benefits, here a person increases in regard to these states, neither regressing in them nor [merely] maintaining them. This is what is called increasing wholesome states, neither regressing in them nor [merely] maintaining them.

A monk will ensure much benefit for himself if he contemplates like this:<sup>191</sup> “Am I often given to covetousness, or am I often free of covetousness? Am I often given to hatred, or am I often free of hatred? Am I often given to sloth-and-torpor, or am I often free of sloth-and-torpor? Am I often given to restlessness and arrogance, or am I often free of restlessness and arrogance? Am I often given to doubt, or am I often free of doubt? Am I often disputatious, or am I often not disputatious? Do I often have a defiled and stained mind, or do I often not have a defiled and stained mind?

“Do I often have faith, or do I often lack faith? Do I often have energy, or am I often given to indolence? Do I often have mindfulness, or do I often lack mindfulness? Do I often have concentration, or do I often lack concentration? Do I often have faulty wisdom, or am I often free of faulty wisdom?”

Suppose that a monk, while contemplating, knows, “I am often given to covetousness, . . . hatred, . . . sloth-and-torpor, . . . restlessness and arrogance, . . . doubt, . . . disputatiousness, . . . a defiled and stained mind, . . . lack of faith, . . . indolence, . . . lack of mindfulness, . . . lack of concentration, . . . faulty wisdom.”

That monk, wishing to eradicate these evil unwholesome states, will seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

It is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and save his clothes. In the

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same way a monk, wishing to eradicate these evil unwholesome states, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

Suppose a monk, while contemplating, knows, “I am often free of covetousness, . . . free of hatred, . . . free of sloth-and-torpor, . . . free of restlessness and arrogance, . . . free of doubt, . . . free of disputatiousness, . . . and free of a defiled and stained mind; . . . I have faith, . . . have energy, . . . have mindfulness, . . . and have concentration; . . . and I often dwell free of faulty wisdom.”

Then that monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress, but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

It is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and clothes. In the same way a monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress, but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.<sup>192</sup>

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

## **96. The Discourse on Absence<sup>193</sup>**

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

At that time Venerable Sāriputta addressed the monks:<sup>194</sup>

Venerable friends, if a monk or nun does not listen to a teaching that he or she has not yet heard; if he or she forgets teachings that he or she has heard; if he or she cannot recollect a teaching that he or she has practiced, developed, recited, and understood through wisdom, if he or she no longer knows what he or she knew, then, venerable friends, this is called the decline of pure states in that monk or nun.

Venerable friends, if a monk or a nun listens to a teaching that he or she has not yet heard; if he or she does not forget teachings that he or she has heard; if he or she frequently recollects teachings that he or she has practiced, developed, recited, and understood through wisdom, if he or she still knows what he or she knew, then this is called the increase of pure states in that monk or nun.

Venerable friends, a monk should contemplate like this:<sup>195</sup> “Do I have covetousness, or do I not have covetousness? Do I have hatred, or do I not have hatred? Do I have sloth-and-torpor, or do I not have sloth-and-torpor? Do I have restlessness and arrogance, or do I not have restlessness and arrogance? Do I have doubt, or do I not have doubt? Am I disputatious, or am I not disputatious? Do I have a defiled and stained mind, or do I not have a defiled and stained mind?”

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“Do I have faith, or do I not have faith? Do I have energy, or do I not have energy? Do I have mindfulness, or do I not have mindfulness? Do I have concentration, or do I not have concentration? Do I have faulty wisdom, or do I not have faulty wisdom?”

Venerable friends, suppose that a monk, while contemplating, knows, “I have covetousness, . . . I have hatred, . . . I have sloth-and-torpor, . . . I have restlessness and arrogance, . . . I have doubt, . . . I am disputatious, . . . I have a defiled and stained mind, . . . I lack faith, . . . I lack energy, . . . I lack mindfulness, . . . I lack concentration, . . . I have faulty wisdom.”

Venerable friends, that monk, wishing to eradicate these evil unwholesome states, should quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

Venerable friends, it is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and save his clothes. In the same way, venerable friends, a monk, wishing to eradicate these evil and unwholesome states, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

Venerable friends, suppose that a monk, while contemplating, knows, “I am free of covetousness, . . . free of hatred, . . . free of sloth-and-torpor, . . . free of restlessness and arrogance, . . . free of doubt; . . . I am not disputatious, . . . I do not have a defiled and stained mind, . . . I have faith, . . .

I have energy, . . . I have mindfulness, . . . I have concentration, . . . and I am free of faulty wisdom.”

That monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.

It is just as a person whose head is on fire or whose clothes are on fire will quickly seek the means to save his head and to save his clothes. In the same way, venerable friends, a monk, wishing to maintain these wholesome states, wishing not to lose them, not to regress but to develop them further, will quickly seek the means to train with great diligence, with right mindfulness and right comprehension, persevering in order not to regress.<sup>196</sup>

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

## Division 9

### On Causality

#### 97. The Great Discourse on Causality<sup>197</sup>

Thus have I heard. At one time the Buddha was staying among the Kurus, 578b  
at a Kuru town called Kammāsadhamma.

At that time Venerable Ānanda, while sitting in meditation alone and in seclusion, had this thought, “This dependent arising is wonderful. It is very profound and also appears profound; yet on contemplating it, I see it as very easy, very easy [to understand].”

Then in the late afternoon Venerable Ānanda rose from his meditation and approached the Buddha. He paid homage with his head at the Buddha’s feet, stood back to one side, and said:

World-honored One, while sitting in meditation alone and in seclusion, I had this thought: “This dependent arising is wonderful. It is very profound and appears profound; yet on contemplating it, I see it as very easy, very easy [to understand].”

The World-honored One said:

Ānanda, do not think like that: “This dependent arising is very easy, very easy [to understand]”! Why is that? This dependent arising is very profound and appears profound.

Ānanda, through not knowing dependent arising as it really is, not seeing it as it really is, not realizing it, not penetrating it, living beings are like a jammed loom,<sup>198</sup> [or] like a thoroughly tangled mass of creepers, hurriedly and clamorously coming and going from this world to that world and from that world to this world, unable to transcend birth and death. Therefore, Ānanda, realize that this dependent arising is very profound and appears profound.

Ānanda, if one is asked “Is there a condition for old age and death?” then one should answer “There is a condition for old age and death”; and if one is asked “What is the condition for old age and death?” then one should answer “Birth is the condition.”

Ānanda, if one is asked “Is there a condition for birth?” then one should answer “There is a condition for birth”; and if one is asked “What is the condition for birth?” then one should answer “Becoming is the condition.”

Ānanda, if one is asked “Is there a condition for becoming?” then one should answer “There is a condition for becoming”; and if one is asked “What is the condition for becoming?” then one should answer “Clinging is the condition.”

578c Ānanda, if one is asked “Is there a condition for clinging?” then one should answer “There is a condition for clinging”; and if one is asked “What is the condition for clinging?” then one should answer “Craving is the condition.”<sup>199</sup>

Thus, Ānanda, conditioned by craving there is clinging, conditioned by clinging there is becoming, conditioned by becoming there is birth, conditioned by birth there are old age and death, conditioned by old age and death there are worry and woe, weeping and tears, sorrow and pain, distress and vexation—all these exist conditioned by old age and death. In this way this entire great mass of *dukkha* arises.

Ānanda, conditioned by birth there are old age and death. [Regarding] this statement, “conditioned by birth there are old age and death,” it should be understood what is meant by saying, “conditioned by birth there are old age and death.”

Ānanda, if there were no births of fish to the species of fish, of birds to the species of birds, of serpents to the species of serpents,<sup>200</sup> of *nāgas* to the species of *nāgas*, of spirits to the species of spirits, of demons to the species of demons, of *devas* to the species of *devas*, of human beings to the species of human beings;<sup>201</sup> Ānanda, if there were no births of the various living beings in their various places, not a single instance of birth—supposing that birth were absent, would there be old age and death?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of old age and death, the source of old age and death, the origin of old age and death, the condition for old age and death, namely birth. Why is that? Because conditioned by birth there are old age and death.

Ānanda, conditioned by becoming there is birth. [Regarding] this statement, “conditioned by becoming there is birth,” it should be understood what is meant by saying “conditioned by becoming there is birth.”

Ānanda, if there were no becoming of fish to the species of fish, of birds to the species of birds, of serpents to the species of serpents, of *nāgas* to the species of *nāgas*, of spirits to the species of spirits, of demons to the species of demons, of *devas* to the species of *devas*, of human beings to the species of human beings;<sup>202</sup> Ānanda, if there were no becoming of the various living beings in their various places, not a single instance of becoming—supposing that becoming were absent, would there be birth?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of birth, the source of birth, the origin of birth, the condition for birth, namely becoming. Why is that? Because conditioned by becoming there is birth.

Ānanda, conditioned by clinging there is becoming. [Regarding] this statement, “conditioned by clinging there is becoming,” it should be understood what is meant by saying “conditioned by clinging there is becoming.”

Ānanda, if there were no clinging, not a single instance of clinging; supposing that clinging were absent,<sup>203</sup> would there be becoming or the concept of becoming?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of becoming, the source of becoming, the origin of becoming, the condition for becoming, namely clinging. Why is that? Because conditioned by clinging there is becoming.

Ānanda, conditioned by craving there is clinging. [Regarding] this statement, “conditioned by craving there is clinging,” it should be understood what is meant by saying “conditioned by craving there is clinging.”

Ānanda, if there were no craving, not a single instance of craving; supposing that craving were absent,<sup>204</sup> would there be clinging, would clinging become established?

[Ānanda] answered, “It would not.”

[The Buddha said:]

579a Ānanda, for this reason it should be understood that this is the cause of clinging, the source of clinging, the origin of clinging, the condition for clinging, namely craving. Why is that? Because conditioned by craving there is clinging.<sup>205</sup>

Ānanda, conditioned by craving there is seeking, conditioned by seeking there is gain, conditioned by gain there is discrimination, conditioned by discrimination there is defilement by desire, conditioned by defilement by desire there is attachment, conditioned by attachment there is miserliness, conditioned by miserliness there is storing up, conditioned by storing up there is protecting [one’s possessions].

Ānanda, conditioned by protecting there is the [taking up of] sword and club, there is quarreling, flattery, deceit, falsehood, divisive speech, and the arising of countless evil and unwholesome states. In this way this entire great mass of *dukkha* arises.

Ānanda, if there were no protecting, not a single instance of protecting; supposing that protecting were absent, would there be the [taking up of] sword and club, would there be quarreling, flattery, deceit, falsehood, divisive speech, and the arising of countless evil and unwholesome states?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of the [taking up of] sword and club, of quarreling, flattery, deceit, falsehood, divisive speech, of the arising of countless evil and unwholesome states; this is the source, this is the origin, this is the condition, namely protecting. Why is that? Because conditioned by protecting there is the [taking up

of] sword and club, quarreling, flattery, deceit, falsehood, divisive speech, the arising of countless evil and unwholesome states. In this way this entire great mass of *dukkha* arises.

Ānanda, conditioned by storing up there is protecting. [Regarding] this statement, “conditioned by storing up there is protecting,” it should be understood what is meant by saying “conditioned by storing up there is protecting.”

Ānanda, if there were no storing up, not a single instance of storing up; supposing that storing up were absent, would there be protecting?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of protecting, the source of protecting, the origin of protecting, the condition for protecting, namely storing up. Why is that? Because conditioned by storing up there is protecting.

Ānanda, conditioned by miserliness there is storing up. [Regarding] this statement, “conditioned by miserliness there is storing up,” it should be understood what is meant by saying “conditioned by miserliness there is storing up.”

Ānanda, if there were no miserliness, not a single instance of miserliness; supposing that miserliness were absent, would there be storing up?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of storing up, the source of storing up, the origin of storing up, the condition for storing up, namely miserliness. Why is that? Because conditioned by miserliness there is storing up.

Ānanda, conditioned by attachment there is miserliness. [Regarding] this statement, “conditioned by attachment there is miserliness,” it should be understood what is meant by saying “conditioned by attachment there is miserliness.”

Ānanda, if there were no attachment, not a single instance of attachment; supposing that attachment were absent, would there be miserliness?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of miserliness, the source of miserliness, the origin of miserliness, the condition for miserliness, namely attachment. Why is that? Because conditioned by attachment there is miserliness.

Ānanda, conditioned by desire there is attachment. [Regarding] this statement, “conditioned by desire there is attachment,” it should be understood what is meant by saying “conditioned by desire there is attachment.”

Ānanda, if there were no desire, not a single instance of desire; supposing that desire were absent, would there be attachment?

579b [Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of attachment, the source of attachment, the origin of attachment, the condition for attachment, namely desire. Why is that? Because conditioned by desire there is attachment.

Ānanda, conditioned by discrimination there is defilement by desire. [Regarding] this statement, “conditioned by discrimination there is defilement by desire,” it should be understood what is meant by saying “conditioned by discrimination there is defilement by desire.”

Ānanda, if there were no discrimination, not a single instance of discrimination; supposing that discrimination were absent, would there be defilement by desire?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of defilement by desire, the source of defilement by desire, the origin of defilement by desire, the condition for defilement by desire, namely discrimination. Why is that? Because conditioned by discrimination there is defilement by desire.

Ānanda, conditioned by gain there is discrimination. [Regarding] this

statement, “conditioned by gain there is discrimination,” it should be understood what is meant by saying “conditioned by gain there is discrimination.”

Ānanda, if there were no gain, not a single instance of gain; supposing that gain were absent, would there be discrimination?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of discrimination, the source of discrimination, the origin of discrimination, the condition for discrimination, namely gain. Why is that? Because conditioned by gain there is discrimination.

Ānanda, conditioned by seeking there is gain. [Regarding] this statement, “conditioned by seeking there is gain,” it should be understood what is meant by saying “conditioned by seeking there is gain.”

Ānanda, if there were no seeking, not a single instance of seeking; supposing that seeking were absent, would there be gain?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of gain, the source of gain, the origin of gain, the condition for gain, namely seeking. Why is that? Because conditioned by seeking there is gain.

Ānanda, conditioned by craving there is seeking. [Regarding] this statement: “conditioned by craving there is seeking,” it should be understood what is meant by saying “conditioned by craving there is seeking.”

Ānanda, if there were no craving, not a single instance of craving; supposing that craving were absent, would there be seeking?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of seeking, the source of seeking, the origin of seeking, the condition for seeking, namely craving. Why is that? Because conditioned by craving there is seeking.

Ānanda, sensual craving and craving for becoming, these two factors have feeling as their cause, conditioned by feeling they come about.

Ānanda, if one is asked “Is there a condition for feeling?” then one should answer “There is a condition for feeling”; and if one is asked “What is the condition for feeling?” then one should answer “Contact is the condition.” It should be understood what is meant by saying “conditioned by contact there is feeling.”

Ānanda, if there were no eye contact, not a single instance of eye contact; supposing that eye contact were absent; would there be the arising of pleasant feeling, painful feeling, or neutral feeling conditioned by eye contact?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, if there were no ear contact, . . . nose [contact], . . . tongue [contact], . . . body [contact], . . . mind contact, not a single instance of mind contact; supposing that mind contact were absent, would there be the arising of pleasant feeling, painful feeling, and neutral feeling conditioned by mind contact?

579c

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of feeling, the source of feeling, the origin of feeling, the condition for feeling, namely contact. Why is that? Because conditioned by contact there is feeling.

Ānanda, if one is asked “Is there a condition for contact?” then one should answer “There is a condition for contact”; and if one is asked “What is the condition for contact?” then one should answer “Name-and-form is the condition.” It should be understood what is meant by saying “conditioned by name-and-form there is contact.”

Ānanda, [regarding] the formations and conditions for the existence of the name group, if those formations and conditions were absent, would there be contact [by way of] <designation>?<sup>206</sup>

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, [regarding] the formations and conditions for the existence of the form group, if those formations and conditions were absent, would there be contact [by way of] <resistance>?

[Ānanda] answered, “There would not.”

[The Buddha said,] “[Ānanda,] supposing the name group and the form group were absent, would there be contact or the concept of contact?”

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of contact, the source of contact, the origin of contact, the condition for contact, namely name-and-form. Why is that? Because conditioned by name-and-form there is contact.

Ānanda, if one is asked “Is there a condition for name-and-form?” then one should answer “There is a condition for name-and-form”; and if one is asked “What is the condition for name-and-form?” then one should answer “Consciousness is the condition.” It should be understood what is meant by saying “conditioned by consciousness there is name-and-form.”

Ānanda, if consciousness did not enter the mother’s womb, would name-and-form manifest as this body?

[Ānanda] answered, “It would not.”

[The Buddha said,] “Ānanda, if after entering the mother’s womb consciousness were to depart, would name-and-form combine with the semen?”

[Ānanda] answered, “It would not.”

[The Buddha said:]

Ānanda, if the consciousness of a young boy or girl were to be cut off at the beginning, destroyed and made nonexistent, would name-and-form come to growth?

[Ānanda] answered, “It would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of name-and-form, the source of name-and-form, the origin of name-and-form, the condition for name-and-form, namely consciousness. Why is that? Because conditioned by consciousness there is name-and-form.

Ānanda, if one is asked “Is there a condition for consciousness?” then one should answer “There is a condition for consciousness”; and if one is asked “What is the condition for consciousness?” then one should answer “Name-and-form is the condition.” It should be understood what is meant by saying “conditioned by name-and-form there is consciousness.”

Ānanda, if consciousness did not acquire name-and-form, if consciousness were not established on name-and-form and reliant on it, then would there, for consciousness, be birth, old age, disease, death, and *dukkha*?

[Ānanda] answered, “There would not.”

[The Buddha said:]

Ānanda, for this reason it should be understood that this is the cause of consciousness, the source of consciousness, the origin of consciousness, the condition for consciousness, namely name-and-form. Why is that? Because conditioned by name-and-form there is consciousness.

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So, Ānanda, conditioned by name-and-form there is consciousness, and conditioned by consciousness there is name-and-form. From this comes designation, a statement about designation which is transmitted, a transmitted statement that can be conceptualized, namely from consciousness together with name-and-form.<sup>207</sup>

Ānanda, why would a [person hold] the view that a self exists?

Venerable Ānanda said to the World-honored One:

The World-honored One is the source of the Dharma; the World-honored One is the master of the Dharma; the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.

The Buddha said:<sup>208</sup>

Ānanda, there might be a [person who holds] the view that feeling is the self. Or again, there might be a [person who] does not [hold] the view that feeling is the self, but [holds] the view that the self is able to feel, as it is the nature of the self to be able to feel. Or again, there might be a [person who holds] neither the view that feeling is the self nor the view that the self is able to feel, as it is the nature of the self to be able to feel, but [instead holds] the view that the self is without feeling.

Ānanda, if there is a [person who holds] the view that feeling is the self, then one should ask him: “You have three [types of] feeling: pleasant feeling, painful feeling, and neutral feeling. Of these three [type of] feelings of yours, which feeling do you view as the self?”

Ānanda, one should further tell him that when he experiences a pleasant feeling, at that time two feelings have ceased, painful feeling and neutral feeling, and at that time he experiences only pleasant feeling. Pleasant feeling is of an impermanent nature, of an unsatisfactory nature, of a nature to cease. [Yet] when the pleasant feeling has ceased, he does not think, “Is this not the cessation of the self?”<sup>209</sup>

Again, Ānanda, when one experiences a painful feeling, at that time two feelings have ceased, pleasant feeling and neutral feeling, and at that time he experiences only painful feeling. Painful feeling is of an impermanent nature, of an unsatisfactory nature, of a nature to cease. [Yet] when the painful feeling has ceased, he does not think, “Is this not the cessation of the self?”

Again, Ānanda, when one experiences a neutral feeling, at that time two feelings have ceased, pleasant feeling and painful feeling, and at that time he experiences only neutral feeling. Neutral feeling is of an impermanent nature, of an unsatisfactory nature, of a nature to cease. [Yet] when the neutral feeling has ceased, he does not think, “Is this not the cessation of the self?”

Ānanda, [since] these are impermanent phenomena in this way, a mere mixture of pleasure and pain,<sup>210</sup> is it proper for him to continue [to hold] the view that feeling is the self?

[Ānanda] answered, “It is not.”

[The Buddha said:]

Therefore, Ānanda, [since] these are impermanent phenomena in this way, a mere mixture of pleasure and pain, he should not continue [to hold] the view that feeling is the self.

580b Again, Ānanda, if there is a [person] who does not [hold] the view that feeling is the self but rather [holds] that the self is able to feel, the view that it is the nature of the self to be able to feel, then one should say to him, “If you had no feeling and were unable to experience feeling, it would not be proper [for you] to say of it: ‘This is mine.’”

Ānanda, is it proper for him to continue like this to [hold] the view that [while] feeling is not the self, yet the self is able to feel, the view that it is the nature of the self to be able to feel?

[Ānanda] answered, “It is not.”

[The Buddha said:]

Therefore, Ānanda, he should not [hold] the view that [while] feeling is not the self, [yet] the self is able to feel, the view that it is the nature of the self to be able to feel.

Again, Ānanda, if there is a [person who holds] neither the view that feeling is the self, nor the view that the self is able to feel, it being the nature of the self to be able to feel, but rather [holds] the view that the self is without feeling, then one should tell him, “If you had no feeling and were totally unable to experience [feeling], the self being dissociated from feeling, then there would be no [such practice as] purification of the self.”<sup>211</sup>

Ānanda, is it proper for him, [while] continuing [to hold] the view that feeling is not the self, and [while] not [holding] the view that the self is able to feel, it being the nature of the self to be able to feel, to instead [hold] the view that the self is without feeling?

[Ānanda] answered, “It is not.”

[The Buddha said:]

Therefore, Ānanda, it is not proper for him, [while] thus continuing [to hold] the view that feeling is not the self, and [while ] not [holding] the

view that the self is able to feel, it being the nature of the self to be able to feel, to instead [hold] the view that the self is without feeling. This is what is meant by saying that a [person] holds the view that a self exists.

Ānanda, how does a [person] not hold the view that a self exists?

Venerable Ānanda said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, there might be a [person who] does not [hold] the view that feeling is the self, or the view that the self is able to feel, it being the nature of the self to be able to feel, or the view that the self is without feeling. Not holding such views, he does not cling to [anything] in this world; not clinging, he is not agitated; not being agitated, he [attains] nirvana, knowing as it really is: “Birth has been ended for me; the holy life has been established; what had to be done has been done; there will not be another experiencing of existence.”

Ānanda, these are reckoned [as mere] designations, statements about designation that are to be transmitted, transmitted statements that can be conceptualized, to which one who knows does not cling.

Ānanda, if a monk has been rightly liberated in this way, he no longer [holds] the view that the Tathāgata exists after death, [or] the view that the Tathāgata does not exist after death, [or] the view that the Tathāgata exists and does not exist after death, [or] the view that the Tathāgata neither exists nor does not exist after death. This is what is meant by saying that a [person] does not hold the view that a self exists.<sup>212</sup>

Ānanda, how does a [person] conceive the concept of a self?<sup>213</sup>

Venerable Ānanda said to the World-honored One:

580c The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, there might be a [person who] conceives the concept of a limited material self. Or again, there might be a [person who] does not conceive the concept of a limited material self [but] conceives the concept of a boundless material self.

Or again, there might be a [person who] neither conceives the concept of a limited material self nor conceives the concept of a boundless material self, [but] conceives the concept of a limited immaterial self. Or again, there might be a [person who] does not conceive the concept of a limited material self, nor conceives the concept of a boundless material self, nor conceives the concept of a limited immaterial self [but] conceives the concept of a boundless immaterial self.

Ānanda, if there is a [person who] conceives the concept of a limited material self, then he conceives the concept of a limited material self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view as this: “There is a self that at that time will appear apart from limited materiality.”<sup>214</sup> He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept of a limited material self; in this way one remains attached to the view of a limited material self.

Again, Ānanda, if a [person] does not conceive the concept of a limited material self [but] conceives the concept of a boundless material self, then he conceives the concept of a boundless material self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view like this: “There is a self that at that time will appear apart from boundless materiality.” He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept

of a boundless material self; in this way one remains attached to the view of a boundless material self.

Again, Ānanda, if there is a [person who] neither conceives the concept of a limited material self nor conceives the concept of a boundless material self, [but] conceives the concept of a limited immaterial self, then he conceives the concept of a limited immaterial self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view like this: “There is a self that at that time will appear apart from limited immateriality.” He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept of a limited immaterial self; in this way one remains attached to the view of a limited immaterial self.

Again, Ānanda, if there is a [person who] does not conceive the concept of a limited material self, does not conceive the concept of a boundless material self, and does not conceive the concept of a limited immaterial self [but] conceives the concept of a boundless immaterial self, then he conceives the concept of a boundless immaterial self in the present; and [regarding] the breaking up of the body at death he will make a declaration and [hold] a view like this: “There is a self that at that time will appear apart from boundless immateriality.” He imagines like this and that; his thinking is like this. Ānanda, in this way a [person] conceives the concept of a boundless immaterial self; in this way a [person] remains attached to the view of a boundless immaterial self. This is what is meant by saying that one conceives the concept of a self.

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Ānanda, how does a [person] not conceive the concept of a self?

Venerable Ānanda said to the World-honored One:

The World-honored One is the source of the Dharma, the World-honored One is the master of the Dharma, the Dharma comes from the World-honored One. May he explain this! Hearing it now, I will gain a full understanding of its meaning.

Then the Buddha said, “Ānanda, listen closely and pay proper attention. I shall analyze the meaning for you.” Venerable Ānanda listened to receive the teaching.

The Buddha said:

Ānanda, there could be a [person who] does not conceive the concept of a limited material self, does not conceive the concept of a boundless material self, does not conceive the concept of a limited immaterial self, and does not conceive the concept of a boundless immaterial self.

Ānanda, if a [person] does not conceive the concept of a limited material self, he does not conceive the concept of a limited material self in the present; and [regarding] the breaking up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from limited materiality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a limited material self; in this way one does not remain attached to the view of a limited material self.

Again, Ānanda, if there is a [person who] does not conceive the concept of a boundless material self, then he does not conceive the concept of a boundless material self in the present; and [regarding] the breaking up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from boundless materiality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a boundless material self; in this way one does not remain attached to the view of a boundless material self.

581b Again, Ānanda, if there is a [person who] does not conceive the concept of a limited immaterial self, then he does not conceive the concept of a limited immaterial self in the present; and [regarding] the breaking up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from limited immateriality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a limited immaterial self; in this way one does not remain attached to the view of a limited immaterial self.

Again, Ānanda, if there is a [person] who does not conceive the concept of a boundless immaterial self, then he does not conceive the concept of a boundless immaterial self in the present; and [regarding] the breaking

up of the body at death he will not make a declaration or [hold] a view like this: “There is a self that at that time will appear apart from boundless immateriality.” He does not imagine like this and that; his thinking is not like this. Ānanda, in this way a [person] does not conceive the concept of a boundless immaterial self; in this way one does not remain attached to the view of a boundless immaterial self.

Ānanda, this is what is meant by saying that a [person] does not conceive the concept of a self.

Ānanda, there are seven stations of consciousness and two spheres. What are the seven stations of consciousness? There are material beings of various bodies and varied perception, namely human beings and *devas* of the desire [realm]. This is reckoned as the first station of consciousness.

Again, Ānanda, there are material beings of various bodies and uniform perception, namely Brahmā *devas* born of the first [absorption], who live long. This is reckoned as the second station of consciousness.

Again, Ānanda, there are material beings of uniform bodies and varied perception, namely the *devas* of Streaming Radiance (Ābhassara). This is reckoned as the third station of consciousness.

Again, Ānanda, there are material beings of uniform bodies and uniform perception, namely the *devas* of Refulgent Glory (Subhakiṇṇa). This is reckoned as the fourth station of consciousness.

Again, Ānanda, there are immaterial beings that by completely transcending perceptions of form, with the cessation of perceptions of resistance, not attending to perceptions of variety, [aware of] the sphere of infinite space, dwell having attained the sphere of infinite space, namely *devas* of the sphere of infinite space. This is reckoned as the fifth station of consciousness.

Again, Ānanda, there are immaterial beings that by completely transcending the sphere of infinite space, [aware] of the sphere of infinite consciousness, dwell having attained the sphere of infinite consciousness, namely *devas* of the sphere of infinite consciousness. This is reckoned as the sixth station of consciousness.

Again, Ānanda, there are immaterial beings that by completely transcending the sphere of infinite consciousness, [aware] of the sphere of nothingness, dwell having attained the sphere of nothingness, namely

*devas* of the sphere of nothingness. This is reckoned as the seventh station of consciousness.

Ānanda, what are the two spheres? There are material beings without perception and without feeling, namely the impercipient *devas*. This is reckoned as the first sphere.

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Again, Ānanda, there are immaterial beings that by completely transcending the sphere of nothingness, [aware] of the sphere of neither-perception-nor-nonperception, dwell having attained the sphere of neither-perception-nor-nonperception, namely *devas* of the sphere of neither-perception-nor-nonperception. This is reckoned as the second sphere.

Ānanda, [regarding] the first station of consciousness, [where] there are material beings of various bodies and varied perception, namely human beings and *devas* of the desire [realm]; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the second station of consciousness, [where] there are material beings of various bodies and uniform perception, namely Brahmā *devas* born of the first [absorption], who live long; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the third station of consciousness, [where] there are material beings of uniform bodies and varied perception, namely the *devas* of Streaming Radiance; if a monk knows that station of consciousness,

knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the fourth station of consciousness, [where] there are material beings of uniform bodies and uniform perception, namely the *devas* of Refulgent Glory; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the fifth station of consciousness, [where] there are immaterial beings that by completely transcending perceptions of form, with the cessation of perceptions of resistance, not attending to perceptions of variety, [aware] of the sphere of infinite space, dwell having attained the sphere of infinite space, namely *devas* of the sphere of infinite space; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness. Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the sixth station of consciousness, [where] there are immaterial beings that by completely transcending the sphere of infinite space, [aware] of the sphere of infinite consciousness, dwell having attained

the sphere of infinite consciousness, namely *devas* of the sphere of infinite consciousness; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

582a Ānanda, [regarding] the seventh station of consciousness, [where] there are immaterial beings that, by completely transcending the sphere of infinite consciousness, [aware] of the sphere of nothingness, dwell having attained the sphere of nothingness, namely *devas* of the realm of nothingness; if a monk knows that station of consciousness, knows the arising of that station of consciousness, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that station of consciousness? Would he value it or become attached to dwelling in that station of consciousness?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the first sphere, [where] there are material beings without perception and without feeling, namely the impercipient *devas*; if a monk knows that sphere, knows the arising of that sphere, knows its cessation, knows its advantages, knows its disadvantage, and knows the escape from it as it really is, Ānanda, would this monk delight in that sphere? Would he value it or become attached to dwelling in that sphere?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, [regarding] the second sphere, [where] there are immaterial beings that, by completely transcending the sphere of nothingness, [aware] of the sphere of neither-perception-nor-nonperception, dwell having attained the sphere of neither-perception-nor-nonperception, namely *devas*

of the sphere of neither-perception-nor-nonperception; if a monk knows that sphere, knows the arising of that sphere, knows its cessation, knows its advantages, knows its disadvantages, and knows the escape from it as it really is, Ānanda, would this monk delight in that sphere, would he value it or become attached to dwelling in that sphere?

[Ānanda] answered, “He would not.”

[The Buddha said:]

Ānanda, if a monk knows these seven stations of consciousness and two spheres as they really are, if his mind is not defiled by attachment and he has attained liberation, then he is reckoned to be an arahant monk called “liberated by wisdom.”

Ānanda, there are eight liberations. What are the eight? [Being] material, he sees forms. This is reckoned as the first liberation.

Again, not perceiving forms internally, he sees forms externally. This is reckoned as the second liberation.

Again, he dwells having directly realized and accomplished liberation through purity. This is reckoned as the third liberation.

Again, by completely transcending perceptions of form, with the cessation of perceptions of resistance, not attending to perceptions of variety, [aware] of the sphere of infinite space, he dwells having attained the sphere of infinite space. This is reckoned as the fourth liberation.

Again, by completely transcending the sphere of infinite space, [aware] of the sphere of infinite consciousness, he dwells having attained the sphere of infinite consciousness. This is reckoned as the fifth liberation.

Again, by completely transcending the sphere of infinite consciousness, [aware] of the sphere of nothingness, he dwells having attained the sphere of nothingness. This is reckoned as the sixth liberation.

Again, by completely transcending the sphere of nothingness, [aware] of the sphere of neither-perception-nor-nonperception, he dwells having attained the sphere of neither-perception-nor-nonperception. This is reckoned as the seventh liberation.

Again, by completely transcending the sphere of neither-perception-nor-nonperception, he dwells having directly realized and accomplished

the liberation of the cessation of perception and knowing, and seeing with wisdom he knows that all taints have been eradicated. This is reckoned as the eighth liberation.

582b        Ānanda, if a monk knows these seven stations of consciousness and two spheres as they really are, if his mind is not defiled by attachment and he has attained liberation, and if he dwells having directly realized and accomplished these eight liberations in forward and backward order, and seeing with wisdom knows that all taints have been eradicated, then he is reckoned to be an arahant monk and is called “liberated both ways.”

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

### **98. The Discourse on the Establishments of Mindfulness<sup>215</sup>**

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

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

There is one path for the purification of beings, for going beyond sorrow and fear, for eradicating suffering and distress, for abandoning weeping and tears, for attaining the true Dharma, namely the four establishments of mindfulness.

If there were tathāgatas of the past, free from attachment and fully awakened, they all attained realization of unsurpassable and complete awakening by abandoning the five hindrances that defile the mind and weaken wisdom, by dwelling with the mind well settled in the four establishments of mindfulness, and by developing the seven factors of awakening.<sup>216</sup>

If there will be tathāgatas of the future, free from attachment and fully awakened, they will all attain realization of unsurpassable and complete awakening by abandoning the five hindrances that defile the mind and weaken wisdom, by dwelling with the mind well settled in the four establishments of mindfulness, and by developing the seven factors of awakening.

I now, being the tathāgata of the present, free from attachment and fully awakened, have attained realization of unsurpassable and complete awakening by abandoning the five hindrances that defile the mind and weaken wisdom, by dwelling with the mind well settled in the four establishments of mindfulness, and by developing the seven factors of awakening.

What are the four [establishments of mindfulness]? [They are] the establishment of mindfulness by contemplating the body as body; and similarly the establishment of mindfulness by contemplating feelings, . . . [states of] mind, . . . and dharmas as dharmas.<sup>217</sup>

What is the establishment of mindfulness by contemplating the body as body?<sup>218</sup> When walking, a monk knows he is walking; when standing, he knows he is standing; when sitting, he knows he is sitting; when lying down, he knows he is lying down; when falling asleep, he knows he is falling asleep; when waking up, he knows he is waking up; when falling asleep or waking up, he knows he is falling asleep or waking up.<sup>219</sup>

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally.<sup>220</sup> He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. When going out and coming in, a monk clearly knows, contemplates, and discerns [this action] well; [when] bending or stretching [his limbs], when lowering or raising [his head], he does so with appropriate deportment; when wearing his outer robe and other robes and [carrying his] bowl, he does so properly; when walking, standing, sitting, lying down, [falling] asleep, waking up, speaking, and keeping silent—all [these activities] he clearly knows.<sup>221</sup>

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. [When] evil and unwholesome thoughts arise, a monk controls, abandons, eradicates, and stops them by recollecting wholesome dharmas.<sup>222</sup>

It is just as a carpenter or a carpenter's apprentice might apply an inked string to a piece of wood [to mark a straight line] and then cut the wood

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with a sharp adze to make it straight.<sup>223</sup> In the same way, [when] evil unwholesome thoughts arise, a monk controls, abandons, eradicates, and stops them by recollecting wholesome dharmas.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. With teeth clenched and tongue pressed against his palate, a monk uses [the will-power of his own] mind to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

It is just as two strong men might seize a weaker man and showing him this way and that, they beat him up as they wish. In the same way, with teeth clenched and tongue pressed against his palate, a monk uses [the will-power of his own] mind to control his mind, to control, abandon, eradicate, and stop [evil thoughts].

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body: A monk is mindful of breathing in and knows he is breathing in mindfully; he is mindful of breathing out and knows he is breathing out mindfully. [When] breathing in long, he knows he is breathing in long; [when] breathing out long, he knows he is breathing out long. [When] breathing in short, he knows he is breathing in short; [when] breathing out short, he knows he is breathing out short.

He trains [in experiencing] the whole body when breathing in; he trains [in experiencing] the whole body when breathing out. He trains in calming bodily activities when breathing in; he trains in calming <bodily> activities when breathing out.<sup>224</sup>

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk completely drenches and pervades his body from within with rapture and pleasure born of seclusion [experienced in the first absorption], so that there is no part [of his body] that is not pervaded by rapture and pleasure born of seclusion.<sup>225</sup>

It is just as a bath attendant, having filled a vessel with bathing powder, might mix it with water and knead it so that no part of [the powder] is not completely drenched and pervaded with water. In the same way, a monk completely drenches and pervades his body from within with rapture and pleasure born of seclusion, so that there is no part [of his body] that is not pervaded by rapture and pleasure born of seclusion.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk completely drenches and pervades his body from within with rapture and pleasure born of concentration [experienced in the second absorption], so that there is no part [of his body] that is not pervaded by rapture and pleasure born of concentration.

It is just like a mountain spring that is full and overflowing with clear, clean water so that water coming from any of the four directions cannot enter it, with springwater welling up from the bottom on its own, flowing out and flooding the surroundings, completely drenching and pervading every part of the mountain. In the same way, a monk completely drenches and pervades his body from within with rapture and pleasure born of concentration so that there is no part [of his body] that is not pervaded by rapture and pleasure born of concentration.

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In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk completely drenches and pervades his body from within with pleasure born of the absence of rapture [experienced in the third absorption], so that there is

no part [of his body] that is not pervaded by pleasure born of the absence of rapture.

It is just as a blue, red, or white lotus that is born in the water and has come to full growth in the water, remains submerged in the water with every part of its roots, stem, flower, and leaves completely drenched and pervaded [by it], with no part that is not pervaded by [the water]. In the same way, a monk completely drenches and pervades his body from within with pleasure born of the absence of rapture so that there is no part [of his body] that is not pervaded by pleasure born of the absence of rapture.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk mentally resolves to dwell having accomplished a complete pervasion of his body from within with mental purity [experienced in the fourth absorption], so that there is no part [of his body] that is not pervaded by mental purity.

It is just as a person might cover himself from head to foot with a cloth measuring seven or eight units, so that every part of his body is covered. In the same way, a monk completely pervades his body from within with mental purity [experienced in the fourth absorption], so that there is no part [of his body] that is not pervaded by mental purity.

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk is mindful of the perception of light (*ālokasaññā*), properly taking hold of it, properly retaining it, and recollecting it properly with mindfulness, [so that] what is behind is like what is in front, what is in front is like what is behind, night is like day, day is like night, what is above is like what is below, and what is below is like what is above. In this way, he develops an undistorted and undefiled state of mind that is bright and clear, a state of mind that is totally unobscured by impediments.<sup>226</sup>

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk properly grasps the reviewing sign,<sup>227</sup> recollecting it properly with mindfulness. It is just as someone who is seated might contemplate another person who is lying down, or while lying down might contemplate someone who is seated. In the same way, a monk properly grasps the reviewing sign, recollecting it properly with mindfulness.

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In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He establishes mindfulness in the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk contemplates this body from head to foot, according to its position and according to its attractive and repulsive [qualities], as full of various kinds of impurities, [reflecting]: “Within this body of mine there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large intestine, small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

It is just as a person endowed with eyesight, on seeing a vessel full of various seeds, might clearly distinguish them all, identifying them as rice seeds, millet seeds, turnip seeds, or mustard seeds.<sup>228</sup> In the same way, a monk contemplates this body from head to foot, according to its position and according to its attractive and repulsive [qualities], as full of various kinds of impurities, [reflecting]: “Within this body of mine there is head hair, body hair, nails, teeth, rough and smooth epidermis, skin, flesh, sinews, bones, heart, kidneys, liver, lungs, large intestine, small intestine, spleen, stomach, feces, brain and brain stem, tears, sweat, mucus, saliva, pus, blood, fat, marrow, phlegm, bile, and urine.”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the

body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”<sup>229</sup>

It is just as a butcher, having slaughtered and skinned a cow, might divide it into six parts and spread them on the ground [to display them for sale]. In the same way a monk contemplates the body [as made up of] elements: “Within this body of mine there is the earth element, the water element, the fire element, the wind element, the space element, and the consciousness element.”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. A monk contemplates a corpse that has been dead for one, two, or up to six or seven days, which is being pecked at by crows, devoured by jackals and wolves, burned by fire, or buried in the earth,<sup>230</sup> or that is completely rotten and decomposed. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

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Again, a monk contemplates the body as body. Just as he has formerly seen [a corpse] in a charnel ground, [so] the monk [recollects] a carcass of bluish color, decomposed and half eaten [by animals], the bones lying on the ground still connected together. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the

body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. Just as he has formerly seen [a skeleton] in a charnel ground, [so] a monk [recollects it] without skin, flesh, or blood, held together only by sinews. Seeing it, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. Just as he has formerly seen [bones] in a charnel ground, [so] a monk [recollects] disconnected bones that have been scattered in all directions: foot bones, shin bones, thigh bones, a hip bone, vertebrae, shoulder bones, neck bones, and a skull, all in different places. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

Again, a monk contemplates the body as body. Just as he has formerly seen [bones] in a charnel ground, [so] a monk [recollects] bones that are white like shells, or bluish like the color of a pigeon, or red as if smeared with blood, rotting and decomposing, crumbling to dust. Seeing this, he compares himself to it: “This present body of mine is also like this. It is of the same nature and in the end cannot escape [this fate].”

In this way a monk contemplates the body as body internally [or] he contemplates the body as body externally. He sets up mindfulness of the body and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates the body as body.

If a monk or nun contemplates the body in this way for even a short time, then this is what is meant by the establishment of mindfulness by contemplating the body as body.<sup>231</sup>

584a What is the establishment of mindfulness by contemplating feelings as feelings? When experiencing a pleasant feeling, a monk knows he is experiencing a pleasant feeling; when experiencing a painful feeling, he knows he is experiencing a painful feeling; when experiencing a neutral feeling, he knows he is experiencing a neutral feeling; when experiencing a pleasant bodily feeling, he knows he is experiencing a pleasant bodily [feeling], [when experiencing] a painful bodily [feeling], . . . a neutral bodily [feeling], . . . a pleasant mental [feeling], . . . a painful mental [feeling] . . . a neutral mental [feeling], . . . a pleasant worldly [feeling], . . . a painful worldly [feeling], . . . a neutral worldly [feeling], . . . a pleasant unworldly [feeling], . . . a painful unworldly [feeling], . . . a neutral unworldly [feeling], . . . a pleasant [feeling related to] sensuality, . . . a painful [feeling related to] sensuality, . . . a neutral [feeling related to] sensuality, . . . a pleasant [feeling not related to] sensuality, . . . a painful [feeling not related to] sensuality . . . ; when [experiencing] a neutral [feeling not related to] sensuality, he knows he is experiencing a neutral feeling not related to sensuality.<sup>232</sup>

In this way a monk contemplates feelings as feelings internally [or] he contemplates feelings as feelings externally. He sets up mindfulness of feelings and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates feelings as feelings. If a monk or nun contemplates feelings in this way for even a short time, then this is what is meant by the establishment of mindfulness by contemplating feelings as feelings.

What is the establishment of mindfulness by contemplating states of mind as states of mind? A monk knows, as it really is, a state of mind with desire to be a state of mind with desire; he knows, as it really is, a state of mind without desire to be a state of mind without desire; [he knows, as it really is, a state of mind] with hatred, . . . [a state of mind] without hatred, . . . [a state of mind] with delusion, . . . [a state of mind] without delusion, . . . a defiled [state of mind], . . . an undefiled [state of mind], . . . a contracted [state of mind], . . . a distracted [state of mind], . . . an inferior [state of mind], . . . a superior [state of mind], . . . a narrow [state of mind], . . . a broad [state of mind], . . . a developed [state of mind], . . . an undeveloped [state of mind], . . . a concentrated [state of mind], . . .

an unconcentrated [state of mind] . . . ; he knows, as it really is, an unliberated [state of mind] to be an unliberated state of mind; he knows, as it really is, a liberated [state of mind] to be a liberated [state of mind].<sup>233</sup>

In this way a monk contemplates states of mind as states of mind internally [or] he contemplates states of mind as states of mind externally. He sets up mindfulness of states of mind and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates states of mind as states of mind. If a monk or nun contemplates states of mind in this way for even a short time, then this is what is meant by the establishment of mindfulness by contemplating states of mind as states of mind.

What is the establishment of mindfulness by contemplating dharmas as dharmas?<sup>234</sup> In dependence on the eye and forms, an internal fetter [may] arise. [When such] an internal fetter is actually present, a monk knows, as it really is, that an internal fetter is present; [when] an internal fetter is actually absent, a monk knows, as it really is, that an internal fetter is absent; he knows, as it really is, how an unarisen internal fetter arises; he knows, as it really is, how an arisen internal fetter ceases and does not arise again.<sup>235</sup>

In the same way for the ear, . . . the nose, . . . the tongue, . . . the body, . . . In dependence on the mind and mind objects an internal fetter [may] arise. [When such] an internal fetter is actually present, a monk knows, as it really is, that an internal fetter is present; [when] an internal fetter is actually absent, he knows, as it really is, that an internal fetter is absent; he knows, as it really is, how an unarisen internal fetter arises; he knows, as it really is, how an arisen internal fetter ceases and does not arise again.

In this way a monk contemplates dharmas as dharmas internally [or] he contemplates dharmas as dharmas externally. He sets up mindfulness of dharmas and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates dharmas as dharmas, namely [in relation] to the six internal [sense] spheres.

Again, a monk contemplates dharmas as dharmas. [When] sensual desire is actually present internally, a monk knows, as it really is, that sensual desire is present; [when] sensual desire is actually absent internally, he knows, as it really is, that sensual desire is absent; he knows, as it really

is, how unarisen sensual desire arises; he knows, as it really is, how arisen sensual desire ceases and does not arise again.

In the same way for anger, . . . sloth-and-torpor, . . . restlessness-and-worry. . . [When] doubt is actually present internally, a monk knows, as it really is, that doubt is present; [when] doubt is actually absent internally, he knows, as it really is, that doubt is absent; he knows, as it really is, how unarisen doubt arises; he knows, as it really is, how arisen doubt ceases and does not arise again.

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In this way a monk contemplates dharmas as dharmas internally [or] he contemplates dharmas as dharmas externally. He sets up mindfulness of dharmas and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates dharmas as dharmas, namely [in relation to] the five hindrances.

Again, a monk contemplates dharmas as dharmas. [When] the awakening factor of mindfulness is actually present internally, a monk knows, as it really is, that the awakening factor of mindfulness is present; [when] the awakening factor of mindfulness is actually absent internally, he knows, as it really is, that the awakening factor of mindfulness is absent; he knows, as it really is, how the unarisen awakening factor of mindfulness arises; he knows, as it really is, how the arisen awakening factor of mindfulness is maintained without loss or deterioration, and how it is further developed and increased.

In the same way for investigation of dharmas,<sup>236</sup> . . . energy, . . . joy, . . . tranquility, . . . concentration. . . [When] the awakening factor of equanimity is actually present internally, a monk knows, as it really is, that the awakening factor of equanimity is present; [when] the awakening factor of equanimity is actually absent internally, he knows, as it really is, that the awakening factor of equanimity is absent; he knows, as it really is, how the unarisen awakening factor of equanimity arises; he knows, as it really is, how the arisen awakening factor of equanimity is maintained without loss or deterioration, and how it is further developed and increased.

In this way a monk contemplates dharmas as dharmas internally [or] he contemplates dharmas as dharmas externally. He sets up mindfulness of dharmas and is endowed with knowledge, vision, understanding, and penetration. This is [how] a monk contemplates dharmas as dharmas, namely [in relation] to the seven factors of awakening. If a monk or nun

contemplates dharmas in this way even for a short time, then this is reckoned to be the establishment of mindfulness by contemplating dharmas as dharmas.

If a monk or a nun with settled mind properly maintains the four establishments of mindfulness for seven years, then he or she will certainly attain [one of] two fruits: either final knowledge here and now or, if there is a remainder [of clinging], the attainment of nonreturning. Let alone seven years, . . . six [years], . . . five [years], . . . four [years], . . . three [years], . . . two [years], . . . [or] one year, if a monk or a nun with settled mind properly maintains the four establishments of mindfulness for seven months, then he or she will certainly attain [one of] two fruits: either final knowledge here and now or, if there is a remainder [of clinging], the attainment of nonreturning.

Let alone seven months, . . . six [months], . . . five [months], . . . four [months], . . . three [months], . . . two [months], . . . [or] one month, if a monk or a nun with settled mind properly maintains the four establishments of mindfulness for seven days and nights, he or she will certainly attain one of two fruits: either final knowledge here and now or, if there is a remainder [of clinging], the attainment of nonreturning.

Let alone seven days and nights, . . . six [days and nights], . . . five [days and nights], . . . four [days and nights], . . . three [days and nights], . . . two [days and nights], . . . [or] one day and night, if a monk or a nun with settled mind properly maintains the four establishments of mindfulness even for a short moment, then, practicing in this way in the morning, he or she will certainly have made progress by the evening of the same day, [or] practicing in this way in the evening, he or she will certainly have made progress by the [next] morning.<sup>237</sup>

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

### **99. The [First] Discourse on the Mass of *Dukkha***<sup>238</sup>

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

At that time, after the midday meal, the monks were seated together in the assembly hall for some small matter, when many heterodox practitioners, who were roaming around after midday, approached the monks.<sup>239</sup> Having exchanged greetings, stepped back, and sat to one side, they said to the monks:

Venerable friends, the renunciant Gotama sets forth penetrative knowledge of sensual pleasures, he sets forth penetrative knowledge of material form, and he sets forth penetrative knowledge of feelings. Venerable friends, we too set forth penetrative knowledge of sensual pleasures, set forth penetrative knowledge of material form, and set forth penetrative knowledge of feelings.

In regard to these two knowledges and these two penetrations [set forth by] the renunciant Gotama and by ourselves, which is superior [or inferior] and what is different?

Then the monks, hearing what the many heterodox practitioners had said, neither agreed nor disagreed but silently got up and left, thinking: “From the World-honored One we shall obtain an understanding of what has thus been said.” Then they approached the Buddha. Having paid homage with their heads [at his feet], stepped back, and sat to one side, they told the Buddha the whole discussion they had had with the many heterodox practitioners.

Then the World-honored One told the monks:

You should have right away asked the many heterodox practitioners this: “Venerable friends, what is the gratification (*assāda*) in sensual pleasures, what is the danger (*ādīnava*) in sensual pleasures, and what is the escape (*nissaraṇa*) from sensual pleasures? What is the gratification in material form, what is the danger in material form, and what is the escape from material form? What is the gratification in feelings, what is the danger in feelings, and what is the escape from feelings?”

Monks, if you had asked them this, then on hearing [these questions] they would have found it hard to respond. They would have [diverted the] talk to some other topic, would have become more and more upset, and [in the end] would certainly have risen up from their seats and withdrawn in silence. Why is that?

I do not see in this world, with its *devas* and *māras*, Brahmās, renunciants, and brahmins, and all other assemblies, anyone who is able to understand and expound the significance of this, excepting the Tathāgata, a disciple of the Tathāgata, or someone who has heard it from them.

The Buddha said:

What is the gratification in sensual pleasures? It is the pleasure and joy that arises in dependence on the five cords of sensual pleasure. This is the foremost gratification in sensual pleasures with nothing beyond it, [yet] it is beset by much danger. 585a

What is the danger in sensual pleasures? A clansman uses whatever ability or skill he has to gain his livelihood, whether it is farming, trading, using scholarly knowledge, skill in accountancy, knowledge of calculation, skill in carving seals, composing documents, making pens, understanding sacred texts, serving as a brave general, or attending the king.

When it is cold, he is [afflicted by] cold; when it is hot, he is [afflicted by] heat; he becomes hungry, thirsty, and tired, and is stung by mosquitoes and gadflies as he undertakes such work in his quest for wealth.

If that clansman, making such efforts, engaged in such activity and such striving, does not obtain wealth, then he experiences sorrow and pain, he worries and grieves, is upset and vexed, and bewilderment arises in his mind. He says [to himself], “My undertakings are in vain, my suffering is in vain, my striving is unsuccessful!”

If, [however,] that clansman, making such efforts, engaged in such activity and such striving, does obtain wealth, then he cherishes and values it, guarding it in a concealed storeroom. Why is that?

[Because he thinks,] “May this wealth of mine not be taken away forcibly by kings, stolen by thieves, or burned up in fire; may it not rot and decay or become lost! May none of my money go out without making profit, or be employed for any undertaking that fails!” [For these reasons,] he guards [his wealth] thus, in a concealed storeroom.

If it is taken away forcibly by kings, stolen by thieves, burned in a fire, spoiled, destroyed, ruined, or lost, then sorrow and pain arise. He worries and grieves, is upset and vexed, and bewilderment arises in his mind, as

he says [to himself,] “That which I cherished for a long time is now ruined and lost.” This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.<sup>240</sup>

Again, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, a mother quarrels with her child, or a child quarrels with its mother, a father [quarrels with] his child, . . . an elder brother with his younger brother, . . . an elder sister with her younger sister, . . . or relatives quarrel with one another.

Having quarreled like this, a mother speaks badly of her child, a child speaks badly of its mother, a father [speaks badly] of his child . . . an elder brother of his younger brother, . . . an elder sister of her younger sister, . . . and relatives speak badly of one another, let alone other people.<sup>241</sup> This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, kings quarrel with kings, brahmins quarrel with brahmins, householders quarrel with householders, citizens quarrel with citizens, and countries quarrel with countries.

Because they quarrel with and hate one another they take up various kinds of weapons to harm each other, striking [each other] with their fists, or hurling stones [at each other], or hitting [each other] with sticks, or cutting [each other] with swords. During the quarrel they may die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

585b Again, with sensual pleasures as the cause, sensual pleasures as the condition, sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields and go into battle. They fight on elephants, horses, or chariots, or as foot soldiers, or they fight as [ordinary] people.<sup>242</sup> During the battle they may die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual

pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields, and [set out to] conquer another country. They besiege a city and destroy its fortifications, lining up in battle array to the beating of drums, the blowing of horns, and loud shouting. They strike with hammers, or they use spears and halberds, or they use cutting wheels, or they shoot arrows, or they hurl down rocks, or they use great catapults, or they pour down molten copper pellets. During the battle they may die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor or coats [of mail], take up lances or bows and arrows, or wield swords and shields, and advance into a village, a town, a country, or a city. They break through walls and open up storerooms to steal property. They intercept [travelers] on the king's highway or reach out to other streets. They destroy villages, damage towns, wipe out countries, and break up cities.

In the process they may be caught by the king's men, who subject them to various punishments, such as cutting off their hands, their feet, or both hands and feet; cutting off their ears, their nose, or both ears and nose; or slicing strips [of flesh] off them, or tearing out their beards, their hair, or both beards and hair; or putting them in a cage and setting fire to their clothing, or wrapping them in straw and setting fire to it, or placing them in the belly of an "iron donkey" or in the mouth of an "iron pig" or in the mouth of an "iron tiger" and then heating it up; or placing them in a copper or iron cauldron and boiling them; or cutting them into pieces, or stabbing them with sharp forks, or hooking them with iron hooks, or laying them down on an iron bed and scalding them with boiling oil, or seating them in an iron mortar and pounding them with an iron pestle, or letting them be bitten by snakes or serpents, or whipping them with whips, or beating them with staves, or hitting them with clubs, or impaling them alive on a tall post, or decapitating them.

In the process they will die or become terrified, experiencing extreme suffering. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. At a later time they are afflicted by disease and lie on their beds, or sit or lie on the ground, with pain oppressing their body, experiencing extremely severe pain that is not at all desirable.

585c At the time of death their evil bodily, verbal, and mental deeds manifest before them and envelop them. It is just as when at sunset, the shadow of a great mountain peak envelops the earth—in the same way their evil bodily, verbal, and mental deeds manifest before them and envelop them.<sup>243</sup>

They think: “Formerly I did evil deeds, which are [now] manifesting before me and enveloping me. Formerly I did not perform meritorious acts; I performed many evil acts. If there is a place where people are reborn who do what is evil, bad, and harmful, who only commit crimes, who make no merit and do no good deeds, who are without fear [of the consequences of their deeds], without reliance, without a refuge, then I will certainly be reborn there.”

From this they feel regret, and being regretful they have a bad death, and their life ends without merit. This is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. Because of those evil bodily, verbal, and mental deeds, with this as the cause, with this as the condition, on the breaking up of the body at death they will certainly go to a bad realm and be reborn in hell. This is what is meant by a mass of *dukkha* in the next life that has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source. This is what is meant by the danger of sensual pleasures.

What is the escape from sensual pleasures? The abandoning and discarding of sensual pleasures, the relinquishing and renunciation of sensual

pleasures, the cessation of sensual pleasures, the eradication of sensual pleasures, the transcending of and escaping from sensual pleasures—this is what is meant by the escape from sensual pleasures.

Any renunciants or brahmins who do not know, as it really is, the gratification in sensual pleasures, the danger in sensual pleasures, and the escape from sensual pleasures are totally unable to abandon sensual pleasures themselves. How then could they cause others to abandon sensual pleasures?

Any renunciants or brahmins who know, as it really is, the gratification in sensual pleasures, the danger in sensual pleasures, and the escape from sensual pleasures are able to discard [sensual pleasures] themselves and also able to cause others to abandon sensual pleasures.

What is the gratification in material form? Suppose there is a girl from the warrior, brahmin, merchant, or worker [caste], fourteen or fifteen years old. At that time her physical beauty is at its most excellent. The pleasure and joy that arise with her physical beauty as its cause, with her physical beauty as its condition, that is the foremost gratification in material form. Nothing excels it, [yet] it is beset by much danger.

What is the danger in material form? Suppose one were to see that beautiful girl at a later time when she has become extremely old and feeble, her hair turned white and teeth fallen out, with hunched back and unsteady on her feet, leaning on a stick to walk, with deteriorating health, her life span approaching its end, her body trembling, and her sense faculties failing.

What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see that [formerly] beautiful girl afflicted with disease, lying on a bed, or sitting or lying on the ground, with pain oppressing her body, experiencing extremely severe pain. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

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Again, suppose one were to see [the corpse of] that [formerly] beautiful girl, dead for one, two days, or up to six or seven days, being pecked at by crows and hawks, devoured by jackals and wolves, burned by fire or buried in the earth, or completely rotten and decomposed. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the corpse of] that [formerly] beautiful girl in a charnel ground as a carcass of bluish color, decomposed and half eaten [by animals], with the skeleton lying on the ground still connected together. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the skeleton of] that beautiful girl in a charnel ground without skin, flesh, or blood, held together only by sinews. What do you think: has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the bones of] that [formerly] beautiful girl in a charnel ground, disconnected bones scattered in all directions: feet bones, shin bones, thigh bones, hip bone, vertebrae, shoulder bones, neck bones, and a skull, all in different places. What do you think: has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

Again, suppose one were to see [the bones of] that [formerly] beautiful girl in a charnel ground, bones white like shells, or bluish like the color of pigeons, or red as if smeared with blood, rotting and decomposing, in

bits and pieces. What do you think? Has her former physical beauty ceased and its danger manifested?

[The monks] replied, “Yes indeed.”

[The Buddha said:]

This is what is meant by the danger in material form.

What is the escape from material form? The abandoning and discarding of material form, the relinquishing and renouncing of material form, the cessation of material form, the eradicating of material form, the transcending of and escape from material form—this is what is meant by the escape from material form.

Any renunciants or brahmins who do not know, as it really is, the gratification in material form, the danger in material form, and the escape from material form are totally unable to abandon material form themselves. How then could they cause others to abandon material form?

Any renunciants or brahmins who know, as it really is, the gratification in material form, the danger in material form, and the escape from material form are able to discard [material form] themselves and also able to cause others to abandon material form.

What is the gratification in feelings? Secluded from sensual desires, secluded from evil and unwholesome states, a monk dwells having attained . . . up to . . . the fourth absorption. At that time he has neither harmful intentions toward himself nor harmful intentions toward others. Being without harmful intentions is what is meant by the pleasure and gratification in feeling. Why is that? [Because] one who is without harmful intentions accomplishes such happiness. This is what is meant by the gratification in feelings.

What is the danger in feelings? Feelings are of an impermanent nature, of an unsatisfactory nature, of a nature to cease. This is what is meant by the danger in feelings.

What is the escape from feelings? The abandoning and discarding of feelings, the relinquishing and renouncing of feelings, the cessation of feelings, the eradication of feelings, the transcending of and escape from feelings—this is what is meant by the escape from feelings.

Any renunciants or brahmins who do not know, as it really is, the gratification in feelings, the danger in feelings, and the escape from feelings are totally unable to abandon feelings themselves. How then could they cause others to abandon feelings?

Any renunciants or brahmins who know, as it really is, the gratification in feelings, the danger in feelings, and the escape from feelings definitely are able to discard [feelings] themselves and also able to cause others to abandon feelings.

586b Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

### **100. The [Second] Discourse on the Mass of *Dukkha*<sup>244</sup>**

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

At that time Mahānāma the Sakyan, while walking about after midday, approached the Buddha. Having paid homage with his head at the Buddha's feet, stepped back, and sat to one side, he said:

World-honored One, as I understand the teaching of the World-honored One, I must bring about the cessation of the three defilements in my mind: the defilement of mind by greed, the defilement of mind by hatred, and the defilement of mind by delusion.

World-honored One, [although] I understand the teaching like this, yet states of greed, states of hatred, and states of delusion still arise in my mind. World-honored One, I am thinking: What condition have I not eradicated that still causes states of greed, states of hatred, and states of delusion to arise in my mind?

The World-honored One said:

Mahānāma, [within] you there is one condition that has not been eradicated, namely [that because of which] you remain a householder, instead of leaving the household life out of faith and becoming a homeless one to practice the path. Mahānāma, if you had eradicated this one condition, you would

certainly not remain a householder but would certainly leave the household life out of faith and become a homeless one to practice the path. It is because this one condition has not been eradicated that you have remained a householder instead of leaving the household life out of faith and becoming a homeless one to practice the path.

At this Mahānāma the Sakyan rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with palms joined toward the Buddha, and said to the World-honored One, “May the World-honored One teach me the Dharma, so that my mind may become purified, free itself of doubt, and attain the path!”<sup>245</sup>

The World-honored One said:<sup>246</sup>

Mahānāma, there are the five strands of sensual pleasure that are desirable, thought about, delighted in, connected with desire, and enjoyed by people. What are the five? They are visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body.

From these, kings and the retinue of kings gain pleasure and delight. Mahānāma, this is the foremost gratification in sensual pleasures. Nothing excels it, [yet] it is beset by much danger.

Mahānāma, what is the danger in sensual pleasures? Mahānāma, a clansman may use whatever ability or skill he has to gain his livelihood, whether it is farming, trading, using scholarly knowledge, skill in accountancy, knowledge of calculation, skill in carving seals, composing documents, making pens, understanding sacred texts, serving as a brave general, or attending the king.

When it is cold, he is [afflicted by] cold; when it is hot, he is [afflicted by] heat; he becomes hungry, thirsty, and tired, and is stung by mosquitoes and gadflies as he undertakes such work in his quest for wealth. Mahānāma, if that clansmen, making such efforts, engaged in such activity and such striving, does not obtain wealth, then he experiences sorrow and unhappiness, he worries and grieves, is upset and vexed, and bewilderment arises in his mind. He says [to himself], “My undertakings are in vain, my suffering is in vain, my striving is unsuccessful!”

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[However,] Mahānāma, if that clansman, making such effort, engaged in such activity and such striving, does obtain wealth, then he cherishes and values it, guarding it in a concealed storeroom. Why is that?

[Because he thinks,] “May this wealth of mine not be taken away forcibly by kings, stolen by thieves, or burned in a fire; may it not rot or decay or become lost! May none of my money go out without [making a] profit, or be employed for any undertaking that fails!” [For these reasons] he guards [his wealth] thus in a concealed storeroom.

If [his wealth] is taken away forcibly by kings, stolen by thieves, or burned in a fire; if it rots or decays or becomes lost, then sorrow and unhappiness arise. He worries and grieves, is upset and vexed, and bewilderment arises in his mind, and he says [to himself], “That which I long cherished is lost!” Like this, Mahānāma, is the mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.<sup>247</sup>

Again, Mahānāma, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, a mother quarrels with her child, or a child quarrels with its mother, a father [quarrels with] his child . . . an elder brother with his younger brother, . . . an elder sister with her younger sister, . . . or relatives quarrel with one another.

Having quarreled like this, a mother speaks badly of her child, a child speaks badly of its mother, a father [speaks badly] of his child . . . an elder brother of his younger brother, . . . an elder sister of her younger sister, . . . or relatives speak badly of one another, let alone other people.<sup>248</sup>

This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, [among] living beings, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, kings quarrel with kings, brahmins quarrel with brahmins, householders quarrel with householders, citizens quarrel with citizens, countries quarrel with countries.

Because they quarrel and hate each other, they take up various kinds of weapons to harm each other, striking [each other] with their fists, or

hurling stones [at each other], or hitting [each other] with sticks, or cutting [each other] with swords. During the quarrel they may die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields, and go into battle. They fight on elephants, horses, or chariots, or as foot soldiers, or they fight as [ordinary] people.<sup>249</sup> During the battle they may die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up lances or bows and arrows, or wield swords and shields, and [set out to] conquer another country. They besiege a city and destroy its fortifications, lining up in battle array to the beating of drums, the blowing of horns, and loud shouting. They strike with hammers, or they use spears and halberds, or they use cutting wheels, or they shoot arrows, or they hurl down rocks, or they use great catapults, or they pour down molten copper pellets. During the battle they may die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

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Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings put on armor and coats [of mail], take up a lance or a bow and arrows, or wield a sword and a shield, and advance into a village, a town, a country, or a city. They break through walls and open up storerooms to steal property. They interrupt the king's highway or reach out to other streets. They destroy villages, damage towns, wipe out countries, and break up cities.

In the process they may be caught by the king's men, who subject them to various punishments, such as cutting off their hands, feet, or both hands and feet; cutting off their ears, nose, or both ears and nose; or slicing strips [of flesh] off them, or tearing out their beards or hair, or tearing out both beards and hair, or putting them in a cage and setting fire to their clothing, or wrapping them in straw and setting fire to it; or placing them in the belly of an "iron donkey" or in the mouth of an "iron pig" or in the mouth of an "iron tiger" and then heating it up, or putting them into a copper or iron cauldron and boiling them; or cutting them into pieces, or stabbing them with sharp forks, or hooking them with iron hooks, or laying them down on an iron bed and scalding them with boiling oil, or seating them in an iron mortar and pounding them with an iron pestle, or letting them be bitten by snakes or serpents, or whipping them with whips, beating them with sticks, or hitting them with clubs, or impaling them alive on a tall post, or decapitating them.

In the process they will die or become terrified, experiencing extreme suffering. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. At a later time they are afflicted by disease and lie on a bed, or sit or lie on the ground, with pain oppressing their body, experiencing extremely severe pain that is not at all desirable.

At the time of death their evil bodily, verbal, and mental deeds manifest before them and envelop them. Just as when at sunset, the shadow of a great mountain peak envelops the earth, in the same way their evil bodily, verbal, and mental deeds manifest before them and envelop them.<sup>250</sup>

They think: "Formerly I did evil deeds, which are [now] manifesting before me and enveloping me. Formerly I did not perform meritorious acts; I performed many evil acts. If there is a place where people are reborn who do what is evil, bad, and harmful, who only commit crimes, who make no merit and do no good deeds, who are without fear [of the consequences], without reliance, without a refuge—then I will certainly be reborn there."

From this they feel regret, and being regretful they have an unwholesome death and their life ends without merit. This, Mahānāma, is what is meant by a mass of *dukkha* in the present, which has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Again, Mahānāma, with sensual pleasures as the cause, sensual pleasures as the condition, and sensual pleasures as the source, living beings do evil bodily, verbal, and mental deeds. Because of those evil bodily, verbal, and mental deeds, with this as the cause, with this as the condition, on the breaking up of the body at death they will certainly go to a bad realm and are reborn in hell. This, Mahānāma, is what is meant by a mass of *dukkha* in the next life that has sensual pleasures as its cause, sensual pleasures as its condition, and sensual pleasures as its source.

Mahānāma, for this reason it should be understood that there is no happiness at all in sensual pleasures; [there is only] immeasurable suffering and misery. [If] a learned noble disciple does not see this as it really is, then he is enveloped by sensual pleasures and will not attain the happiness of relinquishment and unsurpassable peace.

Mahānāma, in this way a learned noble disciple regresses because of sensual pleasures. Mahānāma, I know that there is no happiness in sensual pleasures, but only immeasurable misery. Knowing this as it really is, Mahānāma, I am not enveloped by sensual pleasures and not overcome by what is evil, and so I attain the happiness of relinquishment and unsurpassable peace. Mahānāma, for this reason I do not regress because of sensual pleasures.<sup>251</sup>

Mahānāma, once I was dwelling near Rājagaha, on Mount Vebhāra in the Sattapaṇṇi Cave [frequented by] seers.<sup>252</sup> Mahānāma, in the late afternoon, having risen from sitting in meditation, I approached the mountainside.

There I saw many Nigaṇṭhas engaged in the practice of not sitting down, standing continuously without sitting down, experiencing extremely severe pain. I approached them and asked, “Nigaṇṭhas, for what reason do you engage in this practice of not sitting down, standing continuously without sitting down, experiencing pain like this?”

They said, “Gotama, we have a teacher, a Nigaṇṭha called Nātaputta, who teaches us, saying,<sup>253</sup> ‘Nigaṇṭhas, any unwholesome karma done in your former lives will certainly be eradicated through these ascetic practices.

If you now maintain good bodily verbal, and mental conduct, then because of that you will perform no further evil and unwholesome karma.”

Mahānāma, I questioned them further, “Nigaṇṭhas, do you have faith in your teacher and are you free of doubt?”<sup>254</sup> They replied, “Yes indeed, Gotama. We have faith in our teacher and are free of doubt.”

Mahānāma, I questioned them further, “Nigaṇṭhas, if this is the case, then [does this mean that] in a former life you and your Nigaṇṭha teacher repeatedly performed evil and unwholesome deeds,<sup>255</sup> and having formerly performed [such deeds] you Nigaṇṭhas, on passing away and being reborn now in the human realm, went forth as Nigaṇṭhas to engage in the practice of not sitting down, standing continuously without sitting down, experiencing pain like this, just as you and your disciples are doing?”

They replied, “Gotama, happiness is attained not through happiness but through pain. The happiness experienced by the renunciant Gotama cannot match that of King Bimbisāra.”

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I said further, “You are confused. What you say lacks meaning. Why is that? Unskilled, lacking in understanding, and not knowing the right time, you have made this statement:<sup>256</sup> ‘The happiness experienced by the renunciant Gotama cannot match that of King Bimbisāra.’ Nigaṇṭhas, you should have first asked, ‘Who [experiences] the higher happiness, King Bimbisāra or the renunciant Gotama?’ Nigaṇṭhas, I would have answered like this, ‘I [experience] the higher happiness; King Bimbisāra cannot match it.’ However, Nigaṇṭhas, you stated that ‘The happiness experienced by the renunciant Gotama cannot match that of King Bimbisāra.’”

Then the Nigaṇṭhas said, “Gotama, we now ask the renunciant Gotama: Who [experiences] the higher happiness, King Bimbisāra or the renunciant Gotama?”

I replied further, “Nigaṇṭhas, I shall now ask you a question. Answer according to your understanding. Nigaṇṭhas, what do you think? Can King Bimbisāra, according to his wish, remain in silence, not speaking a word, and thereby obtain joy and happiness for seven days and seven nights?” The Nigaṇṭhas answered, “No, Gotama.”

[I asked further, “Can he, according to his wish, remain in silence, not speaking a word, and thereby] obtain joy and happiness for six days, . . .

five, . . . four, . . . three, . . . two days, . . . or one day and one night?” The Nigaṇṭhas answered, “No, Gotama.”

I again asked, “Nigaṇṭhas, can I, according to my wish, remain in silence, not speaking a word, and thereby obtain joy and happiness for one day and one night?”<sup>257</sup> The Nigaṇṭhas answered, “Yes indeed, Gotama.”

[I again asked, “Can I, according to my wish, remain in silence, not speaking a word, and thereby] obtain joy and happiness for two, . . . three, . . . four, . . . five, . . . six, . . . or seven days and seven nights?” The Nigaṇṭhas answered, “Yes indeed, Gotama.”

I again asked, “Nigaṇṭhas, what do you think, who [experiences] the higher happiness, King Bimbisāra or myself?” The Nigaṇṭhas answered, “Gotama, as we receive and understand what the renunciant Gotama has said, Gotama [experiences] the higher happiness; King Bimbisāra cannot match it.”<sup>258</sup>

Mahānāma, for this reason know that there is no happiness in sensual pleasures; there is only immeasurable suffering and misery. [If] a learned noble disciple does not see this as it really is, then he is enveloped by sensual pleasures, entangled in what is evil and unwholesome, and will not attain the happiness of relinquishment and unsurpassable peace.

Mahānāma, in this way a learned noble disciple regresses on account of sensual pleasures. Mahānāma, I know that there is no happiness in sensual pleasures; there is only immeasurable suffering and misery. Knowing this as it really is, I am not enveloped by sensual pleasures, not entangled by evil and unwholesome states, and thus attain the happiness of relinquishment and unsurpassable peace. Mahānāma, for this reason I do not regress on account of sensual pleasures.

Thus spoke the Buddha. Having heard what the Buddha said, Mahānāma the Sakyān and the monks were delighted and received it respectfully. 588a

### **101. The Discourse on the Higher State of Mind<sup>259</sup>**

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

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

If a monk wishes to attain a higher state of mind (*adhicitta*) then he should frequently attend to five signs. Through frequent attention to these five signs, unwholesome thoughts that arise will be swiftly extinguished. Evil thoughts having been extinguished, the mind will be constantly established in inner tranquility; it will become unified and attain concentration.

What are the five [signs]? If unwholesome thoughts arise [while] a monk is giving attention to some sign related to what is wholesome, then because this [preliminary] sign [has led to the arising of unwholesome thoughts], he [should] instead attend to a different sign related to what is wholesome so that evil and unwholesome thoughts will no longer arise.

[If,] because the [preliminary] sign [has led to the arising of unwholesome thoughts], he instead attends to a different sign related to what is wholesome, then the already arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as a carpenter or a carpenter's apprentice might apply an inked string to a piece of wood [to mark a straight line],<sup>260</sup> and then trim the wood with a sharp adze to make it straight.<sup>261</sup> In the same way, because the [preliminary] sign [has led to the arising of unwholesome thoughts], the monk instead attends to a different sign related to what is wholesome so that evil and unwholesome thoughts will no longer arise.

[If,] because the [preliminary] sign [has led to the arising of unwholesome thoughts], he instead attends to a different sign related to what is wholesome, then the already arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, he should frequently attend to this [different] first sign. Through attention to this sign, arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise [while] a monk is giving attention to a sign related to what is wholesome, then he [should] contemplate these thoughts as evil and beset by danger [thus]: “These thoughts are unwholesome, these thoughts are evil, these thoughts are abhorred by the wise.

One who is filled with these thoughts will not attain penetration, will not attain the path to awakening, will not attain nirvana, because they will cause the arising of [further] evil and unwholesome thoughts.”

[If] he contemplates them in this way as evil, then the already arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as a young and very handsome person might take a bath and wash himself,<sup>262</sup> dress in clean clothes, apply perfume to his body, and comb his beard and hair, in order to be spotlessly clean. If someone were to take a dead snake, a dead dog, or a human corpse that has been half eaten [by animals], of bluish color, swollen and putrefied, with impurities oozing out, and put [the dead animal or body] around [that young person's] neck, then [that person] would abhor the filth, they would not enjoy or like it. In the same way, a monk [should] contemplate these [arisen] thoughts as evil and beset by danger [thus]: “These thoughts are unwholesome, these thoughts are evil, these thoughts are abhorred by the wise. One who is filled with these thoughts will not attain penetration, will not attain the path to awakening, will not attain nirvana, because they will cause the arising of [further] evil and unwholesome thoughts.”

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[If] he contemplates them in this way as evil, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this second sign. Through attention to this sign, arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise while a monk is giving attention to a sign related to what is wholesome, and if while he is contemplating these thoughts as evil and dangerous unwholesome thoughts again arise, then that monk should not attend to those thoughts, because they will cause the arising of [further] evil and unwholesome thoughts.

[If] he does not attend to these thoughts, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as when there are visible forms in a well-lit place and a person with good eyesight who [has] no wish to see them closes his eyes or turns away and leaves. What do you think? [Those] visible forms being in a well lit place, will that person be able to receive the image of those forms?

[The monks] answered, “He will not.”

[The Buddha said:]

In the same way, a monk should not attend to these thoughts, because they will cause the arising of [further] evil and unwholesome thoughts. [If] he does not attend to these thoughts, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this third sign. Through attention to this sign, arisen unwholesome thoughts will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise while the monk is giving attention to a sign related to what is wholesome; and if, while he is contemplating these thoughts as evil and dangerous, unwholesome thoughts again arise; and if, while he is not attending to those thoughts, further unwholesome thoughts arise; then, in regard to these thoughts, that monk should deploy his volition to reduce those thoughts gradually so that evil and unwholesome thoughts no longer arise.

[If] in regard to these thoughts he deploys his volition to reduce the thoughts gradually, then unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as someone who is walking quickly, hurrying along, might reflect, “Why am I hurrying? Wouldn’t I rather walk more slowly now?” and so he walks slowly. Then he reflects again, “Why am I walking slowly? Wouldn’t I rather stand still?” and so he stands still. Then he reflects again, “Why am I standing? Wouldn’t I rather sit down?” and so he sits down. Then he reflects again, “Why am I sitting? Wouldn’t I rather lie down?” and so he lies down. In this way that person gradually calms his bodily gross activities.

It should be understood that the monk, too, is like that [when], in regard to these thoughts, he deploys his volition to reduce those thoughts gradually so that evil and unwholesome thoughts no longer arise.

[If,] in regard to these thoughts, he deploys his volition to reduce the thoughts gradually, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this fourth sign. Through attention to this sign, unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

Again, if unwholesome thoughts arise while the monk is giving attention to a sign related to what is wholesome; and if, while he is contemplating these thoughts as evil and dangerous, unwholesome thoughts also arise; and if, while he is not attending to those thoughts, further unwholesome thoughts arise; and if when he deploys his volition to reduce those thoughts gradually, unwholesome thoughts again arise; then that monk should contemplate thus: “If, owing to these thoughts, unwholesome thoughts arise in a monk, then that monk should, with teeth clenched and tongue pressed against his palate, use mind to control mind, taking hold of it and subduing it, so that evil and unwholesome thoughts no longer arise.”

[If] he uses mind to control mind, taking hold of it and subduing it, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

It is just as two strong men might seize a weaker man, taking hold of him and subduing him. In the same way a monk, with teeth clenched and tongue pressed against his palate, uses mind to control mind, taking hold of it and subduing it so that evil and unwholesome thoughts no longer arise.

[If] he uses mind to control mind, taking hold of it and subduing it, then the unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If a monk wishes to attain a higher state of mind, then he should frequently attend to this fifth sign. Through attention to this sign, unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

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If a monk wishes to attain a higher state of mind, he should frequently attend to these five signs. Through frequent attention to these five signs, unwholesome thoughts that have already arisen will be swiftly extinguished. Evil thoughts having been extinguished, his mind will be constantly established in inner tranquility; it will become unified and attain concentration.

If when a monk gives attention to a sign related to what is wholesome, evil thoughts no longer arise; [if] when he contemplates [evil] thoughts as evil and dangerous, evil thoughts also no longer arise; [if] when he does not attend to [evil] thoughts, evil thoughts also no longer arise; if when he deploys his volition to reduce [evil] thoughts gradually, evil thoughts also no longer arise; [and] if when he uses mind to control mind, taking hold of it and subduing it, evil thoughts also no longer arise—then he has attained self-mastery. He thinks what he wishes to think and does not think what he does not wish to think.

If a monk thinks what he wishes to think and does not think what he does not wish to think, then he is reckoned as a monk who thinks according to his wish, who has mastery of the courses of thought.<sup>263</sup>

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

## 102. The Discourse on Thoughts<sup>264</sup>

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

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

Formerly, when I had not yet awakened to unsurpassable, right, and total awakening, I had this thought: "Let me divide my thoughts into two parts, with thoughts of sensual desire, thoughts of ill-will, and thoughts of cruelty as one part, and thoughts without sensual desire, thoughts without ill-will, and thoughts without cruelty as the other part."

Thereafter I divided all my thoughts into two parts, with thoughts of sensual desire, thoughts of ill-will, and thoughts of harming as one part, and thoughts without sensual desire, thoughts without ill-will, and thoughts without harming as the other part.

Practicing like this, I went and stayed in a remote and secluded place, practicing diligently with a mind free of negligence. [If] a thought of sensual desire arose, I at once realized "A thought of sensual desire has arisen, which is harmful to myself, harmful to others, harmful to both, which will destroy wisdom, cause much trouble, and not [lead to] attaining nirvana." On realizing that it was harmful to myself, harmful to others, harmful to both, would destroy wisdom, cause much trouble, and not [lead to] attaining nirvana, it rapidly ceased.

Again, [if] a thought of ill-will, . . . [or] a thought of cruelty arose, I at once realized "A thought of ill-will, . . . [or] a thought of cruelty has arisen, which is harmful to myself, harmful to others, harmful to both, which will destroy wisdom, cause much trouble, and not [lead to] attaining nirvana." [When I] realized that it was harmful to myself, harmful to others, harmful to both, would destroy wisdom, cause much trouble, and not [lead to] attaining nirvana, it rapidly ceased.

[If] a thought of sensual desire arose in me, I did not accept it but abandoned it, discarded it, vomited it out. [If] a thought of ill-will, . . . [or] a thought of cruelty arose, I did not accept it but abandoned it, discarded it, and vomited it out. Why was that? Because I saw that countless evil unwholesome states would certainly arise because of [such thoughts].

589b It is just as in the last month of spring when, because the fields have been sown, the area where cows can graze is limited, and a cowherd, having set the cows free in uncultivated marshland, wields a cane to prevent them from straying into others' fields. Why is that? Because the cowherd knows that he would certainly be scolded, beaten, or imprisoned [if the cows] trespassed. For this reason, the cowherd wields a cane to prevent it.

In the same way, [if] a thought of sensual desire arose in me, I did not accept it but abandoned it, discarded it, and vomited it out. [If] a thought of ill-will, . . . [or] a thought of cruelty arose, I did not accept it but abandoned it, discarded it, and vomited it out. Why was that? Because I saw that countless evil and unwholesome states would certainly arise because of [such thoughts].

Monks, in accordance with what one intends, in accordance with what one thinks, the mind takes delight in that. If a monk often thinks thoughts of sensual desire and abandons thoughts without sensual desire, then through often thinking thoughts of sensual desire his mind takes delight in them.

If a monk often thinks thoughts of ill-will, . . . [or] thoughts of cruelty and abandons thoughts without ill-will, . . . [or] thoughts without cruelty, then through often thinking thoughts of ill-will, . . . [or] thoughts of cruelty his mind takes delight in them.

Thus a monk who has not abandoned thoughts of sensual desire, not abandoned thoughts of ill-will, and not abandoned thoughts of cruelty will be unable to free himself from birth, old age, disease, death, worry and sorrow, weeping and tears; he will not be able to free himself from all this *dukkha*.<sup>265</sup>

Practicing in this way, I went and stayed in a remote and secluded place, practicing diligently with a mind free of negligence. [If] a thought without sensual desire arose in me, I at once realized, "A thought without sensual desire has arisen, which is not harmful to myself, not harmful to others, not harmful to both, which will [lead to] developing wisdom without difficulty, and to attaining nirvana." On realizing that it was not harmful to myself, not harmful to others, not harmful to both, and that it would [lead to] developing wisdom without difficulty and to attaining nirvana, I rapidly developed it and made much of it.

Again, [if] a thought without ill-will, . . . [or] a thought without cruelty arose in me, I at once realized, “A thought without ill-will, . . . [or] a thought without cruelty has arisen, which is not harmful to myself, not harmful to others, not harmful to both, which will [lead to] developing wisdom without difficulty and to attaining nirvana.” On realizing that it was not harmful to myself, not harmful to others, not harmful to both, that it would [lead to] developing wisdom without difficulty and to attaining nirvana, I rapidly developed it and made much of it.

[If] a thought without sensual desire arose in me, I intentionally kept on thinking it. [If] a thought without ill-will, . . . [or] a thought without cruelty arose, I intentionally kept on thinking it.

I further had this thought: “If I intentionally keep on thinking my body will lose strength and my mind will be troubled. Let me rather keep my mind in check within, continuously dwelling in inner tranquility, unified, having attained concentration, so that my mind will not be troubled.”

Thereafter I kept my mind in check within, continuously dwelling in inner tranquility, unified, having attained concentration, and my mind was no longer troubled.

[If] a thought without sensual desire arose in me, I further [allowed] thoughts to arise that were inclined toward the Dharma and in accordance with the Dharma. [If] a thought without ill-will, . . . [or] a thought without cruelty arose, I further [allowed] thoughts to arise that were inclined toward the Dharma and in accordance with the Dharma. Why was that? [Because] I did not see that countless evil and unwholesome states would arise because of [such thoughts].

It is just as in the last month of autumn, when the entire harvest has been collected, a cowherd boy sets the cows free in the uncultivated fields and is mindful of them, thinking, “My cows are there in the herd.” Why is that? Because the cowherd boy does not see that he would be scolded, beaten, or imprisoned for any trespassing. For this reason he is mindful of them thus, “My cows are there in the herd.”

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In the same way, [if] a thought without sensual desire arose in me, I further [allowed] thoughts to arise that were inclined to the Dharma and in accordance with the Dharma. [If] a thought without ill-will, . . . [or] a thought without cruelty arose, I further [allowed] thoughts to arise that

were inclined to the Dharma and in accordance with the Dharma. Why was that? [Because] I did not see that countless evil and unwholesome states would arise because of [such thoughts].

Monks, in accordance with what one intends, in accordance with what one thinks, the mind takes delight in that. If a monk often thinks thoughts without sensual desire and abandons thoughts of sensual desire, then because of often thinking thoughts without sensual desire his mind takes delight in them.

If a monk often thinks thoughts without ill-will, . . . [or] thoughts without cruelty, and abandons thoughts of ill-will, . . . [or] thoughts of cruelty, then because of often thinking thoughts without ill-will, . . . [or] thoughts without cruelty his mind takes delight in them.<sup>266</sup>

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

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

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

With his mind concentrated and purified in this way, free of defilements, free of troubles, malleable, well-steadied, having gained imperturbability, he directs it to the realization of the higher knowledge of the destruction of the taints.<sup>267</sup>

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

He knows as it really is: “These are the taints”; he knows [as it really is]: “This is the arising of the taints”; he knows [as it really is]: “This is

the cessation of the taints”; he knows as it really is: “This is the path [leading] to the cessation of the taints.”

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

This monk, being free from thoughts of sensual desire, free from thoughts of ill-will, and free from thoughts of cruelty, attains liberation from birth, old age, disease, death, worry and sorrow, weeping and tears. He is free from all *dukkha*.

It is just as if a herd of deer is living in a secluded area where there is a large spring. A man comes along who does not seek the benefit and welfare of that herd of deer, does not seek their safety and happiness. He blocks the right path and opens up a false path, digs a pit [as a trap], and gets someone to keep watch over it. In this way the entire herd of deer will be [trapped and] killed.

Suppose another man comes along, who does seek the benefit and welfare of that herd of deer and seeks their safety and happiness. He opens up the right path, blocks off the bad path, and drives the watchman away. In this way the entire herd of deer will remain safe and sound.

Monks, you should know that I have spoken this simile wishing you to know its meaning. On hearing a simile a wise person understands its implications. This is the meaning of this saying: The large spring represents the five cords of sensual pleasure that are agreeable, yearned for, and delighted in.

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What are the five? They are visible forms perceived by the eye, sounds perceived by the ear, odors perceived by the nose, flavors perceived by the tongue, and tangibles perceived by the body. You should know that “the large spring” represents these five sensual pleasures.

You should [also] know that the great herd of deer [represents] renunciants and brahmins. You should [also] know that the one man who comes along and does not seek their benefit and welfare, their safety and happiness, [represents] Māra, the Evil One. Blocking the right path and opening

up a bad path [represents] the three evil and unwholesome types of thought: thoughts of sensual desire, thoughts of ill-will, and thoughts of cruelty.

You should know that the evil path [represents] these three evil and unwholesome thoughts. Again, there is another evil path, namely the eightfold wrong path: wrong view, . . . up to . . . wrong concentration; these are the eight.<sup>268</sup> You should [also] know that the great pit [represents] ignorance. You should [also] know that the watchman [represents] the retinue of Māra, the Evil One.<sup>269</sup>

You should [also] know that the other man who comes along, seeking the benefit and welfare [of that herd of deer], seeking their safety and happiness, [represents] the Tathāgata, free from attachment, fully awakened. Opening up the right path and blocking the evil path [represents] the three wholesome thoughts: thoughts without sensual desire, thoughts without ill-will, and thoughts without cruelty. You should know that the path [represents] these three wholesome thoughts. Again, there is another path, namely the eightfold right path: right view, . . . up to . . . right concentration; these are the eight.

Monks, I have opened up the right path for you and blocked off the evil path; I have filled in the pit and driven away the watchman. What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and happiness, I have now already done.

You, too, should do your part. Go and sit in meditation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent, make diligent effort, lest you regret it later. This is my instruction, this is my teaching.

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

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### **103. The Discourse on the Lion's Roar<sup>270</sup>**

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

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

When you are among assemblies, you can roar a true lion's roar like this: "In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant.<sup>271</sup> Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins."

Monks, suppose that heterodox practitioners come and ask you, "Venerable friends, what is the [mode of] practice, what is the power, what is the knowledge that you have, by virtue of which you make such a proclamation when you are among assemblies, roaring a true lion's roar like this: 'In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins?'"

Monks, you should reply to those heterodox practitioners like this: "Venerable friends, our World-honored One is endowed with knowledge and vision, he is a tathāgata, free of attachment, fully awakened. He has declared four principles, and it is because of these four principles that we make such a proclamation when among assemblies, roaring a true lion's roar like this: 'In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins.'

"What are the four [principles]? Venerable friends, we have faith in the teacher; we have faith in the teaching; we have faith in, and are endowed with, the virtues of the precepts; and we feel affection and respect toward companions on the path, revering and supporting them.

"Venerable friends, our World-honored One, who is endowed with knowledge and vision, who is a tathāgata, free of attachment, fully awakened, has declared these four principles, and it is because of these four principles that we make such a proclamation when among assemblies, roaring a true lion's roar like this: "In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins."

590c Monks, suppose that the heterodox practitioners reply like this, “Venerable friends, we too have faith in the teacher, that is to say, in our teacher; we have faith in the teaching, that is to say, in our teaching; we are endowed with the virtue of the precepts, that is to say, our precepts; and we feel affection and respect toward companions on the path, revering and supporting them, that is to say, companions on our path, both those who have gone forth and those who remain in the household.

“Venerable friends, regarding these two dispensations, that of the renunciant Gotama and that of ourselves, what is superior [or inferior], what is their significance, and what are the differences?”

Monks, you should ask the heterodox practitioners this: “Venerable friends, is there a single final goal or are there many final goals?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, there is a single final goal; there are not many final goals,” then, monks, ask the heterodox practitioners further, “Venerable friends, is the final goal attained by one who has sensual desires or is the final goal attained by one who is without sensual desires?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is to be attained by one who is without sensual desires; the final goal is not attained by one who has sensual desires,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who has ill-will or is the final goal attained by one who is without ill-will?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is without ill-will; the final goal is not attained by one who has ill-will,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who has delusion or is the final goal attained by one who is without delusion?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is without delusion; the final goal is not attained by one who has delusion,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who has craving and clinging, or is the final goal attained by one who is without craving and clinging?”<sup>272</sup>

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is without craving and clinging; the final goal is not attained by one who has craving and clinging,” then, monks, ask the heterodox practitioners further: “Venerable friends, is the final goal attained by one who is without wisdom and does not speak wisely, or is the final goal attained by one who has wisdom and speaks wisely?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who has wisdom and speaks wisely; the final goal is not attained by one who is without wisdom and does not speak wisely,” then, monks, ask the heterodox practitioners further, “Venerable friends, is the final goal attained by one who is hostile and disputatious, or is the final goal attained by one who is not hostile and not disputatious?”

Monks, if the heterodox practitioners reply like this, “Venerable friends, the final goal is attained by one who is not hostile and not disputatious; the final goal is not attained by one who is hostile and disputatious,” then, monks, say this to the heterodox practitioners: “Venerable friends, according to what you have said, there is a single final goal; there are not many final goals. The final goal is attained by one who is without sensual desires; the final goal is not attained by one who has sensual desires.

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“The final goal is attained by one who is without ill-will; the final goal is not attained by one who has ill-will. The final goal is attained by one who is without delusion; the final goal is not attained by one who has delusion. The final goal is attained by one who is without craving and clinging; the final goal is not attained by one who has craving and clinging.

“The final goal is attained by one who has wisdom and speaks wisely; the final goal is not attained by one who is without wisdom and does not speak wisely. The final goal is attained by one who is not hostile and not disputatious; the final goal is not attained by one who is hostile and disputatious.”

If renunciants and brahmins incline to countless views, then they all incline to two [basic] views: the view of existence and the view of nonexistence. If they incline to the view of existence, then they are attached to the view of existence, rely on the view of existence, take their stand on the view of existence, and dispute with [those who hold] the view of

nonexistence. If they incline to the view of nonexistence, then they are attached to the view of nonexistence, rely on the view of nonexistence, take their stand on the view of nonexistence, and dispute with [those who hold] the view of existence.

Renunciants and brahmins who do not know the cause [of these two views], who do not know their arising, do not know their cessation, do not know the gratification in them, do not know the danger in them, and do not know the escape from them—they all have sensual desire, they have ill-will and delusion, they have craving, they have clinging, they are without wisdom and do not speak wisely, and they are hostile and disputatious. Consequently, they do not become free from birth, old age, disease, and death and are unable to liberate themselves from worry and woe, weeping and tears, sorrow and pain, distress and vexation; they do not attain the ending of *dukkha*.

Renunciants and brahmins who do know the cause of these [two] views, who know their arising, know their cessation, know the gratification in them, know the danger in them, and know the escape from them—they all are without sensual desire, without ill-will, without delusion, without craving, without clinging, they have wisdom and speak wisely, and they are not hostile and not disputatious. They attain freedom from birth, old age, disease, and death, and are able to liberate themselves from worry and woe, weeping and tears, sorrow and pain, distress and vexation; consequently, they attain the ending of *dukkha*.

There may be renunciants and brahmins who declare the abandoning of clinging but do not declare the abandoning of all [types of] clinging. They declare the abandoning of clinging to sensual pleasures but they do not declare the abandoning of clinging to rules, clinging to views, and clinging to a self.<sup>273</sup> Why is that?

Those renunciants and brahmins do not know these three instances [of clinging] as they really are; consequently, although they declare the abandoning of clinging, they do not declare the abandoning of all [types of] clinging.

Again, there are renunciants and brahmins who declare the abandoning of clinging but do not declare the abandoning of all [types of] clinging. [They] declare the abandoning of clinging to sensual pleasures and of

clinging to rules but they do not declare the abandoning of clinging to views and of clinging to a self. Why is that?

Those renunciants and brahmins do not know these two instances [of clinging] as they really are; consequently, although they declare the abandoning of clinging, they do not declare the abandoning of all [types of] clinging.

Again, there are renunciants and brahmins who declare the abandoning of clinging but do not declare the abandoning of all [types] of clinging. They declare the abandoning of clinging to sensual pleasures, of clinging to rules, and of clinging to views but they do not declare the abandoning of clinging to a self. Why is that?

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Those renunciants and brahmins do not know this one instance [of clinging] as it really is; consequently, although they declare the abandoning of clinging, they do not declare the abandoning of all [types of] clinging.

In such a teaching and discipline, if someone has faith in the teacher, that is not appropriate and does not [lead to the] highest; if someone has faith in the teaching, that too is not appropriate and does not [lead to the] highest; if someone is endowed with the virtue of the precepts, that too is not appropriate and does not [lead to the] highest; if someone feels affection and respect toward companions on the path, revering and supporting them, that too is not appropriate and does not [lead to the] highest.

A tathāgata appears in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, a leader on the path of Dharma, a teacher of *devas* and human beings, called a buddha, an exalted one.

He declares the abandoning of clinging, declaring here and now the abandoning of all [types] of clinging. He declares the abandoning of clinging to sensual pleasures, of clinging to rules, of clinging to views, and of clinging to a self.

What is the cause of these four [types] of clinging? From what do they arise? From where are they born? What is their source? These four [types] of clinging are caused by ignorance, they arise [because] of ignorance, they are born from ignorance, and they have ignorance as their source.<sup>274</sup>

If a monk has eradicated ignorance and given rise to knowledge, then he thereafter ceases clinging to sensual pleasures, clinging to rules, clinging

to views, and clinging to a self. Not clinging, he is not agitated; being without agitation and having abandoned its cause and condition, he is certain to attain final nirvana, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.”

In such a true Dharma and discipline, if someone has faith in the teacher, that is appropriate and [leads to the] highest; if someone has faith in the teaching, that is appropriate and [leads to the] highest; if someone is endowed with the virtues of the precepts, that is appropriate and [leads to the] highest; if someone feels affection and respect towards companions on the path, revering and supporting them, that is appropriate and [leads to the] highest.

Venerable friends, this is the [mode of] practice, this is the power, this is the knowledge we have, by virtue of which we make such a proclamation when we are among assemblies, roaring a true lion’s roar like this: “In this [dispensation] there is a first[-level] renunciant, a second[-level], . . . a third[-level], . . . and a fourth[-level] renunciant. Outside of this [dispensation] there is no [true] renunciant or brahmin; all heterodox paths [of practice] are devoid of [true] renunciants and brahmins.”<sup>275</sup>

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

#### **104. The Discourse in the *Udumbara* [Forest]<sup>276</sup>**

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

591c At that time there was a householder called True Mind,<sup>277</sup> who in the early morning had left Rājagaha with the intention of approaching the Buddha and paying homage to him.

Then the householder True Mind thought, “For the time being, never mind about approaching the Buddha. The World-honored One and the monks may [still] be sitting in meditation. Let me rather go to the *udumbara* forest and approach the park of the heterodox practitioners.” Then the householder True Mind went to the *udumbara* forest and approached the park of the heterodox practitioners.

At that time in the park of the heterodox practitioners in the *udumbara* forest there was one heterodox practitioner named Nigrodha,<sup>278</sup> who was respected as a teacher among the heterodox practitioners, held in reverence by people as one who had vanquished many [opponents] and was the leader of five hundred heterodox practitioners.

He was with a disorderly assembly that was making a great uproar, engaging in various types of animal talk,<sup>279</sup> discussions [about such things as] talk about kings, talk about thieves, talk about battles, talk about food and drink, talk about clothes and blankets, talk about married women, talk about girls, talk about adulterous women, talk about worldly customs, talk about wrong ways of practice, talk about the ocean, and talk about the country. They were all seated together there talking these various types of animal talk.

When the heterodox practitioner Nigrodha saw the householder True Mind coming in the distance, he admonished his followers, telling them all to be silent:

Venerable friends, be silent! Don't talk! Enjoy being silent! Let each one control himself!

Why is that? The householder True Mind, a disciple of the renunciant Gotama, is coming. Among the disciples of the renunciant Gotama who have a high reputation for virtue and are worthy of respect, and who live as householders at Rājagaha, he is the foremost. He does not speak [much] but enjoys silence and practices self-restraint. If he knows that this assembly is established in silence, he will probably approach us.

Then, having silenced his assembly, the heterodox practitioner Nigrodha became silent himself. Then the householder True Mind approached the heterodox practitioner Nigrodha, exchanged friendly greetings, stepped back, and sat to one side. He said:

Nigrodha, our World-honored One makes a practice of sitting in meditation beneath a tree in some secluded area or mountain forest, or while dwelling on some high crag, in an isolated [place] without noise, remote, without disturbance, and without people.

This is the nature of the Buddha, the World-honored One. He makes a practice of sitting in meditation beneath a tree in some secluded area or

mountain forest, or while dwelling on some high crag, in an isolated [place] without noise, remote, without disturbance, and without people. He always enjoys sitting in meditation in remote areas, at peace and happy.

Since the beginning the Buddha, the World-honored One, has never met together with a large group, day and night, as you are doing today with your retinue.

At this the heterodox practitioner Nigrodha said:

Stop, householder, stop! How would you know? The renunciant Gotama is devoid of wisdom and liberation. You have no adequate basis for saying whether [his conduct] is appropriate or not, whether it is reasonable or not.

592a That renunciant Gotama keeps to the fringes [of populated areas], enjoying the fringes and dwelling on the fringes. Just as a blind ox grazes on the fringes and keeps to the fringes, enjoying the fringes and dwelling on the fringes, it is like this too with the renunciant Gotama. Householder, if that renunciant Gotama were to come to this assembly, I would destroy him with a single argument, just as one might [smash] an empty pot, and I would tell him the simile of the blind ox.

Then the heterodox practitioner Nigrodha addressed his assembly:

Venerable friends, suppose the renunciant Gotama were to come to this assembly—if he must come, then don't show him respect by getting up from your seats and extending your hands, with palms joined, toward him; and don't invite him to sit on a prepared seat. When he arrives, say something like, "Gotama, there are seats. Sit where you like!"<sup>280</sup>

At that time the World-honored One was sitting in meditation, and with the purified divine ear that surpasses [the hearing ability of ordinary] people he overheard this conversation between the householder True Mind and the heterodox practitioner Nigrodha.

Then, in the late afternoon, he rose from sitting in meditation and approached the park of the heterodox practitioners in the *udumbara* forest. When the heterodox practitioner Nigrodha saw the World-honored One coming in the distance, he got up from his seat, arranged his robe so as to bare one shoulder and, extending his hands with palms joined toward the Buddha,

he graciously said, “Welcome, renunciant Gotama! It is a long time since you have been here. Please take this seat!”

Then the World-honored One thought, “This foolish man disregards his own instructions.” Knowing this, the World-honored One sat down on that seat. The heterodox practitioner Nigrodha exchanged polite greetings with the World-honored One, stepped back, and sat to one side.

The World-honored One said, “Nigrodha, what topic have you been discussing with the householder True Mind? On account of what matter are you seated here together?”

The heterodox practitioner Nigrodha replied:

Gotama, we had this thought: “What are the teachings with which the renunciant Gotama instructs his disciples, such that his disciples, having been instructed, attain well-being and spend the rest of their lives practicing the holy life in purity and teaching it to others?”

Gotama, this is the topic that I have been discussing with the householder True Mind; this is the matter on account of which we are seated here together.<sup>281</sup>

On hearing these words, the householder True Mind thought, “How strange that this heterodox practitioner Nigrodha should be speaking a falsehood! Why is that? He is right in front of the Buddha trying to deceive the World-honored One.”

Knowing this, the World-honored One said:

Nigrodha, my teachings are profound, remarkable, and special. They are difficult to realize, difficult to know, difficult to see, and difficult to attain—that is to say, the teachings with which I instruct my disciples, such that having been so instructed my disciples spend the rest of their lives practicing the holy life in purity and teaching it to others.

Nigrodha, if you have any questions about the practice of self-mortification taught by your own teachers, then ask me. I will certainly be able to answer to your satisfaction.

At this the disorderly assembly of heterodox practitioners all exclaimed in unison:

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The renunciant Gotama is remarkable and special, with great supernormal power, great virtue, great merit, and great dignity! Why is that? He is able to let go of his own doctrine and answer questions asked in terms of another's doctrine.

At this, the heterodox practitioner Nigrodha admonished his assembly, telling them to be quiet. He asked, "Gotama, how does self-mortification reach fulfilment, and how does it not reach fulfilment?"

Then the World-honored One replied:

Nigrodha, there are some renunciants or brahmins who go around naked, unclothed, or who use their hands as clothing [to cover their private parts], or use leaves as clothing, or use beads as clothing; who abstain from using a pot to get water, or abstain from using a ladle to get water; who do not eat food that has been stolen with a knife or cudgel, who do not eat food [obtained] by cheating, or [that has been obtained] themselves by approaching [a donor], or by sending a messenger [to the donor], or [on hearing a donor say,] "Come, venerable sir!" or "Very well, venerable sir!" or "Stay, venerable sir!"; or who do not eat food when there are two people eating together, or food from the house of a pregnant woman, or from a house with a domestic dog, or who do not eat food from a house where there are excrement-eating flies; or who do not eat fish, do not eat meat, do not drink wine, do not drink bad water, or who do not drink anything at all, training in the practice of not drinking; who eat [only] one mouthful and are content with one mouthful, or eat [only] two, . . . three, . . . four, . . . up to . . . seven mouthfuls and are content with seven mouthfuls; or eat [only] what is obtained at a single [house] and are content with what is obtained at a single [house], or [only] what is obtained at two, . . . three, . . . four, . . . up to . . . seven [houses] and are content with what is obtained at seven [houses]; or who eat [only] once a day and are content with eating once a day, or eat [only] once every two days, . . . or three, . . . or four, . . . or five, . . . or six, . . . or seven days, . . . or once a fortnight, . . . or once a month and are content with eating [only] once [a month]; who eat [only] greens, or eat [only] millet, or wild rice, or rice bran, or rice scum, or eat [only] coarse food; or who go to the forest and, [living] in dependence on the forest, eat [only] roots, or eat [only] fruits, or eat [only] fruits that have fallen by themselves; who wear patchwork

robes, or robes made from hair, or robes made from woven material, or robes made from hair and woven material, or who wear complete hides, or hides with holes, or [both] complete hides and hides with holes; or who keep their hair disheveled, or keep their hair in braids, or keep their hair disheveled and in braids; who shave off their hair, or shave off their beard, or shave off both hair and beard;<sup>282</sup> who tear out their hair, or tear out their beard, or tear out both hair and beard; who stand continuously, rejecting seats; or move about in a squatting position; or lie down on thorns, making a bed of thorns; or lie down on fruits, making a bed of fruits; who worship water and make oblations day and night; or who worship fire, keeping it burning constantly; or who worship the sun and moon as spirits of great might, extending their hands with palms joined [in homage] to [the sun and moon].

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In this and that way, they experience immeasurable suffering, training in the practice of tormenting [themselves]. Nigrodha, what do you think: does self-mortification of this kind reach fulfilment, or does it not reach fulfilment?

The heterodox practitioner Nigrodha replied, “Gotama, self-mortification of this kind reaches fulfilment; it does not fail to reach fulfilment.”

The World-honored One said further, “Nigrodha, I will tell you how the fulfilment of this self-mortification becomes polluted with countless defilements.”

The heterodox practitioner Nigrodha asked, “Gotama, what can you tell me about how the fulfilment of this self-mortification becomes polluted with countless defilements?”

The World-honored One replied:

Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism has evil desires and thoughts of desire.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism has evil desires and thoughts of desire, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism looks up at the sun to absorb the energy of the sun.<sup>283</sup>

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism looks up at the sun to absorb the energy of the sun, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism becomes conceited, [thinking] to himself, “I have attained the rigorous practice of asceticism,” and his mind is bound and attached to it.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism becomes conceited, [thinking] of himself, “I have attained the rigorous practice of asceticism,” and his mind is bound and attached to it, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism praises himself and looks down on others.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism praises himself and looks down on others, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he goes from house to house praising himself, [saying,] “I practice extreme asceticism; I practice what is very difficult.”

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he goes from house to house praising himself, [saying,] “I undertake extreme asceticism; I practice what is very difficult,” then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he becomes envious and says, “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices.”

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Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he becomes envious and says, “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices”—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he scolds that renunciant or brahmin to his face, saying, “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five.<sup>284</sup> Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses.”

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, he scolds that renunciant or brahmin to his face, saying, “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five. Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses”—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes worried and apprehensive, fearful [so that he] practices in secret for fear of losing his reputation or becoming increasingly negligent.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes worried and apprehensive, fearful [so that] he practices in secret for fear of losing his reputation

or becoming increasingly negligent—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

593b Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism there arise in him views [related] to personality (*sakkāya*), extreme views, wrong views, views conducive to clinging, which makes it difficult for his mind to be without limitations, with the result that he does not realize what renunciants or brahmins are able to realize.<sup>285</sup>

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism there arise in him views [related] to personality, extreme views, wrong views, views conducive to clinging, which makes it difficult for his mind to be without limitations, with the result that he does not realize what renunciants or brahmins are able to realize—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, and brazen.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he becomes angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, and brazen—then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he speaks falsehood, divisive speech, harsh speech, frivolous speech, and practices evil conduct.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he speaks falsehood, divisive speech, harsh speech, frivolous speech, and practices evil conduct, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he is without faith, negligent, without right mindfulness and right comprehension, and is possessed of stupidity.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he is without faith, negligent, without right mindfulness and right comprehension, and is possessed of stupidity, then this, Nigrodha, is reckoned as a defilement of the practitioner of asceticism.

Nigrodha, have I not told you how the fulfilment of this self-mortification becomes polluted with countless defilements?

The heterodox practitioner Nigrodha replied, “Indeed, Gotama has told me how the fulfilment of this self-mortification becomes polluted with countless defilements.”

[The Buddha said,] “Nigrodha, I will also tell you how the fulfilment of this self-mortification does not become polluted with countless defilements.”

The heterodox practitioner Nigrodha asked again, “Gotama, what can you tell me about how the fulfilment of this self-mortification does not become polluted by countless defilements?”

The World-honored One said:

Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, have evil desires and thoughts of desire.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, have evil desires and thoughts of desire, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, look up at the sun to absorb the energy of the sun.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, look up at the sun to absorb the energy of the sun, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

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Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become conceited, [thinking,] “I have achieved the rigorous practice of asceticism,” and his mind is not bound and attached to it.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become conceited, [thinking,] “I have achieved the rigorous practice of asceticism,” and his mind is not bound and attached to it, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, praise himself and look down on others.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, praise himself and look down on others, then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, go from house to house praising himself, [saying,] “I practice extreme asceticism. I practice what is very difficult.”

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, go from house to house praising himself, [saying,] “I practice extreme asceticism. I practice what is very difficult,” then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others, does not become envious, saying: “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices.”

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others does not become envious, saying: “Why do you respect, support, and make offerings to that renunciant or brahmin? You should respect, support, and make offerings to me! Why is that? [Because] I undertake ascetic practices”—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others does not scold that renunciant or brahmin to his face, saying: “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five. Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses.”

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Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism when he sees a renunciant or brahmin receiving respect, support, and offerings from others does not scold that renunciant or brahmin to his face, saying: “What [have you done to earn] this respect, support, and offerings? You have much desire, much yearning, and you are constantly eating, eating root sprouts, stem sprouts, fruit sprouts, joint sprouts, and seed sprouts, these five. Just as a torrential rainstorm does much damage to the five kinds of grain crops, creating havoc for farm animals and people, in the same way a renunciant or brahmin [like you does harm by] frequently entering others’ houses”—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become worried and apprehensive, so fearful that he practices in secret for fear of losing his reputation or becoming increasingly negligent.

Nigrodha, if someone rigorously practices asceticism and does not, on account of this rigorous practice of asceticism, become worried and apprehensive, so fearful that he practices in secret for fear of losing his reputation or becoming increasingly negligent—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism, there do not arise in him views [related] to personality, extreme views, wrong views, or views conducive to clinging, and this makes it not difficult for his mind

to be without limitations, so that he realizes what renunciants or brahmins are able to realize.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism there do not arise in him views [related] to personality, extreme views, wrong views, or views conducive to clinging, and that this makes it not difficult for his mind to be without limitations, so that he realizes what renunciants or brahmins are able to realize—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not become angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, or reckless.

Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not become angry, entangled, tongue-tied, stingy, jealous, flattering, deceitful, shameless, or reckless—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not speak falsehood, divisive speech, harsh speech, frivolous speech, or practice evil conduct.

594b Nigrodha, if someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he does not speak falsehood, divisive speech, harsh speech, frivolous speech, or practice evil conduct—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Again, Nigrodha, suppose that someone rigorously practices asceticism, and on account of this rigorous practice of asceticism he is not without faith, is not negligent but has right mindfulness and right comprehension, and is not possessed of stupidity.

Nigrodha, if someone rigorously practices asceticism and on account of this rigorous practice of asceticism he is not without faith and negligent but has right mindfulness and right comprehension, and is not possessed of stupidity—then this, Nigrodha, is reckoned as nondefilement of the practitioner of asceticism.

Nigrodha, have I not told you how the fulfilment of this self-mortification does not become polluted by countless defilements?

The heterodox practitioner Nigrodha replied, “Indeed, Gotama has told me how the fulfilment of this self-mortification does not become polluted by countless defilements.”

The heterodox practitioner Nigrodha asked, “Gotama, does this self-mortification reach the highest? Does it reach the true essence?”

The World-honored One replied:

Nigrodha, this self-mortification does not reach the highest; it does not reach the true essence. Nevertheless, there are two modes [of self-mortification] that reach the skin and reach the joints.

The heterodox practitioner Nigrodha asked again, “Gotama, how does this self-mortification reach the outer skin?”

The World-honored One replied:

Nigrodha, suppose that a renunciant or brahmin undertakes four practices: not killing living beings, not instructing others to kill, and not approving of killing; not stealing, not instructing others to steal, and not approving of stealing; not taking another’s wife, not instructing others to take another’s wife, and not approving of others taking another’s wife; not speaking falsehoods, not instructing others to speak falsehoods, and not approving of speaking falsehoods. He undertakes these four practices, delights in them, and does not transgress them.<sup>286</sup>

He dwells with a mind imbued with loving-kindness, pervading one direction, likewise the second, third, and fourth directions, and also the four intermediate directions, above and below, all around, everywhere. He dwells pervading the entire world with a mind imbued with loving-kindness, without fetters or resentment, without ill-will or contention, [a mind] that is boundless, exalted, immeasurable, and well cultivated. In the same way, he dwells with a mind imbued with compassion, . . . with empathetic joy, . . . with equanimity, without fetters or resentment, without ill-will or contention, [with a mind] that is boundless, exalted, immeasurable, and well cultivated. Nigrodha, what do you think? Does such self-mortification reach the outer skin?

Nigrodha replied, “Gotama, this kind of self-mortification does reach the outer skin. Gotama, how does this self-mortification reach the joints?”<sup>287</sup>

The World-honored One replied:

Nigrodha, suppose that a renunciant or brahmin undertakes four practices: not killing living beings, not instructing others to kill, and not approving of killing; not stealing, not instructing others to steal, and not approving of stealing; not taking another’s wife, not instructing others to take another’s wife, and not approving of taking another’s wife; not speaking falsehood, not instructing others to speak falsehood, and not approving of speaking falsehood. He undertakes these four practices, delights in them, and does not transgress them.

594c He recalls countless former lives traversed by him in the past, together with his activities and appearances [in those lives]: one birth, two births, a hundred births, a thousand births, eons of [world] expansion, eons of [world] contraction, countless eons of [world] expansion and contraction, [thus]:

[I was] that living being named So-and-so; I went through those past experiences; I was [once] born there, with this family name, this given name, I had this type of life and this type of food and drink, experiencing this type of pleasure and pain, my life span was like this, I survived this long, and my life ended like this. Dying here I was reborn there, dying there I was reborn here. I was reborn here with this family name, this given name, I had this type of life and this type of food and drink, I experienced this type of pleasure and pain, my life span was like this, I survived this long, and my life ended like this.

Nigrodha, what do you think? Does this kind of self-mortification reach the joints?

Nigrodha replied:

Gotama, this type of self-mortification reaches the joints. Gotama, how does this self-mortification reach the highest, how does it reach the true essence?

The World-honored One replied:

Nigrodha, suppose a renunciant or brahmin undertakes four practices: not killing living beings, not instructing others to kill, and not approving of killing; not stealing, not instructing others to steal, and not approving of stealing; not taking another's wife, not instructing others to take another's wife, and not approving of others taking another's wife; not speaking falsehood, not instructing others to speak falsehood, and not approving of speaking falsehood. He undertakes these four practices, delights in them, and does not transgress them.

With the divine eye, which is purified and surpasses [the vision of ordinary] people, he sees beings as they die and as they are reborn, handsome or ugly, superior or inferior, as they come and go between good and bad realms of existence, in accordance with the [previous] deeds of these living beings. He sees as it really is that, if these living beings undertook evil bodily, verbal, and mental conduct, if they reviled noble ones, held wrong views, and undertook actions [based on] wrong views, then because of these causes and conditions at the breaking up of the body at death they certainly go to a bad realm of existence, and are reborn in hell.

If, [however,] these living beings undertook good bodily, verbal, and mental conduct, if they did not revile noble ones, held right views, and undertook actions [based on] right views, then because of these causes and conditions at the breaking up of the body after death they certainly ascend to a good realm of existence, and are reborn in heavenly realms. Nigrodha, what do you think: has this kind of self-mortification reached the highest? Has it reached the true essence?

Nigrodha replied:

Gotama, this kind of self-mortification has reached the highest; it has reached the true essence. Gotama, is it for realizing this self-mortification that the disciples of the renunciant Gotama practice the holy life in dependence on the renunciant [Gotama]?

The World-honored One replied:

Nigrodha, it is not for realizing this self-mortification that my disciples practice the holy life in dependence on me. Nigrodha, there is something

595a else that is supremely superior, supremely sublime, supremely excellent, for the realization of which my disciples practice the holy life in dependence on me.

At this the disorderly assembly of heterodox practitioners exclaimed loudly:

It is like this, it is like this! The realization of that is why the disciples of the renunciant Gotama practice the holy life in dependence on the renunciant Gotama!<sup>288</sup>

Then the heterodox practitioner Nigrodha admonished his assembly. Having quietened them, he asked:

Gotama, what is that something else that is supremely superior, supremely sublime, supremely excellent, for the realization of which the disciples of the renunciant Gotama practice the holy life in dependence on the renunciant Gotama?

Then the World-honored One said:

Nigrodha, the Tathāgata arises in the world, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one.

[A disciple of the Tathāgata] abandons the five hindrances that defile the mind and weaken wisdom. Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained . . . up to . . . the fourth absorption.<sup>289</sup>

With his mind concentrated and purified in this way, without defilement, without affliction, malleable, well steadied, having gained imperturbability, he directs his mind toward knowledge and realization of the destruction of the taints.

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

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

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

Nigrodha, this is reckoned as something else that is supremely superior, supremely sublime, supremely excellent, for the realization of which my disciples practice the holy life in dependence on me.

Then the householder True Mind said:

Nigrodha, the World-honored One is [sitting] right here. You can now destroy him with a single argument, as you might [smash] an empty pot, and tell him the simile of the blind ox that grazes on the fringes.

On hearing this, the World-honored One asked the heterodox practitioner Nigrodha, “Did you really speak like this?” The heterodox practitioner Nigrodha replied, “I really [spoke] like this, Gotama.”

The World-honored One asked again:

Nigrodha, haven’t you heard this from senior and former practitioners? “Tathāgatas of the past, free from attachment, fully awakened, made a practice of sitting in meditation beneath a tree in a secluded area or mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people.

“All buddhas, world-honored ones, have made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people. Following the practice of sitting in meditation, they have always enjoyed being in remote areas, at peace and happy. From the beginning they have never gathered day and night in a group,” as you are doing today with your followers.

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The heterodox practitioner Nigrodha replied:

Gotama, I have heard this from senior and former practitioners: “Tathāgatas of the past, free from attachment, fully awakened, made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people.

“All buddhas, world-honored ones, have made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people. Following the practice of sitting in meditation, they have always enjoyed being in remote areas, at peace and happy. From the beginning they have never gathered day and night in a group,” as I am doing today with my followers.

[The Buddha said:]

Nigrodha, did you not have this reflection: “Just as those world-honored ones [of the past] made a practice of sitting in meditation beneath a tree in a secluded area or a mountain forest, or while dwelling on a high crag, in an isolated [place] without noise, remote, without disturbance, and without people; and they always enjoyed sitting in meditation in remote areas, at peace and happy—[so too in the present] the renunciant Gotama is practicing the path to full awakening?”

The heterodox practitioner Nigrodha replied:

Gotama, had I known this, what grounds would I have had for making a declaration like this, “I will destroy him with a single argument, as I might [smash] an empty pot, and I will tell him the simile of the blind ox that grazes on the fringes”?<sup>290</sup>

The World-honored One said:

Now, Nigrodha, I have the Dharma, which is wholesome and connected with the wholesome, whose every sentence relating to liberation can be realized. It is for this reason that the Tathāgata calls himself ‘fearless.’ All monks who come to me as disciples, without flattery, without deceit,

honest, and without deception, will, after having been taught by me and having followed my instruction, certainly attain final knowledge.<sup>291</sup>

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire to become the teacher,’ don’t think like that! The [role of] teacher remains yours even while I am teaching you the Dharma.

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire to get disciples,’ don’t think like that! These disciples remain yours even while I am teaching you the Dharma.

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire to get offerings,’ don’t think like that! The offerings remain yours even while I am teaching you the Dharma.

Nigrodha, if you are thinking, ‘the renunciant Gotama teaches the Dharma out of a desire for praise and acclaim,’ don’t think like that! The praise and acclaim remain yours even while I am teaching you the Dharma.

Nigrodha, you may be thinking: ‘If I had the Dharma, which is wholesome and connected with the wholesome, whose every sentence relating to liberation can be realized, then that renunciant Gotama would capture me and destroy me.’ Don’t think like that! The Dharma remains yours even while I am teaching you the Dharma.<sup>292</sup>

At this [all in] the large assembly remained silent. Why was that? Because they were under the control of King Māra. 595c

Then the World-honored One said to the householder True Mind:

See how this large assembly remains silent. Why is that? Because they are under the control of King Māra. Because of him, among this assembly of heterodox practitioners there is not a single heterodox practitioner who thinks: “Let me try cultivating the holy life under the renunciant Gotama.”

Knowing this, the World-honored One taught the Dharma to the householder True Mind, exhorting, inspiring, and fully delighting him. Having exhorted, inspired, and fully delighted him by teaching him the Dharma using countless skillful means, [the Buddha] rose from his seat. Then, taking the householder True Mind by the arm, he flew up into the air using supernormal power and departed.<sup>293</sup>

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

## 105. The Discourse on Wishes<sup>294</sup>

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

At that time there was a monk who was living alone, in seclusion, staying in a remote and quiet place.<sup>295</sup> While sitting in meditation and reflecting, he had this thought, “The World-honored One has comforted me with his words and taught me the Dharma. [Accordingly,] I have fulfilled the precepts, do not neglect absorption, am accomplished in insight, and dwell in empty and quiet places.” Then, having had this thought, in the late afternoon that monk rose from sitting in meditation and approached the Buddha.<sup>296</sup>

On seeing that monk coming in the distance, the World-honored One, on account of that monk [who was approaching], told the [assembled] monks:

Should you wish, “May the World-honored One comfort me with his words and teach me the Dharma!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.<sup>297</sup>

Monks, should you wish, “On my account may my relatives, on the breaking up of the body at death, definitely ascend to a good realm of existence by being reborn in a heavenly realm!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “The donors who supply me with robes and blankets, food and drink, beds and bedding, and medicine, all the requisites, may they on account of these gifts [come to] possess great merit, great brilliance, and obtain great fruits!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I be able to endure hunger and thirst, cold and heat, mosquitoes and gadflies, flies and fleas, the impact of wind and sun, evil words and [even] being beaten with sticks; may I also be able to bear disease that afflicts the body with extreme pain and suffering, enough to make me wish to end my life; also any [other] disagreeable [experience]—may I be able to bear them all!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I be able to bear discontent; if discontent arises, may my mind never cling to it!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I be able to bear fear; if fear arises may my mind make an end of it and not cling to it!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “If the three evil and unwholesome thoughts arise—thoughts of sensual desire, thoughts of ill-will, and thoughts of cruelty—may my mind make an end of these three evil and unwholesome thoughts and not cling to them!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, secluded from sensual desires, secluded from evil and unwholesome states, dwell having attained, . . . up to . . . the fourth absorption!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, having eradicated three fetters, become a stream-enterer, one who will not fall into evil conditions and who is assured of progress toward full awakening within at most seven [more] existences; and, having traversed [at most] seven existences in heavenly or human realms, may I attain the ending of *dukkha!*”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, having eradicated three fetters and having reduced sensual passion, anger, and ignorance, attain once-returning and, having passed through one existence in a heavenly or human realm, attain the ending of *dukkha!*”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I, having eradicated the five lower fetters, be reborn in another realm and there attain final nirvana, having attained the condition of nonreturning, not coming back to this world!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, “May I attain the peaceful liberations that transcend form, having attained the formless, and with the appropriate type of concentration dwell having directly realized them; and by employing wisdom and insight [may I] eradicate the taints and know that the taints [have been eradicated]!”, then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Monks, should you wish, ‘May I acquire supernatural powers, knowledge of the divine ear, knowledge of others’ minds, knowledge of former lives, knowledge of the birth and death [of beings]; and through having eradicated all taints [may I] attain the taintless liberation of the mind, liberation by wisdom, knowing and realizing it by myself here and now, and dwell having accomplished self-realization, knowing as it really is: ‘Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence!’”[should you wish for all this] then fulfill the precepts, do not neglect absorption, be accomplished in insight, and dwell in empty and quiet places.

Then the monks, having heard what the Buddha said, received it well and remembered it well. Rising from their seats, they paid homage with their heads at the Buddha’s feet, circumambulated him three times, and left.

596b Those monks, having received this teaching from the Buddha, sat in meditation in remote and quiet places, practicing diligently, their minds free of negligence. Through sitting in meditation in remote and quiet places and practicing diligently, with their minds free of negligence, they came to know and realize for themselves, here and now, that [attainment] for the sake of which clansmen shave off hair and beards, don yellow robes, and leave their households out of faith, becoming homeless to train in the path just for the sake of attaining fully the summit of the holy life; and they dwelled having personally realized, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experiencing of existence.” Those venerable ones, having come to know the Dharma, had become arahants.<sup>298</sup>

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

## 106. The Discourse on Perception<sup>299</sup>

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

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

If in regard to earth, a renunciant or brahmin has a perception of earth [in terms of] “earth is the self,” “earth belongs to the self,” “the self belongs to earth,” speculating that earth is the self—then he does not know earth.

In the same way with regard to water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonanxiety, . . . [and the *devas* of] nonaffliction. . . . [If] in regard to purity he has a perception of purity [in terms of] “purity is the self,” “purity belongs to the self,” “the self belongs to purity,” speculating that purity is the self—then he does not know purity.

[In the same way with] the sphere of infinite space, . . . the sphere of infinite consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, . . . unity, . . . diversity, . . . variety, . . . the seen, . . . the heard, . . . the cognized, . . . the known, . . . the ability to contemplate thoughts in the mind, . . . [the ability to contemplate] mental intentions, . . . from this world to that world, . . . from that world to this world. . . . [If] in regard to the all he has a perception of the all [in terms of] “the all is the self,” “the all belongs to the self,” “the self belongs to the all,” speculating that the all is the self, then he does not know the all.

If, [however,] in regard to earth a renunciant or brahmin knows earth [in terms of] “earth is not the self,” “earth does not belong to the self,” “the self does not belong to earth,” not speculating that earth is the self—then he knows earth.

In the same way with regard to water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonanxiety, . . . [the *devas* of] nonaffliction. . . . [If] in regard to purity he knows purity [in terms of] “purity is not the self,” “purity does not belong to the self,” “the self does not belong to purity,” not speculating that purity is the self—then he knows purity.

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[In the same way in regard to] the sphere of infinite space, . . . the sphere of infinite consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, . . . unity, . . . diversity, . . . variety, . . . the seen, . . . the heard, . . . the cognized, . . . the known, . . . the ability to contemplate thoughts in the mind, . . . [the ability to contemplate] mental intentions, . . . from this world to that world, . . . from that world to this world. . . . [If] in regard to the all he knows the all [in terms of] “the all is not the self,” “the all does not belong to the self,” “the self does not belong to the all,” not speculating that the all is the self—then he knows the all.

In regard to earth, I know earth [in terms of] “earth is not the self,” “earth does not belong to the self,” “the self does not belong to earth.” Not speculating that earth is the self, I know earth.

In the same way in regard to water, . . . fire, . . . wind, . . . spirits, . . . *devas*, . . . Pajāpati, . . . Brahmā, . . . [the *devas* of] nonanxiety, . . . [the *devas* of] nonaffliction. . . . In regard to purity, I know purity [in terms of] “purity is not the self,” “purity does not belong to the self,” “the self does not belong to purity.” Not speculating that purity is the self, I know purity.

[In the same way in regard to] the sphere of infinite space, . . . the sphere of infinite consciousness, . . . the sphere of nothingness, . . . the sphere of neither-perception-nor-nonperception, . . . unity, . . . diversity, . . . variety, . . . the seen, . . . the heard, . . . the cognized, . . . the known, . . . the ability to contemplate thoughts in the mind, . . . [the ability to contemplate] mental intentions, . . . from this world to that world, . . . from that world to this world. . . . In regard to the all, I know the all [in terms of] “the all is not the self,” “the all does not belong to the self,” “the self does not belong to the all.” Not speculating that the all is the self, I know the all.

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

## Division 10

### On the Forest

#### 107. The [First] Discourse on the Forest<sup>300</sup>

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

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

A monk who dwells in dependence on a certain forest [contemplates thus]: “While I am dwelling in dependence on this forest, it may be that, lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

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That monk [therefore] dwells in dependence on that forest. Having dwelled in dependence on that forest, if he was lacking right mindfulness, he does not attain right mindfulness; having a mind without concentration, he does not attain concentration of the mind; not being liberated, he does not attain liberation; not having brought the taints to cessation, he does not attain the cessation of the taints; not having attained the unsurpassable peace of nirvana, he does not attain nirvana; [however] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.<sup>301</sup>

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, not for the sake of food and drink, beds and bedding, and medicine, and also not for the

sake of all the requisites of life. While dwelling in dependence on this forest, lacking right mindfulness, I do not attain right mindfulness; having a mind without concentration, I do not attain a concentrated mind; not being liberated, I do not attain liberation; not having brought the taints to cessation, I do not attain the cessation of the taints; not having attained the unsurpassable peace of nirvana, I do not attain nirvana, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should abandon that forest and leave.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest, lacking right mindfulness, he attains right mindfulness; having a mind without concentration, he attains a concentrated mind; not being liberated, he attains liberation; not having brought the taints to cessation, he attains the cessation of the taints; not having attained the unsurpassable peace of nirvana, he attains nirvana, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, food and drink, beds and bedding, medicine, and also not for the sake of all the requisites of life. While dwelling in dependence on this forest, lacking right mindfulness, I have attained right mindfulness; having a mind without concentration, I

have attained a concentrated mind; not being liberated, I have attained liberation; not having brought the taints to cessation, I have attained the cessation of the taints; not having attained the unsurpassable peace of nirvana, I have attained nirvana, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should remain in that forest.

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[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest, lacking right mindfulness, he does not attain right mindfulness; having a mind without concentration, he does not attain a concentrated mind; not being liberated, he does not attain liberation; not having brought the taints to cessation, he does not attain cessation of the taints; not having attained the unsurpassable peace of nirvana, he does not attain nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.

That monk should contemplate thus: “While dwelling in dependence on this forest, lacking right mindfulness, I do not attain right mindfulness; having a mind without concentration, I do not attain a concentrated mind; not being liberated, I do not attain liberation; not having brought the taints to cessation, I do not attain cessation of the taints; not having attained the unsurpassable peace of nirvana, I do not attain nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and

drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should abandon that forest, even in the middle of the night, and leave, without taking leave of others.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that lacking right mindfulness, I will attain right mindfulness; that having a mind without concentration, I will attain a concentrated mind; that not being liberated, I will attain liberation; that not having brought the taints to cessation, I will attain the cessation of the taints; that not having attained the unsurpassable peace of nirvana, I will attain nirvana; [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, medicine, and all the requisites of life—all of that will be obtained easily, without difficulty.”

597c That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest, lacking right mindfulness, he attains right mindfulness; having a mind without concentration, he attains a concentrated mind; not being liberated, he attains liberation; not having brought the taints to cessation, he attains the cessation of the taints; not having attained the unsurpassable peace of nirvana, he attains nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.

That monk should contemplate thus: “While dwelling in dependence on this forest, lacking right mindfulness, I have attained right mindfulness; having a mind without concentration, I have attained a concentrated mind; not being liberated, I have attained liberation; not having brought the taints to cessation, I have attained cessation of the taints; not having attained the unsurpassable peace of nirvana, I have attained nirvana; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should continue to dwell in dependence on that forest until the end of his life.

As with dwelling in dependence on a forest, in the same way it is with dwelling in dependence on a cemetery, on a village or town, or on a person.

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

### **108. The [Second] Discourse on the Forest<sup>302</sup>**

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

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

A monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path,<sup>303</sup> [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”<sup>304</sup>

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest [he contemplates thus]: “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.”

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, not for food and drink, beds and bedding, and medicine, [that is to say,] not for all the requisites of life. While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should abandon that forest and leave.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path, [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

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That monk then dwells in dependence on that forest, and having dwelled in dependence on that forest [he contemplates thus]: “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.”

That monk should contemplate thus: “I have left the household life to train in the path, not for the sake of robes and blankets, not for food and drink, beds and bedding, and medicine, [that is to say,] not for all the requisites of life. While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain, [though] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should remain in that forest.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path, [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest [he contemplates thus:] “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain; [also] everything needed by one who is training

in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.”

That monk should contemplate thus: “While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I do not attain; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained only with great difficulty.” That monk, having contemplated like this, should abandon that forest, even in the middle of the night, and leave without taking leave of others.

[Again,] a monk who dwells in dependence on a certain forest [contemplates thus]: “While I dwell in dependence on this forest, it may be that I will attain the goal of the renunciant, for the sake of which I have gone forth to train in the path, [also] that everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that will be obtained easily, without difficulty.”

That monk then dwells in dependence on that forest. Having dwelled in dependence on that forest [he contemplates thus:] “The goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.”

That monk should contemplate thus: “While I dwell in dependence on this forest, the goal of the renunciant, for the sake of which I have gone forth to train in the path, that goal I attain; [also] everything needed by one who is training in the path—robes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life—all of that is obtained easily, without difficulty.” That monk, having contemplated like this, should continue to dwell in dependence on that forest until the end of his life.

As with dwelling in dependence on a forest, in the same way it is with dwelling in dependence on a cemetery, on a village or town, or on a person.

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

### **109. The [First] Discourse on Examining One's Own Mind<sup>305</sup>**

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

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

If a monk is not able to skillfully examine the minds of others, then he should skillfully examine his own mind; he should train himself like this.<sup>306</sup>

How does a monk skillfully examine his own mind? A monk will certainly ensure much benefit for himself if he contemplates like this: "Have I attained inner tranquility while not having attained supreme wisdom of insight into phenomena? Have I attained supreme wisdom of insight into phenomena while not having attained inner tranquility? Have I attained neither inner tranquility nor supreme wisdom of insight into phenomena? Have I attained both inner tranquility and supreme wisdom of insight into phenomena?"

If a monk, having examined himself, knows: "I have attained inner tranquility while not having attained supreme wisdom of insight into phenomena," then this monk, having attained inner tranquility, should strive to attain supreme wisdom of insight into phenomena. Later, having attained inner tranquility, he also attains supreme wisdom of insight into phenomena.

If a monk, having examined himself, knows: "I have attained supreme wisdom of insight into phenomena while not having attained inner tranquility," then that monk, having attained supreme wisdom of insight into phenomena, should strive to attain inner tranquility. Later, having attained supreme wisdom of insight into phenomena, he also attains inner tranquility.

If a monk, having examined himself, knows: "I have attained neither inner tranquility nor supreme wisdom of insight into phenomena," then such a monk, having not yet attained these wholesome states, because of wanting to attain them, should strive quickly by every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension.

It is just as a person whose head is on fire or whose clothes are on fire would quickly seek means to save his head and save his clothes. In the

same way, a monk who has not yet attained these wholesome states, due to wanting to attain them should strive quickly by every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension. Later, having attained inner tranquility, he also attains supreme wisdom of insight into phenomena.

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If a monk, having examined himself, knows, “I have attained inner tranquility and also attained supreme wisdom of insight into phenomena,” then that monk, established in these wholesome states, should strive to realize the higher knowledge of the destruction of the taints. Why is that?

I say of robes that not every one of them can be kept, [but] I also say of robes that every one of them can be kept. What kind of robe do I say cannot be kept? If by the keeping of a [certain] robe evil and unwholesome states increase and wholesome states decrease, then I say that kind of robe cannot be kept. What kind of robe do I say can be kept? If by the keeping of a [certain] robe wholesome states increase and evil and unwholesome states decrease, then I say that kind of robe can be kept.

As with robes, in the same way it is also with food and drink, beds and bedding, and villages and towns.

I say [further] that one cannot associate with every person, [but] I also say that one can associate with every person. What kind of person do I say cannot be associated with? If through association with a person evil and unwholesome states increase and wholesome states decrease, then I say that kind of person should not be associated with. What kind of person do I say can be associated with? If through association with a person wholesome states increase and evil and unwholesome states decrease, then I say that kind of person can be associated with.<sup>307</sup>

[Thus] one knows the qualities to be cultivated as they really are, and one knows the qualities not to be cultivated as they really are. Knowing the qualities to be cultivated and the qualities not to be cultivated as they really are, one does not cultivate the qualities that are not to be cultivated and one cultivates the qualities that are to be cultivated. When one does not cultivate the qualities that are not to be cultivated,<sup>308</sup> and cultivates the qualities that are to be cultivated, wholesome qualities increase and evil and unwholesome qualities decrease. This is how a monk skillfully examines

his own mind, skillfully knows his own mind, skillfully takes up [some qualities] and skillfully gives up [other qualities].

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

### **110. The [Second] Discourse on Examining One's Own Mind<sup>309</sup>**

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

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

If a monk is not able to skillfully examine the minds of others, then he should skillfully examine his own mind; in this way he should train himself. How does a monk skillfully examine his own mind?<sup>310</sup>

599a A monk will certainly ensure much benefit for himself if he contemplates thus: "Do I often abide with covetousness, or do I often abide without covetousness? Do I often abide with hatred in the mind, or do I often abide without hatred in the mind? Do I often abide overcome by sloth-and-torpor, or do I often abide not overcome by sloth-and-torpor? Do I often abide with agitation and conceit, or do I often abide without agitation and conceit? Do I often abide with doubt, or do I often abide without doubt? Do I often abide being disputatious, or do I often abide not being disputatious? Do I often abide with a defiled mind, or do I often abide without a defiled mind? Do I often abide with faith or do I often abide without faith? Do I often abide with energy, or do I often abide with laziness? Do I often abide with mindfulness, or do I often abide without mindfulness? Do I often abide with concentration, or do I often abide without concentration? Do I often abide with faulty wisdom, or do I often abide without faulty wisdom?"<sup>311</sup>

If, when examining himself, a monk knows: "I often abide with covetousness . . . with hatred in the mind . . . overcome by sloth-and-torpor . . . with agitation and conceit . . . with doubt . . . being disputatious . . . with a defiled mind . . . without faith . . . with laziness . . . without mindfulness . . . without concentration . . . I often abide with faulty wisdom," then that monk, wanting to eradicate these evil, unwholesome states, should strive quickly by

every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension.

It is just as a person whose head is on fire or whose clothes are on fire quickly seeks means to save his head and save his clothes. In the same way, a monk who wants to eradicate these evil and unwholesome states should strive quickly by every means, training with utmost diligence, relentlessly, with right mindfulness and right comprehension.

If, when examining himself, a monk knows: “I often abide without covetousness . . . without hatred in the mind . . . not overcome by sloth-and-torpor . . . without agitation and conceit . . . without doubt . . . not being disputatious . . . without a defiled mind . . . with faith . . . with energy . . . with mindfulness . . . with concentration . . . I often abide without faulty wisdom,” then that monk, established in these wholesome states, should strive to realize the higher knowledge of the destruction of the taints.<sup>312</sup>

Why do I say of robes that not every one of them can be kept but also say of robes that every one of them can be kept? What kind of robe do I say cannot be kept? If by keeping a [certain] robe evil and unwholesome states increase and wholesome states decrease, then I say that kind of robe cannot be kept. What kind of robe do I say can be kept? If by keeping a [certain] robe wholesome states increase and evil and unwholesome states decrease, then I say that kind of robe can be kept.

As with robes, in the same way it is also with food and drink, beds and bedding, villages and towns.

I say [further] that one cannot associate with every person, but I also say that one can associate with every person. What kind of person do I say cannot be associated with? If, through association with a [certain] person, evil and unwholesome states increase and wholesome states decrease, then I say that kind of person cannot be associated with. What kind of person do I say can be associated with? If, through association with a [certain] person, wholesome states increase and evil and unwholesome states decrease, then I say that kind of person can be associated with.

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[Thus] one knows as they really are the qualities to be cultivated, and also knows as they really are the qualities not to be cultivated. Knowing as they really are the qualities to be cultivated and the qualities not to be cultivated, one does not cultivate the qualities that should not be cultivated

but cultivates the qualities that should be cultivated. When one does not cultivate the qualities that should not be cultivated and cultivates the qualities that should be cultivated, wholesome qualities increase and evil and unwholesome qualities decrease. This is how a monk skillfully examines his own mind, skillfully knows his own mind, skillfully takes up [some qualities] and skillfully gives up [other qualities].

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

### **111. The Discourse on Fulfilling the Holy Life<sup>313</sup>**

Thus have I heard. At one time the Buddha was staying among the Kurus, in the Kuru city of Kammāsadhamma.

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

I will teach you the Dharma, which is sublime in the beginning, sublime in the middle, and also sublime in the end, with its meaning and phrasing, endowed with purity, revealing the holy life, namely, fulfilling the holy life and being capable of ending the taints. Listen closely and pay proper attention!

Then the monks listened to receive the teaching.

The World-honored One said:

You should know the taints, know the cause for the arising of the taints, know the result of the taints, know the diversity of the taints, know the cessation of the taints, and know the path to the cessation of the taints.<sup>314</sup>

You should know feelings, know the cause for the arising of feelings, know the result of feelings, know the diversity of feelings, know the cessation of feelings, and know the path to the cessation of feelings.

You should know perception, know the cause for the arising of perception, know the result of perception, know the diversity of perception, know the cessation of perception, and know the path to the cessation of perception.

You should know sensual pleasures, know the cause for the arising of sensual pleasures, know the result of sensual pleasures, know the diversity

of sensual pleasures, know the cessation of sensual pleasures, and know the path to the cessation of sensual pleasures.

You should know karma, know the cause for the arising of karma, know the result of karma, know the diversity of karma, know the cessation of karma, and know the path to the cessation of karma.

You should know *dukkha*, know the cause for the arising of *dukkha*, know the result of *dukkha*, know the diversity of *dukkha*, know the cessation of *dukkha*, and know the path to the cessation of *dukkha*.

What is “knowing the taints”? There are three taints: the taint of sensual desire, the taint of existence, and the taint of ignorance. This is called “knowing the taints.”

What is “knowing the cause for the arising of the taints”? It is ignorance. Because of ignorance, the taints come into being. This is called “knowing the cause for the arising of the taints.”

What is “knowing the result of the taints”? It is bondage due to ignorance. Because of being stained by the taints, one receives the result: either attaining a good realm of existence, or attaining a bad realm of existence. This is called “knowing the result of the taints.”

599c

What is “knowing the diversity of the taints”? There are taints [leading to] rebirth in hell, there are taints [leading to] rebirth among animals, there are taints [leading to] rebirth among hungry ghosts, there are taints [leading to] rebirth in a heaven, there are taints [leading to] rebirth as a human being. This is called “knowing the diversity of the taints.”

What is “knowing the cessation of the taints”? When ignorance is eradicated, the taints are eradicated. This is called “knowing the cessation of the taints.”

What is “knowing the path to the cessation of the taints”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of the taints.”

If a monk knows the taints in this way, knows the cause for the arising of the taints, knows the result of the taints, knows the diversity of the taints, knows the cessation of the taints, and knows the path to the cessation of the taints, then he is reckoned as fulfilling the holy life and being capable of ending all the taints.

What is “knowing feelings”? There are three kinds of feeling: pleasant feeling, painful feeling, and neutral feeling. This is called “knowing feelings.”

What is “knowing the cause for the arising of feelings”? It is contact. Because of contact there is feeling. This is called “knowing the cause for the arising of feelings.”

What is “knowing the result of feelings”? It is craving. Craving is the result of feelings. This is called “knowing the result of feelings.”<sup>315</sup>

What is “knowing the diversity of feelings”? When a monk feels a pleasant feeling, he knows he is feeling a pleasant feeling. When a monk feels a painful feeling, he knows he is feeling a painful feeling. When a monk feels a neutral feeling, he knows he is feeling a neutral feeling. When he feels a bodily pleasant . . . a bodily painful . . . a bodily neutral feeling . . . a mental pleasant . . . a mental painful . . . a mental neutral feeling . . . a worldly pleasant . . . a worldly painful . . . a worldly neutral feeling . . . an unworldly pleasant . . . an unworldly painful . . . an unworldly neutral feeling . . . a pleasant . . . a painful . . . a neutral feeling related to sensuality . . . a pleasant . . . a painful . . . a neutral feeling unrelated to sensuality, then he knows he is feeling a neutral feeling unrelated to sensuality. This is called “knowing the diversity of feelings.”<sup>316</sup>

What is “knowing the cessation of feelings”? The cessation of contact is the cessation of feelings. This is called “knowing the cessation of feelings.”

What is “knowing the path to the cessation of feelings”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of feelings.”

If a monk knows feelings in this way, knows the cause for the arising of feelings, knows the result of feelings, knows the diversity of feelings, knows the cessation of feelings, and knows the path to the cessation of feelings, then he is reckoned as fulfilling the holy life and being capable of ending all feelings.

What is “knowing perception”? There are four kinds of perception. A monk knows narrow perception, knows great perception, knows perception of boundlessness, and knows perception of the sphere of nothingness. This is called “knowing perception.”<sup>317</sup>

What is “knowing the cause for the arising of perception”? It is contact. Because of contact there is perception. This is called “knowing the cause for the arising of perception.”

What is “knowing the result of perception”? It is verbalization. Following on perception there is verbalization. This is called “knowing the result of perception.” 600a

What is “knowing the diversity of perception”? There is perception that perceives visible forms, there is perception that perceives sounds, there is perception that perceives odors, there is perception that perceives tastes, and there is perception that perceives tangibles. This is called “knowing the diversity of perception.”

What is “knowing the cessation of perception”? The cessation of contact is the cessation of perception. This is called “knowing the cessation of perception.”

What is “knowing the path to the cessation of perception”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of perception.”

If a monk knows perception in this way, knows the cause for the arising of perception, knows the result of perception, knows the diversity of perception, knows the cessation of perception, and knows the path to the cessation of perception, then he is reckoned as fulfilling the holy life and being capable of ending all perception.

What is “knowing sensual pleasures”? There are the five strands of sensual pleasure, which are desirable, delightful, attractive, connected with sensual desire, and extremely pleasurable. What are the five? Visible forms known by the eye, sounds known by the ear, odors known by the nose, flavors known by the tongue, and tangibles known by the body. This is called “knowing sensual pleasures.”

What is “knowing the cause for the arising of sensual pleasures”? It is contact. Because of contact there are sensual pleasures. This is called “knowing the cause for the arising of sensual pleasures.”

What is “knowing the result of sensual pleasures”? Following sensual pleasures is the seed for craving for pleasure, clinging to it, and dwelling in it. Because of this, one receives as a result existence in a meritorious

condition, a demeritorious condition, or an imperturbable condition. This is called “knowing the result of sensual pleasures.”

What is “knowing the diversity of sensual pleasures”? There is sensual pleasure with regard to forms, sensual pleasure with regard to sounds, sensual pleasure with regard to odors, sensual pleasure with regard to tastes, and sensual pleasure with regard to tangibles. This is called “knowing the diversity in sensual pleasures.”

What is “knowing the cessation of sensual pleasures”? The cessation of contact is the cessation of sensual pleasures. This is called “knowing the cessation of sensual pleasures.”

What is “knowing the path to the cessation of sensual pleasures”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of sensual pleasures.”

If a monk knows sensual pleasures in this way, knows the cause for the arising of sensual pleasures, knows the result of sensual pleasures, knows the diversity of sensual pleasures, knows the cessation of sensual pleasures, and knows the path to the cessation of sensual pleasures, then he is reckoned as fulfilling the holy life and being capable of ending all sensual pleasures.

What is “knowing karma”? There are two types of karma: intention and intentional action. This is called “knowing karma.”

What is “knowing the cause for the arising of karma”? It is contact. Because of contact there is karma. This is called “knowing the cause for the arising of karma.”

What is “knowing the result of karma”? There is karma that is black and has black results; there is karma that is white and has white results; there is karma that is black and white and has black and white results; and there is karma that is neither black nor white, that has no result, karma [that leads to] the destruction of karma. This is called “knowing the result of karma.”<sup>318</sup>

600b What is “knowing the diversity of karma”? There is karma [leading to] rebirth in hell, there is karma [leading to] rebirth among animals, there is karma [leading to] rebirth among hungry ghosts, there is karma [leading

to] rebirth in a heaven, there is karma [leading to] rebirth as a human being. This is called “knowing the diversity of karma.”

What is “knowing the cessation of karma”? The cessation of contact is the cessation of karma. This is called “knowing the cessation of karma.”

What is “knowing the path to the cessation of karma”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of karma.”

If a monk knows karma in this way, knows the cause for the arising of karma, knows the result of karma, knows the diversity of karma, knows the cessation of karma, and knows the path to the cessation of karma, then he is reckoned as fulfilling the holy life and being capable of ending all karma.

What is “knowing *dukkha*”? Birth is *dukkha*, old age is *dukkha*, disease is *dukkha*, death is *dukkha*, association with what is disliked is *dukkha*, dissociation from what is liked is *dukkha*, not getting what one wants is *dukkha*; in brief, the five aggregates of clinging are *dukkha*.<sup>319</sup> This is called “knowing *dukkha*.”

What is “knowing the cause for the arising of *dukkha*”? It is craving. Because of craving, *dukkha* arises. This is called “knowing the cause for the arising of *dukkha*.”

What is “knowing the result of *dukkha*”? There is minor *dukkha* that passes away only slowly; there is minor *dukkha* that passes away quickly; there is intense *dukkha* that passes away only slowly; and there is intense *dukkha* that passes away quickly. [Knowing] *dukkha* and the cessation of *dukkha*: this is called “knowing the result of *dukkha*.”

What is “knowing the diversity of *dukkha*”? An unlearned ignorant worldling, who has not found a good spiritual friend and has not encountered the noble Dharma, experiences the arising of extreme pain in his body, pain so severe that one would wish to end one’s life to escape it. He seeks [a remedy] from outsiders [thinking]: “There may be some renunciant or brahmin who knows a spell consisting of one verse, or two verses, three verses, four verses, a spell of many verses, or [even] a spell consisting of a hundred verses, that will cure my *dukkha*!” Because he seeks like this, *dukkha* arises [in him]. [As] the causes of it come together,<sup>320</sup> *dukkha* arises and *dukkha* ceases. This is called “knowing the diversity of *dukkha*.”<sup>321</sup>

What is “knowing the cessation of *dukkha*”? The cessation of craving is the cessation of *dukkha*. This is called “knowing the cessation of *dukkha*.”

What is “knowing the path to the cessation of *dukkha*”? It is the noble eightfold path: right view . . . up to . . . right concentration; these are the eight. This is called “knowing the path to the cessation of *dukkha*.”

If a monk knows *dukkha* in this way, knows the cause for the arising of *dukkha*, knows the result of *dukkha*, knows the diversity of *dukkha*, knows the cessation of *dukkha*, and knows the path to the cessation of *dukkha*, then he is reckoned as having fulfilled the holy life and being capable of ending all *dukkha*.

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

## 112. The Discourse Spoken at Anupiya<sup>322</sup>

600c Thus have I heard. At one time the Buddha was staying among the Vajjīs in the Vajjī village of Anupiya.

At that time the World-honored One rose from his meditation seat in the late afternoon, came down from the hall, and said, “Ānanda, come with me to the Aciravatī River to bathe.” Venerable Ānanda replied, “Yes.”

Thereupon, the World-honored One, followed by Venerable Ānanda, went to the Aciravatī River. They took off their robes, placed them on the bank, and entered the water to bathe. Having bathed, they came out again, wiped their bodies dry, and put on their robes. At that time Venerable Ānanda was holding a fan and fanning the Buddha. The World-honored One turned to him and said:

Ānanda, because Devadatta is negligent, he will fall into extreme suffering. He will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. Ānanda, have you not heard from the [other] monks that I have definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief?

Venerable Ānanda replied, “Yes, I have.”

At that time there was a certain monk who had asked Venerable Ānanda, “Is it because the World-honored One used the knowledge of the minds of others to discern Devadatta’s mind that he has definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief?”<sup>323</sup> [In relation to that question,] the World-honored One said:

Ānanda, that monk may have been young, middle-aged, or old, [but] he was as ignorant as a youngster. Why is that? He had doubts because the Tathāgata has definitely declared this. Ānanda, I do not see in this world, with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, [anyone else] about whom I would definitely declare what I have declared about Devadatta. Why is that?

Ānanda, I have declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. Ānanda, if I saw that Devadatta had any pure state in him, amounting even to a single hair, then I would not definitely declare that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. [However,] Ānanda, I do not see that Devadatta has any pure state, amounting even to a single hair, within him. Therefore I have definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief.

Ānanda, it is as if not far from a village there is a big deep cesspit, and someone had fallen into it and sunk to the bottom. Suppose that someone else comes along and is moved to much compassion, mercy, sympathy, and concern, seeking to benefit him, seeking his security and happiness. That person, having come [to the pit], walks around it looking at him and says, “Does this man have even one spot, amounting to a single hair, that is not contaminated by excrement, by which I could grasp him and pull him out?” [But] having looked him over carefully he does not see that the man has even one clean spot, amounting to a single hair, that is not contaminated by excrement, that he could grasp with his hand and pull him out.

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In the same way, Ānanda, if I saw that Devadatta had any pure state in him, even amounting to a single hair, then I would not definitely declare

that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. [But,] Ānanda, I do not see that Devadatta has any pure state in him, not even amounting to a single hair. Therefore I have definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief.

Thereupon, Venerable Ānanda wept.<sup>324</sup> Wiping the tears away with his hands, he said:

It is marvelous, World-honored One, it is extraordinary that the World-honored One has definitely declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell, to stay for an entire eon, unable to find relief.

The World-honored One said:

Indeed, Ānanda. Indeed, Ānanda, I have declared that Devadatta will certainly go to a bad realm of existence and be reborn in hell to stay for an entire eon, unable to find relief. Ānanda, if you hear from the Tathāgata the explanation of the “great knowledge of discerning people’s faculties,” then you will certainly gain supreme faith in the Tathāgata and your heart will be delighted.

At this, Venerable Ānanda extended his hands with palms together toward the Buddha and said:

World-honored One, now is the right time. Well-gone One, now is the right time. May the World-honored One explain to the monks the great knowledge of discerning people’s faculties. The monks, on hearing it from the World-honored One, will remember it well.

The World-honored One said, “Ānanda, listen closely and pay proper attention. I will now explain to you the great knowledge of discerning people’s faculties.” Venerable Ānanda listened to receive the instruction.

The World-honored One said:

Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, and knows that this person has accomplished

wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person’s mind and knows that this person’s wholesome qualities have ceased and unwholesome qualities have arisen. [Although] this person’s wholesome qualities have ceased and unwholesome qualities have arisen, a remainder of wholesome roots has not been cut off, and from these wholesome roots the wholesome will grow back again. In this way this person gains in pure qualities.

Ānanda, it is just as when the morning sun first appears, the darkness ceases and light arises. What do you think, Ānanda: when the sun rises higher and mealtime arrives [at midday], has not the darkness already ceased and the light arisen?<sup>325</sup>

Venerable Ānanda replied, “It is like this, World-honored One.”  
[The World-honored One said:]

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In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person’s mind and knows that this person’s wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person’s wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, and from these wholesome roots the wholesome will grow back again. In this way, this person gains in pure qualities.

Ānanda, it is like seeds of grain, unspoiled and undamaged, not rotten or broken, unharmed by wind and heat, which were stored safely in autumn. If a householder tends the seeds well in a fertile field and they are watered by timely rain, what do you think, Ānanda: will those seeds grow and thrive?

Venerable Ānanda replied, “They will, World-honored One.”  
[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome

qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and knows that this person's wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, and from these wholesome roots the wholesome will grow back again. In this way this person gains in pure qualities. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly knows the roots of all qualities.

Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and he knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and knows that this person's wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, [yet] they certainly will be cut off in the future. Thus, this person is of a nature to decline and regress.<sup>326</sup>

Ānanda, it is just as when the sun is sinking in the late afternoon the light [begins to] cease and darkness descends. What do you think, Ānanda, once the sun has set, will not the light [totally] cease and [total] darkness descend?

Venerable Ānanda replied, "It will be so, World-honored One."

[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and knows that this person's wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person's wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, [yet] they certainly will be cut off in the future. In this way, this person is of a nature to decline and regress.

Ānanda, it is like seeds of grain, unspoiled and undamaged, not rotten or broken, unharmed by wind and heat, which were stored safely in autumn. If a householder tends the seeds well in a fertile field but they are not watered by timely rain, what do you think, Ānanda: will those seeds grow and thrive? 601c

Venerable Ānanda replied, “They will not, World-honored One.”  
[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, and knows that this person has accomplished wholesome qualities and accomplished unwholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person’s mind, and knows that this person’s wholesome qualities have ceased and his unwholesome qualities have arisen. [Although] this person’s wholesome qualities have ceased and his unwholesome qualities have arisen, a remainder of his wholesome roots has not been cut off, [yet] they certainly will be cut off in the future. Thus this person is of a nature to decline and regress. Ānanda, this is what is called the Tathāgata’s great knowledge of people’s faculties. This is how the Tathāgata correctly knows the roots of all qualities.

Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, [realizing,] “I do not see in this person any pure quality at all, not even amounting to a single hair. This person is definitely filled with evil and unwholesome defiling qualities. These are the roots of future becoming, resulting in trouble and suffering, the cause of birth, old age, disease, and death. On the breaking up of the body at death, such a person will certainly go to a bad realm of existence and be reborn in hell.”

Ānanda, it is like seeds of grain that are spoiled and damaged, rotten and broken, harmed by wind and heat, not having been stored safely in autumn. If a householder sows these seeds in a barren field, does not tend them well, and the rains are not timely, what do you think, Ānanda: will those seeds grow and thrive?

Venerable Ānanda replied, “They will not, World-honored One.”

[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, [realizing,] “I do not see in that person any pure quality at all, not even amounting to a single hair. That person is definitely filled with evil and unwholesome defiling qualities. These are the roots of future becoming, resulting in trouble and suffering, the cause of birth, old age, disease, and death. On the breaking up of the body at death, such a person will certainly go to a bad realm of existence and be reborn in hell.” Ānanda, this is what is called the Tathāgata’s great knowledge of people’s faculties. This is how the Tathāgata correctly knows the roots of all qualities.

At this Venerable Ānanda extended his hands with palms together toward the Buddha and said, “The World-honored One has now explained three types of person in this way. Could he also explain the [corresponding] other three types of person?”

The World-honored One said:

He can explain them. Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person’s mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person’s mind, and finds that this person’s unwholesome qualities have ceased and his wholesome qualities have arisen. [Although] this person’s unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not been cut off, and from these unwholesome roots the unwholesome can grow back again. In this way this person is of a nature to decline and regress.<sup>327</sup>

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Ānanda, it is as with a fire that has just begun burning, when only a single tongue of flame is burning, and then someone feeds it with dry grass or dead wood. What do you think, Ānanda: will that fire increase and flare up?

Venerable Ānanda replied, “It will, World-honored One.”

[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and finds that this person's unwholesome qualities have ceased and his wholesome qualities have arisen. [Although] this person's unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not yet been cut off, and from these unwholesome roots the unwholesome can grow back again. In this way this person is of a nature to decline and regress. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly discerns the roots of all qualities.

Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and finds that this person's unwholesome qualities have ceased and his wholesome qualities have arisen. [Although] this person's unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not been cut off, [yet] they will certainly be cut off in the future, and in this way this person will be of a nature to attain purity.

Ānanda, it is just as when a fire has burned down to just one tongue of flame and someone comes and puts it on level clear ground or places it on a rock. What do you think, Ānanda: will that fire increase and flare up?

Venerable Ānanda replied, "It will not, World-honored One."

[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and knows that this person has accomplished unwholesome qualities and accomplished wholesome qualities. Later the Tathāgata again uses the knowledge of the minds of others to observe this person's mind, and finds that this person's unwholesome qualities have ceased and his wholesome qualities have arisen. [Although]

this person's unwholesome qualities have ceased and his wholesome qualities have arisen, a remainder of his unwholesome roots has not been cut off, [yet] they certainly will be cut off in the future, and in this way this person gains in pure qualities. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly discerns the roots of all qualities.

602b Again, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and sees that this person does not have even a small amount of black karma, not even amounting to a single hair. This person is definitely full of wholesome qualities, which give happiness and bring happy results, and will certainly lead to his being reborn in a good realm of existence and attaining a long life [there]. A person like this will certainly attain final nirvana in this very life.

Ānanda, it is just as when burning coals have long gone out and become cold, yet someone feeds them with dry grass or lots of dead wood. What do you think, Ānanda: will those dead coals begin burning again?

Venerable Ānanda replied, "They will not, World-honored One."  
[The World-honored One said:]

In the same way, Ānanda, the Tathāgata uses the knowledge of the minds of others to observe another person's mind, and sees that this person does not have even a small amount of black karma, not even amounting to a single hair. This person is completely full of wholesome qualities, which give happiness and bring happy results, and will certainly lead to his being reborn in a good realm of existence and attaining a long life [there]. A person like this will certainly attain final nirvana in this very life. Ānanda, this is what is called the Tathāgata's great knowledge of people's faculties. This is how the Tathāgata correctly knows the roots of all qualities.

Ānanda, of the three types of person I described earlier, the first gains in pure qualities, the second is of a nature to decline and regress, and the third, on the breaking up of the body at death, will certainly go to a bad realm of existence and be reborn in hell. Of the three types of person I described later, the first is of a nature to decline and regress, the second gains in pure qualities, and the third will attain final nirvana in this very life.<sup>328</sup>

Ānanda, I have now explained to you the great knowledge of people's faculties. What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and well-being—that I have now done. All of you should do your part. Go sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent. Make diligent efforts, lest you regret it later. This is my instruction; this is my teaching.

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

### **113. The Discourse on the Root of all Phenomena<sup>329</sup>**

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

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

If heterodox practitioners ask you, "What is the root of all phenomena?", you should answer them in this way, "All phenomena have desire as their root."

If they ask further, "What connects all phenomena?", you should answer in this way, "Contact connects all phenomena."

If they ask further, "From what do they come?", you should answer in this way, "They come from feelings."

If they ask further, "Because of what do they exist?", you should answer in this way, "They exist because of intentions and perceptions."

If they ask further, "What is their leader?", you should answer in this way, "Mindfulness is their leader."

If they ask further, "What is foremost among them?", you should answer in this way, "Concentration is foremost among them."

If they ask further, "What is supreme among them?", you should answer in this way, "Wisdom is supreme among them."

If they ask further: "What is their true [essence]?" you should answer in this way: "Liberation is their true [essence]."

If they ask further, “What is their culmination?”, you should answer in this way, “Nirvana is their culmination.”

Thus, monks, desire is the root of all phenomena, contact connects them, they come from feelings, they exist because of intentions and perceptions, mindfulness is their leader, concentration is foremost among them, wisdom is supreme among them, liberation is their true [essence], and nirvana is their culmination.

Therefore, monks, you should train in this way:<sup>330</sup> practice the mental attitude of [one who has] gone forth to train in the path, practice the perception of impermanence, practice the perception of *dukkha* in impermanence, practice the perception of not-self in *dukkha*, practice the perception of impurity, practice the perception of the repulsiveness of food, practice the perception of not delighting in the entire world, practice the perception of death.

Knowing likes and dislikes in regard to the world, practice perceiving them like this in the mind. Knowing the arising and existence of the world, practice perceiving it like this in the mind. Knowing, as it really is, the world’s arising and ceasing, its attraction, its peril, and the escape from it, practice perceiving it like this in the mind.

If a monk is able to practice the mental attitude of [one who has] gone forth to train in the path, then he is able to practice the perception of impermanence, to practice the perception of *dukkha* in impermanence, to practice the perception of not-self in *dukkha*, to practice the perception of impurity, to practice the perception of the repulsiveness of food, to practice the perception of not delighting in the entire world, and to practice the perception of death.

Knowing likes and dislikes in regard to the world, he is able to practice perceiving them like this in the mind; knowing the arising and existence of the world, he is able to practice perceiving it like this in the mind. If, knowing as it really is, the world’s arising, its ceasing, its attraction, its peril, and the escape from it, he is able to practice perceiving it like this in the mind, then such a monk is said to have abandoned craving and removed the fetters. Having rightly known and rightly contemplated all phenomena, he has attained the end of *dukkha*.

603a Thus spoke the Buddha. Having heard what the Buddha said, the monks were delighted and received it respectfully.

## 114. The Discourse on Uddaka [Rāmaputta]<sup>331</sup>

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

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

In assemblies Uddaka Rāmaputta often spoke like this, "In this lifetime I have contemplated this and realized this. Not knowing the root of the tumor, I have subsequently come to know fully the root of the tumor."<sup>332</sup>

Uddaka Rāmaputta was not omniscient yet he claimed to be omniscient;<sup>333</sup> he had not actually realized but claimed to have realized.

Uddaka Rāmaputta had this view and taught like this, "Existence is an illness, a tumor, a thorn. Those who advocate nonperception are foolish. Those who have realized [know]: this is tranquil, this is sublime, namely attaining the sphere of neither-perception-nor-nonperception."

He delighted in his own identity and clung to his own identity. Attached to his own identity, he practiced attaining the sphere of neither-perception-nor-nonperception. On the breaking up of the body at death, he was reborn among the *devas* of neither-perception-nor-nonperception. When his life span there is exhausted he will return to this world and be reborn as a lowly person.<sup>334</sup>

As to this, a monk [in my dispensation] might rightly say, "In this lifetime I have contemplated this and realized this. Not knowing the root of the tumor, I have subsequently come to know fully the root of the tumor."

For a monk, what is right contemplation? A monk knows the six bases of contact, knows their arising, knows their passing away, knows their attraction, knows their peril, and knows the escape from them. He knows [this] with wisdom, as it really is. For a monk this is called right contemplation.

For a monk, what is realization? A monk knows the three [types of] feeling, knows their arising, knows their passing away, knows their attraction, knows their peril, and knows the escape from them. He knows this with wisdom, as it really is. For a monk, this is called right realization.<sup>335</sup>

For a monk, what is not knowing the root of the tumor but subsequently coming to know fully the root of the tumor? A monk knows that craving can be brought to cessation and pulls it out by its roots completely, so that

it does not arise again. For a monk, this is called not knowing the root of the tumor but subsequently coming to know fully the root of the tumor.

As to the tumor, this is the body, with its coarse form made of the four elements, born of father and mother, to be nourished by food and drink, to be covered by clothing and blankets, to be massaged and bathed, having to endure being mishandled—it is impermanent by nature, of a nature to deteriorate and fall apart. This is called the tumor.

As to the root of the tumor, this is the threefold craving.<sup>336</sup> Craving for sensual pleasures, craving for form, and craving for the formless: these are called the root of the tumor.

As to the taints of the tumor, these are the six bases of sense contact. The taint [related to] the eye on seeing forms, the taint [related to] the ear on hearing sounds, the taint [related to] the nose on smelling odors, the taint [related to] the tongue on tasting flavors, the taint [related to] the body on experiencing tangibles, the taint [related to] the mind on knowing mental objects: these are called the taints of the tumor.

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Monks, I have taught you about the tumor, and about the root of the tumor.<sup>337</sup> What a teacher should do for his disciples out of great compassion, mercy, sympathy, and concern, seeking their benefit and welfare, seeking their safety and well-being, that I have now done. You too should do your part. Go sit in meditation and contemplation in a secluded place, on a mountain, in a forest, at the base of a tree, in an empty and quiet place. Do not be negligent. Make diligent efforts, lest you regret it later. This is my instruction; this is my teaching.

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

### **115. The Discourse with the Simile of the Honeyball<sup>338</sup>**

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

Then the World-honored One, at dawn, when the night was over, having put on his robes and taken his bowl, went into Kapilavatthu to beg for almsfood. After having partaken of the midday meal, he put away his robe and bowl

and washed his hands and feet. With his sitting mat over his shoulder he went to a Sakyan shrine in a bamboo grove. Entering the great forest, he spread his mat under a tree and sat down cross-legged.

Then the Sakyan Daṇḍapāṇi, leaning on a staff, came by on his afternoon walk. He approached the Buddha and they exchanged greetings. Leaning on his staff, he stood before the Buddha and asked the World-honored One, “Renunciant Gotama, what is the basis of your dispensation? What do you teach?”

The World-honored One answered:

Sakyan, [my teaching] is not to quarrel with anyone in the entire world—*devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*—to practice the pure holy life secluded from sensual desires,<sup>339</sup> abandon hypocrisy, cut off worries, and not be attached to existence, nonexistence, or nonperception. This is the basis of my dispensation, this is what I teach.

When the Sakyan Daṇḍapāṇi heard what the Buddha said, he neither agreed nor disagreed. Shaking his head, the Sakyan Daṇḍapāṇi left.

Not long after the Sakyan Daṇḍapāṇi had left, in the late afternoon, the World-honored One rose from sitting in meditation and went to the assembly hall. He sat on a seat prepared in front of the sangha of monks and addressed the monks:

This morning I put on my robes and took my bowl and went into Kapilavatthu to beg for almsfood. Having partaken of the midday meal, I put away my robes and bowl and washed my hands and feet. With my sitting mat over my shoulder I went to a Sakyan shrine in a bamboo grove. Entering the great forest, I spread my sitting mat under a tree and sat down cross-legged.

Then the Sakyan Daṇḍapāṇi, leaning on a staff, came by on his afternoon walk. He approached me and we exchanged greetings. Leaning on his staff, he stood before me and asked, “Renunciant Gotama, what is the basis of your dispensation? What do you teach?” I answered, “Sakyan, [my teaching] is not to quarrel with anyone in the entire world—*devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*—to practice the pure holy life secluded from sensual desires, abandon hypocrisy, cut off

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worries, and not be attached to existence, nonexistence, or nonperception: this is the basis of my dispensation, this is what I teach.”

When the Sakyan Daṇḍapāṇi heard what I said, he neither agreed nor disagreed. Shaking his head, the Sakyan Daṇḍapāṇi left.

Then one of the monks rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

World-honored One, what is meant by “not to quarrel with anyone in the entire world—*devas*, *māras*, Brahmas, renunciants, and brahmins, from human beings to *devas*—to practice the pure holy life secluded from sensual desires, abandon hypocrisy, cut off worries, and not be attached to existence, nonexistence, or nonperception”?

The World-honored One said:

Monk, suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.<sup>340</sup>

This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and innumerable evil and unwholesome states—this is called the end of *dukkha*.

Having said this, the Buddha rose from his seat and went into his dwelling to sit in meditation. Then the monks thought:

Venerable friends, you should know that the World-honored One has risen from his seat and entered his dwelling to sit in meditation, having spoken about this matter in brief, without explaining its details, [namely,] “Suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.

“This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and innumerable evil and unwholesome states—this is called the end of *dukkha*.”

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

Venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. Venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief. Venerable friends, let us together approach Venerable Mahākaccāna and request him to explain this matter. As Venerable Mahākaccāna explains it, so we will remember it well.

Thereupon the monks approached Venerable Mahākaccāna. Having 604a exchanged greetings, they stepped back, sat to one side, and said:

Venerable Mahākaccāna, please know that the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken on this matter in brief without explaining the details, [namely,] “Monks, suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.

“This is called the end of *dukkha*, [namely the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and innumerable evil and unwholesome states—this is called the end of *dukkha*.”

Then we had this thought, “Venerable friends, who would be able to explain in detail the meaning of what the World-honored One has just said in brief?” We further thought, “Venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. Venerable Mahākaccāna would be able to explain in detail the meaning of what the World-honored One has just said in brief.” May Venerable Mahākaccāna, out of compassion, teach us in detail!

Then Venerable Mahākaccāna said:

Venerable friends, listen while I tell you a simile. On hearing a simile wise people understand the meaning. Venerable friends, it is as if a man wishing to obtain heartwood, searches for it. In search of heartwood he enters the forest, carrying an axe. He sees a great tree possessing roots, branches, joints, twigs, leaves, flowers, and heartwood. That man does not take hold of the roots, branches, joints, and heartwood but only takes hold of the twigs and leaves.

Venerable friends, what you have said is just like that. The World-honored One was present yet you left him and come to ask me about this matter. Why is that? Venerable friends, you should know that the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of this right meaning, the revelation of all meaning, comes from the World-honored One. Venerable friends, you should have approached the World-honored One himself to ask about this matter, saying, “World-honored One, how is this? What is the meaning of this?” As the World-honored One taught it, so, venerable friends, you should have remembered it.

Then the monks said:

Yes, indeed, Venerable Mahākaccāna, the World-honored One is the eye, is knowledge, is meaning, is the Dharma, is the master of the Dharma, is the general of the Dharma. The teaching of this right meaning, the revelation of all meaning, comes from the World-honored One. We should have approached the World-honored One to ask about this matter, saying, “World-honored One, how is this? What is the meaning of this?” As the World-honored One taught it, so we should have remembered it well.

However, Venerable Mahākaccāna is often praised by the World-honored One and by his wise companions in the holy life. Venerable Mahākaccāna will be able to explain in detail the meaning of what the World-honored One said in brief. May Venerable Mahākaccāna explain it in detail, out of compassion!

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Venerable Mahākaccāna addressed the monks:

Venerable friends, listen together to what I say. Venerable friends, in dependence on the eye and forms, eye consciousness arises. The coming together of these three things is contact. In dependence on contact there is feeling. If there is feeling, there is perception; if there is perception, there is intention; if there is intention, there is thought; if there is thought, there is differentiation.<sup>341</sup> A monk, having gone forth to train in the path with such a [corresponding] reflection as the cause, with intention and perception practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.

This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and countless evil and unwholesome states—this is called the end of *dukkha*.

In the same way for the ear . . . nose . . . tongue . . . body . . . in dependence on the mind and mental objects, mind consciousness arises. The coming together of these three things is contact. In dependence on contact there is feeling. If there is feeling, there is perception; if there is perception, there is intention; if there is intention, there is thought; if there is thought, there is differentiation. A monk, having gone forth to train in the path with such a [corresponding] reflection as the cause, with intention and perception practices not desiring past, future, and present phenomena, not rejoicing in them, not becoming attached to them and not dwelling on them.

This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying

tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and countless evil and unwholesome states—this is called the end of *dukkha*.

Venerable friends, without the eye, without forms, and without eye consciousness, the existence of contact and the manifestation of contact for a monk are not possible. If contact does not manifest, the existence of feeling and the manifestation of feeling are not possible. If feeling does not manifest, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are not possible. In the same way for the ear . . . nose . . . tongue . . . body . . . without the mind, without mental objects, without mind consciousness, the existence of contact and the manifestation of contact are not possible. If contact does not manifest, the existence of feeling and the manifestation of feeling are not possible. If feeling does not manifest, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are not possible.<sup>342</sup>

[On the other hand], venerable friends, because of the eye, because of forms, because of eye consciousness, the existence of contact and the manifestation of contact for a monk are certainly possible. If contact manifests, the existence of feeling and the manifestation of feeling are certainly possible. If feeling manifests, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are certainly possible. In the same way for the ear . . . nose . . . tongue . . . body . . . because of the mind, because of mental objects, because of mind consciousness, the existence of contact and the manifestation of contact are certainly possible. If contact manifests, the existence of feeling and the manifestation of feeling are certainly possible. If feeling manifests, the existence and manifestation of thought, intention, and perception of a practitioner, gone forth and training in the path, are certainly possible.

604c

Venerable friends, the World-honored One rose from his seat and entered his dwelling to sit in meditation, having spoken on this matter in brief without explaining the details, [thus:] “Monks, suppose that a person, with a [corresponding] reflection as the cause, leaves the household life to train in the path. With intention and perception he practices not desiring

past, future, and present phenomena, not rejoicing in them, not becoming attached to them, and not dwelling on them.

“This is called the end of *dukkha*, [namely, the end of] the underlying tendency to desire, the underlying tendency to hatred, the underlying tendency to existence, the underlying tendency to conceit, the underlying tendency to ignorance, the underlying tendency to views, and the underlying tendency to doubt. [This is called the end of] quarrel, resentment, flattery, deceit, false speech, divisive speech, and countless evil and unwholesome states—this is called the end of *dukkha*.”

What the World-honored One spoke of only in brief without explaining the details, I have explained in detail in this way, employing these phrases and words. Venerable friends, approach the Buddha and set out [my explanation] in full [to him]. As the World-honored One explains its meaning, venerable friends, you should remember it!

Then, having heard what Venerable Mahākaccāna had said, bearing well in mind [how] to recite it, the monks rose from their seats, circumambulated Venerable Mahākaccāna three times, and left. They approached the Buddha. Having paid homage to him, they stepped back, sat to one side, and said:

World-honored One, the instruction that the World-honored One gave in brief without explaining its meaning in detail, after which he rose from his seat and entered his dwelling to sit in meditation—Venerable Mahākaccāna has explained it to us in detail employing these phrases and words.

Having heard this, the World-honored One expressed praise:

It is well, it is well! My disciple is endowed with the eye, with knowledge, with Dharma, with meaning. Why is that? [Because] in regard to this matter which the teacher taught to his disciples in brief, without explaining its details, that disciple has taught it in detail employing these phrases and words. You should remember it like this, [just] as the monk Mahākaccāna has taught it. Why is that? According to this explanation, so you should contemplate the meaning.

Monks, it is as if someone, due to dwelling in a secluded place, in the mountains or a forest, were to suddenly obtain a ball of honey. Whichever part of it he eats, he gets the taste of it. In the same way, a clansman in

my true Dharma and discipline, whichever part of it he contemplates, he gets the taste of it: Contemplating the eyes he gets the taste, contemplating the ears . . . nose . . . tongue . . . body . . . contemplating the mind he gets the taste.<sup>343</sup>

At that time Venerable Ānanda was fanning the Buddha. Then Venerable Ānanda extended his hands with palms together toward the Buddha and said, “World-honored One, what is the name of this teaching? How should we remember it?”

The World-honored One said, “Ānanda, the name of this teaching is ‘the simile of the honeyball.’ Thus you should remember it.”

Then the World-honored One told the monks:

605a Having received this teaching with the simile of the honeyball, you should learn it and recite it. Why is that? Monks, the teaching with the simile of the honeyball is meaningful. It is the root of the holy life. It leads toward the path,<sup>344</sup> toward awakening, toward nirvana. If clansmen shave off their hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, they should remember well this simile of the honeyball.

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

### **116. The Discourse Spoken to Gotamī<sup>345</sup>**

Thus have I heard. At one time, the Buddha was staying among the Sakyans at Kapilavatthu in the Nigrodhārāma, where he spent the rains retreat with a large number of monks.

At that time Mahāpajāpatī Gotamī went to the Buddha, paid homage at the Buddha’s feet, stood back to one side, and said:

World-honored One, are women able to attain the fourth fruit of a renunciant? Will women therefore be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline?<sup>346</sup>

The World-honored One told her:

Desist! Desist, Gotamī! Do not think this: “Women will be allowed to

leave home out of faith and go forth to practice the path in this true Dharma and discipline.” Gotamī, shave off your hair like this, wear the yellow robe, and for the rest of your life practice the holy life in purity.

At this, Mahāpajāpatī Gotamī, having been refused by the Buddha, paid homage at the Buddha’s feet, circumambulated him three times, and left.

At that time the monks were mending the Buddha’s robes, [thinking,] “The World-honored One will soon end his rains retreat among the Sakyans. The robes are mended and the three months have passed. [Soon] he will collect his robes, take his bowl, and wander among the people.”

Mahāpajāpatī Gotamī heard that the monks were mending the Buddha’s robes [thinking,] “The World-honored One will soon end his rains retreat among the Sakyans. The robes are mended and the three months have passed. [Soon] he will collect his robes, take his bowl, and wander among the people.” Having heard this, Mahāpajāpatī Gotamī went to the Buddha, paid homage at the Buddha’s feet, stood back to one side, and said:

World-honored One, are women able to attain the fourth fruit of a renun-  
ciant? Will women therefore be allowed to leave home out of faith and  
go forth to practice the path in this true Dharma and discipline?

The World-honored One again told her:

Desist! Desist, Gotamī! Do not think this: “Women will be allowed to  
leave home out of faith and go forth to practice the path in this true Dharma  
and discipline.” Gotamī, shave off your hair like this, wear the yellow  
robe, and for the rest of your life practice the holy life in purity.

605b

At this Mahāpajāpatī Gotamī, having again been refused by the Buddha, paid homage at the Buddha’s feet, circumambulated him three times, and left.

Then the World-honored One concluded his rains retreat among the Sakyans. The robes had been mended and the three months had passed. He gathered up his robes, took his bowl, and went journeying among the people.

Mahāpajāpatī Gotamī, accompanied by some elder women of the Sakyian clan, followed in pursuit of the Buddha, who traveled in stages until he arrived at Nāḍika and stayed in the Giṅḍakāvasatha Hall.<sup>347</sup>

At that time Mahāpajāpatī Gotamī went to the Buddha, paid homage at the Buddha’s feet, stood back to one side and said:

World-honored One, are women able to attain the fourth fruit of a renunciant? Will women therefore be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline?

A third time the World-honored One told her:

Desist! Desist, Gotamī! Do not think this: “Women will be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline.” Gotamī, shave off your hair like this, wear the yellow robe, and for the rest of your life practice the holy life in purity.

Thereupon Mahāpajāpatī Gotamī, having been refused by the Buddha for a third time, paid homage at the Buddha’s feet, circumambulated him three times, and left.

Then Mahāpajāpatī Gotamī stood outside the entrance crying in great sorrow, all covered in dirt, her bare feet muddied and soiled [from the journey]. Venerable Ānanda, on seeing Mahāpajāpatī Gotamī standing outside crying in great sorrow, all covered in dirt, her bare feet muddied and soiled, asked, “Gotamī, why are you standing outside the entrance crying in great sorrow, all covered in dirt, your bare feet muddied and soiled?”

Mahāpajāpatī Gotamī answered, “Venerable Ānanda, [it is because] women are not allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline.”

Venerable Ānanda said, “Gotamī, wait here. I will go to the Buddha to speak to him about this matter.”

Mahāpajāpatī Gotamī said, “Yes indeed, Venerable Ānanda.”

Thereupon, Venerable Ānanda went to the Buddha [and] paid homage with his head at the Buddha’s feet. He extended his hands with palms together toward the Buddha and said:

605c World-honored One, are women able to attain the fourth fruit of a renunciant? Will women therefore be allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline?

The World-honored One told him:

Desist! Desist, Ānanda! Do not think this: “Women will be allowed to leave home out of faith and go forth to practice the path in this true Dharma

and discipline.” Ānanda, if women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, the holy life will not last long. Ānanda, it is just as in a family with many females and few males: will this family prosper?

Venerable Ānanda said, “No, World-honored One.”

[The World-honored One said:]

In the same way, Ānanda, if women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, the holy life will not last long.

Ānanda, it is just as in rice fields and wheat fields: if weeds grow, the fields will be ruined. In the same way, Ānanda, if women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, the holy life will not last long.<sup>348</sup>

Venerable Ānanda said further:

World-honored One, Mahāpajāpatī Gotamī has greatly benefited the World-honored One. Why is that? After the World-honored One’s mother died, Mahāpajāpatī Gotamī raised the World-honored One.<sup>349</sup>

The World-honored One said:

It is like this, Ānanda, it is like this, Ānanda. Mahāpajāpatī Gotamī greatly benefited me; she raised me after my mother died. But, Ānanda, I have also greatly benefited Mahāpajāpatī Gotamī. Why is that?

Ānanda, because of me Mahāpajāpatī Gotamī took refuge in the Buddha, Dharma, and Sangha, has no doubts about these three things worthy of respect, and [has no doubts about the four truths of] *dukkha*, its arising, its ending, and the path. She is accomplished in faith, upholds the precepts, has wide knowledge, is accomplished in giving, and has attained wisdom. She refrains from killing, having abandoned killing. She refrains from taking what is not given, having abandoned taking what is not given. She refrains from sexual misconduct, having abandoned sexual misconduct. She refrains from false speech, having abandoned false speech. She refrains from intoxicants, having abandoned intoxicants.

Ānanda, if because of another person, someone takes refuge in the Buddha, Dharma, and Sangha, has no doubts about these three things worthy of respect, and [has no doubts about the four truths of] *dukkha*, its arising, its ending, and the way to it, is accomplished in faith, upholds the precepts, has wide knowledge, is accomplished in giving, and has attained wisdom; [if that person] refrains from killing, having abandoned killing; refrains from taking what is not given, having abandoned taking what is not given; refrains from sexual misconduct, having abandoned sexual misconduct; refrains from false speech, having abandoned false speech; refrains from intoxicants, having abandoned intoxicants—then, Ānanda, even if one were to make offerings to that person with clothes and blankets, food and drink, beds and bedding, and medicine, all the requisites of life, for the rest of one’s life, one could not repay this favor.

606a Ānanda, for women I will now lay down eight rules of respect, which women may not transgress but must uphold until the end of their lives. Ānanda, just as a fisherman or his apprentice may build a dike in deep water to keep the water in and not let it flow out, in the same way, Ānanda, I now lay down eight rules of respect, which women may not transgress but must uphold until the end of their lives. What are these eight?

Ānanda, a nun should seek full ordination from the monks. Ānanda, this is the first rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.<sup>350</sup>

Ānanda, a nun should seek instruction every half-month from the monks. Ānanda, this is the second rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, a nun is not allowed to spend the rains retreat in an area where there are no monks. Ānanda, this is the third rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, when a nun has completed the rains retreat, she should ask in both assemblies about three things: seeking about what has been seen, what has been heard, and what has been suspected. Ānanda, this is the fourth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, if a monk has not given a nun permission to ask about the discourses, the discipline, or the Abhidharma, then that nun is not allowed to ask him about them. [Only] if he gives her permission to ask about the discourses, the discipline, or the Abhidharma is she allowed to ask. Ānanda, this is the fifth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.<sup>351</sup>

Ānanda, a nun is not allowed to point out the transgressions of a monk but a monk is allowed to point out the transgressions of a nun. Ānanda, this is the sixth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, if a nun commits a serious offense (*saṅghādisesa*), she is to undergo penance before both assemblies for fifteen days. Ānanda, this is the seventh rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

Ānanda, even if a nun has received full ordination for a hundred years she must still prostrate herself humbly before a recently ordained monk, be respectful and submissive, and greet him by extending her hands with palms together. Ānanda, this is the eighth rule of respect that I lay down for women, which women may not transgress but must uphold until the end of their lives.

606b

Ānanda, I lay down for women these eight rules of respect, which women may not transgress but must uphold until the end of their lives. Ānanda, if Mahāpajāpatī Gotamī upholds these eight rules of respect, then this is her leaving home out of faith, going forth to practice the path in this true Dharma and discipline, obtaining full ordination, and becoming a nun.

Thereupon Venerable Ānanda, having heard what the Buddha said, received it well, retained it well, paid homage at the Buddha's feet, circumambulated him three times, and left. He went to Mahāpajāpatī Gotamī and told her:

Gotamī, women are allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline. Mahāpajāpatī Gotamī, the World-honored One has laid down for women eight rules of respect, which women may not transgress but must uphold until the end of their lives. What are these eight?

Gotamī, a nun should seek full ordination from the monks. Gotamī, this is the first rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, a nun should seek instruction every half-month from the monks. Gotamī, this is the second rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, a nun is not allowed to spend the rains retreat in an area where there are no monks. Gotamī, this is the third rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, when a nun has completed the rains retreat she should ask in both assemblies about three things: seeking about what has been seen, what has been heard, and what has been suspected. Gotamī, this is the fourth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, if a monk has not given a nun permission to ask about the discourses, the discipline, or the Abhidharma, then that nun is not allowed to ask him about them. [Only] if he has given her permission to ask about the discourses, the discipline, or the Abhidharma is she allowed to ask. Gotamī, this is the fifth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, a nun is not allowed to point out the transgressions of a monk but a monk is allowed to point out the transgressions of a nun. Gotamī, this is the sixth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

606c Gotamī, if a nun commits a serious offense, she is to undergo penance before both assemblies for fifteen days. Gotamī, this is the seventh rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, even if a nun has had full ordination for a hundred years she must still prostrate herself humbly before a recently ordained monk, be respectful and submissive, and greet him, extending her hands with palms together. Gotamī, this is the eighth rule of respect that the World-honored One has laid down for women, which women may not transgress but must uphold until the end of their lives.

Gotamī, the World-honored One has laid down for women these eight rules of respect, which women may not transgress but must uphold until the end of their lives. Gotamī, the World-honored One has said this: “If Mahāpajāpatī Gotamī upholds these eight rules of respect, then this is her leaving home out of faith and going forth to practice the path in this true Dharma and discipline, obtaining full ordination, and becoming a nun.”

At this Mahāpajāpatī Gotamī said:

Venerable Ānanda, listen while I tell you a simile. The wise, on hearing a simile, understand its implication.

Venerable Ānanda, it is just as [when] a warrior woman, a brahmin woman, a householder woman, or a worker woman, beautiful and attractive, having cleansed and bathed herself and anointed her body with fragrant oils, may put on bright clean clothes, and adorn herself with necklaces made of various kinds of precious stones. Suppose someone, feeling well-disposed toward this woman and wishing to benefit her and make her happy, then gives her a wreath of lotuses, a wreath of champak flowers, a wreath of great-flowered jasmine (*sumanā*), a wreath of Arabian jasmine (*vassikā*), or a wreath of roses. That woman would rejoice and accept it with both hands and adorn her head with it.

In the same way, Venerable Ānanda, the World-honored One has laid down for women these eight rules of respect and I receive them on my head and will uphold them until the end of my life.

Then Mahāpajāpatī Gotamī went forth to practice the path in this true Dharma and discipline, obtained full ordination, and became a nun.<sup>352</sup>

At a later time, Mahāpajāpatī Gotamī came to be followed and surrounded by a large assembly of nuns. Accompanied by various elder and highly

regarded nuns who were known to the king, and who had practiced the holy life for a long time, she approached Venerable Ānanda.

Having paid homage to him and stood back to one side, she said:

607a Venerable Ānanda should know that these are elder and highly regarded nuns, who are known to kings, and who have practiced the holy life for a long time. There are young monks, new in the training, who have only recently gone forth and entered this true Dharma and discipline, who have begun [this practice] not long ago. We wish that those monks should be ordered to pay homage to these nuns according to their seniority, that they should show respect and reverence and greet them by extending their hands with palms together.

At this Venerable Ānanda said, “Gotamī, wait here. I will go to the Buddha and ask him about this.”

Mahāpajāpatī Gotamī said, “Certainly, Venerable Ānanda.”

Then Venerable Ānanda went to the Buddha, paid homage at the Buddha’s feet and stood back to one side. Extending his hands with palms together, he addressed the Buddha:

World-honored One, Mahāpajāpatī Gotamī, accompanied by various elder and highly regarded nuns who are known to kings and who have practiced the holy life for a long time, came to me today. Having paid homage at my feet and stood to one side with palms together, she said to me, “Venerable Ānanda, these elder and highly regarded nuns are known to kings and have practiced the holy life for a long time. There are young monks, new in the training, who have only recently gone forth and entered this true teaching and discipline, who have begun [this practice] not long ago. We wish that those monks should be ordered to pay homage to these nuns according to their seniority, that they should show respect and reverence and greet them by extending their hands with palms together.”

The World-honored One said:

Desist! Desist, Ānanda! Guard your words, do not speak like this! Ānanda, if you knew what I know, you would not say one word [about this], let alone speak like this.

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then brahmins and householders would spread their clothes on the ground and say, “Diligent renunciants, walk on this! The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on these clothes]!”

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then brahmins and householders would spread their hair on the ground and say, “Diligent renunciants, walk on this! The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on this hair]!”

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then brahmins and householders, on seeing renunciants, would have been waiting by the wayside holding in their hands various types of food and drink, saying, “Venerable ones, accept this, eat this, take it with you and use it as you wish. Grant us long-lasting benefit and gain, peace and happiness!”

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then faithful brahmins, on seeing diligent renunciants, would respectfully take them by the arm, lead them into their houses, and hold up various sorts of material goods to give to the renunciants, saying, “Venerable Ones, accept this, take it with you and use it as you wish! Grant us long-lasting benefit and gain, peace and happiness!”

607b

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then even the sun and moon, endowed as they are with great spiritual powers, great virtue, great merit, great spiritual might—even they would not equal the great spiritual might of a diligent renunciant, much less would those lifeless, skinny heterodox practitioners.

Ānanda, if women had not been allowed to leave home out of faith and go forth to practice the path in this true Dharma and discipline, then this true Dharma would have lasted a thousand years. Now its duration has been decreased by five hundred years; it will last only five hundred years.

Ānanda, you should know that there are five positions a woman cannot achieve. It is not possible for a woman to be a tathāgata, without attachment and fully awakened;<sup>353</sup> a wheel-turning monarch; Sakka, the ruler of the *devas*; King Māra; or Great Brahmā. Know that a man can achieve these five states. It is possible that a man can be a tathāgata, without attachment and fully awakened; a wheel-turning monarch; Sakka, the ruler of the *devas*; King Māra; or Great Brahmā.

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

## Division 11

### The [First] Great Division

#### 117. The Discourse on Delicate [Upbringing]<sup>354</sup>

607c

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

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

In the past, [before] I had left the household life to practice the path, I [lived] at leisure, composed and happy, being brought up in an extremely delicate [manner]. While I was [still] living in the home of my father, Suddhodana, he built various palaces for me: a spring palace, a summer palace, and a winter palace.

To provide for my recreation, he had various kinds of flower ponds constructed not far from these palaces: flower ponds for blue lotuses, for pink lotuses, for red lotuses, and for white lotuses. In those ponds he had various water flowers planted: blue lotus, pink lotus, red lotus, and white lotus. He had them constantly supplied with water and flowers; and he had them guarded, so that no one else could gain access to them.

To provide for my recreation, he had various kinds of land-dwelling flowers planted on the banks of the ponds: great-flowered jasmine, Arabian jasmine, champak, fragrant lily, honey-scent flower, rose flower, and water lily.<sup>355</sup>

To provide for my recreation, he assigned four people to bathe me. Having bathed me, they would apply red sandalwood paste to my body. Having applied sandalwood paste to my body, they would dress me in new silk clothes, brand new from top to bottom, inside and out, surface and interior. By day and by night they constantly held a parasol over me, the Crown Prince, so that I would not be dampened by dew at night or scorched by the sun during the day.

Whereas in other, ordinary households coarse grains, wheat, bean soup, and ginger were the primary foods, within the household of my father, Suddhodana, even the lowest-ranking servants had rice and sumptuous dishes as their primary foods.

Again, meals were constantly prepared for me from game birds and beasts, the most beautiful birds and beasts—pheasant or partridge, and deer or roe—such game birds and beasts, the most beautiful birds and beasts.

I recall how, long ago, when I was [still] living in the home of my father, Suddhodana, I would go up to the main palace to spend the four months of the summer season. There were no other men there, only women for my entertainment. Once there, I had no [thought of] coming down again. When I wanted to visit parks, thirty renowned cavalymen of the best quality were selected to provide a ceremonial escort, both ahead of me and behind me, to wait on me and guide me—not to mention my other [servants]. Such was my prestige and power. So exceedingly delicate [was my upbringing].

608a I also recall how, long ago, I saw farmers resting in their fields. I went to the base of a rose-apple tree and sat down cross-legged. Secluded from sensual pleasures, secluded from evil and unwholesome states, I entered and abided in the first absorption, which is with [directed] awareness and [sustained] contemplation, with rapture and happiness born of seclusion.<sup>356</sup>

I thought, “Unlearned ignorant worldlings are themselves subject to disease, not exempt from disease. On seeing other people become sick, they feel disgust and slight them as undesirable and unpleasant, not observing their own [condition].”

Again, I thought, “I am myself subject to disease, not exempt from disease. If on seeing other people become sick I were to feel disgust and slight them as undesirable and unpleasant, then that would not be appropriate for me, since I too am subject to this [condition].” On my having observed in this way, the pride caused by being without sickness naturally vanished.

Again, I thought, “Unlearned ignorant worldlings are themselves subject to old age, not exempt from old age. On seeing other people become old, they feel disgust and slight them as undesirable and unpleasant, not observing their own [condition].”

Again I thought, “I am myself subject to old age, not exempt from old age. If on seeing other people become old I were to feel disgust and slight them as undesirable and unpleasant, that would not be appropriate for me, since I too am subject to this [condition].” On my having contemplated in this way, the pride caused by [youthful] age naturally vanished.<sup>357</sup>

Unlearned ignorant worldlings are proud, conceited, and become negligent due to being without disease. Due to sensual desires their ignorance grows and they do not practice the holy life. Unlearned ignorant worldlings are proud, conceited, and become negligent due to being [youthful]. Because of sensual desires their ignorance grows and they do not practice the holy life. Unlearned ignorant worldlings are proud, conceited, and become negligent due to being alive. Due to sensual desires their ignorance grows and they do not practice the holy life.

Then the World-honored One uttered these verses:

Subject to disease, subject to old age, and subject to death.  
 [Despite] being themselves similarly subject [to these],  
 Worldlings view [these conditions] with disgust.  
 If I were to feel disgust [at these conditions],  
 [Despite] not having gone beyond them,  
 That would not be appropriate for me,  
 Since I too am subject to this.

One who practices like this  
 Realizes the Dharma that [leads to] freedom from rebirth  
 As for pride in being without disease,  
 Youthful, and of long life.  
 Eliminating all [such] pride,  
 One sees the peace of dispassion.

By awakening in this way,  
 One is not anxious in regard to sensual pleasures.  
 Attaining the perception that there is nothing [in sensual pleasures],  
 He practices the pure holy life.

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

## 118. The Discourse on the Elephant<sup>358</sup>

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

At that time, in the afternoon, the World-honored One rose from sitting in seclusion, came down from the hall, and said, “Udāyin, let us go together to the Eastern River to bathe.”<sup>359</sup>

Venerable Udāyin answered, “Yes.”

Then the World-honored One went to the Eastern River together with Venerable Udāyin. He took off his robes, left them on the bank, and entered the water to bathe. Having bathed, he came out, wiped his body [dry], and put on his robes.

At that time King Pasenadi had an elephant (*nāga*) named Sati.<sup>360</sup> It was crossing the Eastern River to the accompaniment of all kinds of entertaining music. On seeing it, the multitude said, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

Venerable Udāyin extended his hands with palms together toward the Buddha and said:

World-honored One, this elephant has a massive body, and the multitude, on seeing it, say, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

The World-honored One said:

That is so, Udāyin. That is so, Udāyin. This elephant has a massive body, and the multitude, on seeing it, say, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

Udāyin, if a horse, a camel, an ox, a donkey, a serpent, a human being, or a tree has grown to have a massive bodily form, then Udāyin, the multitude, on seeing it, say, “This is a *nāga* among *nāgas*, a great royal *nāga*. What is its name?”

Udāyin, in this world with its *devas*, *māras*, Brahmās, renunciants, and brahmins, from human beings to *devas*, of anyone who does not harm [others] through [acts of] body, speech, or mind I say, “he is a *nāga*.”<sup>361</sup> Udāyin, in this world with its *devas*, *māras*, Brahmās, renunciants,

and brahmins, from human beings to *devas*, the Tathāgata does not harm [others] through [acts of] body, speech, or mind. For this reason I am called a *nāga*.

Then Venerable Udāyin extended his hands with palms together toward the Buddha and said:

World-honored One! May the World-honored One enhance my inspirational power! May the Well-gone One enhance my inspirational power! Allow me, in the presence of the Buddha, to chant in praise of the World-honored One with verses related to the characteristics of a *nāga*!

The World-honored One said, “Do as you wish.”

Then, Venerable Udāyin, in the presence of the Buddha, praised the World-honored One with verses related to the characteristics of a *nāga*:

The Fully Awakened One, born among humans,  
Taming himself, attained right concentration.  
Practicing the holy path,  
He calmed his mind and was able by himself to attain happiness.

Respected by men

For transcending all things,

He is also respected by *devas*

[As] one who has become an arahant, without attachment.

He has gone beyond all fetters,

From being in the jungle [of fetters], he has left the jungle behind

[by attaining nirvana].<sup>362</sup>

Having discarded sensual pleasures, he delights in dispassion,

Like true gold extracted from ore.

Renowned as the Fully Awakened One,

Like the sun ascending in the sky,

[He is] supreme among all *nāgas*,

Like the highest summit among a multitude of mountains.

Praised as a great *nāga*,

He does no harm anywhere.

608c

The *nāga* among all *nāgas*,  
Truly is an unsurpassable *nāga*.

Gentleness and harmlessness—  
These two are the *nāga*'s [hind] legs.  
Asceticism and celibacy  
Are the *nāga*'s practice.

The great *nāga* has faith as his trunk,  
Two kinds of virtue as his tusks;  
Mindfulness as his neck, and wisdom as his head,  
To contemplate and analyze the teaching;

Receiving and retaining the teachings is his belly,  
Delight in seclusion is his two forelegs.<sup>363</sup>  
Settled well on the in- and out-breaths,  
[His] mind attains perfect concentration.

The *nāga* remains concentrated when walking and when standing still;  
When seated he is concentrated and also when lying down.  
The *nāga* is concentrated at all times.  
This is the constant state of the *nāga*.

He accepts food from a household that is without fault.  
He does not accept it from one that is with fault.  
[If] he receives food that is bad or impure,  
He discards it, as a lion does.

The food that is offered to him  
He accepts out of compassion for others.  
The *nāga*, in eating the faithful offerings of others,  
Maintains his life without attachment.

He has cut off all fetters, big and small,  
Attained liberation from all bonds.  
Wherever he travels,  
His mind is not bound by any attachment.

Just as a white lotus

Is born in water and grows up nourished by water,  
 [Yet] the muddy water cannot become attached  
 To its fine fragrance and delightful form—

In the same way, the supremely Awakened One  
 Was born into the world and is active in the world,  
 [Yet] is not defiled by sensual pleasures,  
 Just as the [lotus] flower to which the [muddy] water does not become  
 attached.

It is just as a blazing fire  
 Will cease burning if not supplied with fuel.  
 Without fuel a fire will not continue;  
 Such a fire is said to have ceased.

Wise men deliver these similes,  
 Wishing their meaning to be understood.  
 This is what the *nāga* has come to know,  
 And what the *nāga* among *nāgas* teaches.

609a

Free from sexual desire and hatred,  
 Having discarded ignorance and attained the [state] without taints,  
 [When] the *nāga* abandons his body,  
 This *nāga* is said to have ceased.

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

### 119. The Discourse on the Grounds for Speaking<sup>364</sup>

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

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

Herein there are [just] three grounds for speaking,<sup>365</sup> not four and not five.  
 If a monk has seen [something], then based on that he may speak, saying,  
 "I saw it." [If he has] heard . . . recognized . . . known [something, then  
 based on that] a monk may speak, saying, "This is what I know."

What are the three [grounds for speaking]? Based on the past a monk may speak, saying, “Like this it was in the past.” Based on the future a monk may speak, saying, “Like this it will be in the future.” Based on the present a monk may speak, saying, “Like this it is now.” These are the three grounds for speaking, not four and not five.

If a monk has seen [something], then based on that he may speak, saying, “I saw it.” [If he has] heard . . . cognized . . . known [something, then based on that] a monk may speak, saying, “This is what I know.” Since what he says is wholesome, he gains benefit. Since he does not say what is unwholesome, he gains benefit.

A disciple of the noble ones listens attentively with both ears to the Dharma. Having listened attentively with both ears to the Dharma, he abandons one factor, practices one factor, and realizes one factor. Having abandoned one factor, practiced one factor, and realized one factor, he attains right concentration.

A disciple of the noble ones, having attained right concentration of mind, then abandons all sensual passion, hatred, and ignorance. In this way a disciple of the noble ones attains liberation of the mind. Having attained liberation, he knows that he is liberated. He knows as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.”<sup>366</sup>

Based on what a person says, there are four grounds on which one should observe him, [thinking,] “Is this venerable one fit to engage in discussion or not fit to engage in discussion?” If this venerable one does not respond definitively to a definitive argument, does not respond analytically to an analytical argument, does not respond conclusively to a conclusive argument, and does not respond with finality to a final argument, then in these ways this venerable one is not fit to engage in discussion, not fit to engage in argumentation.

If [however] this venerable one does respond definitively to a definitive argument, does respond analytically to an analytical argument, does respond conclusively to a conclusive argument, and does respond with finality to a final argument, then in these ways this venerable one is fit to engage in discussion, fit to engage in argumentation.<sup>367</sup>

609b

Again, based on what a person has said, there are a further four grounds on which one should observe him, [thinking,] “Is this venerable one fit to engage in discussion or not fit to engage in discussion?” If this venerable one is inconsistent about standpoints and their opposites, inconsistent about what is known, inconsistent about what has been explained through similes, and inconsistent about procedure, then in these ways this venerable one is not fit to engage in discussion, not fit to engage in argumentation.

If [however] this venerable one is consistent about standpoints and their opposites, consistent about what is known, consistent about what has been explained through similes, and consistent about procedure, then in these ways this venerable one is fit to engage in discussion, fit to engage in argumentation.<sup>368</sup>

Depending on what is being spoken of, he curbs his verbal activity at the [proper] time. He discards his preformed views, discards resentful states of mind, discards sensual desire, discards hatred, discards delusion, discards pride, discards obstinate silence, discards stinginess and jealousy. He does not pursue victory, does not prevail over others, and does not seize on their mistakes. He talks only about what is meaningful, about Dharma. Having talked about what is meaningful, about Dharma, and having taught it and again taught it, he himself is delighted and causes others to be delighted. Such talk about what is meaningful, such talk on [these] subjects is noble talk about what is meaningful, noble talk about [these] matters. It leads all the way to total destruction of the taints.

Then the World-honored One uttered these verses:

If when arguing in a discussion,  
The confused mind harbors cherishing and pride,  
Then this is not noble; it destroys virtue,  
With each seeking advantage over the other.

Just seeking to find fault with the other,  
Wishing to defeat him;  
Striving ever more for victory over each other—  
Noble ones do not speak like this.

If he wants to be competent in discussion,  
A wise one should know the [proper] timing.  
With Dharma and with meaning,  
This is how the noble ones discuss.

The wise speak like this:  
Without dispute, without pride,  
Without feelings of aversion,  
Without fetters, without taints.

Compliant and unconfused,  
They speak with right knowledge.  
They accept what is well said,  
And they themselves never speak evil.

In discussion they do not remonstrate,  
And are not affected by others' remonstrations.  
They know the standpoints and grounds for their speech,  
This is [the way] they discuss.

Thus speak the noble ones,  
The wise ones who completely get the meaning.  
For happiness in the present,  
And for peace in the hereafter,  
You should know that an intelligent person  
Speaks without bias or banality.

609c Thus spoke the Buddha. Having heard what the Buddha said, the monks  
were delighted and received it respectfully.

### **120. The Discourse on a Teaching about Impermanence<sup>369</sup>**

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

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

Form is impermanent; what is impermanent, that it is *dukkha*; what is  
*dukkha*, that is not-self. Feeling too is impermanent; what is impermanent,

that is *dukkha*; what is *dukkha*, that is not-self. Perception too is impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self. Volitional formations too are impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self. Consciousness too is impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self. That is to say: Form is impermanent . . . feeling . . . perception . . . volitional formations . . . consciousness is impermanent; what is impermanent, that is *dukkha*; what is *dukkha*, that is not-self.

A learned noble disciple, contemplating in this way, cultivates the thirty-seven requisites of awakening with unobstructed right attention and right mindfulness<sup>370</sup> Knowing like this and seeing like this, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. Being liberated, he knows that he is liberated, and he knows as it really is: “Birth has been ended for me, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence.”

Among existing sentient beings whatsoever—including the nine abodes of sentient beings, up to the stage beyond the sphere of neither-perception-nor-nonperception, [called] “the pinnacle of existence”—among [all of] these this is the foremost, this is the greatest, this is the victor, this is the utmost, this is the most admirable, this is the most excellent, namely: an arahant in the world. Why is that? Because an arahant in the world has attained [true] peace and happiness.

Then the World-honored One uttered these verses:

Freedom from attachment is the foremost happiness.

[An arahant] has abandoned sensual desires, and is without craving  
for existence.

He has forever discarded the “I”-conceit,  
Having torn asunder the net of ignorance.

He has attained imperturbability,  
His mind is without defilements.

He is not defiled by attachment to the world,  
Having lived the holy life and attained freedom from taints.

He understands and knows the five aggregates,  
His province is the seven wholesome states.<sup>371</sup>  
A great hero, he dwells in a place  
That is free from all fear.

Having attained the seven treasures of awakening,  
And trained in the threefold training,  
He is well reputed as a superior friend,  
The Buddha's supreme and true son.

He has attained the tenfold path,  
A great *nāga* with a supremely concentrated mind.  
Foremost in this world,  
He is without craving for existence.

610a Unperturbed by the myriad affairs,  
Liberated from future existence,  
Having cut off birth, old age, disease, and death.  
What was to be done is done: he has eradicated the taints.

He has generated the knowledge of one beyond training  
Having made this body his last.  
Equipped with the foremost holy life,  
His mind is not dependent on others.

Above, below, and in all directions,  
Nowhere does he find delight.  
He can roar a lion's roar,  
Supremely awakened in the world.

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

### **121. The Discourse on the Invitation Ceremony (*Pavāraṇā*)<sup>372</sup>**

Thus have I heard. At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary, spending the rains retreat together with a large assembly of five hundred monks.

At that time on the fifteenth of the month, at the time of the recitation of the code of rules, at the invitation ceremony (*pavāraṇā*), the World-honored One sat down on a seat arranged before the assembly of monks. He addressed the monks:

I am a brahmin, having attained complete cessation. [I am] the unsurpassable King of Physicians and this present body is the last one for me. Being a brahmin, having attained complete cessation, being the unexcelled King of Physicians, and this present body being the last one for me, I say that you are my true sons, born from my mouth and transformed by the nature of the Dharma. Being my true sons, born from my mouth and transformed by the nature of the Dharma, you should through instruction transform [others, and also] teach and admonish one another.<sup>373</sup>

At that time Venerable Sāriputta was also seated among the assembly. Then Venerable Sāriputta rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

Just now the World-honored One said [this]: “I am a brahmin, having attained complete cessation. [I am] the unsurpassable King of Physicians, and this present body is the last one for me. Being a brahmin, having attained complete cessation, being the unsurpassable King of Physicians, and this present body being the last one for me, I say that you are my true sons, born from my mouth and transformed by the nature of the Dharma. Being my true sons, born from my mouth and transformed by the nature of the Dharma, you should through instruction transform [others, and also] teach and admonish one another.”

The World-honored One tames those who are not [yet] tamed, stills those who are not [yet] stilled, delivers those who are not [yet] delivered, liberates those who are not [yet] liberated, quenches those who are not [yet] quenched, brings to attainment of the path those who have not [yet] attained the path, establishes in the holy life those who are not [yet] established in the holy life. [He causes them to] know the path, awaken to the path, recognize the path, and talk about the path.

610b

From the World-honored One the disciples obtain the Dharma, receive instruction, and receive admonition. Having received instruction and admonition, following the World-honored One’s words, they then put it

into practice and gain a good understanding of the true Dharma in accordance with its purport. That is so. World-honored One, is there not something to censure in my bodily, verbal, and mental conduct?

Then the World-honored One said:

Sāriputta, I do not censure your bodily, verbal, and mental conduct. Why is that? Sāriputta, you possess intelligent wisdom, great wisdom, quick wisdom, swift wisdom, sharp wisdom, wide wisdom, deep wisdom, emancipating wisdom, brightly penetrating wisdom. Sāriputta, you have achieved true wisdom.

Sāriputta, it is just as the crown prince of a wheel-turning monarch, if he does not overstep the instructions he has received but respectfully accepts what his father, the king, transmits to him, he is then able to transmit it in turn. In the same way, Sāriputta, you are able to keep turning the wheel of Dharma that I have set turning. For this reason, Sāriputta, I do not censure your bodily, verbal, and mental conduct.

Venerable Sāriputta again extended his hands with palms together toward the Buddha and said:

That is so. The World-honored One does not censure my bodily, verbal, and mental conduct. Does the World-honored One not censure the bodily, verbal, and mental conduct of these five hundred monks?

The World-honored One said:

Sāriputta, I also do not censure the bodily, verbal, and mental conduct of these five hundred monks. Why is that? Sāriputta, these five hundred monks have all attained freedom from attachment. In them the taints have been eradicated, the holy life has been established, what had to be done has been done, the heavy burden has been discarded, the fetter of existence has been eradicated, and they have attained the good benefit of right knowledge and right liberation.

The only exception is one monk, of whom I earlier foretold that he would, here and now, attain final knowledge, understanding as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.”<sup>374</sup>

For this reason, Sāriputta, I do not censure the bodily, verbal, and mental conduct of these five hundred monks.

A third time Venerable Sāriputta extended his hands with palms together toward the Buddha and said:

That is so. The World-honored One does not censure my bodily, verbal, and mental conduct, and he also does not censure the bodily, verbal, and mental conduct of these five hundred monks. World-honored One, among these five hundred monks, how many monks have attained the three higher knowledges, how many monks have attained liberation both ways, and how many monks have attained liberation by wisdom?

The World-honored One said:

Sāriputta, among these five hundred monks, ninety monks have attained the three higher knowledges, ninety monks have attained liberation both ways, and the remaining monks have attained liberation by wisdom.

Sāriputta, this assembly is without branches, without leaves, and without knots or faults. It is pure and genuine [heartwood], having become rightly established.<sup>375</sup>

At that time Venerable Vaṅgīsa was seated among the assembly. Then Venerable Vaṅgīsa rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

That is so. The World-honored One has uplifted me. May the Well-gone One [further] uplift me, so that I may, in the presence of the Buddha and the assembly of monks, utter suitable verses of praise. 610c

The World-honored One said, “Vaṅgīsa, do as you wish!”

Then in the presence of the Buddha and the assembly of monks, Venerable Vaṅgīsa uttered suitable verses of praise:

Today, on the fifteenth, the day of invitation,  
 An assembly of five hundred monks is seated together.  
 Having gotten rid of all fetters,  
 They are without obstructions, seers for whom [repeated] existence  
 is ended.

Shining with pure light,  
[They are] liberated from every kind of existence.  
They have put an end to birth, old age, disease, and death,  
Eliminated the taints, and done what had to be done.

[They] have put an end to restlessness-and-worry and the fetter of doubt,  
To pride and the taint of existence,  
And they have cut off the thorn that is the fetter of craving.  
[Thanks to] the Highest Physician, these no longer exist.

Brave as lions,  
[They] have removed all fear.  
They have crossed over birth and death,  
With all taints completely eradicated.<sup>376</sup>

Just as a wheel-turning monarch,  
Surrounded by his many courtiers,  
Rules over his entire territory,  
As far as the great ocean,

In the same way, the heroic conqueror,  
The unsurpassable caravan leader,  
Is revered gladly by his disciples,  
Who have realized the three [higher knowledges] and abandoned  
the fear of death.

All are sons of the Buddha,  
Who have permanently removed the branches, leaves, and knots.  
They pay homage to the foremost Honored One,  
Who set turning the unsurpassable wheel of the Dharma.<sup>377</sup>

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

## 122. The Discourse at Campā<sup>378</sup>

Thus have I heard. At one time the Buddha was staying at Campā, beside  
the pond of Gaggārā.

At that time, on the fifteenth of the month, at the time of the recital of the code of rules, the World-honored One sat down on a seat arranged before an assembly of monks. Having sat down, the World-honored One immediately entered a meditative concentration. By means of the knowledge of the minds of others he observed the minds of the assembly. Having observed the minds of the assembly, he sat silently until the end of the first watch of the night.<sup>379</sup>

Then a certain monk rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

World-honored One, the first watch of the night has ended. The Buddha and the assembly of monks have been sitting together for a long time. 611a  
May the World-honored One recite the code of rules!<sup>380</sup>

At that time the World-honored One remained silent and did not answer. Then the World-honored One remained sitting silently through the middle watch of the night. That monk again rose from his seat, arranged his robe to bare one shoulder, extended his hands with palms together toward the Buddha, and said:

World-honored One, the first watch of the night has passed and the middle watch of the night is about to end. The Buddha and the assembly of monks have been sitting together for a long time. May the World-honored One recite the code of rules!

The World-honored One again remained silent. Then the World-honored One remained sitting silently through the last watch of the night.

A third time that monk rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with palms together towards the Buddha, and said:

World-honored One, the first watch of the night has passed, the middle watch of the night has also ended, and the last watch of the night is coming to an end. It is nearly dawn. Dawn will be breaking before long. The Buddha and the assembly of monks have been sitting together for a very long time. May the World-honored One recite the code of rules!

Then the World-honored One told that monk, "Among this assembly there is one monk who is impure."

At that time Venerable Mahāmogallāna was also seated among the assembly. Then Venerable Mahāmogallāna thought, “About which monk does the World-honored One say that one monk in this assembly is impure? Let me enter the appropriate meditative concentration such that, through that appropriate meditative concentration I acquire the knowledge of the minds of others and can observe the minds of the assembly.”

Then Venerable Mahāmogallāna entered the appropriate meditative concentration such that through that appropriate meditative concentration he acquired the knowledge of the minds of others and could observe the minds of the assembly. Venerable Mahāmogallāna then knew in regard to which monk the World-honored One had said that one monk in the assembly was impure.

Thereupon Venerable Mahāmogallāna rose from his meditative concentration, went up to that monk, pulled him by the arm, and led him out. He opened the door and sent him outside, [saying:]

Ignorant man, go far away! Don’t stay here! You can no longer participate in gatherings of the sangha. As of now you have left it. You are not a monk.<sup>381</sup>

He closed the door, locked it, and returned to the Buddha. Having paid respect with his head at the Buddha’s feet, he stepped back, sat to one side, and said:

I have expelled the monk about whom the World-honored One said that one monk in the assembly was impure. World-honored One, the first watch of the night has passed, the middle watch of the night has also ended, and the last watch of the night is coming to an end. It is nearly dawn. Dawn will be breaking before long. The Buddha and the assembly of monks have been sitting together for a very long time. May the World-honored One recite the code of rules!

The World-honored One said:

Mahāmogallāna, that foolish person committed a great offense by troubling the World-honored One and the assembly of monks. Mahāmogallāna, if the Tathāgata had recited the code of rules in an impure assembly [of monks], the head of that [impure] man would have split into seven pieces.<sup>382</sup>

For this reason, Mahāmogallāna, from now on you are to recite the code of rules [yourselves]. The Tathāgata will no longer recite the code of rules.<sup>383</sup> 611b

Why is this? It is like this, Mahāmogallāna. It may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up, and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent—all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

Mahāmogallāna, when his companions in the holy life come to recognize [his real inner condition], they think, “He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.” Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Mahāmogallāna, it is just as if a householder had a good rice field or wheat field, but there were to emerge in it a kind of weed called “impure wheat,” whose roots, stem, nodes, leaves, and flowers all resembled those of [genuine] wheat. Later, once [the impure wheat] had matured, the householder would see it and think, “This is a pollutant and a disgrace to [genuine] wheat, an abomination and a thorn to [genuine] wheat.” Having recognized it, he would pull it up and throw it out [of the field]. Why is that? So as not to let it corrupt the genuine, good wheat.

In the same way, Mahāmogallāna, it may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up, and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent—all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

Mahāmoggallāna, when his companions in the holy life come to recognize [his real inner condition], they think, ‘He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.’ Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Mahāmoggallāna, it is just as when a householder is winnowing the [rice] grain in autumn, the grains in the pile that are fully mature will, when tossed up, fall down again and remain there; but the grains that are not fully mature will be carried away by the wind along with the rice chaff. Seeing this, the householder takes a broom and sweeps away [the immature grains and chaff] so that [the floor] is clean. Why is that? So as not to let the remaining good clean rice be polluted.

In the same way, Mahāmoggallāna, it may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up, and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent, all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

611c Mahāmoggallāna, when his companions in the holy life come to recognize [his real inner condition], they think, ‘He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.’ Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Mahāmoggallāna, it is just as a householder, intending to make a water chute to channel spring water, takes an ax and goes into the forest. He taps on the trees. If they are firm and solid they make little sound; if they are hollow, they make a louder sound. Having recognized [the tree he wants], the householder then chops it down and trims away its knots to make it into a water chute.

In the same way, Mahāmogallāna, it may be that an ignorant man practices right comprehension when coming and going; that he is properly observant and discerning when bending, stretching, looking up and looking down; that he has a composed manner; that he skillfully wears his outer robe and his other robes and [carries his] bowl; that he practices right comprehension when walking, standing, sitting, and reclining, as well as when sleeping, waking, speaking, and keeping silent, all like a genuine practitioner of the holy life. When he approaches those who are genuinely practicing the holy life, they might not recognize [his real inner condition].

Mahāmogallāna, when his companions in the holy life come to recognize [his real inner condition], they think, “He is a pollutant among renunciants, a disgrace among renunciants, an abomination among renunciants, a thorn among renunciants.” Having recognized him [as such], they should collectively reject him. Why is that? So as not to let [him] corrupt those who are [genuinely] practicing the holy life.

Then the World-honored One uttered these verses:

When assembled together you should recognize  
 [The one who harbors] evil desires, hatred, jealousy, anger,  
 The fetter of obstinate silence, malevolence, stinginess,  
 Jealousy, fawning, and deceit.

[The one] in the sangha who deceitfully claims to be calm,  
 Taking cover by claiming to be a renunciant,  
 [Yet] secretly does evil deeds,  
 [Holds] evil views, unguarded,  
 [The one who] cheats and lies—  
 You should recognize him as such.

Do not associate with him!  
 Reject him! Do not stay together with him!  
 Speaking much, he cheats and boasts,  
 Not calm, he claims to be calm.

Knowing the right time, [those who are] equipped with pure conduct  
 Reject him and keep distant from him.

The pure should associate with the pure,  
Always together in harmony.  
Being in harmony, they will be at peace,  
And thus attain the end of *dukkha*.

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

### **123. The Discourse on the Renunciant Soṇa Kolivīsa<sup>384</sup>**

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

612a At that time the venerable renunciant Soṇa Kolivīsa was also staying at Sāvathī, in the Blind [Men’s] Forest.<sup>385</sup> He practiced diligently, not sleeping during the first and the last watches of the night, and was rightly established in the cultivation of the requisites of awakening.

Then, while the venerable renunciant Soṇa Kolivīsa was dwelling alone quietly, sitting in meditation and reflecting, this thought came to his mind: “Among the disciples of the World-honored One who diligently practice the true Dharma and discipline, I am foremost. Yet my mind has not attained liberation from the taints. My parents are very wealthy and prosperous; they have a great deal of wealth. Should I now abandon the precepts, cease practicing the path, and engage in sensual pleasures, while practicing generosity and doing meritorious deeds?”

At that time the World-honored One, by means of knowledge of the minds of others, knew the thoughts in the mind of the venerable renunciant Soṇa Kolivīsa. Then he told a certain monk, “Go and tell the renunciant Soṇa Kolivīsa to come here.”<sup>386</sup>

At this the monk answered, “Yes.” Then he rose from his seat, paid homage with his head at the Buddha’s feet, circumambulated him three times, and left. Approaching the venerable renunciant Soṇa Kolivīsa, he said, “The World-honored One summons you.”

The venerable renunciant Soṇa Kolivīsa, having heard the monk’s words, approached the Buddha, paid homage with his head [at the Buddha’s feet], stepped back, and sat to one side. The World-honored One said:

Renunciant, is it true that while you were dwelling alone quietly, sitting in meditation and reflecting, this thought came to your mind: “Among the disciples of the World-honored One who diligently practice the true Dharma and discipline, I am foremost. Yet my mind has not attained liberation from the taints. My parents are very wealthy and prosperous; they have a great deal of wealth. Should I now abandon the precepts, cease practicing the path, and engage in sensual pleasures, while practicing generosity and doing meritorious deeds?”

Then the venerable renunciant *Soṇa Kolivīsa* felt ashamed and was not without trepidation [on realizing,] “The World-honored One knows what I was thinking!”<sup>387</sup> He extended his hands with palms together toward the Buddha and said, “That is true.”

The World-honored One said:

Renunciant, I will now question you. Answer according to your understanding. What do you think? When you were living at home, you were good at playing the lute harmoniously, with the lute in tune with the sound of singing and the singing in tune with the sound of the lute; is that so?

The venerable renunciant *Soṇa Kolivīsa* said, “That is so, World-honored One.”

The World-honored One asked further, “What do you think? If the strings of the lute are [too] tight, can it produce a pleasant, harmonious sound?”

The renunciant answered, “No, World-honored One.”

The World-honored One asked further, “What do you think? If the strings of the lute are [too] loose, can it produce a pleasant, harmonious sound?”

The renunciant answered, “No, World-honored One.”

The World-honored One asked again, “What do you think? If the strings of the lute are neither [too] tight nor [too] loose but just right, in between, can it produce a pleasant and harmonious sound?”

The renunciant answered, “That is so, World-honored One.”

The World-honored One said:

In the same way, renunciant, too much effort makes the mind become restless; too little effort makes the mind indolent. Therefore, you should discriminate like this at the proper time. Observe these features! Do not be negligent!

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At that time the venerable renunciant Soṇa Kolivīsa heard what the Buddha said, received it well, and kept it well [in mind]. Then he rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left.

Having received the Buddha's instruction with the simile of playing the lute, he dwelled alone in a secluded place and practiced diligently, without negligence of mind. Dwelling alone in a secluded place and practicing diligently, without negligence of mind, this son of a good family, who had shaved off his hair and beard, donned the yellow robes, left home out of faith, and become homeless to practice the path, realized in full the summit of the holy life. He dwelled having personally achieved understanding, awakening, and realization here and now. He knew as it really is: "Birth has been ended, the holy life has been established, what had to be done has been done; there will not be another experiencing of existence."

The venerable renunciant Soṇa Kolivīsa, having understood the Dharma, had become an arahant. At that time the venerable renunciant Soṇa Kolivīsa, having become an arahant, thought, "Now is the right time. Should I approach the World-honored One and declare my attainment of final knowledge?"

Then the venerable renunciant Soṇa Kolivīsa approached the Buddha. Having paid homage with his head [at the Buddha's feet], he stepped back, sat to one side, and said:

World-honored One, if a monk has attained nonattachment and has completely destroyed the taints, [then for him] the holy life has been established, what had to be done has been done, the heavy burden has been cast away, the fetter of existence has been untied, and he has himself attained the good benefits with right knowledge and right liberation.

At that time he delights in these six experiences: he delights in dispassion, he delights in seclusion, he delights in nonconflict, he delights in the cessation of craving, he delights in the cessation of clinging, and he delights in imperturbability of the mind.<sup>388</sup>

World-honored One, perhaps someone may think, "This venerable one delights in dispassion because he relies on faith," [but] it should not be seen like this. It is just [due to] the cessation of desire, the cessation of hatred, and the cessation of ignorance that he delights in dispassion.

World-honored One, perhaps someone may think, “This venerable one delights in seclusion because he is greedy for material profit and fame, seeking offerings,’ [but] it should not be seen like this. It is just [due to] the cessation of desire, the cessation of hatred, and the cessation of ignorance that he delights in seclusion.

World-honored One, perhaps someone may think, “This venerable one delights in nonconflict because he relies on the precepts,’ [but] it should not be seen like this. It is just [due to] the cessation of desire, the cessation of hatred, and the cessation of ignorance that he delights in nonconflict, delights in the cessation of craving, delights in the cessation of clinging, and delights in imperturbability of the mind.

World-honored One, if a monk has attained nonattachment and exhausted the taints, [for him] the holy life has been established, what had to be done has been done, the heavy burden has been cast away, the fetter of existence has been untied, and he has personally attained the good benefits with right comprehension and right liberation, then at that time he delights in these six experiences.

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World-honored One, if a monk in training, seeking the unsurpassable peace of nirvana, has not yet attained his intention, at that time he has accomplished the faculties of one in training and the moral habits of one in training. At a later time he exhausts all taints and attains the taintless liberation of the mind and liberation by wisdom. He dwells having personally achieved understanding, awakening, and realization here and now, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.” At that time he has accomplished the faculties of one beyond training and the moral habits of one beyond training.

World-honored One, it is just as a young boy who at that time [in his life] has accomplished minor faculties and minor moral habits. At a later time he becomes equipped with the faculties of one in training. At that time he has accomplished the faculties of one in training and the moral habits of one in training.<sup>389</sup>

In the same way, World-honored One, if a monk in training, seeking the unsurpassable peace of nirvana, has not yet attained his intention, then at that time he has accomplished the faculties of one in training and the

moral habits of one in training. At a later time he exhausts all taints and attains the taintless liberation of the mind and liberation by wisdom. He dwells having personally achieved understanding, awakening, and realization here and now, knowing as it really is: “Birth has been ended, the holy life has been established, what had to be done has been done, there will not be another experience of existence.” At that time he has accomplished the faculties of one beyond training and the moral habits of one beyond training.

If his eyes encounter forms perceivable by the eyes, then these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind remains established within, well controlled and guarded, and he observes the rise and fall of phenomena. If . . . sounds perceivable by the ears . . . odors perceivable by the nose . . . flavors perceivable by the tongue . . . tangibles perceivable by the body . . . mental objects perceivable by the mind, then these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind remains established within, well controlled and guarded, and he observes the rise and fall of phenomena.

World-honored One, it is just as if not far from a village there is a great rocky mountain without clefts, without chasms, not easily broken, solidly fixed, without cavities, a single mass. If a strong wind and rain come from the east they cannot shake or agitate [the mountain], nor can the east wind move [the mountain aside] to the south. If a strong wind and rain come from the south they cannot shake or agitate [the mountain], nor can the south wind move [the mountain aside] to the west. If a strong wind and rain come from the west they cannot shake and agitate [the mountain], nor can the west wind move [the mountain aside] to the north. If a strong wind and rain come from the north they cannot shake and agitate [the mountain], nor can the north wind move [the mountain aside] in any direction.

In the same way, if his eyes encounter forms perceivable by the eyes, these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind stays established within, well controlled and guarded, and he observes the rise and fall of phenomena. If [his senses encounter] sounds perceivable by the ears . . . odors perceivable by the nose . . . flavors perceivable by the tongue . . . tangibles perceivable by

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the body . . . mental objects perceivable by the mind, these will not be able to make him lose this liberation of the mind and liberation by wisdom; his mind stays established within, well controlled and guarded, and he observes the rise and fall of phenomena.

Then the venerable renunciant Soṇa Kolivāsa uttered these verses:

One who delights in dispassion  
Whose mind dwells in seclusion  
Delights in being without conflict  
And rejoices in the cessation of clinging.

One who also delights in the cessation of clinging  
And in the imperturbability of the mind  
On attaining true knowledge,  
Through this his mind is liberated.

On attaining liberation of the mind,  
A monk's faculties are calmed.  
That accomplished, he need look no further;  
There is no further seeking to be done.

Just as a rocky mountain  
Is not agitated by the wind,  
So too forms, sounds, odors, flavors  
And tangibles,  
Things lovable and unlovable,  
Cannot agitate the mind.<sup>390</sup>

The venerable renunciant Soṇa Kolivāsa, having proclaimed before the Buddha his attainment of final knowledge, rose from his seat, paid homage with his head at the Buddha's feet, circumambulated him three times, and left.

At that time, soon after the venerable renunciant Soṇa Kolivāsa had left, the World-honored One told the monks:

Sons of a good family should proclaim before me their attainment of final knowledge, just as the venerable renunciant Soṇa Kolivāsa proclaimed before me his attainment of final knowledge. Without praising himself or

looking down on others, he told of the benefits here and now, according to his experience.

Let no ignorant ones, entangled in excessive conceit, come before me and proclaim attainment of final knowledge! They have obtained no benefits but instead big trouble.

The venerable renunciant Soṇa Kolivāsa proclaimed before me his attainment of final knowledge without praising himself or looking down on others. He told of the benefits here and now, according to his experience.

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

### 124. The Discourse on Eight Obstacles<sup>391</sup>

613b Thus have I heard. At one time the Buddha was staying at Sāvattihī, in Jeta's Grove, Anāthapiṇḍika's Park.

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

For one who [intends to] practice the holy life, there are eight obstacles, eight untimely conditions. What are the eight?

At the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in hell. This is the first obstacle, the first untimely condition for one who [intends to] practice the holy life.

Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the realm of animals . . . is reborn in the realm of hungry ghosts . . . is reborn in a

heaven of long life . . . is reborn in a border country among barbarians who have no faith and no kindness, who are ungrateful, where there are no monks, nuns, or male and female lay disciples. This is the fifth obstacle, the fifth untimely condition for one who [intends to] practice the holy life.

Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, but he is deaf and dumb like a bleating sheep, only able to communicate through sign language, unable to understand whether the meaning of what is said is good or evil. This is the sixth obstacle, the sixth untimely condition for one who [intends to] practice the holy life.

Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, he is not deaf and not dumb like a bleating sheep, does not only communicate through sign language, is able to understand whether the meaning of what is said is good or evil, yet he possesses wrong and perverted views, holding views and doctrines such as these: there is no [merit in] giving, no offering, and no recitation of hymns; there is no [distinction between] wholesome and unwholesome actions; there is no result of wholesome and unwholesome actions; there is neither this life nor the next life; there is no [responsibility toward one's] mother or father; in this world there are no arahants who have reached a good attainment, who are well gone, well advanced, who have personally realized this world and the next world through understanding, awakening, and realization. This is the seventh obstacle, the seventh untimely condition for one who [intends to] practice the holy life.<sup>392</sup>

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Again, at the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has not appeared in the world and does not teach the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, he is not deaf and not dumb like a bleating sheep, does not communicate only through sign language, is able to understand whether the meaning of what is said is good or evil, and is equipped with right views, not perverted views, holding views and doctrines such as these: there is [merit in] giving, offering, and recitation of charms; there is [a distinction between] wholesome and unwholesome actions; there are results of wholesome and unwholesome actions; there is this life and the next life; there is [responsibility toward one's] mother or father; in this world there are arahants who have reached a good attainment, who are well gone, well advanced, who have personally realized this world and the next world through understanding, awakening, and realization. This is the eighth obstacle, the eighth untimely condition for one who [intends to] practice the holy life.

For one who [intends to] practice the holy life, there is [one occasion] that is without obstacle, that is the timely condition. What is the [one occasion] for one who [intends to] practice the holy life that is without obstacle and is the timely condition? At the time when a tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a well-gone one, a knower of the world, an unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called a buddha, an exalted one, has appeared in the world and teaches the Dharma that leads to calmness, leads to complete cessation, leads to the path of awakening expounded by the Well-gone One—at that time this person is reborn in the Middle Kingdom, he is not deaf and not dumb like a bleating sheep, does not only communicate through sign language, is able to understand whether the meaning of what is said is good or evil, and is equipped with right view, not perverted views, holding such views and doctrines as these: there is [merit in] giving, offerings, and the recitation of charms; there is

[a distinction between] wholesome and unwholesome actions; there is a result of wholesome and unwholesome actions; there is this life and the next life; there is [responsibility toward one's] mother or father; in this world there are arahants who have reached a good attainment, who are well gone, well advanced, who have personally realized this world and the next world through understanding, awakening, and realization. This is [the one occasion] for one who [intends to] practice the holy life that is without obstacle, that is a timely condition.

Then the World-honored One uttered these verses:

If one has obtained a human body  
 And the most sublime Dharma is being taught,  
 Yet he does not attain any fruit,  
 Then this is certainly because he did not encounter the [right] time for it.

Many obstacles to [practicing] the holy life have been taught.  
 For a person to encounter  
 The [right] time in the next life  
 Is very rare in the world.

If one wishes to obtain a human body again  
 And to hear the sublime Dharma,  
 Then one should practice diligently,  
 Out of concern for oneself.

As for talking about and hearing the good Dharma,  
 Do not miss the [right] time for it.  
 If [one] misses this [right] time,  
 One should certainly worry about falling into hell.

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If one does not encounter the [right] time,  
 And does not hear the good Dharma taught,  
 Then [one is] like a merchant who loses his wealth;  
 One will endure countless births and deaths.

If one obtains a human body,  
 Hears the right and good Dharma being taught,

And respectfully follows the teaching of the World-honored One,  
Then one must have encountered the [right] time for it.

If one encounters this [right] time,  
And is able to practice the right holy life,  
Then one will achieve the unsurpassable vision,  
Taught by the Kinsman of the Sun.

Such a person constantly guards himself,  
And practices in abandoning the latent tendencies.  
By removing and extinguishing all fetters,  
And by defeating the Evil One [Māra] and the Evil One's retinue,  
He transcends the world;  
That is, he achieves the cessation of the taints.

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

### **125. The Discourse on Poverty<sup>393</sup>**

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

At that time the World-honored One addressed the monks, "For a worldly person who has sensual desires, is poverty a great suffering?"

The monks answered, "Yes, World-honored One, it is."

The World-honored One further asked the monks:

If a person who has sensual desires is poor, he may raise a loan from another family's wealth. Is raising a loan from another family's wealth a great suffering in the world?

The monks answered, "Yes, World-honored One, it is."

The World-honored One further asked the monks:

If a person who has sensual desires raises a loan and is unable to repay it on time, the interest increases day by day. Is the increasing interest a great suffering in the world?

The monks answered, "Yes, World-honored One, it is."

The World-honored One further asked the monks:

If a person who has sensual desires is unable to pay the increasing interest the creditor asks for repayment [of the debt]. Is being asked by a creditor [for repayment of a debt] a great suffering in the world?

The monks answered, “Yes, World-honored One, it is.”

The World-honored One further asked the monks:

If a person who has sensual desires is asked by the creditor [for repayment of a debt] and is unable to repay it, the creditor pursues him and asks again and again [for repayment]. Is being pursued by a creditor and asked again and again [for repayment] a great suffering in the world?

The monks answered, “Yes, World-honored One, it is.”

The World-honored One further asked the monks:

For a person who has sensual desires, if the creditor pursues him and asks again and again [for repayment], and because of being unable to repay [the loan] he is arrested and bound by the creditor. Is being arrested and bound by a creditor a great suffering in the world? 614b

The monks answered, “Yes, World-honored One, it is.”

[The World-honored One said:]

This means that for a person who has sensual desires, poverty is a great suffering in the world; for a person who has sensual desires, raising a loan is a great suffering in the world; for a person who has sensual desires, the increasing interest from raising a loan is a great suffering in the world; for a person who has sensual desires, being asked by a creditor [for repayment of a loan] is a great suffering in the world; for a person who has sensual desires, being pursued by a creditor and asked again and again [for repayment] is a great suffering in the world; for a person who has sensual desires, being arrested and bound by a creditor is a great suffering in the world.

In the same way, if someone in this noble Dharma has no faith in [the value of] wholesome states, does not keep the precepts, is not learned, is not generous, and lacks wisdom regarding wholesome states, then for that reason he is poor and powerless, even if he possesses great amounts of

gold, silver, beryl, crystal, *maṇi* jewels, white jade, conch shell, coral, amber, agate, tortoise shell, cornelian, green jade, ruby, and jade pearl.<sup>394</sup> This is what I speak of in my noble teaching as the unwholesomeness [resembling] poverty.

[This person] engages in evil conduct of body, speech, and mind. This is what I speak of in my noble teaching as the unwholesomeness [resembling] raising a loan. He wishes to cover up his evil bodily conduct; he does not disclose it himself, does not want to talk about it, does not want to be rebuked by others, and does not do as they ask. He wishes to cover up his evil verbal and mental conduct; he does not disclose it himself, does not want to talk about it, does not want to be rebuked by others, and does not do as they ask. This is what I speak of in my noble teaching as the unwholesomeness [resembling] the increase in interest due.

Whether he is practicing inside a village or town or outside a village or town, his companions in the holy life, on seeing him, speak like this, “Venerable friends, this man acts like this, behaves like this, is evil like this, is impure like this; he is a thorn to the village or town.” He speaks like this, “Venerable sirs, I do not act like this, do not behave like this, am not evil like this, not impure like this; I am not a thorn to the village or town.” This is what I speak of in my noble teaching as the unwholesomeness [resembling] the demand for repayment.

Whether he is dwelling in a secluded place, on a mountain, at the base of a tree in a forest, or in an open place, he thinks three kinds of unwholesome thoughts, [namely,] thoughts of sensual desire, thoughts of hatred, and thoughts of harming. This is what I speak of in my noble teaching as the unwholesomeness [resembling] repeated pursuit.

He engages in evil bodily, verbal, and mental conduct. Owing to his evil bodily, verbal, and mental conduct, because of this, at the breaking up of the body at death, he will certainly go to a bad realm of existence, and be reborn in hell. This is what I speak of in my noble teaching as the unwholesomeness [resembling] arrest and bondage.

I see no other bondage as miserable, as severe, as harsh, and as undesirable as the bondage of hell or of [rebirth] as an animal or a hungry ghost.

A monk who is an arahant, who has achieved destruction of the taints, knows that these three miserable kinds of bondage have been

destroyed completely, that they have been pulled out by the roots, never to grow again.<sup>395</sup> 614c

Then the World-honored One uttered these verses:

In the world poverty is suffering,  
 [So too is] raising a loan from another's wealth.  
 Having raised such a loan,  
 Being asked [to repay it] is suffering and distress.

The creditor approaches him and asks [for repayment];  
 Because of this, [being unable to repay it,] he is arrested and bound.  
 This bondage is very severe suffering  
 For a worldly person who delights in sensual pleasures.

It is the same in the noble Dharma  
 For one who is without right faith,  
 Who has no sense of shame or guilt,  
 And performs evil, unwholesome deeds.

With his body he performs unwholesome deeds,  
 And also with his speech and mind.  
 He covers them up, does not want to talk about them,  
 And does not like being rightly instructed and admonished.

If someone performs [such deeds] again and again,  
 His mind and thoughts experience suffering.  
 Whether in a village or in a secluded place,  
 He will certainly experience regret because of it.

With body and speech he performs such deeds,  
 And also with the thoughts in his mind.  
 His evil deeds increase more and more,  
 [As] he performs them again and again.

[Committing] evil actions and lacking wisdom,  
 Having done much that is unwholesome,  
 Accordingly, when his life comes to its end,  
 He will certainly go to the bondage of hell.

This bondage is the most profound suffering.  
A “hero,” [however,] is free from it.  
One who obtains wealth in accordance with the Dharma  
Will not incur debt but will be at peace.

Giving brings happiness;  
It is profitable in both respects [in present and future lives].  
In this way householders  
Increase their merit through giving.

It is the same in the noble Dharma;  
For one who has good and sincere faith  
And is equipped with a sense of shame and guilt  
Who will certainly be without stinginess or greed.

Having abandoned the five hindrances,  
He always delights in practicing diligently.  
Attaining the concentrative absorptions,  
He is filled with lasting peace and happiness.<sup>396</sup>

Having attained an unworldly happiness,  
Purified as if bathed with water,  
His imperturbable mind is liberated,  
And all bonds of existence are eradicated.

Nirvana is freedom from ailment;  
It is called the unsurpassable lamp.<sup>397</sup>  
Freedom from grief, freedom from dust, and peace:  
This is called “the imperturbable.”

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

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## **126. The Discourse on Engaging in Sensual Pleasures<sup>398</sup>**

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

At that time the householder Anāthapiṇḍika approached the Buddha, paid homage with his head at the Buddha's feet, stepped back, and sat to one side. He said, "World-honored One, in the world how many kinds of persons are there who engage in sensual pleasures?"

The World-honored One said:

Householder, in the world there are altogether ten kinds of persons who engage in sensual pleasures. What are the ten?

Householder, one kind of person who engages in sensual pleasures seeks wealth in improper ways, contrary to the Dharma. Having sought wealth in improper ways, contrary to the Dharma, he does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; nor does he [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in improper ways, contrary to the Dharma. Having sought wealth in improper ways, contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; [yet he] does not make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn in a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in improper ways, contrary to the Dharma. Having sought wealth in improper ways, contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees, and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth both in accordance with the Dharma and contrary to the Dharma. Having sought wealth both in accordance with the Dharma

and contrary to the Dharma, he does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; nor does he [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

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Again, householder, one kind of person who engages in sensual pleasures seeks wealth both in accordance with the Dharma and contrary to the Dharma. Having sought wealth both in accordance with the Dharma and contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; [yet he] does not make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth both in accordance with the Dharma and contrary to the Dharma. Having sought wealth both in accordance with the Dharma and contrary to the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having sought wealth in proper ways, in accordance with the Dharma, he does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; nor does he [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having

sought wealth in proper ways, in accordance with the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees, [yet he] does not make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having sought wealth in proper ways, in accordance with the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. Having obtained wealth, he is defiled [by it], attached, bound, and tied [to it]. Being defiled [by it], attached, bound, and tied [to it], he uses [that wealth] without seeing the danger [in it] and without knowing how to transcend it. There is this kind of person who engages in sensual pleasures.

Again, householder, one kind of person who engages in sensual pleasures seeks wealth in proper ways, in accordance with the Dharma. Having sought wealth in proper ways, in accordance with the Dharma, he is able to support himself and provide for the comfort of his mother and father, wife and children, servants and employees; and he also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. Having obtained wealth, he is not defiled by it, not attached, bound, and tied to it. Being not defiled by it, not attached, bound, and tied to it, he uses [that wealth] while seeing the danger in it, and knows how to transcend it. There is this [tenth] kind of person who engages in sensual pleasures.

Householder, suppose there is a person who engages in sensual pleasures and seeks wealth in improper ways, contrary to the Dharma; who, having sought wealth in improper ways, contrary to the Dharma, does not [use it to] support himself or provide for the comfort of his mother and father, wife and children, servants and employees; and who does not [use it to] make offerings to renunciants and brahmins whereby he might ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn

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into a heaven of long life. This kind of person who engages in sensual pleasures rates as the lowest among all the kinds of persons who engage in sensual pleasures.<sup>399</sup>

Householder, suppose there is a person who engages in sensual pleasures and seeks wealth both in accordance with the Dharma and contrary to the Dharma; and who, having sought wealth both in accordance with the Dharma and contrary to the Dharma, supports himself and provides for the comfort of his mother and father, wife and children, servants and employees; and who also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. This kind of person who engages in sensual pleasures is rated the highest among all the kinds of persons who engage in sensual pleasures [and who seek wealth both in accordance with the Dharma and contrary to the Dharma].<sup>400</sup>

Householder, suppose there is a person who engages in sensual pleasures who seeks wealth in proper ways, in accordance with the Dharma; who, having sought wealth in proper ways, in accordance with the Dharma, supports himself and provides for the comfort of his mother and father, wife and children, servants and employees; and who also makes offerings to renunciants and brahmins whereby he may ascend to higher kinds of pleasure, experiencing pleasurable results by being reborn into a heaven of long life. Having obtained wealth, he is not defiled by it, not attached, bound, and tied to it. Being not defiled by it, not attached, bound, and tied to it, he uses [that wealth] while seeing the danger in it, and knows how to transcend it. This kind of person who engages in sensual pleasures is the foremost, the greatest, the superior, the best, the most excellent. He is the most sublime of all the kinds of persons who engage in sensual pleasures.

It is just as from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, from ghee comes clarified ghee—[among these] clarified ghee is the foremost, the greatest, the highest, the best, the most excellent and sublime. In the same way, householder, this [kind of] person who engages in sensual pleasures is the foremost, the greatest, the highest, the best, the most excellent, and the most sublime of all the kinds of persons who engage in sensual pleasures.

Then the World-honored One uttered these verses:<sup>401</sup>

If someone seeks wealth in ways contrary to the Dharma,  
 And if someone seeks it both in accordance with the Dharma and  
     contrary to the Dharma,  
 [Then,] by not using [that wealth] to provide for [others] and themselves,  
 And also not using it as offerings to make merit,  
 Both of them are at fault;  
 They are the lowest among those who engage in sensual pleasures  
     [in such ways].

If someone seeks wealth according to the Dharma,  
 And gains it through his own effort,  
 By using it to provide for himself and others,  
 And also as offerings to make merit,  
 On both accounts this is virtuous,  
 He is the highest among those who engage in sensual pleasures [with  
     attachment].

If one attains the wisdom of transcendence  
 [While] engaging in sensual pleasures and living the domestic life,  
 Seeing the danger in wealth, being contented, and using it frugally—  
 Such a one attains the wisdom that transcends sensual pleasures.      616a  
 He is [in all respects] the highest among those who engage in sensual  
 pleasures.

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

### **127. The Discourse on Fields of Merit<sup>402</sup>**

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

At that time the householder Anāthapiṇḍika approached the Buddha, paid homage with his head at the Buddha’s feet, stepped back, and sat to one side. He said, “World-honored One, how many kinds of persons are there in the world who are fields of merit?”

The World-honored One said:

Householder, in the world there are altogether two kinds of persons who are fields of merit. What are the two? The first is the person who is in training. The second is the person who is beyond training. Of persons who are in training there are eighteen kinds, and of persons who are beyond training there are nine kinds.<sup>403</sup>

Householder, what are the eighteen kinds of persons in training? The faith follower, the Dharma follower, the one liberated by faith, the one who has attained vision, the body witness, the one who goes from clan to clan, the one-seeder,<sup>404</sup> the one on the path to stream-entry, the one who has attained stream-entry, the one on the path to once-returning, the one who has attained once-returning, the one on the path to nonreturning, the one who has attained nonreturning, the one who attains final nirvana in between, the one who attains final nirvana on being reborn, the one who attains final nirvana with effort, the one who attains final nirvana without effort, and the one who proceeds upstream to Akaniṭṭha Heaven; these are the eighteen kinds of persons in training.

Householder, what are the nine kinds of persons beyond training?<sup>405</sup> [They are] the one who is capable at will [of putting an end to existence] (*cetanādharmā*); the one who is capable of penetrating [without effort] (*pravedhanādharmā*); the one who is in an immovable condition (*akopyadharmā*); the one who is liable to regress (*parihāṇadharmā*); the one who is not liable to regress (*aparihāṇadharmā*); the one who is capable of protecting (*anurakṣaṇādharmā*), [that is,] who while protecting himself will not regress, but if he does not protect himself he will regress; the one who is in a condition of standing firmly (*sthitākampya*); the one who is liberated by wisdom; and the one who is liberated on both sides. These are the nine kinds of persons who are beyond training.

Then the World-honored One uttered these verses:

In the world those who are in training and those who are beyond training  
Are worthy of respect, worthy of offerings.  
They are accomplished in maintaining correct [conduct of] body,  
And of speech and mind as well.

Householder, these are excellent fields [of merit];  
One who makes offerings to them gains great merit.

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

### **128. The Discourse on Male Lay Disciples<sup>406</sup>**

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

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At that time the householder Anāthapiṇḍika, accompanied by a large assembly of five hundred male lay disciples, approached Venerable Sāriputta. He paid homage with his head [at the feet of Venerable Sāriputta], stepped back, and sat to one side. The five hundred male lay disciples also paid homage, stepped back, and sat to one side.

After the householder Anāthapiṇḍika and the five hundred male lay disciples had sat down to one side, Venerable Sāriputta taught them the Dharma, exhorting and inspiring them, fully delighting them. Having with countless skillful means taught them the Dharma, having exhorted and inspired them, fully delighting them, [Venerable Sāriputta] rose from his seat and approached the Buddha. He paid homage with his head at the Buddha's feet, stepped back, and sat to one side. Not long after Venerable Sāriputta had left, the householder Anāthapiṇḍika and the five hundred male lay disciples also approached the Buddha, paid homage with their heads at the Buddha's feet, stepped back, and sat to one side.<sup>407</sup>

Once Venerable Sāriputta and the [lay] assembly were properly seated, the World-honored One addressed them saying:

Sāriputta, if regarding a noble lay disciple you know that he is well guarded by practicing five principles, and that he attains easily and without difficulty four higher states of mind that are happy abodes here and now, then, Sāriputta, you can declare that for that noble disciple [rebirth] in hell is ended,<sup>408</sup> and also [rebirth] as an animal, as a hungry ghost, or into any [other] bad realm of existence. He has attained stream-entry. He will not descend into any evil condition but will certainly progress toward full awakening; and after experiencing at most seven existences, coming and

going among *devas* and human beings [at most] seven times, he will attain the ending of *dukkha*.

Sāriputta, how is a noble lay disciple well guarded by practicing five principles?<sup>409</sup> A noble lay disciple abstains from killing, has given up killing, has discarded sword and club. He has a sense of shame and fears blame, and a mind [full of] loving-kindness and compassion, [wishing] to benefit all [beings], even insects. He has purified his mind with regard to killing living beings. A noble lay disciple is well guarded by practicing this first principle.

Again, Sāriputta, a noble lay disciple abstains from taking what is not given, has given up taking what is not given. He takes [only] what is given and delights in taking [only] what is given. He is always fond of generosity, rejoicing in it, without stinginess, and not expecting any reward. He constantly guards himself so as not to be overcome by [any thought of] stealing. He has purified his mind with regard to taking what is not given. A noble lay disciple is well guarded by practicing this second principle.

Again, Sāriputta, a noble lay disciple abstains from sexual misconduct, has given up sexual misconduct. If a woman is being guarded by her father, guarded by her mother, guarded by her parents, guarded by her brothers, or guarded by her sisters; or if a woman is guarded by her parents-in-law, guarded by her relatives, or guarded by her clan; or if she has been promised in marriage or is protected by threat of punishment, or has been garlanded as a sign of betrothal—[then he] does not violate such a woman. He has purified his mind with regard to sexual misconduct. A noble lay disciple is well guarded by practicing this third principle.

616c Again, Sāriputta, a noble lay disciple abstains from false speech, has given up false speech. He speaks the truth, delights in the truth, is unshakably established in the truth, is completely trustworthy, and will not deceive [anyone in] the world. He has purified his mind with regard to false speech. A noble lay disciple is well guarded by practicing this fourth principle.

Again, Sāriputta, a noble lay disciple abstains from intoxicants, has given up intoxicants. He has purified his mind with regard to intoxicants. A noble lay disciple is well guarded by practicing this fifth principle.

Sāriputta, what are the four higher states of mind that are happy abodes here and now, which a noble lay disciple attains easily and without difficulty?

A noble lay disciple recollects the Tathāgata [thus], “That is the Tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable person, leader on the path of Dharma, teacher of *devas* and human beings, called Buddha, an Exalted One.” When he recollects the Tathāgata in this way, if there are [in his mind] any evil desires they disappear right away. If there are in his mind unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear.

For a noble lay disciple who is established in [recollection of] the Tathāgata, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains, easily and without difficulty, this first higher state of mind that is a happy abode here and now.

Again, Sāriputta, a noble lay disciple recollects the Dharma [thus], “The Dharma that is well taught by the World-honored One definitely leads to the ultimate, to freedom from vexation and affliction; it exists continuously and is immovable.”<sup>410</sup> When he contemplates in this way, understands in this way, knows in this way, and recollects the Dharma in this way, then if [in his mind] there are any evil desires, they disappear right away. If in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear.

For a noble lay disciple who is established in [recollection of] the Dharma, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains [easily and without difficulty] this second higher state of mind [that is a happy abode here and now].

Again, Sāriputta, a noble lay disciple recollects the sangha [thus], “The noble sangha of the Tathāgata is proceeding well and proceeding rightly, progressing in the Dharma in accordance with the Dharma, and conforming to the Dharma. In the sangha there are indeed arahants and those on the path to arahantship, nonreturners and those on the path to nonreturning, once-returners and those on the path to once-returning, stream-enterers and those on the path to stream-entry. These are reckoned the four pairs

or the eight classes [of noble ones]. These are reckoned the sangha of the Tathāgata. They have achieved morality, they have achieved concentration, they have achieved wisdom, they have achieved liberation, and they have achieved knowledge and vision of liberation.<sup>411</sup> They are worthy of respect and esteem, worthy of offerings, and are an excellent field of merit in the world.” When [a noble lay disciple] recollects the sangha of the Tathāgata in this way, then if [in his mind] there are any evil desires, they disappear right away. If in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear.

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For a noble lay disciple who is established in [recollection of] the sangha of the Tathāgata, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains, easily and without difficulty, this third higher state of mind that is a happy abode here and now.

Again, Sāriputta, a noble lay disciple recollects his own morality [thus], “This morality [of mine] is not deficient, not defective. It is free from defilement and corruption, established [firmly] like the earth, not hollow.<sup>412</sup> It is praised by the noble ones, well received and remembered.” When he recollects his own morality in this way, if [in his mind] there are any evil desires, then they disappear right away. If in his mind there are any unwholesome and defiling [states causing], distress, worry, and grief, then they too disappear.

For a noble lay disciple who is established in [recollection of] morality, his mind is pacified and attains joy. If [in his mind] there are any evil desires, then they disappear right away. [If] in his mind there are any unwholesome and defiling [states causing] distress, worry, and grief, then they too disappear. A noble lay disciple attains, easily and without difficulty, this fourth higher state of mind that is a happy abode here and now.

Sāriputta, if regarding a noble lay disciple you know that he is well guarded by practicing these five principles, and that he attains easily and without difficulty these four higher states of mind that are happy abodes here and now, then, Sāriputta, you can declare that for that noble disciple [rebirth] in hell is ended, and also [rebirth] as an animal, a hungry ghost,

or in any [other] bad realm of existence. He has attained stream-entry. He will not descend into any evil condition but will certainly progress toward full awakening; and after experiencing at most seven existences, coming and going among *devas* and human beings [at most] seven times, he will attain the ending of *dukkha*.

Then the World-honored One uttered these verses:

A wise man who dwells in the household,  
Discerns the fearfulness of hell.  
Due to receiving and retaining the noble Dharma,  
He eliminates every kind of evil.

He abstains from killing or harming living beings,  
Being able to abandon this with understanding.  
He speaks the truth, not what is false.  
He does not steal others' property.

Satisfied with his own wife,  
He does not take delight in another's wife.  
He has given up intoxicants and abstains from them,  
[Knowing them to be] a source of mental confusion, madness, and  
ignorance.

[One] should often recollect the Fully Awakened One,  
Reflect on the wholesome teachings,  
Recollect the sangha, and contemplate [one's own] morality.  
From this [one] will gain joy.

Wishing to practice giving,  
One should consider the anticipated merit of it,  
And give first to [those who are of] calmed mind.  
Such [giving] brings [good] results.  
I will now speak of [those with] calmed minds.  
Sāriputta, listen attentively!

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[An ox] may be black or white,  
Red or brown,

Mottled with delightful colors,  
Or having the color of a dove,  
According to its inborn state;  
[But] the well-trained ox is foremost.

[If] it has adequate bodily strength  
And goes at a good speed, quickly back and forth,  
Then it will be selected for its capability  
And not rejected for its color.

In the same way, a human being  
May be born into different estates:  
As warrior or brahmin  
Or merchant or laborer,  
According to his inborn state.

An elder who is pure and keeps the precepts,  
Who is without worldly attachment, a well-gone one<sup>413</sup>—  
Giving alms to him brings great fruit.  
As for someone who is ignorant, who lacks knowledge,  
Lacks wisdom, lacks learning—  
Giving alms to him brings little fruit.<sup>414</sup>  
Lacking the light [of wisdom], [such a person] illuminates no one.

If the light [of wisdom] shines  
On a wise disciple of the Buddha  
Whose faith in the Well-gone One  
Is well rooted and firmly established,  
[Then] that person will be reborn into a good estate,  
In a family of his choice,  
And in the end will attain nirvana.  
In these ways each one has his destiny.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable Sāriputta, the monks, the householder Anāthapiṇḍika, and the five hundred male lay disciples were delighted and received it respectfully.

## 129. The Discourse on the Enemy<sup>415</sup>

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

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

There are seven states of enmity that make for the enmity that comes upon a man or a woman when they become angry. What are the seven?

An enemy does not want his enemy to be good-looking. Why is that? [Because] an enemy does not delight in his enemy being good-looking.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger has an ugly appearance because of this, even if he is well bathed and his body is anointed with fine fragrance. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the first state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to sleep in peace. Why is that? [Because] an enemy does not delight in his enemy sleeping in peace.

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A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger sleeps in distress because of this, even if he is lying on a royal bed upholstered with wool textiles, draped with brocades and fine silk fabrics, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the second state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to make a large profit. Why is that? [Because] an enemy does not delight in his enemy making a large profit.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger does not [try to] make a profit when he should [try to] make a profit, and [tries to] make a profit when he should not [try to] make a profit. In both cases he acts contrary [to what is appropriate], so he has a big loss. Why is that? Because he is

overcome by anger and his mind does not abandon anger. This is the third state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to have friends. Why is that? [Because] an enemy does not delight in his enemy having friends.

For a person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger, if he has good friends they leave him and go away. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the fourth state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to have a good reputation. Why is that? [Because] an enemy does not delight in his enemy having a good reputation.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger gains ill fame, a bad reputation, which becomes widely known in all directions. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the fifth state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

Again, an enemy does not want his enemy to be very wealthy. Why is that? [Because] an enemy does not delight in his enemy being very wealthy.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger engages in conduct of body, speech, and mind that causes him to lose a great deal of wealth.<sup>416</sup> Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the sixth state of enmity that makes for the enmity that comes upon a man or woman when they become angry.

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Again, an enemy does not want his enemy, at the breaking up of the body at death, to be certain of going to a good realm of existence, a heavenly world. Why is that? [Because] an enemy does not delight in his enemy going to a good realm of existence.

A person who is angry, who repeatedly becomes angry, who is overcome by anger, and whose mind does not abandon anger engages in evil conduct of body, speech, and mind. Having engaged in evil conduct of body,

speech, and mind, at the breaking up of the body at death, he will certainly go to a bad realm of existence, being reborn in hell. Why is that? Because he is overcome by anger and his mind does not abandon anger. This is the seventh state of enmity that makes for the enmity that comes upon a man or woman when they become angry. These are the seven states of enmity that make for the enmity that comes upon a man or woman when they become angry.

Then the World-honored One uttered these verses:

One who is angry acquires an ugly appearance,  
 He sleeps uneasily and in distress.  
 Though he should gain great wealth,  
 He instead incurs loss.

[Even those who were his] close good friends  
 Keep their distance from a person who becomes angry.  
 As he repeatedly becomes angry,  
 His bad reputation spreads in all directions.

He is angry when engaging in activities of body or speech,  
 And entangled in anger when engaging in activities of the mind.  
 A person overcome by anger  
 Loses all his wealth.

Anger produces disadvantage;  
 Anger produces defilement of the mind.  
 Fear arises within [such] a person,  
 Yet he is unable to realize this.

One who is angry does not recognize what is advantageous;  
 One who is angry does not know the Dharma.  
 Lacking sight, blind, enveloped in darkness:  
 Such is the person who delights in anger.

Anger first manifests as an ugly appearance,  
 Just as fire first starts by giving out smoke.  
 From this arise hatred and jealousy;  
 And as a consequence of this, everyone becomes angry.

What an angry person does,  
Whether wholesome or unwholesome deeds,  
After having become full of anger,<sup>417</sup>  
He feels scorched as if burned by fire.

What I have called scorching deeds  
And entangling [mental] states  
I will now explain one by one.  
All of you, listen attentively!

One who is angry will turn against his father and harm him,  
And against his brothers too.  
He will even kill his sisters.  
So harmful is one who is angry.

618b [The one] who gave birth to him and raised him,  
Who enabled him to see this world,  
Who enabled him to survive: his mother.  
Even her the angry one will harm.<sup>418</sup>

Without shame, without scruple,  
For one who is entangled by anger there is nothing he will [not be  
ready] to say.  
For a person overcome by anger,  
There is nothing [bad] that his mouth will not utter.

He performs ignorant and immoral deeds,<sup>419</sup>  
And takes his own life at a young age.  
When doing this he lacks self-awareness;  
Because of anger, terrifying things occur.

He is attached to himself,  
And loves himself extremely;  
Yet despite loving himself,  
One who is angry also harms himself.

He stabs himself with a knife,  
Or flings himself off a cliff,

Or hangs himself with a rope,  
Or takes various kinds of poison.

Such is the nature of anger;  
His death is due to anger.  
All of this can be abandoned,  
By understanding it with wisdom.  
As for tiny unwholesome deeds,  
A wise person is able to discard them by understanding them.

One should be patient with such behavior,  
If one wishes to be free of ugliness,  
To be free of anger and free of worry,  
To remove the smoke of conceit and be free of it,  
To tame anger and abandon it,  
To eradicate it completely and be free of the taints.

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

### **130. The Discourse on Teaching Dhammika<sup>420</sup>**

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

At that time Venerable Dhammika was an elder in his native region. He was in charge of the stupa, and he held a senior position relative to [others, but he] was irascible, impatient, and very coarse, [given to] berating and condemning other monks. Because of this, all the [other] monks of [Dhammika's] native region left and went away. They did not enjoy staying there. Then the laymen of the region, seeing that all the monks of the region were leaving and going away, because they did not enjoy staying there, thought, "Why do all the monks of the region leave and go away, not delighting in staying here?"

The laymen of the region heard about Venerable Dhammika, an elder in his native region, [as follows]. He was in charge of the stupa and he held a senior position relative to [others, but he] was irascible, impatient, and very

618c coarse, [given to] berating and condemning other monks. Because of this, all the [other] monks of [Dhammika's] native region left and went away. They did not enjoy staying there. Hearing this, the laymen of [Dhammika's] birthplace together approached Venerable Dhammika and expelled him from the monasteries of his native region.<sup>421</sup>

At this Venerable Dhammika, having been expelled from the monasteries of his native region by the laymen of his native region, took his robes and bowl and headed for Sāvattḥī. Traveling in stages, he reached Sāvattḥī and stayed in Jeta's Grove, Anāthapiṇḍika's Park.

Then Venerable Dhammika approached the Buddha, paid homage with his head at the Buddha's feet, stepped back, and sat to one side. He said:

World-honored One, I did not revile the laymen of my native region, I did not berate them, I did not give offense to them. Yet the laymen of my native region have driven me from the monasteries of my native region.

Then the World-honored One told him, "Stop, Dhammika! Stop! Why do you need to say this?"<sup>422</sup>

Venerable Dhammika extended his hands with palms together toward the Buddha, and again said:

World-honored One, I did not revile the laymen of my native region, I did not berate them, I did not give offense to them. Yet the laymen of my native region have driven me from the monasteries of my native region.

The World-honored One again addressed him:

Dhammika, long ago merchants here in Jambudīpa would set out on the ocean by boat, carrying with them a land-seeking bird of prey. Before going far on the great ocean, they would release the land-seeking bird of prey. If the land-seeking bird of prey was able to reach the coast of the great ocean, it would not return to the boat; but if the land-seeking bird of prey was not able to reach the coast of the great ocean, it would return to the boat. In the same way, Dhammika, since you have been expelled from the monasteries of your native region by the laymen of your native region, you return to me. Stop, Dhammika! Stop! Why do you need to say this again?

A third time Venerable Dhammika said:

World-honored One, I did not revile the laymen of my native region, I did not berate them, I did not give offense to them. Yet the laymen of my native region have driven me from the monasteries of my native region.

A third time the World-honored One addressed him:

Dharmika, when you were expelled from the monasteries of your native region by the laymen of your native region, did you abide by the Dharma of a renunciant?

At this Venerable Dharmika rose from his seat, extended his hands with palms together toward the Buddha, and said, “World-honored One, how does a renunciant abide by the Dharma of a renunciant?”

The World-honored One said:

Dharmika, long ago the human life span was eighty thousand years. Dharmika, when the human life span was eighty thousand years, this continent of Jambudīpa was very wealthy and pleasant, with many inhabitants; villages and cities were as close [together] as the distance of the flight of a single rooster. Dharmika, when the human life span was eighty thousand years, women married at the age of five hundred years.

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Dharmika, when the human life span was eighty thousand years, there were [only] such ailments as [needing to] defecate and urinate, having desires, having nothing to eat, and growing old. Dharmika, when the human life span was eighty thousand years, there was a king called Koravya, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world. Being a righteous Dharma king, he possessed the seven treasures. Those seven treasures are: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He had a thousand sons who were handsome, brave, fearless, and able to overcome other people. He certainly ruled over the whole earth, as far as the ocean, without relying on sword or club, governing only by the Dharma, bringing peace and happiness [to all].<sup>423</sup>

Dharmika, King Koravya had a tree called Well-established, a royal banyan tree. Dharmika, the royal banyan tree Well-established had five branches: the first branch provided nourishment for the king and queen;

the second one provided nourishment for the crown prince and courtiers; the third one provided nourishment for the countrymen; the fourth one provided nourishment for renunciants and brahmins; the fifth one provided nourishment for birds and beasts. Dhammika, the fruits of the royal banyan tree Well-established were as big as a two-pint bottle, and tasted like pure honeyballs.

Dhammika, the royal banyan tree Well-established was not guarded, [yet] no one stole from it. [Then one day] a man came, hungry and thirsty, very weak, with a wan and sallow appearance, wanting to eat the fruit, so he approached the royal banyan tree Well-established. After having eaten his fill of fruit he broke off a branch bearing fruit and left.

There was a *deva* who dwelled in dependence on the royal banyan tree Well-established. He thought, “How odd is this man of Jambudīpa! He lacks gratitude and appreciation. Why is that? Because, having eaten his fill of fruit from the royal banyan tree Well-established, he broke off a branch bearing fruit and took it away. Let me cause the royal banyan tree Well-established to become devoid of fruit and not bear [any more] fruit.” Then the royal banyan tree Well-established became devoid of fruit and did not bear [any more] fruit.

Another man came by, hungry and thirsty, very weak, with wan and sallow appearance, wanting to eat the fruit, so he approached the royal banyan tree Well-established. Seeing that the royal banyan tree Well-established had become devoid of fruit and was not producing [any more] fruit, he approached King Koravya and said, “May your majesty know that the royal banyan tree Well-established has become devoid of fruit and is not producing [any more] fruit.”<sup>424</sup>

On hearing this, just as [quickly as the time it takes for] a strong man to bend his arm or stretch it out, King Koravya disappeared from Kuru [country] and arrived in the Heaven of the Thirty-three. Standing before Sakka, ruler of the *devas*, he said, “May Kosiya know that the royal banyan tree Well-established has become devoid of fruit and does not produce [any more] fruit.”

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Then, just as [quickly as the time it takes for] a strong man to bend his arm or stretch it out, Sakka, ruler of the *devas*, and King Koravya disappeared from the Heaven of the Thirty-three and arrived in Kuru [country].

Standing not far from the royal banyan tree Well-established, Sakka, ruler of the *devas*, performed a feat of supernormal powers to create a great rainstorm. After he had created the great rainstorm, the royal banyan tree Well-established was uprooted and fell over.

Because of this, the tree *deva* who dwelled in the royal banyan tree Well-established was sorrowful and distressed. Weeping and shedding tears, he stood before Sakka, ruler of the *devas*. Sakka, ruler of the *devas*, asked him, “*Deva*, why are you sorrowful and distressed, standing before me weeping and shedding tears?”

The *deva* said, “May Kosiya know that, because of the great rainstorm the royal banyan tree Well-established has been uprooted and fell over.”

Then Sakka, ruler of the *devas*, said to the tree *deva*, “Tree *deva*, when the royal banyan tree Well-established was uprooted and fell over due to the great rainstorm, did you abide by the Dharma of a tree *deva*?”

The tree *deva* said, “Kosiya, how does a tree *deva* abide by the Dharma of a tree *deva*?” Sakka, ruler of the *devas*, told him: “*Deva*, suppose that someone wants to dig up the roots of a tree and take them away; suppose that he wants to cut the stem of the tree, the branches of the tree, the leaves of the tree, the flowers of the tree, the fruits of the tree, and take them away. The tree *deva* should not become angry, should not dislike him for it; he should not harbor hatred in his heart. The tree *deva* should abandon such states of mind and [just] dwell there as a tree *deva*. This is how a tree *deva* abides by the Dharma of a tree *deva*.”

The *deva* said further, “Kosiya, I am a tree *deva* who did not abide by the Dharma of a tree *deva*. From now on, being a tree *deva*, I will abide by the Dharma of a tree *deva*. May the royal banyan tree Well-established recover and be as it was before!”

Then Sakka, ruler of the *devas*, employed his supernormal powers to again create a great rainstorm. After he had created the great rainstorm, the royal banyan tree Well-established recovered and was as before.

It is the same, Dhammika, with a monk. He does not berate someone who berates him; he does not become angry with someone who becomes angry with him; he does not injure someone who injures him; and he does not beat someone who beats him. In this way, Dhammika, a renunciant abides by the Dharma of a renunciant.

Then Venerable Dhammika rose from his seat, arranged his robe so as to bare one shoulder, extended his hands with palms together toward the Buddha, and, weeping and shedding tears, said:

World-honored One, I am a renunciant who did not abide by the Dharma of a renunciant. From now on, being a renunciant, I will abide by the Dharma of a renunciant.

The World-honored One said:

619c Dhammika, long ago there was a great teacher called Sunetta, a leader of heterodox seers, who had abandoned sensual desire and [sensual] craving and had acquired supernormal powers. Dhammika, the great teacher Sunetta had countless hundreds and thousands of disciples. Dhammika, the great teacher Sunetta taught his disciples the method for [attaining] the Brahmā world.

Dhammika, when the great teacher Sunetta taught [his disciples] the method for [attaining] the Brahmā world, some of the disciples who did not completely accept and practice his method were reborn after death into the Heaven of the Four Kings, some were reborn into the Heaven of the Thirty-three, some were reborn into the Yāma Heaven, some were reborn into the Tusita Heaven, some were reborn into the Heaven of Those Who Delight in Creating, and some were reborn into the Heaven of Those Who Delight in the Creations of Others.<sup>425</sup>

Dhammika, when the great teacher Sunetta taught [his disciples] the method for [attaining] the Brahmā world, those disciples who completely accepted and practiced his method developed the four divine abodes and abandoned sensual desire, and after death they attained rebirth into the Brahmā world. Then, Dhammika, the great teacher Sunetta thought, “It is not proper for me to be on the same level in the next life as my disciples by being reborn in the same place. Let me now instead practice a more developed form of loving-kindness. After practicing this more developed form of loving-kindness, after death I will attain rebirth into the Heaven of Streaming Radiance (Ābhassara).”

Dhammika, at a later time the great teacher Sunetta practiced a more developed form of loving-kindness. Having practiced that more developed

form of loving-kindness, after death he attained rebirth into the Heaven of Streaming Radiance. Dhammika, the path of practice of the great teacher Sunetta and his disciples was not in vain. It yielded great fruits.

Just like the great teacher Sunetta, so too were [six other great teachers]: Mūgapakkha, the brahmin Aranemi, the teacher Kuddāla, the young brahmin Hatthipāla, Jotipāla, [and his father] Govinda: these were the “seven [brahmin] chaplains” (*satta purohita*).<sup>426</sup>

Dhammika, these seven chaplains and teachers also had countless hundreds and thousands of disciples. Dhammika, these seven chaplains and teachers taught their disciples the method for [attaining] the Brahmā world. When the seven chaplains and teachers taught [their disciples] the method for [attaining] the Brahmā world, some of the disciples who did not completely accept and practice his method were reborn after death into the Heaven of the Four Kings, some were reborn into the Heaven of the Thirty-three, some were reborn into the Yāma Heaven, some were reborn into Tusita Heaven, some were reborn into the Heaven of Those Who Delight in Creating, and some were reborn into the Heaven of Those Who Delight in the Creations of Others.

When the seven chaplains and teachers taught [their disciples] the method for [attaining] the Brahmā world, those disciples who completely accepted and practiced his method developed the four divine abodes and abandoned sensual desire, and after death they attained rebirth into the Brahmā world. Dhammika, then [each of] the seven chaplains and teachers thought, “It is not proper that I, in the next life, should be on the same level as my disciples by being reborn in the same place. Let me instead practice a more developed kind of loving-kindness. After practicing that more developed kind of loving-kindness, after death I will attain rebirth into the Heaven of Streaming Radiance.”

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Dhammika, then subsequently the seven chaplains and teachers practiced a more developed form of loving-kindness. Having practiced that more developed form of loving-kindness, after death they attained rebirth into the Heaven of Streaming Radiance. Dhammika, the path of practice of the seven chaplains and teachers and [their] disciples was not in vain. It yielded great fruits.

Dhammika, if anyone had berated those seven teachers and their retinue of countless hundreds and thousands, if anyone had beaten them, become angry with them, or condemned them, then that person would certainly have been committing an immeasurably serious offense.

As for a disciple of the Buddha who has achieved right view, a monk who has attained [such] a lesser fruit, if anyone were to berate him, beat him, become angry with him, or condemn him, that person would be committing an even more serious offense. Therefore, Dhammika, you [and your fellow monks] should protect one another. Why is that? After you have abandoned this fault there will be no further loss [for you].

Thereupon the World-honored One uttered these verses:

Sunetta, Mūgapakkha,  
The brahmin Aranemi,  
The teacher Kuddālaka,  
The young brahmin Hatthipāla,  
Jotipāla, and [his father] Govinda—  
[These were] the seven chaplains.

In the past  
These seven teachers were renowned for their virtue,  
Free of the bond of [sensual] craving, delighting in compassion,  
And with the fetter of sensual desire completely transcended.

They had disciples,  
Countless hundreds and thousands of them,  
Who had also abandoned the fetter of sensual desire,  
But only momentarily, not yet totally.

In the case of those heterodox seers,  
Who protected themselves well when practicing asceticism,  
Anyone who with hatred and jealousy in his mind  
Derided them, would have been committing a serious offense.

In the case of a disciple of the Buddha who has attained right view,  
Who is established in a lesser fruit,

Anyone who might deride, condemn, or attack him  
 Would be committing an even more serious offense.

Therefore, Dhammika,  
 You [and your fellow monks] should protect one another.  
 You should protect one another because  
 There is no offense more serious than this.

[It causes] suffering so severe  
 That the noble ones abhor it.  
 One will certainly receive disapproving looks  
 If he flagrantly adopts this position based on wrong view.

One who is the lowest grade of person,  
 As explained in the noble Dharma,  
 Namely one who has not yet abandoned sensual passion,  
 Has acquired to a very small degree the five faculties:<sup>427</sup>  
 Faith, energy, the establishment of mindfulness,  
 Right concentration, and right insight.

One who [derides, condemns, or attacks someone] like this will  
 receive this suffering:

Facing the experience of one's own ruin.  
 One will experience one's own ruin  
 After harming others.

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[But] if one can protect oneself,  
 One can then protect others.  
 Therefore, one should protect oneself;  
 [In this way] the wise [achieve] lasting happiness.

Thus spoke the Buddha. Having heard what the Buddha said, Venerable  
 Dhammika and the [other] monks were delighted and received it respectfully.

### **131. The Discourse on Overcoming Māra<sup>428</sup>**

Thus have I heard. At one time the Buddha was staying in Bhagga country,  
 at Mount Crocodile (Sumsumāragiri) in the Fearsome Grove, the Deer Park.

At that time Venerable Mahāmoggallāna, who was supervising the construction of a meditation hut for the Buddha,<sup>429</sup> was walking back and forth out in the open. Then King Māra, transforming himself into a miniature form, entered Venerable Mahāmoggallāna’s belly. Venerable Mahāmoggallāna thought, “Right now my belly feels as if I had just eaten beans. Let me enter the appropriate meditative concentration, such that through that appropriate meditative concentration I can observe my own belly.”

Then Venerable Mahāmoggallāna walked to the end of the walking path, spread his sitting mat, sat down on it cross-legged, and entered the appropriate meditative concentration. Observing his own belly through the appropriate meditative concentration, Venerable Mahāmoggallāna knew that King Māra was inside his belly.

Venerable Mahāmoggallāna rose from meditative concentration and told King Māra:

Evil One, come out! Evil One, come out! Do not harass the Tathāgata, and do not harass a disciple of the Tathāgata! Do not [cause yourself] lack of prosperity and lack of benefit for a long time and the certainty of being reborn into a bad realm of existence and experiencing immeasurable suffering!

Then King Māra thought, “This renunciant does not see and know me when he says: ‘Evil One, come out! Evil One, come out! Do not harass the Tathāgata, and do not harass a disciple of the Tathāgata! Do not [cause yourself] lack of prosperity and lack of benefit for a long time and the certainty of being reborn into a bad realm of existence and of experiencing immeasurable suffering!’ Your venerable teacher is endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, yet even he cannot see and know me so quickly. How, then, would his disciple be able to see and know me?”

Venerable Mahāmoggallāna further told King Māra:

I also know your mind. You are thinking this: “This renunciant does not see and know me when he says, ‘Evil One, come out! Evil One, come out! Do not harass the Tathāgata, and do not harass a disciple of the Tathāgata! Do not [cause yourself] lack of prosperity and lack of benefit for a

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long time and the certainty of being reborn into a bad realm of existence and of experiencing immeasurable suffering!’ Your venerable teacher is endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, yet even he cannot see and know me so quickly. How, then, would his disciple be able to see and know me?”

Then Māra the Evil One thought again, “It is because this renunciant has seen and known me that he now says this.” Thereupon Māra, the Evil One, transforming himself into a miniature form, emerged from Venerable Mahāmoggallāna’s mouth and stood before him.

Venerable Mahāmoggallāna said:

Evil One, long ago there was a tathāgata, free from attachment and fully awakened, named Kakusandha. At that time I was a *māra* named Corrupter (Dūsī), and I had a sister named Black (Kālī). You were her son, Evil One. Therefore, you were my nephew.

Evil One, Kakusandha Tathāgata, free from attachment and fully awakened, had two chief disciples, one named Voice and the other named Perception. Evil One, for what reason was Venerable Voice named “Voice”? Evil One, Venerable Voice, when dwelling in the Brahmā world, often caused his voice to pervade a thousand worlds. No other disciple had a voice equal to his, similar to his, or surpassing his. Evil One, it was because of this that Venerable Voice was named “Voice.”<sup>430</sup>

Again, Evil One, for what reason was Venerable Perception named “Perception”? Evil One, Venerable Perception used to live in dependence on a village or town. When the night was over, at dawn he would put on his robes, take his bowl, and go into the village to beg for almsfood, well guarded as to his bodily [movements], well restrained as to his sense faculties, and established in right mindfulness. Having begged almsfood and after having partaken of the midday meal, he would put away his robe and bowl and wash his hands and feet. Then he would put his sitting mat over his shoulder and go to a forest, a mountain, the base of a tree, or some [other] secluded place. He would spread out his sitting mat, sit down on it cross-legged, and quickly enter the meditative concentration of the cessation of perception and knowing.

Then [it happened that] some cowherds, shepherds, woodsmen, and passersby entered the forest. Seeing him in the meditative concentration of the cessation of perception and knowing, they thought, “Now, this renunciant has died while sitting in the forest. Let us gather dry wood and grass, pile it up to cover his body, and cremate it.” So they gathered wood and grass, piled it up to cover his body, set fire to it, and departed.

When the night was over, at dawn, Venerable Perception rose from his meditative concentration, shook his robes [to remove the ashes], and went to the village or town on which he depended. Wearing his robes and carrying his bowl as usual, he entered the village to beg for almsfood, well guarded as to his bodily [movements], well restrained as to his sense faculties, and established in right mindfulness.

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The cowherds, shepherds, woodsmen, or passersby who had earlier entered the forest and seen him, who had thought, “Now, this renunciant has died while sitting in the forest,” [now thought,] “Yesterday we gathered dry wood and grass, piled it up to cover his body, set fire to it, and then left. Yet this venerable one has recovered his perception.” Evil One, it is for this reason that Venerable Perception was named “Perception.”<sup>431</sup>

Evil One, at that time the *māra* [named] Corrupter thought, “These shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons;<sup>432</sup> when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“They are just like a donkey that has been carrying a heavy burden all day long and, on being tied up in the stable but not yet fed his wheat, muses about that wheat, increasingly muses, and keeps on musing over and over. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“They are just like a cat waiting beside a mouse hole, wanting to catch the mouse; because of that, it muses, increasingly muses, and keeps musing again and again. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“They are just like an owl or a fox that waits by a crevice in a pile of dry firewood because it wants to catch a mouse; because of that, it muses, increasingly muses, and keeps on musing over and over. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“They are just like a crane waiting on a riverbank because it wants to catch a fish; because of that, it muses, increasingly muses, and keeps on musing, over and over. In the same way, these shaven-headed renunciants are bound by [their own] darkness, their lineage is severed since they are without sons; when practicing meditation, they muse, increasingly muse, and keep on musing, over and over.

“What do they muse about? For what benefit do they muse? What are they seeking through musing? They are confused, crazy, and ruined. I do not know where they come from, where they are going to, or where they are staying. I do not know about their death or their rebirth. Let me incite the brahmin householders, ‘Come on, all of you! Revile the diligent renunciants! Beat them up and rebuke them!’ Why is this? Perhaps when [the renunciants] are reviled, beaten up, and rebuked it may stir up some unwholesome state of mind in them. Then I will get an opportunity.”

Evil One, when the *māra* [named] Corrupter incited the brahmin householders [in this way], the brahmin householders reviled, beat up, and rebuked the diligent renunciants. Some brahmin householders beat them with pieces of wood, some threw stones at them, some struck them with sticks, some injured the diligent renunciants’ heads, some tore their robes, and some broke their almsbowls.<sup>433</sup>

Then, because of this, conditioned by this, when those brahmin householders died, at the breaking up of the body at death, they certainly went to a bad realm, being reborn in hell. Having been reborn there, they thought, “We deserve to experience this suffering, and we will experience suffering more extreme than this. Why is that? Because we performed evil deeds toward diligent renunciants.”

621b

Evil One, the disciples of Kakusandha Tathāgata, free from attachment and fully awakened, having had their heads injured, their robes torn, and

their almsbowls broken, approached Kakusandha Tathāgata, free from attachment and fully awakened.

At that time Kakusandha Tathāgata, free from attachment and fully awakened, was surrounded by a retinue of countless hundreds and thousands to whom he was teaching the Dharma.<sup>434</sup> Kakusandha Tathāgata, free from attachment and fully awakened, saw from afar that his disciples with their heads injured, their robes torn, and their almsbowls broken, were approaching. Seeing this, he addressed the monks, “Do you see that? The *māra* [named] Corrupter has incited brahmin householders: ‘Come on, all of you! Revile the diligent renunciants! Beat them up and rebuke them!’ Why is that? [Because he thought,] ‘Perhaps, when they are reviled, beaten up, and rebuked, that may stir up some unwholesome state of mind in them. Then I will get an opportunity.’

“Monks, you should dwell with a mind imbued with loving-kindness, mentally pervading one direction, likewise the second, the third, and the fourth directions—all four directions and also the four intermediate directions, above and below, all around, everywhere. Dwell with a mind imbued with loving-kindness—without bondage, resentment, ill-will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well developed, having pervaded the entire world. Dwell like this, having pervaded the entire world with a mind imbued with compassion . . . with empathetic joy . . . with equanimity, without bondage, resentment, ill-will, and contention—[with a mind] that has become boundless, exalted, immeasurable, and well developed. Let the *māra* [named] Corrupter who seeks to get an opportunity be unable to get an opportunity.”

Evil One, [when] Kakusandha Tathāgata, free from attachment and fully awakened, taught his disciples this teaching and they had received this teaching, they dwelled mentally pervading one direction with a mind imbued with loving-kindness, likewise the second, the third, and the fourth directions—all four directions and also the four intermediate directions, above and below, all around, everywhere. They dwelled with a mind imbued with loving-kindness—without bondage, resentment, ill-will, and contention—[with a mind] that had become boundless, exalted, immeasurable, and well developed, having pervaded the entire world. They dwelled like this having pervaded the entire world with a mind

imbued with compassion . . . with empathetic joy . . . with equanimity, without bondage, resentment, ill-will, and contention—[with a mind] that had become boundless, exalted, immeasurable, and well developed. For this reason, the *māra* [named] Corrupter who was seeking to get an opportunity was unable to get an opportunity.

Evil One, at that time the *māra* [named] Corrupter thought, “I am unable to get an opportunity with the diligent renunciants in this way. Let me now instead urge the brahmin householders, ‘Come on, all of you. Respect, revere, and serve the diligent renunciants!’ Perhaps, when the diligent renunciants are respected, revered, and served that may stir up some unwholesome state of mind in them. Then I will get an opportunity.”

Evil One, having been urged [thus] by the *māra* [named] Corrupter, all the brahmin householders respected, revered, and served the diligent renunciants.<sup>435</sup> [They] spread their clothes on the ground and said, “Diligent renunciants, please walk on this. The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on these clothes]!”

621c

The brahmin householders spread their hair on the ground and said, “Diligent renunciants, please walk on this. The diligent renunciants practice what is difficult to practice. Grant us long-lasting benefit and gain, peace and happiness [by stepping on this hair]!”

The brahmin householders, holding various kinds of food and drink in their hands, stood waiting by the roadside, saying, “Diligent renunciants, accept this, eat this, take it with you and use it as you wish. Grant us long-lasting benefit and gain, peace and happiness!”

The faithful brahmin householders, seeing the diligent renunciants, respectfully took them by the arm, led them inside [their houses] and, holding up various valuable objects, said to the diligent renunciants, “Accept this! Take it with you and use it as you wish!”

Then because of this, conditioned by this, when those brahmin householders died at the breaking up of the body at death, they certainly went to a good realm of existence, being reborn in a heavenly world. Having been reborn there, they thought, “We deserve to experience this happiness, and we will experience even more extreme happiness. Why is that? Because we performed good deeds toward the diligent renunciants.”

Evil One, the disciples of Kakusandha Tathāgata, free from attachment and fully awakened, having been respected, revered, and served, approached Kakusandha Tathāgata, free from attachment and fully awakened. At that time Kakusandha Tathāgata, free from attachment and fully awakened, was surrounded by a retinue of countless hundreds and thousands to whom he was teaching the Dharma.

Kakusandha Tathāgata, free from attachment and fully awakened, saw from afar that his disciples, who had been respected, revered, and served, were approaching. Seeing this, he addressed the monks, “Did you see that? The *māra* [named] Corrupter urged the brahmin householders, ‘Come on, all of you! Respect, revere, and serve the diligent renunciants!’ [He thought,] ‘Perhaps, when the diligent renunciants are respected, revered, and served, it may stir up some unwholesome state of mind in them, and then I will get an opportunity.’

“Monks, you should contemplate all formations as impermanent, contemplate them as of a nature to rise and fall, contemplate dispassion, contemplate abandoning, contemplate cessation, and contemplate elimination.<sup>436</sup> Let the *māra* [named] Corrupter, who seeks to get an opportunity, be unable to get an opportunity.”

Evil One, when Kakusandha Tathāgata, free from attachment and fully awakened, taught his disciples this teaching and they had received the teaching, they contemplated all formations as impermanent, they contemplated them as of a nature to rise and fall, they contemplated dispassion, they contemplated abandoning, they contemplated cessation, and they contemplated elimination, so that the *māra* [named] Corrupter, who was seeking to get an opportunity, was unable to get an opportunity.

622a

Evil One, at that time the *māra* [named] Corrupter thought, “I am unable to get an opportunity with the diligent renunciants in this way. Let me instead transform myself into a young man and, holding a large stick in my hand and standing by the roadside, I will hit Venerable Voice on the head so that [his head] is cut and blood runs down his face.”<sup>437</sup>

Evil One, at dawn Kakusandha Tathāgata, free from attachment and fully awakened, who was living in dependence on a village or town, put on his robes, took his bowl, and entered the village to beg for almsfood. Venerable Voice followed behind him as his attendant.

Evil One, at that time the *māra* [named] Corrupter, having transformed himself into a young man, was holding a large stick in his hand and standing by the roadside. He hit Venerable Voice on the head, cutting it, and blood ran down his face. Evil One, Venerable Voice, with his head cut and blood running down his face, followed behind Kakusandha Tathāgata, free from attachment and fully awakened, like a shadow that never left him.

Evil One, Kakusandha Tathāgata, free from attachment and fully awakened, having reached the village, turned his whole body around to the right to look, in the way a *nāga* looks around, observing in all directions without fear or trepidation.

Evil One, Kakusandha Tathāgata, free from attachment and fully awakened, saw that Venerable Voice, with his head cut and blood running down his face, was following behind the Buddha like a shadow that never left him. Then he said, “The *māra* [named] Corrupter is vicious and violent and possesses great power. This *māra* [named] Corrupter does not know how much is enough.”

Evil One, before Kakusandha Tathāgata, free from attachment and fully awakened, had finished speaking, at that time the body of the *māra* [named] Corrupter straightaway fell from that place into the Great Hell Without Omission.

Evil One, this Great Hell has four designations. The first is “Without Omission,” the second is “Hundred Nails,” the third is “Barbed Spikes,” and the fourth is “Six Contacts.”<sup>438</sup> In the Great Hell there are wardens who approached the *māra* [named] Corrupter. They told the *māra* [named] Corrupter, “Now, you should know that when nail and nail meet each other, a full hundred years have passed.”

Hearing this, Māra, the Evil One, experienced palpitations of the heart due to fear and terror, and all his bodily hair stood on end. He addressed Venerable Mahāmoggallāna in verse:

Which hell was it  
 Into which the *māra* [named] Corrupter fell long ago,  
 He who troubled and harmed practitioners of the Buddha’s holy life  
 And offended against the monks?

Venerable Mahāmoggallāna answered Māra, the Evil One, in verse:<sup>439</sup>

622b Without Omission is the name of the hell  
In which the *māra* [named] Corrupter formerly [fell],  
[When he] troubled and harmed practitioners of the Buddha's holy life  
And offended against the monks.

It contains a hundred iron nails,  
Each of them with barbed spikes.  
Without Omission is the name of the hell  
That the *māra* [named] Corrupter was in long ago.

Those who do not understand  
The [consequences of attacking] monks who are the Buddha's disciples  
Will certainly suffer like this,  
Experiencing the results of their black deeds.

There are various kinds of pleasure parks,  
For human beings on the earth  
Who eat naturally grown white rice  
[While] dwelling in the northern continent (Uttarakuru),

On the peak of the great Mount Sumeru  
I cultivated [my mind] well and burned up [all defilements].  
Having cultivated there and [attained] liberation,  
I [now] bear my last body.

Located by a great spring  
Is a palace that will last for the [entire] eon,  
Of delightful golden color,  
And radiant like a flame.

Various kinds of music are performed  
As [one] approaches the [dwelling] place of Sakka,  
His single residence, which in the past,  
As is well known, had been offered to him.

With Sakka walking ahead of me  
I ascended to the Vejayanta Palace.

On seeing Sakka, each heavenly nymph  
 Began dancing with great joy.  
 On seeing that a monk was coming,  
 They withdrew in shame.

On reaching the Vejayanta Palace,  
 And seeing the monk, [Sakka] asked him a question,  
 “Does the great seer know  
 The end of craving and the attainment of liberation?”

The monk replied  
 According to the inquirer’s question,  
 “Kosiya, I do know  
 The end of craving and the attainment of liberation.”

On hearing his answer  
 Sakka gained joy and happiness.  
 [He said,] “The monk benefits [me] greatly;  
 What he has said is in accordance with my question.”

After reaching the Vejayanta Palace,  
 [The monk] asked Sakka, ruler of the *devas*,  
 “What is the name of this palace,  
 Sakka, in the city you rule?”

Sakka answered, “Great Seer,  
 It is called Vejayanta,  
 Which means ‘a thousand worlds  
 Among a thousand worlds.’  
 Nothing surpasses or [even] resembles  
 This palace Vejayanta.”

[There] the Heavenly King, Sakka, ruler of the *devas*,  
 Can dwell at ease as he pleases.  
 He enjoys a myriad pleasures,  
 By transforming one [pleasure] into a hundred.  
 In the Vejayanta Palace  
 Sakka is able to dwell at ease.

Great though the Vejayanta Palace is,  
I was able to shake it with my toe,  
As the Heavenly King saw with his own eyes.  
Yet Sakka is [still] able to dwell [in it] at ease.

For, like the Hall of Migāra's Mother,  
Its foundations are built extremely deep and solid.  
It is difficult to move and shake,  
[Yet] supernatural power can shake it.

It has colored glaze floors  
Upon which noble ones have trodden.  
Smooth and glossy, lovely to touch,  
Spread with soft cotton covers.

With loving speech and harmonious company,  
The Heavenly King is always happy.  
He is skilled in playing music  
With harmonious tone and melody.

When a stream-enterer speaks  
All the *devas* come and assemble,<sup>440</sup>  
Countless thousands  
And hundreds of myriads of them.

Having gone to the Heaven of the Thirty-three,  
The one endowed with the eye of wisdom taught them the Dharma.  
Having heard his teaching,  
[The *devas*] were delighted and received it respectfully.

I too have this quality,  
As the seers say.  
I went up to the Brahmā world  
And asked Brahmā,  
“Brahmā, do you [still] have this view,  
Namely the view: ‘I existed in the distant past,  
And I still exist, and I always will exist,  
Eternal and unchanging?’”

Brahmā answered,  
 “Great seer, I no longer have that view,  
 Namely the view: ‘I existed in the distant past,  
 I am eternal and unchanging.’  
 [Instead] I see that all Brahmās  
 In this realm will pass away.  
 How could I now say  
 That I am eternal and unchanging?”

“I see that this world  
 Is just as the Fully Awakened One has taught.  
 It has arisen in accordance with causes and conditions,  
 And will return to where it came from.

“Fire does not think:  
 ‘I will burn the ignorant one.’  
 When a fire is burning, if an ignorant one touches it,  
 Naturally he is certain to be burned.

“In the same way, Evil One,  
 If you harass a tathāgata,  
 And engage in unwholesome conduct for a long time,  
 You will experience the [bad] results for a long time.

“Evil One, do not dislike the Buddha!  
 Do not trouble or harm monks!  
 There is a monk who overcomes Māra  
 Dwelling in the Fearsome Grove.”

The Evil One was worried and grieved,  
 After being reprimanded by Moggallāna.  
 Frightened and lacking wisdom,  
 He immediately disappeared from that place.

623a

Thus spoke Venerable Mahāmoggallāna. Having heard what Venerable Mahāmoggallāna said, Māra the Evil One was delighted and received it respectfully.



## Notes

### Division 7

- <sup>1</sup> The Pāli parallel is the *Upakkilesa-sutta*, MN 128 at MN III 152 (see also Mv 10.2 at Vin I 342); for a comparative study see Bhikkhu Anālayo, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing Corporation, 2011), pp. 731–741. Here and elsewhere, further information on previously published comparative studies can be found in this source.
- <sup>2</sup> In the Pāli parallels a monk informs the Buddha of what is happening. The ensuing tale of the king of Kosala is found only in the Vinaya, not in the *Upakkilesa-sutta*.
- <sup>3</sup> In the Pāli Vinaya version King Dīghīti of Kosala immediately flees when King Brahmaddatta of Kāsi attacks for the first time, as he feels unable to resist the attack.
- <sup>4</sup> The Pāli Vinaya version does not report that King Dīghīti of Kosala took to performing music and in this way came to live with the brahmin chaplain.
- <sup>5</sup> In the Pāli Vinaya version Dīghīti directly approaches the brahmin chaplain and relates his wife’s request.
- <sup>6</sup> The Pāli Vinaya version does not describe the prince’s training but reports that he was sent to live outside the town, out of caution regarding King Brahmaddatta.
- <sup>7</sup> According to the Pāli Vinaya version, the barber of King Dīghīti had happened to see his former master and then told King Brahmaddatta.
- <sup>8</sup> In the Pāli Vinaya version King Brahmaddatta immediately orders the execution of Dīghīti and his wife. Their son happens to visit the town just at that time and sees them being paraded through the streets.
- <sup>9</sup> According to the Pāli Vinaya version, King Dīghīti and his wife had been executed, and it was their son who took care of their bodily remains.
- <sup>10</sup> In the Pāli Vinaya version, the son has found work in an elephant stable. He is overheard by King Brahmaddatta singing and playing a lute in the stable, and the king subsequently sends for him.
- <sup>11</sup> In the Pāli Vinaya version at this point Prince Long Life again draws his sword, holds it to King Brahmaddatta’s throat, and recounts the harm done by the king to his parents.
- <sup>12</sup> In the Pāli Vinaya version they grant each other their lives.

## Notes

- <sup>13</sup> In the *Upakkilesa-sutta* only one monk tells the Buddha three times to stay out of their dispute.
- <sup>14</sup> A stanza in the *Upakkilesa-sutta* instead has, before the line about living alone like an elephant, a line that describes a king who leaves behind a realm he has conquered. This fits the context better and suggests that the idea of “governing sternly” could be the result of some error in transmission or translation.
- <sup>15</sup> In the *Upakkilesa-sutta* the Buddha instead departs by walking away.
- <sup>16</sup> The *Upakkilesa-sutta* does not describe Bhagu’s practice.
- <sup>17</sup> In the *Upakkilesa-sutta* Bhagu reports only that he has no trouble getting food.
- <sup>18</sup> The Buddha’s sojourn in the Rakkhitavana Grove in the company of an elephant is also recorded at Vin I 352, according to which this took place after he had visited Anuruddha and his companions.
- <sup>19</sup> A comparable description is found in the *Upakkilesa-sutta*, but later, as part of a report given by Anuruddha to the Buddha.
- <sup>20</sup> The corresponding description in the *Upakkilesa-sutta* does not refer to their practice of meditation, and in relation to their regular meetings every five days mentions only that they discuss the Dharma, not that they might alternatively sit together in silence.
- <sup>21</sup> The *Upakkilesa-sutta* does not report any reply by the Buddha to the warden; here Anuruddha intervenes right away.
- <sup>22</sup> Adopting the variant 是, in accordance with the reading of this passage found in the *Abhidharmakośabhāṣya*; see Prahlad Pradhan, *Abhidharmakośabhāṣya of Vasubandhu* (Patna: K. P. Jayaswal Research Institute, 1967), p. 300: *yat tat loka nāsti*. This specification, not found in the *Upakkilesa-sutta*, helps explain why doubt can arise, namely because of unfamiliarity with the mental experience of an inner light (as the result of deepening concentration).
- <sup>23</sup> 身病, literally “bodily disease,” which might render an Indic original comparable to the Pāli *kāyaduṭṭhulla*, hence the rendering “bodily inertia.”
- <sup>24</sup> The *Upakkilesa-sutta* illustrates excessive energy, the seventh *upakkilesa* in its listing, with the example of grasping a quail so tightly that it will die; the same simile, but with grasping the quail too loosely, then illustrates lack of energy.
- <sup>25</sup> The corresponding simile in the *Upakkilesa-sutta* describes searching for one entrance to a treasure and finding five entrances.
- <sup>26</sup> Conceit is not mentioned in the *Upakkilesa-sutta*.
- <sup>27</sup> The *Upakkilesa-sutta* instead speaks of excessive meditation on forms. Whereas the rest of the list, in spite of some variations in sequence, appears to be on the whole similar, in the case of this last item in both lists the two versions stand in direct contrast

- to each other. The instruction in MĀ 72 makes it appear recommendable to contemplate forms, but MN 128 warns against excessively contemplating forms.
- <sup>28</sup> These three types of concentration occur only at the end of the *Upakkilesa-sutta* as part of a summary statement in which the Buddha describes his practice of concentration with *vitakka* and *vicāra*, without *vitakka* but still with *vicāra*, and without either.
- <sup>29</sup> Here and below, the translation is based on an emendation, given in brackets. The text speaks rather of “knowledge” of forms. Since otherwise the passage is about “vision” of forms and “knowledge” of light, it seems probable that the formulation here is the result of a textual error.
- <sup>30</sup> Instead of exclusive, diversified, limited, and vast concentrations, the *Upakkilesa-sutta* mentions concentration with and without rapture, with enjoyment, and with equanimity.
- <sup>31</sup> The Pāli parallel is the *Gayā-sutta*, AN 8.64 at AN IV 302, which has Gayāsīsa at Gayā as its location.
- <sup>32</sup> According to the *Gayā-sutta*, the Buddha did perceive light, but did not see forms.
- <sup>33</sup> In the *Gayā-sutta* the item that follows being able to converse with the *devas* is knowing which order (*nikāya*) of *devas* they belong to.
- <sup>34</sup> In the *Gayā-sutta* knowing the karma that led the *devas* to their rebirths precedes knowing their pleasure or pain and knowing their life spans.
- <sup>35</sup> Recognition of individual *devas* is not mentioned in the *Gayā-sutta*.
- <sup>36</sup> The Pāli parallel is the *Anuruddha-sutta*, AN 8.30 at AN IV 228.
- <sup>37</sup> Instead of the ability to wander freely in the four directions, the *Anuruddha-sutta* compares the medicine made out of fermented cow’s urine to various medications made of ghee, butter, oil, honey, and molasses. The *Anuruddha-sutta* also does not report any prediction about increasing in wholesome states or attaining one of two fruits; it instead directly continues with the Buddha’s advice that Anuruddha should spend the rainy season in the same place.
- <sup>38</sup> In the *Anuruddha-sutta* the Buddha addresses the monks immediately on his return, without asking Ānanda to gather them.
- <sup>39</sup> The *Anuruddha-sutta* additionally mentions contentment with lodgings and medicine.
- <sup>40</sup> Instead of bodily and mental seclusion, the *Anuruddha-sutta* describes a detached attitude toward visitors.
- <sup>41</sup> Instead of the four *satipaṭṭhānas*, the *Anuruddha-sutta* just mentions mindfulness of the type that enables recalling what was said and done long ago.
- <sup>42</sup> The *Anuruddha-sutta* only mentions inclining the mind toward the extinction of proliferation.

## Notes

- <sup>43</sup> The *Anuruddha-sutta* specifies that the Buddha had come through his mind-made body (*manomayena kāyena*).
- <sup>44</sup> The next two stanzas in MĀ 74 are not found in the *Anuruddha-sutta*; the last has a counterpart in Th 919.
- <sup>45</sup> The Pāli parallel is the *Āneñjasappāya-sutta*, MN 106 at MN II 261; for comparative studies see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 613–623; *Madhyama-āgama Studies*, (Taipei: Dharma Drum Publishing Corporation, 2012), pp. 195–222.
- <sup>46</sup> Instead of sensual pleasures and material forms, the *Āneñjasappāya-sutta* takes up sensual pleasures and sensual perceptions.
- <sup>47</sup> In addition to material forms, the *Āneñjasappāya-sutta* mentions sensual pleasures and sensual perceptions.
- <sup>48</sup> In addition to the corresponding perceptions, the *Āneñjasappāya-sutta* also mentions sensual pleasures and material forms; and it commends that the cessation of all these is to be viewed as peaceful.
- <sup>49</sup> The translation is based on an emendation of the text. For the words given in angle brackets (< >) the text instead has, in each case, “imperturbability.” The context shows that these must be textual errors.
- <sup>50</sup> The second approach to nothingness in the *Āneñjasappāya-sutta* is just about being empty of a self and of what belongs to a self, without an explicit mention of being empty of permanence.
- <sup>51</sup> In the *Āneñjasappāya-sutta* the third approach to nothingness is to contemplate: “I am not anything belonging to anyone anywhere,” etc.
- <sup>52</sup> According to the *Āneñjasappāya-sutta*, the cessation of all these perceptions is to be viewed as peaceful.
- <sup>53</sup> In the *Āneñjasappāya-sutta* Ānanda highlights that the Buddha taught the crossing of the flood in dependence on one support after another.
- <sup>54</sup> The Pāli parallels are the *Bhikkhu-sutta*, SN 47.3 at SN V 142, which has Jeta’s Grove at Sāvathī as its location, and the *Saṅkhitta-sutta*, AN 8.63 at AN IV 299, which does not specify the location.
- <sup>55</sup> In the two Pāli versions, the Buddha first rebuffs the monk before giving an instruction.
- <sup>56</sup> The injunction to settle the mind within has a counterpart in the *Saṅkhitta-sutta* (where this is followed by instructions on the *brahmavihāras*); practice of the four *satipaṭṭhānas* internally and externally is described in the *Bhikkhu-sutta* (where it is preceded by the need to purify morality and have straight view).
- <sup>57</sup> The implication of this expression is unclear; to judge from the Pāli parallels, it could be a textual error.

- <sup>58</sup> The *Saṅkhitta-sutta* recommends cultivating concentration with *vitakka* and *vicāra*, without *vitakka* but with a remainder of *vicāra*, without *vitakka* or *vicāra*, with rapture, without rapture, with enjoyment, and with equanimity.
- <sup>59</sup> The *Saṅkhitta-sutta* takes up the *brahmavihāras* first and only afterward the four *satipaṭṭhānas* (which are not explicitly shown to require internal and external practice), and in relation to both it enjoins that such concentration should be with *vitakka* and *vicāra*, without *vitakka* but with a remainder of *vicāra*, without *vitakka* or *vicāra*, with rapture, without rapture, with enjoyment, and with equanimity. Only in relation to the four *satipaṭṭhānas* does the *Saṅkhitta-sutta* mention being at ease in any bodily posture.
- <sup>60</sup> Such a prediction of attainment is not found in the two Pāli parallels, although both report that the monk who received the respective instructions, after practice in seclusion, became an arahant.
- <sup>61</sup> The Pāli parallel is the *Naḷakapāna-sutta*, MN 68 at MN I 462, which has Naḷakapāna in the Kosalan country as its location; for a comparative study, see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 370–373.
- <sup>62</sup> In the *Naḷakapāna-sutta* the Buddha instead asks if they thought he practiced restraint because he had not yet eradicated the taints.
- <sup>63</sup> According to the *Naḷakapāna-sutta*, it is because the Buddha has eradicated the taints that he practices restraint.
- <sup>64</sup> The Buddha's secluded lifestyle is not taken up in the *Naḷakapāna-sutta*.
- <sup>65</sup> The Pāli parallel is the *Brahmanimantaṇika-sutta*, MN 49 at MN I 326; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 294–299.
- <sup>66</sup> According to the *Brahmanimantaṇika-sutta*, Māra had actually taken possession of a member of the assembly.
- <sup>67</sup> The *Brahmanimantaṇika-sutta* does not report that Māra disappeared.
- <sup>68</sup> In the *Brahmanimantaṇika-sutta* the Buddha adds that Brahmā had previously passed away from the Ābhassarā heavenly realm and in the meantime had forgotten about it.
- <sup>69</sup> In the *Brahmanimantaṇika-sutta* the Buddha also refers to the nonmanifestative or invisible consciousness, *anidassana viññāṇa*.
- <sup>70</sup> The text gives the impression that Brahmā is still the speaker. The Pāli editions differ and only some mark the corresponding part as spoken by the Buddha; for a discussion see Anālayo, “The Luminous Mind in Theravāda and Dharmaguptaka Discourses”, *Journal of the Oxford Centre for Buddhist Studies* 13 (2017): 10–50.
- <sup>71</sup> According to the *Brahmanimantaṇika-sutta*, the Buddha spoke the stanza on seeing fear in becoming while he had made himself invisible.

## Notes

- <sup>72</sup> The reference to joining the assembly “up to three times” is not clear. According to the earlier narration he had departed once, so for him to come back now would constitute only a second joining of the assembly.
- <sup>73</sup> Instead of telling Māra to keep away from the topic of the Buddha’s teaching activities, in the *Brahmanimantaṇika-sutta* the Buddha affirms his eradication of the taints, comparing it to a palm tree that has been cut down.
- <sup>74</sup> The Pāli parallel is the *Anuruddha-sutta*, MN 127 at MN III 144; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 726–731.
- <sup>75</sup> The protagonist in the *Anuruddha-sutta* is instead the householder Pañcakaṅga.
- <sup>76</sup> Adopting the variant 料 instead of 斷.
- <sup>77</sup> In the *Anuruddha-sutta* those who have taught him are instead elder monks, *therā bhikkhū*. Similarly later in Anuruddha’s description, those who practice these liberations are monks, not renunciants and brahmins.
- <sup>78</sup> The *Anuruddha-sutta* does not report a question-and-answer exchange at this juncture. Another difference is that in the preceding part it first takes up the immeasurable and then the exalted liberation of the mind.
- <sup>79</sup> Instead of these three, the *Anuruddha-sutta* distinguishes four types: *devas* of limited radiance, immeasurable radiance, defiled radiance, and pure radiance.
- <sup>80</sup> The fly simile in the *Anuruddha-sutta*, where the fly is on a carrying pole or basket, illustrates that the *devas* do not consider themselves to be permanent.
- <sup>81</sup> In the *Anuruddha-sutta* Kaccāna instead asks if the *devas* are all of limited radiance or if some are rather of immeasurable radiance, and later on he asks the same question for those of defiled and pure radiance.
- <sup>82</sup> The *Anuruddha-sutta* does not have a reference to the Buddha’s position on this matter.
- <sup>83</sup> The lotus simile is not found in the *Anuruddha-sutta*.
- <sup>84</sup> In the *Anuruddha-sutta* the simile of the impure oil lamp illustrates *devas* of defiled radiance.
- <sup>85</sup> In the *Anuruddha-sutta* Kaccāna instead addresses Anuruddha, and apparently in a discourteous way.
- <sup>86</sup> The *Anuruddha-sutta* reports neither the meal offering nor the delight of the audience.
- <sup>87</sup> Adopting the variant 墩 instead of 塹.
- <sup>88</sup> The Pāli parallel is the *Kāyagatāsati-sutta*, MN 119 at MN III 88, which has Jeta’s Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 673–678.

- <sup>89</sup> The sequence of body contemplation in the *Kāyagatāsati-sutta* differs, proceeding from mindfulness of breathing to bodily postures, bodily activities, anatomical parts, elements, cemetery contemplations, and the four absorptions.
- <sup>90</sup> The *Kāyagatāsati-sutta* does not mention falling asleep or waking up as part of the contemplation of bodily postures.
- <sup>91</sup> The *Kāyagatāsati-sutta* states that memories and intentions related to the household life are abandoned and the mind becomes concentrated.
- <sup>92</sup> The *Kāyagatāsati-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- <sup>93</sup> This and the following exercise are not mentioned in the *Kāyagatāsati-sutta*.
- <sup>94</sup> Adopting the variant 緝 instead of 拏.
- <sup>95</sup> The translation is based on emending what in the original is a reference to “verbal activities” when exhaling, clearly a textual error.
- <sup>96</sup> In the case of each of the four absorptions, the *Kāyagatāsati-sutta* also describes the actual attainment of the corresponding absorption before depicting how it affects the body.
- <sup>97</sup> The *Kāyagatāsati-sutta* does not give the size of the cloth, which it qualifies as being white.
- <sup>98</sup> This and the following exercise are not mentioned in the *Kāyagatāsati-sutta*.
- <sup>99</sup> *Guanxiang* 觀相, which perhaps is equivalent to the *paccavekkhaṇanimitta*.
- <sup>100</sup> This list of seeds differs from the seeds in the same simile in MĀ 98, the parallel to the *Satipaṭṭhāna-sutta*.
- <sup>101</sup> The *Kāyagatāsati-sutta* lists only the four elements of earth, water, fire, and wind.
- <sup>102</sup> Cremation or burial are not mentioned in the *Kāyagatāsati-sutta*.
- <sup>103</sup> In the *Kāyagatāsati-sutta* this and the following descriptions are rather about monks who have or have not established mindfulness of the body. The Pāli version also has a different sequence: it first has the three similes of throwing a ball, fire sticks, and the water pot that illustrate lack of being established in mindfulness of the body, and then their three counterparts that illustrate the presence of mindfulness of the body.
- <sup>104</sup> Adopting the variant 搏 instead of 闢.
- <sup>105</sup> The *Kāyagatāsati-sutta* has three more similes, which describe tilting a full water jug, loosening the embankment of a pond full of water, and driving a chariot wherever one wishes.
- <sup>106</sup> The *Kāyagatāsati-sutta* announces and lists ten benefits. It does not refer to not getting

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stuck in the three unwholesome thoughts, nor to attaining stream-entry, once-returning, nonreturning, and the four immaterial attainments.

- <sup>107</sup> Adopting a variant that does not have a reference to this being also “the fifth, sixth and seventh benefit,” 五六七. Since overcoming three types of unwholesome thought cannot result in four benefits, the reference to the fifth, sixth, and seventh benefits must be misplaced, probably belonging with the next item in the list.
- <sup>108</sup> Adopting a variant that adds 第五至.
- <sup>109</sup> Adopting a variant that speaks of “seven” instead of “one” existence.
- <sup>110</sup> Adopting a variant that only mentions the twelfth benefit at this point and accordingly deleting a redundant passage on the eradication of the taints.
- <sup>111</sup> The Pāli parallel is the *Hatthisāriputta-sutta*, AN 6.60 at AN III 392, which has the Isipatana at Vārāṇasī as its location.
- <sup>112</sup> The *Hatthisāriputta-sutta* mentions not just association with laypeople but associating with other monastics, lay disciples, kings, and ministers, as well as non-Buddhist practitioners and their disciples.
- <sup>113</sup> In the *Hatthisāriputta-sutta* the simile of no longer seeing animals in a lake illustrates the effect of having attained the second absorption, whereas the simile of the dust at a crossroads becoming mud after rain illustrates the effect of the first absorption.
- <sup>114</sup> Adopting a variant that reads 咸 instead of 減.
- <sup>115</sup> In the *Hatthisāriputta-sutta* the simile of the lake without waves illustrates the effect of having attained the fourth absorption, whereas the simile related to food illustrates the third absorption.
- <sup>116</sup> The simile in the *Hatthisāriputta-sutta* depicts a person who has just finished a delicious meal and is offered leftover food from the day before.
- <sup>117</sup> In the *Hatthisāriputta-sutta* Mahākoṭṭhita affirms that he knew the mind of Citta and had also been informed about it by *devas*. The Pāli discourse continues by reporting that Citta’s friends also informed the Buddha of Citta’s disrobing, who then predicted that Citta would soon go forth again. This indeed happened, Citta went forth again and eventually became an arahant.
- <sup>118</sup> The Pāli parallel is the *Pacalāyamāna-sutta*, which is the first part of AN 7.58 at AN IV 85; the second part of this discourse in the PTS edition, beginning at AN IV 88, is a different discourse which is rather a parallel to MĀ 138.
- <sup>119</sup> Instead of these three means related to the teachings—recitation, teaching others, and reflection—the *Pacalāyamāna-sutta* only recommends two, reflection and recitation.
- <sup>120</sup> The *Pacalāyamāna-sutta* combines this and the preceding one into a single remedy of washing the eyes with water and looking at the constellations. The next recommendation

- in the *Pacalāyamāna-sutta* is to cultivate *ālokasaññā*, “perception of light” (or “clarity of perception”?), a method not mentioned in MĀ 83.
- <sup>121</sup> The *Pacalāyamāna-sutta* does not recommend resuming sitting meditation after having done walking meditation. According to its presentation, if after doing walking meditation one still feels tired, it is time to lie down and take a rest.
- <sup>122</sup> In total the *Pacalāyamāna-sutta* lists only eight recommendations: to avoid the perception that has led to the drowsiness, to reflect on the teachings, to recite the teachings, to pull on the earlobes, to rinse the eyes with water and look at the constellations, to develop perception of light, to practice walking meditation, and to lie down.
- <sup>123</sup> After its list of methods to overcome drowsiness, the *Pacalāyamāna-sutta* warns against pride when begging alms, engaging in contentious talk, and being bound to monastics or laypeople.
- <sup>124</sup> In the *Pacalāyamāna-sutta* the Buddha introduces this instruction with the dictum that “nothing in the world is worth adhering to.”
- <sup>125</sup> The Pāli parallel is the *Kaṇṭaka-sutta*, AN 10.72 at AN V 133, which has as its location the Gabled Hall in the Great Wood at the same location, Vesālī.
- <sup>126</sup> The reconstruction of the last four of these six names is only tentative.
- <sup>127</sup> The *Kaṇṭaka-sutta* does not report the actual visit by the Licchavis.
- <sup>128</sup> The *Kaṇṭaka-sutta* announces and then describes ten thorns: socializing as a thorn for seclusion, pursuit of (physical) beauty as a thorn for cultivation of *asubha*, entertainments as a thorn for sense restraint, female company as a thorn for celibacy (for males), sound as a thorn for the first absorption, *vitakka-vicāra* as a thorn for the second absorption, rapture as a thorn for the third absorption, inhalation and exhalation as a thorn for the fourth absorption, perception and feeling as a thorn for the attainment of cessation, and finally lust (sensual passion), hatred (anger), and delusion (ignorance) as thorns in general.
- <sup>129</sup> The Pāli parallel is the *Sappurisa-sutta*, MN 113 at MN III 37; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 639–643.
- <sup>130</sup> The *Sappurisa-sutta* takes up several types of distinguished families, which in its presentation become four different grounds for pride.
- <sup>131</sup> The *Sappurisa-sutta* does not mention being handsome and agreeable as a potential ground for pride.
- <sup>132</sup> A related quality in the *Sappurisa-sutta* is being a preacher of the Dharma (*dhamma-kathika*).
- <sup>133</sup> In addition to fame, similarly highlighted in the *Sappurisa-sutta*, another related ground for pride in its presentation is the gain of requisites, not mentioned in MĀ 85.

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- <sup>134</sup> The *Sappurisa-sutta* reckons being learned and being versed in the Vinaya as two separate potential grounds for pride; it also does not refer to the Abhidharma.
- <sup>135</sup> The *Sappurisa-sutta* only mentions wearing rag robes as a potential ground for pride.
- <sup>136</sup> The *Sappurisa-sutta* reckons begging alms and taking only one meal as two potential grounds for pride.
- <sup>137</sup> The corresponding grounds for pride in the *Sappurisa-sutta* are dwelling in a forest, at the base of a tree, in a cemetery, and out in the open; additional grounds for pride, not mentioned in MĀ 85, are the practices of never lying down to rest and accepting any bed.
- <sup>138</sup> Adopting the variant 受 instead of 愛. In the *Sappurisa-sutta* the true person reflects that the Buddha had recommended nonidentification (*atammayatā*) with the first absorption; the same holds for the other absorptions and immaterial attainments.
- <sup>139</sup> The *Sappurisa-sutta* additionally takes up the attainment of cessation, which it implicitly shows to be no longer within reach of the untrue person.
- <sup>140</sup> This discourse is not a parallel to the *Chachakka-sutta*, MN 148 at MN III 280; cf. Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 838, n. 96.

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- <sup>141</sup> Adopting a variant that adds 穢 before 經. The Pāli parallel is the *Anaṅgaṇa-sutta*, MN 5 at MN I 24, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 42–45.
- <sup>142</sup> In the *Anaṅgaṇa-sutta* the one who asks this question is Mahāmoggallāna.
- <sup>143</sup> Here and below, the *Anaṅgaṇa-sutta* has no statement about the realm of one's rebirth.
- <sup>144</sup> The *Anaṅgaṇa-sutta* has this as four distinct topics, namely the wish to be the one who gives teachings to each of the four assemblies.
- <sup>145</sup> This wish has no counterpart in the *Anaṅgaṇa-sutta*.
- <sup>146</sup> The *Anaṅgaṇa-sutta* has being respected by each of the four assemblies as four distinct wishes.
- <sup>147</sup> In the *Anaṅgaṇa-sutta* the corresponding four wishes are for excellent robes, excellent food, excellent resting places, and excellent medicine. The wish for others not to get the same is therefore only for such excellent requisites, not for others not to get any requisites at all. Since it seems implausible that a monastic would wish for his companions not to receive any requisites, the qualification “[excellent]” has been added to the translation of MĀ 87.
- <sup>148</sup> The *Anaṅgaṇa-sutta* notes that others will not respect such a monk even if he engages in various types of ascetic practice; conversely a monk without defilements will be respected even if he does not adopt an ascetic living style.

- <sup>149</sup> Instead of feces, in the *Anaṅgaṇa-sutta* the carcass of a dead animal or a human is put into the dish.
- <sup>150</sup> Such a warning is not found in the *Anaṅgaṇa-sutta*.
- <sup>151</sup> In the *Anaṅgaṇa-sutta* the onlookers are just curious to know what is inside, without expecting it to contain something repulsive.
- <sup>152</sup> The *Anaṅgaṇa-sutta* speaks of the *ājīvika* Paṇḍuputta who observes Samīti, the son of a cartwright, at work; it does not refer to a house of Paṇḍuputta.
- <sup>153</sup> The original here refers to a “renunciant,” presumably a mistake caused by the recurrent reference to the same term in a preceding passage.
- <sup>154</sup> The simile of receiving a flower garland in the *Anaṅgaṇa-sutta* concerns a woman or a man.
- <sup>155</sup> The Pāli parallel is the *Dhammadāyāda-sutta*, MN 3 at MN I 12, which has Jeta’s Grove at Sāvattḥī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 34–37.
- <sup>156</sup> The *Dhammadāyāda-sutta* does not list by name the monks present on this occasion.
- <sup>157</sup> In the *Dhammadāyāda-sutta* being heirs in the Dharma is contrasted with being heirs in material things in general, not just in food and drink.
- <sup>158</sup> A comparable exposition in the *Dhammadāyāda-sutta* has Sāriputta as its speaker.
- <sup>159</sup> In the *Dhammadāyāda-sutta* the Buddha had already withdrawn earlier, without any reference to having a backache and without asking Sāriputta to continue the teaching.
- <sup>160</sup> In the *Dhammadāyāda-sutta* Sāriputta expounds the matter himself, without asking the monks to express their understanding of it.
- <sup>161</sup> Here and below, the translation is based on emending 捨離 to read 遠離, in line with the expression used elsewhere in the discourse.
- <sup>162</sup> The *Dhammadāyāda-sutta* concludes with the monks rejoicing in what Sāriputta had said, without any further reference to the Buddha.
- <sup>163</sup> The Pāli parallel is the *Anumāna-sutta*, MN 15 at MN I 95, which has Bhesakalā Grove in Bhagga country as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 124–127.
- <sup>164</sup> The *Anumāna-sutta* does not refer to the rains retreat.
- <sup>165</sup> The list of qualities in the *Anumāna-sutta* shows several differences, see the survey in Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 126, table 2.8.
- <sup>166</sup> The *Anumāna-sutta* takes up the case of someone who is easy to admonish before turning to a comparable reflection regarding one’s own qualities that make one difficult to admonish.

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- <sup>167</sup> The *Anumāna-sutta* does not have a reflection regarding one's own qualities that make one easy to admonish.
- <sup>168</sup> The *Anumāna-sutta* does not have a counterpart to the ensuing description of how delight leads on to other awakening factors, to dispassion, and to liberation.
- <sup>169</sup> The Pāli parallel is the *Mahācunda-sutta*, AN 10.24 at AN V 41, which has Sahajāti among the Cetis as its location.
- <sup>170</sup> The *Mahācunda-sutta* cites three related proclamations. The first is a proclamation of one's knowledge, *ñānavāda*, namely a claim to know and see the Dharma. The second is a proclamation of one's cultivation, *bhāvanāvāda*, namely a claim to have cultivated the body, virtue, the mind, and wisdom. The third combines the previous two into a single claim.
- <sup>171</sup> Here and below, the translation is based on emending 無惡欲 to 惡欲. The latter is the version found immediately afterward in the same sentence.
- <sup>172</sup> The *Mahācunda-sutta* does not mention uncommunicativeness, deceit, flattery, and lack of shame and scruples. Qualities mentioned only in the *Mahācunda-sutta* are delusion, denigration, and insolence.
- <sup>173</sup> A statement by the relatives and friends is not reported in the *Mahācunda-sutta*, which concludes its description of the poor person by saying that he will be known for being poor despite his claims.
- <sup>174</sup> The Pāli parallel is the *Sallekha-sutta*, MN 8 at MN I 40, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 59–66.
- <sup>175</sup> This and several other qualities mentioned in MĀ 91 are not in the list in the *Sallekha-sutta*; for a comparison of the two lists see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 62, table 1.9.
- <sup>176</sup> As in the Pāli version, the present reference to “extinction” involves the term *parinirvāṇa*, 般涅槃; see the discussion in Bhikkhu Ñāṇamoli, *The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikāya* (Boston: Wisdom Publications, 1995, reprint 2005), p. 1184, n. 111.
- <sup>177</sup> The Pāli parallel is the *Vatthūpama-sutta*, MN 7 at MN I 36, which has Jeta's Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 49–59.
- <sup>178</sup> The *Vatthūpama-sutta* does not associate this discourse with the time soon after the Buddha's awakening.
- <sup>179</sup> The *Vatthūpama-sutta* does not introduce the brahmin at this point and does not mention that the Buddha's exposition of defilements was related to him.
- <sup>180</sup> The *Vatthūpama-sutta* lists sixteen defilements; for a comparison of the lists of defilements see Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 51, table 1.7.

- <sup>181</sup> The simile in the *Vatthūpama-sutta* describes a dirty cloth that does not take dye properly. In the *Vatthūpama-sutta* this simile and the next one together precede the exposition of defilements.
- <sup>182</sup> The simile in the *Vatthūpama-sutta* describes a clean cloth that takes dye properly.
- <sup>183</sup> Before turning to the *brahmavihāras*, the *Vatthūpama-sutta* mentions confidence in the Buddha, Dharma, and Sangha, and detachment in regard to food. It continues from the *brahmavihāras* to the topic of liberation, which in its presentation corresponds to the inner bathing.
- <sup>184</sup> In the *Vatthūpama-sutta* the brahmin goes forth and eventually becomes an arahant.
- <sup>185</sup> The Pāli parallel is the *Adhikaraṇa-sutta*, AN 10.87 at AN V 164.
- <sup>186</sup> The *Adhikaraṇa-sutta* does not report that the monk, on account of whom the Buddha delivers the discourse, had approached the Buddha.
- <sup>187</sup> The *Adhikaraṇa-sutta* lists ten such bad qualities: being a maker of disciplinary issues, not being desirous of training, having evil wishes, being angry, denigrating others, being crafty, being deceitful, not paying attention to the teachings, not being secluded, and not showing kindness towards other monastics. In the Pāli discourse the list of unbeneficial results does not refer to the attainment of nirvana.
- <sup>188</sup> The Pāli parallel is the *Ṭhiti-sutta*, AN 10.53 at AN V 96.
- <sup>189</sup> In the *Ṭhiti-sutta* the Buddha instead proclaims that he praises only growth in wholesome states, not their mere maintenance, much less their decline.
- <sup>190</sup> The qualities listed in the *Ṭhiti-sutta* are faith, virtue, learning, generosity, wisdom, and eloquence.
- <sup>191</sup> The *Ṭhiti-sutta* introduces its list of mental states with the simile of a young woman or man who looks in a mirror; the actual list then comprises ten mental states, which are the five hindrances (the fourth is just restlessness), as well as irritation, defiled mental states, bodily agitation, laziness, and lack of concentration.
- <sup>192</sup> According to the *Ṭhiti-sutta*, one who is free of those states should make an effort to progress to nirvana. The *Ṭhiti-sutta* does not employ the simile of the burning head or clothes to illustrate this case, which it only has to illustrate the case of one under the influence of defiled mental states.
- <sup>193</sup> The Pāli parallel is the *Parihāna-sutta*, AN 10.55 at AN V 102.
- <sup>194</sup> In the *Parihāna-sutta* Sāriputta first announces the topic of “a person subject to decline” and then, at the request of the other monks, expounds it.
- <sup>195</sup> The *Parihāna-sutta* introduces its list of mental states with the simile of a young woman or man who looks in a mirror; the actual list then comprises ten mental states, which are being free of the five hindrances (the fourth is just being without restlessness), as well as not being irritable, not having defiled mental states, delighting in the

Dharma, gaining internal tranquility of the mind, and gaining higher wisdom and insight into phenomena.

- <sup>196</sup> According to the *Parihāna-sutta*, one who is free of these states should make an effort to progress to nirvana. The *Parihāna-sutta* does not employ the simile of the burning head or clothes to illustrate this case, which it only has to illustrate the case of one under the influence of defiled mental states.

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- <sup>197</sup> The Pāli parallel is the *Mahānidāna-sutta*, DN 15 at DN II 55.
- <sup>198</sup> Adopting the variant 令 instead of 念.
- <sup>199</sup> The *Mahānidāna-sutta* continues further, via feeling, contact, and name-and-form, up to consciousness.
- <sup>200</sup> Adopting the variant reading 蛟 instead of 蚊.
- <sup>201</sup> The *Mahānidāna-sutta* also mentions the birth of quadrupeds.
- <sup>202</sup> The *Mahānidāna-sutta* instead lists the three types of becoming: sense sphere, material, and immaterial.
- <sup>203</sup> The *Mahānidāna-sutta* mentions the four types of clinging to sensuality, to views, to rules and observances, and to doctrines of a self.
- <sup>204</sup> The *Mahānidāna-sutta* lists the six types of craving, according to the six sense objects.
- <sup>205</sup> The *Mahānidāna-sutta* proceeds further to the topic of feeling.
- <sup>206</sup> The translation here and below is based on an emendation. MĀ 97 links contact with the name group by way of “resistance” 對, and with the form group by way of “designation” 增語. The *Mahānidāna-sutta* instead links contact with the name group by way of “designation,” *adhivacana*, and with the form group by way of “resistance,” *paṭigha*. The presentation in the *Mahānidāna-sutta* is clearly the more appropriate one, whereas the present passage in MĀ 97 seems to have resulted from an erroneous exchange of the two terms.
- <sup>207</sup> The *Mahānidāna-sutta* also reckons being born, growing old, dying, etc., as results of the reciprocal conditionality between consciousness and name-and-form.
- <sup>208</sup> In the *Mahānidāna-sutta* the Buddha first examines different notions of a self as being material or immaterial, limited or unlimited, before discussing the three ways of relating views of a self to feeling.
- <sup>209</sup> In the *Mahānidāna-sutta* the holder of the view of self concludes that the self has departed once the particular type of feeling identified as the self ceases.
- <sup>210</sup> Adopting the variant reading 雜 instead of 離.

- <sup>211</sup> The *Mahānidāna-sutta*, where this is the second of the three types of view of self in relation to feeling, instead argues that the notion “I am this” would no longer exist.
- <sup>212</sup> The reason given in the *Mahānidāna-sutta* is more detailed, pointing out that a liberated one is freed from the pathways of designation and conceptualization, yet it would be inappropriate to view such a liberated monk as one who does not know and does not see.
- <sup>213</sup> Since the *Mahānidāna-sutta* has the corresponding exposition earlier, before the examination of the three types of view of a self in relation to feeling, at this point it instead continues by listing the seven stations of consciousness, the two spheres, and the eight liberations, also found later in MĀ 97.
- <sup>214</sup> In the *Mahānidāna-sutta* one who upholds a certain type of self instead expects to realize that type of self after death.
- <sup>215</sup> The Pāli parallel is the *Satipaṭṭhāna-sutta*, MN 10 at MN I 55; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 73–97, and *Perspectives on Satipaṭṭhāna* (Cambridge: Windhorse, 2013).
- <sup>216</sup> A statement on past, future, or present tathāgatas is not found in the *Satipaṭṭhāna-sutta*.
- <sup>217</sup> The *Satipaṭṭhāna-sutta* additionally mentions that such contemplation is undertaken diligently, clearly knowing, and free from desire or discontent toward the world.
- <sup>218</sup> The sequence of the body contemplations in the *Satipaṭṭhāna-sutta* differs, proceeding from mindfulness of breathing to bodily postures, bodily activities, anatomical parts, elements, and the cemetery contemplations.
- <sup>219</sup> The *Satipaṭṭhāna-sutta* does not mention falling asleep or waking up as part of the contemplation of bodily postures.
- <sup>220</sup> The *Satipaṭṭhāna-sutta* also mentions the contemplation of impermanence and refers to dwelling independently, without clinging to anything.
- <sup>221</sup> The *Satipaṭṭhāna-sutta* also mentions eating, drinking, consuming food, tasting, defecating, and urinating.
- <sup>222</sup> This and the following exercise are not mentioned in the *Satipaṭṭhāna-sutta*.
- <sup>223</sup> Adopting the variant 緝 instead of 拏.
- <sup>224</sup> The translation is based on emending what in the original is a reference to “verbal activities” when breathing out, clearly a textual error. The *Satipaṭṭhāna-sutta* has a simile of a turner at work at a lathe to illustrate mindfulness of breathing.
- <sup>225</sup> Whereas the *Satipaṭṭhāna-sutta* does not mention this and the subsequent three exercises, the *Kāyagatāsati-sutta*, MN 119 at MN III 92, does reckon the bodily experience of each of the four absorptions as modes of body contemplation.
- <sup>226</sup> This and the following exercise are not mentioned in the *Satipaṭṭhāna-sutta*.

## Notes

- <sup>227</sup> 觀相, which perhaps is an equivalent to the *paccavekkhaṇanimitta*.
- <sup>228</sup> This list of seeds differs from the one given in the same simile in MĀ 81, the parallel to the *Kāyagatāsati-sutta*.
- <sup>229</sup> The *Satipaṭṭhāna-sutta* only lists the four elements of earth, water, fire, and wind.
- <sup>230</sup> Cremation or burial are not mentioned in the *Satipaṭṭhāna-sutta*.
- <sup>231</sup> Nuns are not explicitly mentioned in the *Satipaṭṭhāna-sutta*, although the same would be implicit, in as much as the term “monk” can represent monastics of either gender; see Alice Collett and Bhikkhu Anālayo, “Bhikkhave and Bhikkhu as Gender-inclusive Terminology in Early Buddhist Texts,” *Journal of Buddhist Ethics* 21 (2014): 760–797.
- <sup>232</sup> The *Satipaṭṭhāna-sutta* does not mention a distinction between bodily and mental feelings, or between feelings related or not related to sensuality.
- <sup>233</sup> The *Satipaṭṭhāna-sutta* does not mention mental states that are defiled or undefiled, inferior or superior, or developed or undeveloped.
- <sup>234</sup> Contemplation of dharmas in the *Satipaṭṭhāna-sutta* also covers contemplating the five aggregates of clinging and the Four Noble Truths, which are the second and fifth exercises in its version of the fourth *satipaṭṭhāna*.
- <sup>235</sup> In the *Satipaṭṭhāna-sutta*, where contemplation of the six sense spheres is the third exercise under contemplation of dharmas, the task is also to know the senses and their objects as such, in addition to knowing the fetter that arises in dependence on both.
- <sup>236</sup> Adopting a variant reading that adds 擇.
- <sup>237</sup> The *Satipaṭṭhāna-sutta* proceeds from a period of seven years of practice step by step down to seven days, but no further than that.
- <sup>238</sup> The Pāli parallel is the *Mahādukkhakkhandha-sutta*, MN 13 at MN I 83; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 117–121.
- <sup>239</sup> In the *Mahādukkhakkhandha-sutta* the monks themselves, on their way into town to collect alms, had approached the heterodox wanderers.
- <sup>240</sup> The *Mahādukkhakkhandha-sutta* treats what has been mentioned so far as three distinct cases illustrating the danger of sensual pleasures, namely the suffering experienced when working, when such work does not succeed, and when what has been gained is lost again.
- <sup>241</sup> According to the *Mahādukkhakkhandha-sutta*, family members may even go so far as to take up weapons and harm one another.
- <sup>242</sup> 男女, “men and women,” which in the present context presumably means “people.”
- <sup>243</sup> The regret experienced by an evildoer is not mentioned in the *Mahādukkhakkhandha-sutta*, which therefore does not have the simile of a mountain’s shadow. A version of this simile can be found in the *Bālapaṇḍita-sutta*, MN 129 at MN III 164.

- <sup>244</sup> The Pāli parallel is the *Cūḷadukkhakkhandha-sutta*, MN 14 at MN I 91; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 121–124.
- <sup>245</sup> This request, which has no counterpart in the *Cūḷadukkhakkhandha-sutta*, implies that Mahānāma was still a worldlyling at the time of this discourse. According to the commentary on the *Cūḷadukkhakkhandha-sutta*, Ps II 61, however, he was a once-returned at that time.
- <sup>246</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha first relates how he overcame sensuality in the period before his awakening. The ensuing exposition of sensual pleasures is the same as in the *Mahādukkhakkhandha-sutta*.
- <sup>247</sup> The *Cūḷadukkhakkhandha-sutta* treats what has been mentioned so far as three distinct cases illustrating the danger in sensual pleasures, namely the suffering experienced when working, when such work does not succeed, and when what has been gained is lost through theft, etc.
- <sup>248</sup> According to the *Cūḷadukkhakkhandha-sutta*, family members may even go so far as to take up weapons and harm one another.
- <sup>249</sup> See note 242.
- <sup>250</sup> The regret experienced by an evildoer is not mentioned in the *Cūḷadukkhakkhandha-sutta*, which therefore does not have the simile of a mountain's shadow. A version of this simile can be found in the *Bālapaṇḍita-sutta*, MN 129 at MN III 164.
- <sup>251</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha relates his insight into sensual pleasures to the time before his awakening, explaining that despite this insight he transcended the attraction of sensual pleasures only after he had experienced superior forms of happiness, such as those available through absorption attainment.
- <sup>252</sup> The location in the *Cūḷadukkhakkhandha-sutta* is Mount Vulture Peak.
- <sup>253</sup> According to the *Cūḷadukkhakkhandha-sutta*, the Nigaṇṭhas attributed omniscience to their teacher.
- <sup>254</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha instead inquires if the Nigaṇṭhas had knowledge of former evil deeds done by them and if they were aware of the degree to which these deeds were now being eradicated.
- <sup>255</sup> The *Cūḷadukkhakkhandha-sutta* specifies that such deeds were acts of murder.
- <sup>256</sup> The Buddha's rebuke in the *Cūḷadukkhakkhandha-sutta* is less strongly worded; he simply points out that they spoke rashly and should have asked him about it.
- <sup>257</sup> In the *Cūḷadukkhakkhandha-sutta* the Buddha's ability to remain motionless in joy and happiness for up to seven days takes the form of an affirmation instead of being a question.
- <sup>258</sup> The *Cūḷadukkhakkhandha-sutta* concludes at this point.

## Notes

- <sup>259</sup> The Pāli parallel is the *Vitakkasaṅṭhāna-sutta*, MN 20 at MN I 118; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 140–143.
- <sup>260</sup> Adopting the variant 拏 instead of 拏.
- <sup>261</sup> The *Vitakkasaṅṭhāna-sutta* instead describes a carpenter who removes a coarse peg with the help of a finer peg.
- <sup>262</sup> Adopting the variant 正 instead of 政.
- <sup>263</sup> The *Vitakkasaṅṭhāna-sutta* continues with a description of the attainment of liberation.
- <sup>264</sup> The Pāli parallel is the *Dvedhāvitakka-sutta*, MN 19 at MN I 114; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 138–140.
- <sup>265</sup> The *Dvedhāvitakka-sutta* does not follow the description of frequent thinking leading to a tendency of the mind to delight in such thoughts with a statement about freedom from *dukkha*. Instead, in the Pāli version the simile of the cowherd comes at this point.
- <sup>266</sup> The expected description of the first absorption is lacking here, but is present in the *Dvedhāvitakka-sutta*. It could be restored as follows: “Secluded from sensual desires, secluded from evil and unwholesome states, he dwells having attained the first absorption, which is with directed awareness and sustained contemplation, with rapture and happiness born of separation.”
- <sup>267</sup> The *Dvedhāvitakka-sutta* mentions recollection of past lives and the divine eye before turning to the destruction of the taints. Another difference in the Pāli version is that the one who attains the absorptions and the three higher knowledges is the Buddha himself.
- <sup>268</sup> Here and below, the *Dvedhāvitakka-sutta* only identifies the path with the eightfold wrong or right path, not with the three unwholesome or wholesome thoughts.
- <sup>269</sup> The simile in the *Dvedhāvitakka-sutta* contains no watchman; hence its explanation of the simile also has no reference to the retinue of Māra.
- <sup>270</sup> The Pāli parallel is the *Cūlasīhanāda-sutta*, MN 11 at MN I 63, which has Jeta’s Grove at Sāvathī as its location; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 99–105.
- <sup>271</sup> This would refer to the four levels of awakening; see AN 4.239 at AN II 238.
- <sup>272</sup> The *Cūlasīhanāda-sutta* has craving and clinging as two separate topics. The next topics it discusses are being without vision, favoring and opposing, and enjoying conceptual proliferation, *papañca*. It does not sum up all the qualifications of the final goal thus covered.
- <sup>273</sup> In the *Cūlasīhanāda-sutta* the fourth type is clinging to “a doctrine of self” rather than to “a self.”
- <sup>274</sup> The *Cūlasīhanāda-sutta* relates the four types of clinging to ignorance via the intervening seven links of dependent arising, *paṭicca samuppāda*.

- <sup>275</sup> The *Cūḷasīhanāda-sutta* does not repeat the reference to the lion's roar.
- <sup>276</sup> The Pāli parallel is the *Udumbarika-sutta*, DN 25 at DN III 36 (following the Asian editions for the title; in the PTS edition the title is *Udumbarika-sīhanāda-sutta*).
- <sup>277</sup> In the *Udumbarika-sutta* the householder's name is Sandhāna.
- <sup>278</sup> 無恚, literally, "no anger," apparently mistaking *nigrodha* for *ni + krodha*.
- <sup>279</sup> 鳥論, literally "bird talk"; elsewhere the *Madhyama-āgama* employs the expression 畜生之論 as its counterpart to *tiracchānakathā*.
- <sup>280</sup> The *Udumbarika-sutta* does not report Nigrodha making any statement about how the Buddha should be offered a seat.
- <sup>281</sup> In the *Udumbarika-sutta* Nigrodha and his followers had indeed been intending to ask the Buddha this question if he should join them. Consequently, the Pāli version does not report a reflection by the householder Sandhāna that Nigrodha is speaking a falsehood.
- <sup>282</sup> One of several differences is that the *Udumbarika-sutta* does not mention shaving off the hair and beard (a practice that is in fact followed by Buddhist monastics themselves).
- <sup>283</sup> The partly different list of defilements of self-mortification in the *Udumbarika-sutta* does not mention absorbing the energy of the sun, a reference whose implications are not clear.
- <sup>284</sup> Adopting a variant that adds another 子.
- <sup>285</sup> "Views" is another topic that is not included in the *Udumbarika-sutta*'s list of defilements of self-mortification.
- <sup>286</sup> The four restraints in the *Udumbarika-sutta* are not killing, not stealing, not speaking falsehoods, and not yearning for sensual pleasures (following the commentarial explanation for the last). The Pāli version goes on to describe withdrawal into seclusion and overcoming the five hindrances.
- <sup>287</sup> Here and below, according to the *Udumbarika-sutta*, Nigrodha thinks that by now the practice of self-mortification has reached the essence.
- <sup>288</sup> In the *Udumbarika-sutta* they instead exclaim that they are lost, as they do not know this higher attainment. Right after that the householder Sandhāna intervenes, reminding Nigrodha of his earlier dismissive remarks about the Buddha and of his boast that he would defeat the Buddha with a single question.
- <sup>289</sup> The *Udumbarika-sutta* does not contain the account of the gradual path to awakening.
- <sup>290</sup> In the *Udumbarika-sutta* Nigrodha formally confesses his transgression of speaking like this about the Buddha.
- <sup>291</sup> The *Udumbarika-sutta* lists various time periods from seven years down to seven days within which a disciple may reach the goal.

- <sup>292</sup> In the *Udumbarika-sutta* the Buddha also points out that he does not require heterodox practitioners to abandon their rules and way of life, to do what they consider unwholesome, or to abstain from doing what they consider wholesome. The Pāli version does not mention the suspicion that the Buddha might be interested in capturing and destroying them or in obtaining offerings or fame.
- <sup>293</sup> The *Udumbarika-sutta* records no comment or teaching given by the Buddha to the householder, who returns to Rājagaha on his own.
- <sup>294</sup> The Pāli parallel is the *Ākhaṅkheyya-sutta*, MN 6 at MN I 33; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 45–49.
- <sup>295</sup> Adopting the variant 住 instead of 住.
- <sup>296</sup> The *Ākhaṅkheyya-sutta* does not have an introductory narration recording the monk's reflection. It begins with the Buddha addressing the monks, emphasizing the need to maintain virtuous conduct, seeing danger in the slightest fault.
- <sup>297</sup> In the *Ākhaṅkheyya-sutta* the wish to be taught by the Buddha is not in the list of wishes, which includes the following: to be dear to other monks, to receive requisites, to be a source of merit for supporters, to be a source of merit for relatives, to bear discontent, to bear fear, and to attain the four absorptions, the immaterial attainments, stream-entry, once-returning, nonreturning, and each of the six higher knowledges.
- <sup>298</sup> The *Ākhaṅkheyya-sutta* does not report that the monks put the Buddha's instruction into practice.
- <sup>299</sup> Chizen Akanuma, *The Comparative Catalogue of Chinese Āgamas & Pāli Nikāyas* (Delhi: Sri Satguru, 1990, reprint), p. 15, lists as a parallel for MĀ 106 the *Mūla-pariyāya-sutta*, MN 1 at MN I 1. However, these two discourses differ considerably and do not seem to be “parallels,” properly speaking; see the discussion in Anālayo, *A Comparative Study of the Majjhima-nikāya*, p. 23.

## Division 10

- <sup>300</sup> The Pāli parallel is the *Vanapattha-sutta*, MN 17 at MN I 104; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 132–134.
- <sup>301</sup> The *Vanapattha-sutta* first examines the case of a monk who has no improvement in his practice and scarce requisites; then the cases of no improvement and ample requisites, improvement and scarce requisites, and improvement and ample requisites.
- <sup>302</sup> As in the case of the preceding discourse, MĀ 107, the Pāli parallel to the present MĀ 108 is the *Vanapattha-sutta*, MN 17 at MN I 104; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 132–134.
- <sup>303</sup> This reflection differs from the one in MĀ 107, which is closer to the *Vanapattha-sutta*, both of which refer to cultivating mindfulness and concentration, as well as achieving the destruction of the taints.

- <sup>304</sup> The *Vanapattha-sutta* first examines the case of a monk who has no improvement of his practice and scarce requisites; then the cases of no improvement and ample requisites, improvement and scarce requisites, and improvement and ample requisites.
- <sup>305</sup> The Pāli parallel is the *Samatha-sutta*, AN 10.54 at AN V 98.
- <sup>306</sup> The *Samatha-sutta* likens this to a young woman or a young man examining her or his face in a mirror.
- <sup>307</sup> The *Samatha-sutta* concludes after the case of the person, having no counterpart for the general statement that follows in MĀ 109.
- <sup>308</sup> Adopting a variant that adds 法, in accordance with earlier instances of the same phrase.
- <sup>309</sup> The Pāli parallel is the *Sacitta-sutta*, AN 10.51 at AN V 92.
- <sup>310</sup> The *Sacitta-sutta* likens this to a young woman or a young man examining her or his face in a mirror.
- <sup>311</sup> The *Sacitta-sutta* does not mention faith, mindfulness, and wisdom. As already noted by Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, p. 1844, n. 2061, these, together with energy and concentration (mentioned in both versions), would constitute the five faculties.
- <sup>312</sup> The *Sacitta-sutta* concludes at this point, having no counterpart for the discussion of robes, etc.
- <sup>313</sup> The Pāli parallel is the *Nibbedhika-sutta*, AN 6.63 at AN III 410.
- <sup>314</sup> The *Nibbedhika-sutta* has two minor differences in sequence: (1) it begins with sensual pleasures, discussing the taints only later at the point where MĀ 111 refers to sensual pleasures; (2) in each case it discusses the diversity before the results.
- <sup>315</sup> In the *Nibbedhika-sutta* the result of feelings is rather the coming to an individual existence partaking of merit or demerit.
- <sup>316</sup> The present description corresponds to the instruction on contemplation of feeling in the parallel to the *Satipaṭṭhāna-sutta*, MĀ 98. Like the *Satipaṭṭhāna-sutta*, the *Nibbedhika-sutta* does not mention bodily and mental feelings, and feelings related or not related to sensual pleasures.
- <sup>317</sup> The *Nibbedhika-sutta* lists six types of perception according to the six sense objects.
- <sup>318</sup> The *Nibbedhika-sutta* presents a threefold distinction of karma according to it being experienced in this life, the next, or later.
- <sup>319</sup> Instead of association with what is disliked and dissociation from what is liked, the *Nibbedhika-sutta* mentions sorrow, lamentation, pain, grief, and despair.
- <sup>320</sup> Adopting the variant reading 集 instead of 習.

## Notes

- <sup>321</sup> The *Nibbedhika-sutta* locates the search for help from outsiders under the “result of *dukkha*,” and the fourfold distinction into minor or intense *dukkha* that passes away quickly or slowly under the “diversity of *dukkha*.”
- <sup>322</sup> The Pāli parallel is the *Purisindriyañāṇa-sutta* (or *Udaka-sutta*), AN 6.62 at AN III 402, which has Daṇḍakappa in Kosala as its location.
- <sup>323</sup> The *Purisindriyañāṇa-sutta* reports that Ānanda had gone with a group of monks to bathe and one monk had asked the question about Devadatta, which Ānanda then reported to the Buddha.
- <sup>324</sup> No such reaction by Ānanda is reported in the *Purisindriyañāṇa-sutta*.
- <sup>325</sup> The *Purisindriyañāṇa-sutta* only illustrates this case with the example of good seeds placed in fertile soil (which in MĀ 112 appears a little later); it has the simile of the sunrise in relation to one who manifests wholesomeness and whose unwholesome roots will soon become extinct.
- <sup>326</sup> The second case in the *Purisindriyañāṇa-sutta* is rather someone whose unwholesome qualities have disappeared but who still has the roots of unwholesomeness, comparable to seeds deposited on a rock.
- <sup>327</sup> The fourth case in the *Purisindriyañāṇa-sutta* is rather someone whose wholesome qualities have disappeared and whose roots of wholesomeness will also disappear, likened to burning coals deposited on a rock or the onset of darkness at sunset.
- <sup>328</sup> At this point the *Purisindriyañāṇa-sutta* ends, with no counterpart for the final injunction in MĀ 112.
- <sup>329</sup> The Pāli parallels are the *Mūlaka-suttas*, AN 8.83 at AN IV 338 and AN 10.58 at AN V 106. These differ in having eight and ten topics respectively; MĀ 113 has nine.
- <sup>330</sup> These practices are not mentioned in the *Mūlaka-suttas* themselves, but a comparable description can be found in the discourse after the second *Mūlaka-sutta*, AN 10.59 at AN V 106.
- <sup>331</sup> The Pāli parallel is the *Uddaka-sutta*, SN 35.103 at SN IV 83.
- <sup>332</sup> In the *Uddaka-sutta* his proclamation takes the form of a stanza worded differently.
- <sup>333</sup> Instead of omniscience, the claim in the *Uddaka-sutta* is to have conquered everything.
- <sup>334</sup> The translation of 狸 follows the indication in Hirakawa, *Buddhist Chinese-Sanskrit Dictionary*, p. 814, that this can render *jambuka*. This entire paragraph with the description of Uddaka’s attainment and rebirth has no counterpart in the *Uddaka-sutta*.
- <sup>335</sup> The three feelings are not discussed in the *Uddaka-sutta*.
- <sup>336</sup> The three cravings are not discussed in the *Uddaka-sutta*; nor are the six taints related to the senses.

- <sup>337</sup> Instead of an exhortation to practice, the *Uddaka-sutta* repeats the earlier quoted stanza, attributed to Uddaka, together with the Buddha's comment on it.
- <sup>338</sup> The Pāli parallel is the *Madhupiṇḍika-sutta*, MN 18 at MN I 108; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 134–138.
- <sup>339</sup> Adopting the variant 行 instead of 志.
- <sup>340</sup> The *Madhupiṇḍika-sutta* speaks of not delighting in the source of perceptions and notions (related to) conceptual proliferation, *papañca*.
- <sup>341</sup> 分別, whereas the *Madhupiṇḍika-sutta* speaks of conceptual proliferation, *papañca*.
- <sup>342</sup> The *Madhupiṇḍika-sutta* adopts the opposite sequence, discussing first the presence of the sense organs and then their absence.
- <sup>343</sup> In the *Madhupiṇḍika-sutta* it is Ānanda who delivers the simile of the honeyball, which involves a hungry person.
- <sup>344</sup> Adopting the variant 道 instead of 通.
- <sup>345</sup> The Pāli parallel is the *Gotamī-sutta*, AN 8.51 at AN IV 274; for a comparative study see Anālayo, *Madhyama-āgama Studies*, pp. 449–488, 2016a.
- <sup>346</sup> Gotamī's request in the Pāli discourse does not refer to the four fruits of a renunciant, which represent the four levels of awakening; she also makes three requests one right after the other.
- <sup>347</sup> According to the *Gotamī-sutta*, they had shaved off their hair and put on yellow robes.
- <sup>348</sup> The *Gotamī-sutta* has a comparable set of similes at its end, after Ānanda has told the Buddha that Gotamī has become a nun. The similes describe robbers easily assailing a house with many females and few males, and two types of disease afflicting a rice field or a sugar field, respectively. These are followed by a version of the simile of the dike, which in MĀ 116 introduces the eight *garudhammas*.
- <sup>349</sup> In the *Gotamī-sutta* Ānanda inquires about women's ability to awaken and reminds the Buddha of his debt of gratitude to his foster mother Mahāpajāpatī Gotamī. The Buddha affirms the first and does not reply to the second, but next promulgates the eight *garudhammas*. A clarification by the Buddha that he has already settled his debt of gratitude to his foster mother can be found in the *Dakkhiṇāvibhaṅga-sutta*, MN 142 at MN III 254.
- <sup>350</sup> The eight *garudhammas* in the *Gotamī-sutta* come in a different sequence. The *garudhamma* on higher ordination refers to the probationary training and stipulates that ordination is to be given by both communities.
- <sup>351</sup> The corresponding *garudhamma* in the *Gotamī-sutta* does not mention questions about the discourses, Vinaya, or Abhidharma.

## Notes

<sup>352</sup> The remainder of MĀ 116 has no counterpart in the *Gotamī-sutta*; Gotamī's request for the *garudhamma* on respect to be abolished can be found at Vin II 257.

<sup>353</sup> This refers to becoming a buddha, not to becoming an arahant.

### Division 11

<sup>354</sup> The Pāli parallel is the *Sukhumāla-sutta*, AN 3.38 at AN I 145.

<sup>355</sup> The identification of some flower names is tentative.

<sup>356</sup> The *Sukhumāla-sutta* does not report the young prince's attainment of the first absorption.

<sup>357</sup> MĀ 117 refers not only to old age and illness, but also to death in the stanzas that follow. This makes it safe to conclude that the prose section in MĀ 117 has lost an exposition on the topic of death; in fact the same topic is found also in the *Sukhumāla-sutta*. The apparently lost text could be supplemented as follows: "Again, I thought, 'Unlearned ignorant worldlings are themselves subject to death, not exempt from death. On seeing other people die, they feel disgust and slight them as undesirable and unpleasant, not observing their own condition.' Again I thought, 'I am myself subject to death, not exempt from death. If on seeing other people die I were to feel disgust and were to slight them as undesirable and unpleasant, then that would not be appropriate for me, since I too am subject to this condition.' On my having contemplated in this way, the pride caused by life naturally vanished."

<sup>358</sup> The Pāli parallel is the *Nāga-sutta*, AN 6.43 at AN III 344, which has Jeta's Grove, also in Sāvathī, as its location.

<sup>359</sup> In the *Nāga-sutta* the Buddha goes to bathe with Ānanda, after both have spent the day meditating in the Hall of Migāra's Mother.

<sup>360</sup> 念. In the *Nāga-sutta* the elephant is called Seta.

<sup>361</sup> Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, p. 1756, n. 1317, explains that the corresponding statement in the Pāli version (on not doing evil by body, speech, and mind) involves a pun based on a playful etymology of *nāga* as *na āgum*, "no evil." That the Tathāgata is such a *nāga* is not explicitly stated in the *Nāga-sutta*.

<sup>362</sup> On this stanza see Bhikkhu Bodhi, *The Numerical Discourses of the Buddha*, p. 1756, n. 1319.

<sup>363</sup> In the *Nāga-sutta* the elephant's tusks represent equanimity and its tail represents seclusion.

<sup>364</sup> The Pāli parallel is the *Kathāvatthu-sutta*, AN 3.67 at AN I 197.

<sup>365</sup> The *Kathāvatthu-sutta* proceeds directly from the initial statement of three grounds for talk to the analysis of past, present, and future.

<sup>366</sup> The *Kathāvatthu-sutta* does not at this juncture describe arrival at liberation.

- <sup>367</sup> The *Kathāvatthu-sutta* discusses questions to be answered in four ways: categorically, by making a distinction, by asking a counter-question, and by setting the question aside.
- <sup>368</sup> The *Kathāvatthu-sutta* continues by further analyzing types of talk.
- <sup>369</sup> The Pāli parallel is the *Arahanta-sutta*, SN 22.76 at SN III 82.
- <sup>370</sup> Adopting a variant that adds 三十. The *Arahanta-sutta* instead describes how insight into the three characteristics in relation to the five aggregates leads to disenchantment and dispassion toward them, resulting in liberation.
- <sup>371</sup> 七善法, with its counterpart in the seven *saddhammas* in the *Arahanta-sutta*; these seven wholesome states are listed in the *Saṅgīti-sutta*, DN 33 at DN III 252, as faith, shame, fear of wrongdoing, learning, energy, mindfulness, and wisdom.
- <sup>372</sup> The Pāli parallel is the *Pavāraṇā-sutta*, SN 8.7 at SN I 190, which has the Hall of Migāra’s Mother at Sāvathī as its location.
- <sup>373</sup> In the *Pavāraṇā-sutta* the Buddha makes no statement about his own attainments and instead invites the monks to point out any censurable deeds of his.
- <sup>374</sup> The *Pavāraṇā-sutta* makes no reference to one monk who has yet to attain the final goal.
- <sup>375</sup> In the *Pavāraṇā-sutta* the Buddha, without being asked to do so, lists sixty monks who have the three higher knowledges, sixty who have the six direct knowledges, and sixty who are liberated both ways; the remainder of the five hundred monks are liberated by wisdom. The *Pavāraṇā-sutta* does not report a statement by the Buddha comparing the assembled monks to heartwood.
- <sup>376</sup> The three stanzas beginning with “shining with pure light” up to the present one have no counterpart in the *Pavāraṇā-sutta*.
- <sup>377</sup> In the final stanza of the *Pavāraṇā-sutta* Vaṅgīsa pays homage to the Kinsman of the Sun (i.e., the Buddha), who has destroyed the arrow of craving.
- <sup>378</sup> The Pāli parallel to the first part of MĀ 122 is the *Uposatha-sutta*, AN 8.20 at AN IV 204, which has the Hall of Migāra’s Mother at Sāvathī as its location. The second part of MĀ 122 has a parallel in the *Kāraṇḍava-sutta*, AN 8.10 at AN IV 168.
- <sup>379</sup> The *Uposatha-sutta* reports that the Buddha sat in silence, without stating that he had entered concentration and observed the minds of the monks in the assembly. Only the commentary, Mp IV 112, states that the Buddha had observed the minds of the monks and discerned one without virtue.
- <sup>380</sup> According to the *Uposatha-sutta*, the one who asked the Buddha to recite the *pātimokkha* (code of rules) was Ānanda.
- <sup>381</sup> In the *Uposatha-sutta* Mahāmoggallāna first tells the monk three times to leave, and only when the monk keeps sitting silently does he take him by the arm and lead him outside.

## Notes

- <sup>382</sup> The *Uposatha-sutta* does not refer to the head of the monk possibly splitting into seven pieces, a danger mentioned only in the commentary, Mp IV 112.
- <sup>383</sup> The *Uposatha-sutta* continues with the eight extraordinary qualities of the ocean comparable to eight extraordinary qualities of the Buddha's teaching. The exposition in the remainder of MĀ 122 on a monk who pretends to be genuine by acting with right comprehension has a parallel in the *Kāraṇḍava-sutta*, AN 8.10 at AN IV 168.
- <sup>384</sup> The Pāli parallel is the *Soṇa-sutta*, AN 6.55 at AN III 374, which has Mount Vulture Peak at Rājagaha as its location.
- <sup>385</sup> The *Soṇa-sutta* says that Soṇa Kolivīsa stayed in the Sītavana at Rājagaha. It reports only that he was living in seclusion and gives no further details about his practice.
- <sup>386</sup> In the *Soṇa-sutta* the Buddha instead uses supernormal means to disappear from Mount Vulture Peak and reappear before Soṇa in the Sītavana.
- <sup>387</sup> The *Soṇa-sutta* does not report Soṇa's embarrassment or his realization that the Buddha knew his thoughts.
- <sup>388</sup> In the *Soṇa-sutta* the six experiences are being determined on renunciation, seclusion, nonaffliction, the destruction of craving, the destruction of clinging, and nonconfusion.
- <sup>389</sup> The *Soṇa-sutta* does not discuss the topic of one in training and thus has no counterpart to the simile of a young boy's faculties and habits.
- <sup>390</sup> The *Soṇa-sutta* concludes with this last stanza and has no counterpart to the remainder of MĀ 124.
- <sup>391</sup> The Pāli parallel is the *Akkhaṇa-sutta*, AN 8.29 at AN IV 225.
- <sup>392</sup> The *Akkhaṇa-sutta* has the last two in the opposite sequence, first the problem of holding wrong views and then the problem of being unable to understand.
- <sup>393</sup> The Pāli parallel is the *Ṇa-sutta*, AN 6.45 at AN III 351.
- <sup>394</sup> The *Ṇa-sutta* lists lack of faith, of shame, of fear of wrongdoing, of energy, and of wisdom, all in relation to wholesome states. It does not mention that such a person might possess gold and precious stones.
- <sup>395</sup> The *Ṇa-sutta* does not refer to the arahant at this juncture.
- <sup>396</sup> Adopting the variant 安 instead of 棄.
- <sup>397</sup> The comparison to a lamp is not found in the *Ṇa-sutta*.
- <sup>398</sup> The Pāli parallel is the *Kāmbhogī-sutta*, AN 10.91 at AN V 176.
- <sup>399</sup> The *Kāmbhogī-sutta* takes up all of the ten types introduced earlier and points out in each case on how many grounds these are to be criticized or praised.
- <sup>400</sup> One who seeks wealth by partially improper means could hardly qualify as being superior to one who does so by entirely proper means. The added part in brackets is

therefore intended to clarify that this refers only to those who similarly seek wealth through mixed means. Judging from the ensuing verse, this passage seems to be the result of a textual error and would originally have been about one who seeks wealth by proper means but is attached to it.

- <sup>401</sup> The *Kāmaḥhogī-sutta* contains no verses.
- <sup>402</sup> The Pāli parallel is the *Dakkhiṇeyyā-sutta*, AN 2.4.4 at AN I 62.
- <sup>403</sup> A distinction of the two types of persons into eighteen and nine kinds is not found in the *Dakkhiṇeyyā-sutta*, which instead continues after the twofold distinction with verses spoken by the Buddha.
- <sup>404</sup> “One-seeder” refers to a stream-enterer who will experience only one more life.
- <sup>405</sup> Whereas the previous list of those in training represents material common to the early discourses in different reciter traditions, the present list of those beyond training reflects later ideas held in the Sarvāstivāda reciter tradition, which transmitted the *Madhyama-āgama*. A similar list can be found in the *Abhidharmakośavyākhyā*; see Wogihara, *Sphuṭārthā Abhidharmakośavyākhyā* by Yaśomitra, Part II, p. 566.
- <sup>406</sup> The Pāli parallel is the *Gihī-sutta*, AN 5.179 at AN III 211.
- <sup>407</sup> The *Gihī-sutta* does not report a meeting between Sāriputta and the group headed by Anāthapiṇḍika. Instead it begins with the arrival of the group in the Buddha’s presence.
- <sup>408</sup> In the *Gihī-sutta* such a declaration is to be made by the noble disciple him- or herself.
- <sup>409</sup> The *Gihī-sutta* merely lists the five precepts, without going into details.
- <sup>410</sup> The *Gihī-sutta* highlights that the Dharma is directly visible, not involving time, inviting one to come and see, leading onward, and to be experienced personally by the wise. Here and in relation to the other three pleasant mental abidings, the *Gihī-sutta* mentions only that they serve to purify the impure mind and cleanse the unclean mind.
- <sup>411</sup> The *Gihī-sutta* only refers to the four pairs (of noble ones), the eight persons, without listing them individually and without noting that they are accomplished in morality, concentration, wisdom, liberation, and the knowledge and vision of liberation.
- <sup>412</sup> The *Gihī-sutta* does not have the comparison to the earth.
- <sup>413</sup> The *Gihī-sutta* describes such a person in more detail, qualifying him in various ways as a liberated one.
- <sup>414</sup> In the *Gihī-sutta* those who give to outsiders are considered fools.
- <sup>415</sup> The Pāli parallel is the *Kodhana-sutta*, AN 7.60 at AN IV 94.
- <sup>416</sup> In the *Kodhana-sutta*, where loss of wealth is the fourth in the list, such loss comes about through confiscation in the king’s name.
- <sup>417</sup> Adopting the variant 盛 instead of 止.

## Notes

- <sup>418</sup> Besides parents, the *Kodhana-sutta* also mentions killing a brahmin (which according to the commentary means an arahant) or a worldling.
- <sup>419</sup> Adopting the variant 業 instead of 逆.
- <sup>420</sup> The Pāli parallel is the *Dhammika-sutta*, AN 6.54 at AN III 366, which has Mount Vulture Peak at Rājagaha as its location.
- <sup>421</sup> In the *Dhammika-sutta* Dhammika several times leaves one monastery and goes to another one, where the same events happen, until eventually the lay disciples tell him to leave all seven monasteries of the region.
- <sup>422</sup> The discussion in the *Dhammika-sutta* proceeds differently. On seeing Dhammika, the Buddha asks him where he is coming from, in reply to which Dhammika explains that he has been banished. In response to that, the Buddha delivers the simile of the bird and right away continues with the story of King Koravya's banyan tree.
- <sup>423</sup> The *Dhammika-sutta* does not describe the general conditions at the time of King Koravya, nor does it speak of him as a wheel-turning monarch.
- <sup>424</sup> The *Dhammika-sutta* does not report how King Koravya came to know that the banyan tree no longer bore fruit; this information is found only in the commentary, Mp III 386. It also merely reports that King Koravya approached Sakka, without explicitly stating that he did so by supernormal means or that both returned to Jambudīpa by the same means.
- <sup>425</sup> In relation to Sunetta and the other teachers, the *Dhammika-sutta* only mentions that those who had no confidence in their teaching were reborn in a lower realm. A description of Sunetta's disciples being reborn in different heavenly realms and his own superior practice and rebirth can be found in AN 7.62 at AN IV 103, and its parallel MĀ 8 at T I 429b.
- <sup>426</sup> The *Dhammika-sutta* does not mention Jotipāla's father, Govinda, and therefore speaks of only six teachers, although it does refer to Govinda and Jotipāla in its verse part. The *Mahāgovinda-sutta*, DN 19 at DN II 230, reports that Govinda had been chaplain to King Disampatī, and Govinda's son Jotipāla served as chaplain to the son of Disampatī, King Reṇu (and of his companions). Unlike Jotipāla, Govinda did not go forth to cultivate the *brahmavihāras* and thus did not become a "teacher" of this practice to others. Therefore, the reference to seven brahmin chaplains but rather six teachers in the *Dhammika-sutta* correctly reflects the description in DN 19.
- <sup>427</sup> Adopting the variant 微 instead of 妙.
- <sup>428</sup> The Pāli parallel is the *Māratajjanīya-sutta*, MN 50 at MN I 332; for a comparative study see Anālayo, *A Comparative Study of the Majjhima-nikāya*, pp. 300–307.
- <sup>429</sup> The *Māratajjanīya-sutta* does not mention supervision of the construction of a hut or that Māra made himself smaller.

- <sup>430</sup> According to the *Māratajjanīya-sutta*, the corresponding monk Vidhura had acquired his name for being without equal in teaching the Dharma (*vidhura* can mean “unequaled”).
- <sup>431</sup> 想; in the *Māratajjanīya-sutta* the corresponding monk Sañjīva is so-called because he has been “revived,” *patisañjīvita*.
- <sup>432</sup> Māra’s reflection in the *Māratajjanīya-sutta* has no reference to the lineage being severed due to the renunciants’ lack of sons. Instead it describes his plans to get the householders to abuse the monks in order to upset their minds. The denigration about musing, etc., appears in the Pāli version only as part of the actual abuse of the householders. This abuse begins with the simile of an owl wanting to catch a mouse, followed by a jackal wanting to catch a fish, a cat wanting to catch a mouse, and an unburdened donkey.
- <sup>433</sup> In the *Māratajjanīya-sutta* the householders abuse them only verbally; they do not attack them physically. On being reborn in hell, they are not shown to realize that this happened in retribution for abusing the monks.
- <sup>434</sup> The *Māratajjanīya-sutta* gives no information about the size of the crowd taught by Kakusandha.
- <sup>435</sup> The *Māratajjanīya-sutta* merely reports that the householders behaved respectfully and reverentially, without detailing in what way they did so. On being reborn in heaven, they are not shown to realize that this happened as a reward for their respectful behavior toward the monks.
- <sup>436</sup> The advice in the *Māratajjanīya-sutta* is to contemplate the lack of beauty of the body, to perceive the repulsiveness of food, to perceive the whole world as without delight, and to contemplate the impermanence of all formations.
- <sup>437</sup> The *Māratajjanīya-sutta* does not report Māra’s plan; the actual attack was achieved by way of taking possession of a boy.
- <sup>438</sup> The *Māratajjanīya-sutta* gives three names for hell; the period for stake to meet stake is a thousand years; and the form of rebirth taken by the past *māra* was a human body with the head of a fish.
- <sup>439</sup> The verses in the *Māratajjanīya-sutta* show several differences and tend to be less detailed.
- <sup>440</sup> Adopting the variant 諸 instead of 謂.



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- Zhong ahan jing. See Madhyama-āgama*



## BDK English Tripiṭaka (First Series)

### Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

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Ch. Chang ahan jing (長阿含經) Skt. Dīrghāgama Eng. <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume I, 2015) <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume II, 2016) <i>The Canonical Book of the Buddha's Lengthy Discourses</i> (Volume III, 2018)	1
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