

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

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**BDK English Tripiṭaka Series**

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

**(Taishō Volume 1, Number 26)**

Marcus Bingenheimer, Editor in Chief  
Bhikkhu Anālayo and  
Roderick S. Bucknell, Co-Editors

**Bukkyo Dendo Kyokai America, Inc.  
2013**

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

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

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

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

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

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

August 7, 1991

NUMATA Yehan  
Founder of the English  
Tripiṭaka Project



## Editorial Foreword

In January 1982, Dr. NUMATA Yehan, the founder of Bukkyo Dendo Kyokai (Society for the Promotion of Buddhism), decided to begin the monumental task of translating the complete Taishō edition of the Chinese Tripiṭaka (Buddhist canon) into the English language. Under his leadership, a special preparatory committee was organized in April 1982. By July of the same year, the Translation Committee of the English Tripiṭaka was officially convened.

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

After holding planning meetings on a monthly basis, the Committee selected one hundred thirty-nine texts for the First Series of translations, an estimated one hundred printed volumes in all. The texts selected are not necessarily limited to those originally written in India but also include works written or composed in China and Japan. While the publication of the First Series proceeds, the texts for the Second Series will be selected from among the remaining works; this process will continue until all the texts, in Japanese as well as in Chinese, have been published.

Frankly speaking, it will take perhaps one hundred years or more to accomplish the English translation of the complete Chinese and Japanese texts, for they consist of thousands of works. Nevertheless, as Dr. NUMATA wished, it is the sincere hope of the Committee that this project will continue unto completion, even after all its present members have passed away.

Dr. NUMATA passed away on May 5, 1994, at the age of ninety-seven, entrusting his son, Mr. NUMATA Toshihide, with the continuation and completion of the Translation Project. The Committee also lost its able and devoted Chairperson,

## Editorial Foreword

Professor HANAYAMA Shōyū, on June 16, 1995, at the age of sixty-three. After these severe blows, the Committee elected me, then Vice President of Musashino Women's College, to be the Chair in October 1995. The Committee has renewed its determination to carry out the noble intention of Dr. NUMATA, under the leadership of Mr. NUMATA Toshihide.

The present members of the Committee are MAYEDA Sengaku (Chairperson), ICHISHIMA Shōshin, ISHIGAMI Zennō, KATSURA Shōryū, NAMAI Chishō, NARA Yasuaki, SAITŌ Akira, SHIMODA Masahiro, Kenneth K. Tanaka, WATANABE Shōgo, and YONEZAWA Yoshiyasu.

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

MAYEDA Sengaku  
Chairperson  
Editorial Committee of  
the BDK English Tripiṭaka



## Publisher's Foreword

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

The initial translation and editing of the Buddhist scriptures found in this and other BDK English Tripiṭaka volumes are performed under the direction of the Editorial Committee in Tokyo, Japan. Both the Editorial Committee in Tokyo and the Publication Committee, headquartered in Berkeley, 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: Senior Editor Marianne Dresser, Dr. Hudaya Kandahjaya, Dr. Carl Bielefeldt, Dr. Robert Sharf, and Rev. Brian Kensho Nagata, President of BDK America.

A. Charles Muller  
Chairperson  
Publication Committee



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## Introduction

To translate is to explain.<sup>1</sup>

—Sengyou (445–518)

The *Zhong ahan jing* (Skt. *Madhyamāgama*, T. 26), which is translated here, is one of the four major canonical collections of early Buddhist sutras preserved in Chinese.<sup>2</sup> The sutras grouped in this collection were deemed to be of “middle length” (Ch. *zhong*, Skt. *madhyama*: “middle”). The Chinese Ahan (Skt. *Āgama*) collections correspond to the better-known Nikāyas of the Pāli canon. While the latter texts (the *Dīghanikāya*, *Majjhimanikāya*, *Samyuttanikāya*, and *Aṅguttaranikāya*) have long been available in English translation, none of the equally important Āgamas has so far been rendered into English, or indeed any Western language.<sup>3</sup> The Āgamas and Nikāyas constitute the *Sūtra-piṭaka*<sup>4</sup> for the northern and southern transmission<sup>5</sup> of Buddhism respectively, and they are the primary sources for what we know about early Buddhist doctrine. They remain of immense importance for the study and practice of Buddhism in both academic and religious contexts. With this translation we aim to make accessible another important witness, a view back onto the earliest period of the Buddhist tradition.

In the following I will outline the development of the text translated here, from its beginning in the oral tradition, through its Indian and Chinese “incarnations,” up to the present English translation. Our focus will be on the history of the text. For summaries and discussions of the content of individual sutras, the reader should refer to the works by Minh Chau and Bhikkhu Anālayo cited below.

### Āgamas and Nikāyas

It is not yet possible to give a comprehensive account of how exactly the Āgamas relate to the Nikāya corpus; the general outline, however, is clear. The four Āgamas, all of which are now preserved intact only in Chinese, represent portions of the *Sūtra-piṭakas* of various northern schools of Buddhism, which were transmitted in various Indian dialects and then made their way to the Buddhist

kingdoms of Central Asia and along the Silk Road into China. The Nikāyas contain the sutra texts of the southern tradition that were transmitted to Sri Lanka and preserved in the Pāli canon, whose formative period was from the first century B.C.E. to the fifth century C.E.

Regarding the relationship between the *Zhong ahan jing* and the *Majjhimanikāya*, Minh Chau's groundbreaking 1964 study, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya* (Delhi: Motilal Banarsidass, 1991, reprint), describes a number of differences in doctrinal and narrative content.<sup>6</sup> Bhikkhu Anālayo's *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum Publishing, 2011) discusses in great detail all Chinese parallels to the sutras of the *Majjhimanikāya*, many of which are represented in our translation. In the course of his research Bhikkhu Anālayo has also translated and discussed a large number of sutras from the *Zhong ahan jing*. In view of the extent of his contribution, the relevant citations are listed in an addendum to the bibliography.

As the translation work for this volume has shown again and again, comparison with the Pāli versions is often essential for an understanding of difficult passages. Although most Āgama sutras preserved in Chinese do have counterparts in the Pāli canon and vice versa, they are frequently found in different collections. According to Akanuma Chizen's catalogue, *Kanpa shibu shiagon goshōroku—The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas* (Nagoya: Hajinkakushobō, 1929), of the two hundred and twenty-two sutras of T. 26, only one hundred and three have their counterpart in the *Majjhimanikāya*; fourteen have their counterpart in the *Dīghanikāya*, seventeen in the *Samyuttanikāya*, and eighty-seven in the *Aṅguttaranikāya*.<sup>7</sup> Fourteen of the two hundred and twenty-two sutras of T. 26 have no known parallel in the Pāli corpus.

### ***Madhyamāgama(s)***

After the death of the founder, Buddhist texts were transmitted orally in Middle Indo-Aryan dialects (Prakrits). While the southern tradition eventually settled on one of these dialects, Pāli, as its canonical language, in India and Central Asia Buddhist texts were successively Sanskritized and/or translated into other languages such as Chinese, Tokharian, Khotanese, Sogdian, and Tibetan.<sup>8</sup> Also, new Buddhist texts in India, from at least the third century



onward, were directly composed in standard Sanskrit. Manuscripts from the northern tradition, especially those of Central Asian provenance, are therefore often in Prakrit (especially Gāndhārī)<sup>9</sup> or some nonstandard form of Sanskrit, sometimes called Buddhist Sanskrit, an intermediate stage between some Prakrit and standard Sanskrit.

Unfortunately, we do not have a complete *Madhyamāgama* in either Sanskrit or Prakrit. Only for the *Dīrghāgama* do we have a (largely) complete Indic manuscript;<sup>10</sup> for the other three collections there are only numerous manuscript fragments containing sometimes one or more sutras but more commonly only a few lines of text. These fragments stem from different periods and locations. As yet there is no combined edition of this material for any Āgama, nor is there general bibliographic overview. For the *Madhyamāgama*, however, Jin-il Chung and Takamichi Fukita have catalogued all available Sanskrit fragments in *A Survey of the Sanskrit Fragments Corresponding to the Chinese Madhyamāgama, Including References to Sanskrit Parallels, Citations, Numerical Categories of Doctrinal Concepts, and Stock Phrases* (Tokyo: Sankibo, 2011).<sup>11</sup>

As with most other long texts that have been transmitted orally, and since the first century B.C.E. with the support of writing, we have to assume that no two instances of a text were ever fully identical, even though the Indian oral tradition is known for preserving texts over long periods with very little variation.<sup>12</sup> If nothing else, the fact that the *Madhyamāgama* and the *Majjhimanikāya* share only about one hundred sutras out of two hundred and twenty-two (MĀ) and one hundred and fifty-two (MN), shows that the Āgamas/ Nikāyas as collections were still in flux for a considerable time. In their current form the collections can be attested to the fourth to fifth centuries. Only for the period since the translation into Chinese in the north (fourth century C.E.) and Buddhaghosa's commentaries in Sri Lanka (fifth century C.E.) can we be confident that the gestalt of the four major sutra collections has remained more or less unchanged. Generally, it is only after that time that it is possible to date further changes in either tradition.<sup>13</sup>

The Sanskritized texts circulating in Central Asia continued to evolve after the fifth century, as is evident from the differences between later Sanskrit remains and the Chinese versions, but owing to the fragmentary nature of the Sanskrit materials our knowledge about these changes is extremely limited.<sup>14</sup>

The picture that emerges when the Sanskrit fragments are compared with the Chinese and Pāli versions is that several versions of the texts collected in the Āgamas/Nikāyas did exist between the first century B.C.E. and the fourth century C.E. During this time, when the oral tradition began to be supported by writing in both the northern and southern traditions, each document instance would have differed slightly, reflecting school affiliation, local traditions, linguistic environment, nonstandardized scripts, or any combination of these factors. Moreover, the manuscript evidence shows that some sutras contained in the Āgamas/Nikāyas circulated independently as well, a fact that is also borne out by the many instances of individual translations of Āgama/Nikāya sutras available in Chinese.

To illustrate the situation with one example: the *Shansheng jing* (sutra 135 of T. 26) exists in a cluster with at least thirteen other instances of the text: the *Siṅgālovāda-sutta* of the *Dīghanikāya* (DN, no. 31), the *Shansheng jing* of the Chinese *Dīrghāgama* (T. 1, no.16), the various Sanskrit fragments of the *Śikhāḷaka-sūtra*, two other individual Chinese translations (T. 16 and T. 17), and a quotation in the *Mahākarma-vibhaṅga*.<sup>15</sup> There exist complex stemmatic relationships among these texts, which—as for most sutra clusters—have not yet been clarified and perhaps will never be.

We are therefore faced with the fact that the collection of sutras translated in this volume is but one witness that has survived and attained prominence, like a snapshot of the development of the text taken at a certain time at a certain place. The composition of the text is therefore to a degree arbitrary, in the sense that T. 26 would in all likelihood have looked rather different if the Chinese translation had been done earlier, or later, or from a version of another school. In this light, the statement “the *Majjhimanikāya* has one hundred and fifty-two sutras and the *Madhyamāgama* two hundred and twenty-two” loses some of its apodictic edge. It so happened that the *Majjhimanikāya* found closure with one hundred and fifty-two sutras, while incidentally the only surviving *Madhyamāgama* (preserved in Chinese as T. 26) found closure with two hundred and twenty-two sutras.

This angle is emphasized here because all too often doctrinal statements are made on the basis of a single passage in a single instance of a text. To remember that some randomness is part of tradition does not amount to relativism or to the belief that there is no message at all in these texts; it means,

rather, that there is no final authoritative foundation on which to build one's argument beyond the multiplicity and careful navigation of the text-clusters.

Before I turn to the translation of the *Madhyamāgama* into Chinese and the history of the Chinese text, a few remarks regarding the language of the source text for T. 26 are in order. P. V. Bapat ("Chinese Madhyamāgama and the Language of its Basic Text," in B. P. Sinha, ed., *Dr. Satkari Mookerji Felicitation Volume*, pp. 1–6 [Varanasi: Chowkhamba Publications, 1969]) compares certain passages of T. 26 with the Pāli and with a Sanskritized version of the verses of Upāli. He gives a number of examples showing that the source text for T. 26 was identical neither with the Pāli nor with the Sanskritized version. Regarding the original idiom, he concludes that it was "some form of Prakrit closer to Pāli, or some imperfect or corrupt form of a language using Sanskrit orthography but dominated by Prakrit grammar."

Oskar von Hinüber ("Upāli's Verses in the *Majjhimanikāya* and the *Madhyamāgama*," in L.A. Hercus, ed., *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on his 60th Birthday*, pp. 250f [Canberra: Faculty of Asian Studies 1982]), while not citing Bapat, compares some of the same passages in their Pāli, Sanskrit, and Chinese versions. Independently, he too finds that the source text for T. 26 was in nonstandard Sanskrit. More precisely, he concludes that T. 26 was translated from a text that had passed through a Gāndhārī stage and was in the process of being Sanskritized.

On the basis of this and other research findings, Ernst Waldschmidt ("Central Asian Sūtra Fragments and their Relation to the Chinese Āgamas," in H. Bechert, ed., *The Language of the Earliest Buddhist Tradition* [Göttingen: Vandenhoeck & Ruprecht, 1980], p. 137) summarizes:

[T]he *Ch'ang-a-han-ching* (*Chang ahan jing*) as well as the *Tseng-i-a-han-ching* (*Zengyi ahan jing*) have been recognized as obviously not translated from the Sanskrit, but from some Middle Indic or mixed dialect of Prakrit with Sanskrit elements.

This conclusion has been corroborated by our own observations made during the process of translation into English. That the language of the original text was not standard Sanskrit is evident from many transcriptions of names. For instance, the name transcribed in T. 26 as A li tuo<sup>16</sup> (Pāli Aritṭha) cannot

have already been fully Sanskritized to Ariṣṭa, since the Chinese transcription includes no character representing a sibilant. This is in contrast to the transcription A li se tuo<sup>17</sup> used for the same name in the Chinese *Samyuktāgama* (T. 99).

### **From *Madhyamāgama* to *Zhong ahan jing***

The *Madhyamāgama* was translated into Chinese twice. The earliest information concerning the history of these translations is preserved in the *Chu sanzang jiji*, a collection of records concerning early Buddhist texts in China by Sengyou (445–518). The *Chu sanzang jiji* preserves a preface (or possibly a postscript) to T. 26 written by the monk Daoci (fl. 398),<sup>18</sup> who himself participated in the second translation.

#### **The First Translation by Dharmanandin and Zhu Fonian**

From the preface to the *Ekottarikāgama* written by Dao'an (314–385), we learn that the monk Dharmanandin arrived in Chang'an in 384, having traveled along the Silk Road from Tocharistan (Bactria), which is located between the Pamir Mountains and the Hindu Kush. Most travelers who took the land route from India to China had to pass through Bactria and it therefore played an important role in the transmission of Buddhism.<sup>19</sup> Dharmanandin had memorized a *Madhyamāgama* and an *Ekottarikāgama*, two large collections that had never been translated. Chang'an was at that time both a center of political power and a stronghold of Buddhism. Supported by the ruler Fu Jian (337–385) and members of the gentry, for some years Buddhism found a safe haven there at a time when most of northern China was in constant upheaval.

The famous Dao'an, who organized many translation teams, and Zhu Fonian (fl. 365–410), who was one of the few fully bilingual Chinese monks in Buddhist translation history, were residing in Chang'an at the time Dharmanandin arrived. Soon Dharmanandin was asked to recite both of the Āgamas he had memorized, and Zhu Fonian translated them into Chinese. The Chinese monk Huisong served as scribe and recorded what Zhu Fonian dictated. In this role Huisong probably exercised considerable influence on the final wording of the text. This collaboration lasted from the summer of 384 to the

spring of 385 and the task was probably completed, since a number of catalogue records speak of a *Zhong ahan jing* in fifty-nine fascicles.<sup>20</sup> However, in the fall of 385, Fu Jian was killed in the aftermath of his defeat in the battle of Fei River and the Chang'an region descended into chaos. It became impossible for the monks to continue their work there. To make matters worse, Dao'an, the group's mentor, had died in the spring of 385. Shortly before his death he had written a preface to the newly translated *Zhong ahan jing*, which unfortunately has not survived.<sup>21</sup> After Dao'an's death and in view of the deteriorating situation in the Chang'an region, the group of translators dispersed. Dharmanandin returned to the "Western Regions" and we hear no more of him.

The translation produced by Dharmanandin, Zhu Fonian, and Huisong was eventually superseded by a new translation produced by Saṅghadeva and his team just thirteen years later. According to Kōgen Mizuno, twenty-four sutras of the first translation have survived and were preserved as individual texts, which were never recognized as one distinct group by the catalogue tradition.<sup>22</sup> Dated 515, Sengyou's *Chu sanzang jiji* lists twenty-three of these sutras under "translator unknown," and in 597 the *Lidai sanbao ji*, as it so often does, provides spurious attributions for some of them. The fact is that until Mizuno's research it was not noticed that the twenty-four sutras belonged together. With the help of computational stylistic analysis, it has recently been possible to corroborate Mizuno's assumption that the twenty-four sutras do indeed belong to one distinct group and were therefore translated by the same person(s).<sup>23</sup> The second part of Mizuno's argument, however, that the group of twenty-four is a remainder of the first translation by Dharmanandin and Zhu Fonian, remains a hypothesis.

As Mizuno has shown in "Kanyaku no Chūagonkyō to Zōichiagonkyō," *Bukkyōkenkyū*, vol. 18, pp. 7–9, at least one of the five *Madhyamāgama* quotations in the *Jinglü yixiang* (T. 2121, completed in 516) was taken from the group of twenty-four individual sutras. This and the other four quotations not only fail to accord with the corresponding passages in T. 26; the *juan* references given for the passages are also clearly not those of T. 26. This means that the *Zhong ahan jing* referenced in the *Jinglü yixiang* was not T. 26, and Mizuno assumes that the other four quotations from a *Zhong ahan jing*

stem from the now lost part of the first translation of which he believes the group of twenty-four to be remnants.

However, there are reasons to doubt this.<sup>24</sup> There remains the problem that Sengyou in 515 still lists both translations of T. 26 as extant,<sup>25</sup> while the individual sutras of the group of twenty-four are listed in the chapter on “miscellaneous sutras by unknown translators” (T.55.2145:21b17). Moreover, in the case of the one passage that can be shown to stem from a sutra of the group of twenty-four (T. 79), the reference does not simply say “*Zhong ahan jing*” but mentions the text, *Yingwu jing*, by name. This is similar to another *Madhyamāgama* reference in the *Jinglü yixiang*, where both a “*Zhong ahan*” and a single sutra are mentioned.<sup>26</sup> There the *Jinglü yixiang* quotes or excerpts from a sutra cited as *Pimoshi Mulianjing*. In the group of twenty-four this corresponds to the *Mo raoluan jing* (T. 66), and if Mizuno’s thesis is correct and the *Madhyamāgama* references in the *Jinglü yixiang* are based on the group of twenty-four, it seems that this passage in the *Jinglü yixiang* too should be based on T. 66. However, none of the key terms of the *Jinglü yixiang* passage appear in the considerably longer T. 66. Considering that the narratives of the *Yingwu jing* and the *Mo raoluan jing* were rather popular and are attested in several versions, it seems very possible that the *Jinglü yixiang* drew on individual translations (e.g., T. 79 from the group of twenty-four) as well as referencing the first translation of the *Madhyamāgama*. It does not necessarily follow, therefore, that the group of twenty-four is a remnant of the first translation.

In any case, the *Zhong ahan jing* translated by Dharmanandin and Zhu Fonian was still available to Sengyou in 515 and to Baochang, the main author of the *Jinglü yixiang*, in 516. The first catalogue in which it is recorded as lost is Yanzong’s *Zhongjing mulu* of 602.<sup>27</sup>

### **The Second Translation by Saṅghadeva and His Team**

After war and turmoil had dispersed the group of Buddhist translators working at Chang’an in 385, some of them regrouped in Nanjing. There they were sponsored by Wang Xun (350–401), the eminent calligrapher and Marquis of Dongting, who had established a *vihāra* for the study and translation of Buddhist texts. It was here that the *Madhyamāgama* was turned into the *Zhong ahan jing* that we know today as T. 26.

Both the account given in the *Gaoseng zhuan* and the high level of consistency in T. 26 indicate that on this occasion the translation was done from a manuscript. According to Daoci's preface, the project was again a team effort, with two Indian monks and three Chinese Buddhists working closely together. Saṅgharākṣa ascertained the Indian text from a manuscript and read it out; Saṅghadeva translated it orally into Chinese; Daoci set it down and probably decided on the final Chinese wording; and Li Bao and Tang Hua<sup>28</sup> made final copies and took care of the resulting manuscript.<sup>29</sup> The team worked on the task for only seven months, between December 15, 397 and July 24, 398, and the translation was nearly completed when their work was again interrupted by war. It was not until three years later, in 401, that a final version could be produced, containing the two hundred and twenty-two sutras in sixty fascicles. The swift pace of the translation work of these early masters puts us to shame; it has taken our team five years to complete only the first third of an English version of their translation, which was completed in less than a year's time.

Why was it decided to retranslate the text? Saṅghadeva and most other members of the *vihāra* at Nanjing would have known Dharmanandin and Zhu Fonian personally. Saṅghadeva and Dharmanandin had worked together in Chang'an as part of a translation team led by Saṅghabhūti in the same year that Dharmanandin and Zhu Fonian translated the *Madhyamāgama* for the first time (384).<sup>30</sup> It seems, however, that the translation by Dharmanandin and Zhu Fonian was not considered successful by the Nanjing team. According to Daoci, the first translation was “. . . not true to the original, losing its meaning. The names were not correctly realized, it was unclear and too lyrical, while the expressions lacked taste.”<sup>31</sup> This was because “the Chinese of the translators was not yet good enough.” This is surprising, considering the involvement of Zhu Fonian, who was widely praised as an able translator.<sup>32</sup>

### **School Attribution of the *Zhong ahan jing* (T. 26)**

Concerning the attribution of the *Zhong ahan jing* to one of the early Buddhist schools, there is a broad and long-standing consensus that the text is part of early Sarvāstivādin literature. The monk Hōdō (1740–1770) was the first commentator to analyze the Āgama citations found in the *Abhidharmakośa* and with their help attempt to attribute the Āgamas to the various

schools. In his commentary on the *Kośa* he writes: “The *Zhong ahan jing* and the *Za ahan jing* both belong to the Sarvāstivādin school.” (SAT/T.64.2252:440c). Hōdō was not always correct in his assessments,<sup>33</sup> but in this case later scholars have generally concurred with this statement. Evidence discussed by Shōkū Bando (“Kanyakuzōagon-gyōkō,” *Journal of Indian and Buddhist Studies* 30/2 [1982]: 856) and Fumio Enomoto (“On the Formation of the Original Texts of the Chinese Āgamas,” *Buddhist Studies Review* 3/1 [1986]: 21) indicates that the source text for T. 26 belonged to the Kashmiri Sarvāstivādin tradition. This conclusion is strengthened by the fact that Saṅgharakṣa, who provided the Indic text used for the second translation, was said to be from Kashmir.<sup>34</sup> Mizuno (“Kanyaku no Chūagonkyō to Zōichiagonkyō,” p. 6) also considers both Chinese *Madhyamāgama* translations to be Sarvāstivādin texts. In *A Survey of Sanskrit Fragments Corresponding to the Chinese Madhyamāgama*, Chung and Fukita discuss the attribution of T. 26 in great detail. They cautiously conclude that, however likely, the current consensus is not yet proven and in the absence of a clear understanding of the exact relationship between the various scriptures within the Sarvāstivādin corpus, much remains to be done.<sup>35</sup>

### **Textual History of the *Zhong ahan jing* (T. 26)**

After the first translation went missing in the sixth century, the second translation became the *Madhyamāgama* translation that was included in the Chinese canonical editions. The transmission history of this textus receptus is comparatively uncomplicated. Unlike the longer Chinese *Samyuktāgama* (T. 99), the original order of which became confused soon after its translation,<sup>36</sup> or the shorter Chinese *Samyuktāgama* (T. 100), of which two differently ordered versions exist (Roderick S. Bucknell, “The Two Versions of the Other Translation of *Samyuktāgama*,” *Chung-Hwa Journal of Buddhist Studies* 21 [2008]: 23–54), T. 26 retained its structure during the six hundred years of its transmission in manuscript form. The text is still in the form that Daoci describes in his foreword: sixty fascicles containing two hundred and twenty-two sutras grouped into eighteen divisions (Ch. *pin*, Pāli *vagga*), which again are grouped into five recitations.

At least since the eleventh century a character count was included in the colophon for each sutra.<sup>37</sup> Sampling the figures and comparing them with character counts done on the Taishō text shows that the average discrepancy



is less than 0.001 percent. This indicates that the text has changed only minimally through the last thousand years, as is to be expected given that the Taishō text is to a large degree identical with that of the second edition of the *Tripiṭaka Koreana* (carved 1236 to 1251).

For the *Zhong ahan jing*, the earliest manuscript witnesses are fragments preserved among the Dunhuang manuscripts stemming from the sixth to tenth centuries. These fragments, which are of varying length, rarely contain more than a few lines of text. The oldest complete witness of the *Zhong ahan jing* currently available is the Fangshan stone inscription.<sup>38</sup> Carved from 1153 to 1155, it is more than a hundred years earlier than the first complete printed versions preserved in the second edition of the *Tripiṭaka Koreana* and the Qisha Edition (1216–1322).<sup>39</sup> The *Tripiṭaka Koreana* became the basis for the Taishō edition (published 1924–1932), which added punctuation and a rudimentary apparatus that collates the text with later Chinese editions and, for some texts, with early manuscripts preserved in Japan.

The text translated here is the *Zhong ahan jing* of the Taishō edition, as presented in CBETA versions 2007 and 2009, where the *Zhong ahan jing* is shown with new punctuation provided by Yang Yuwen. The CBETA edition also transparently corrects printing mistakes in the Taishō and adds to the apparatus by referencing the form found in the second edition of the *Tripiṭaka Koreana* in cases where the Taishō editors have silently emended the text.

Like the fourth-century Chinese translation of the *Madhyamāgama*, this English translation was produced by a team. I have elsewhere explained in detail the process and rationale of this translation project (“Problems and Prospects of Collaborative Edition and Translation Projects in the Era of Digital Text,” in Konrad Meisig, ed., *Translating Buddhist Chinese: Problems and Prospects* [Wiesbaden: Harrassowitz, 2010], pp. 21–43). This is the first of three volumes projected for the translation of the entire text, and it contains the translation of divisions 1–6, sutras 1–71. The first draft translations were done by Bhikkhu Anālayo (division 1), Kin-Tung Yit (division 2), William Chu (division 3), Teng Weijen (division 4), Marcus Bingenheimer (division 5), Shi Chunyin (division 6, fascicles 11–13) and Kuan Tse-fu (division 6, fascicles 14–16).

All of the translations, including the footnotes, were thoroughly revised and edited by Bhikkhu Anālayo, Roderick Bucknell, and myself. The wording

of the draft translations was often changed substantially and I accept responsibility for any remaining mistakes.

In our translation we have tried, in general, to follow the terminology and idiom that Bhikkhu Bodhi established in his translations of the *Majjhima-nikāya*, *The Middle Length Discourses of the Buddha—A Translation of the Majjhima Nikaya* (Boston: Wisdom Publications, 1995) and the *Samyutta-nikāya*, *The Connected Discourses of the Buddha—A Translation of the Samyutta Nikāya* (Boston: Wisdom Publications, 2000). The final volume of our translation will include a comprehensive glossary that documents our choices. Conformity with a limited glossary of the most frequent terms was ensured by using the TransHelp program written by Jen-jou Hung.<sup>40</sup> This measure helped to achieve a degree of conformity at the level of terminology. There remain, however, differences in syntax and style, from division to division, a reminder of the collaborative nature of the project.

We follow Bhikkhu Bodhi in the belief that readers of the Āgamas will probably also be interested in the Nikāyas; we would like the texts to be easily comparable. For the same reason, we chose to give personal and place names in Pāli, not in Sanskrit. Considering that the Indian base text was written in a Prakrit, Sanskrit versions of these names too would have been somewhat different from the original. Most of the Indic terms included in the *Shorter Oxford English Dictionary* (e.g. Dharma, karma, or nirvana) have been used as English terms in the translation (without diacritics, in normal font, and taking the plural “s”).

Considering that this is the first translation of this text, we have faithfully reproduced all repetitions, i.e., no new elisions have been introduced. Elisions found in the *Zhong ahan jing* have, of course, been preserved as such.

We have omitted the character counts at the end of each sutra. These were added at some point before 1029 C.E., when the first Tripiṭaka Koreana was printed, to help preserve the Chinese text and it would have been meaningless and potentially confusing to include them in the English translation. Apart from the occasional double vocative, we have tried to translate every single term, even where words could—and perhaps for stylistic reasons should—have been omitted. In general we favored literalness over style, in the belief that the task of a first translation is to model the wording and syntactic structures of the original as closely as possible. Obviously, there is

plenty of room for stylistic improvement in future English versions of these sutras. Interpolations to the text made by the translators generally appear in brackets. In the interest of minimizing endnotes, we have often abstained from making additional relevant comments that scholars might have appreciated.

Work on this volume started in 2006, roughly sixteen hundred years after the translation of the *Madhyamāgama* into Chinese, and was completed in 2009. Work on Volume II (divisions 7–12) and Volume III (divisions 13–18) has begun and will continue until the successful completion of the project. Venerable Anālayo has kindly agreed to take over as general editor for the successive volumes, freeing myself for a number of other projects that need my attention.

I am grateful to all those who have helped to bring this project to this stage. Ken Tanaka, Brian Nagata, and Yoshiyasu Yonezawa from BDK kindly answered many questions, and Marianne Dresser took good care of the copy-editing and production. Venerable Huimin provided crucial support at several stages of the project. Jan Nattier and Jin-il Chung helped with bibliographic advice and made suggestions for the introduction. Yun-hee Oh provided me with information about the earliest print witness of the *Zhong ahan jing*. Jen-jou Hung wrote the TransHelp program that helped us ensure a degree of consistency. Hans-Ludwig Dürner read through parts of the final draft. I am especially grateful to my fellow editors and friends Venerable Anālayo and Roderick Bucknell; without them “what was to be done, could not have been done.”

On behalf of all the translators and editors, I express the hope that this translation may contribute to the continuation and growth of the Buddhist tradition and the happiness of all sentient beings.

## Abbreviations

- AN *Aṅguttaranikāya*. R. Morris, A. K. Warder, E. Hardy, eds., with M. Hunt and C. A. F. Rhys Davids (index), *The Aṅguttara Nikāya*, 6 vols. (London: Luzac, 1885–1910). Various reprints.
- Ch. Chinese
- DN *Dīghanikāya*. T. W. Rhys Davids and E. Carpenter, eds., *The Dīgha Nikāya*, 3 vols. (London: Pāli Text Society, 1890–1911). Various reprints.
- HDC *Hanyudacidian (Large Dictionary of Chinese)*, Luo Zhufeng, ed., 12 vols. (Shanghai: Hanyudacidianchubanshe, 1994).
- MN *Majjhimanikāya*. V. Trenckner, ed., with C. A. F. Rhys Davids (index), *The Majjhima Nikāya* (London: Luzac, 1888–1925). Various reprints.
- MW Monier Monier-Williams. *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages* (Oxford: Clarendon Press, 1899).
- PED *Pāli-English Dictionary*, T. W. Rhys Davids and William Stede, eds., 4 vols. (Oxford: Pāli Text Society, 1921–1925).
- Skt. Sanskrit
- Sn *Suttanipāta*. D. Andersen and H. Smith, eds., *Sutta-Nipāta* (London: Pali Text Society, 1913).
- SN *Samyuttanikāya*. L. Feer, ed., with C. A. F. Rhys Davids (index), *The Samyutta Nikāya* (London: Luzac, 1884–1904). Various reprints.
- T. Taishō Edition of the Chinese Canon and CBETA edition of the Taishō canon (CD Version 2009).

THE MADHYAMA ĀGAMA  
(MIDDLE-LENGTH DISCOURSES)  
VOLUME I



## On Sets of Seven

### 1. The Discourse on Wholesome Qualities<sup>41</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:

If a monk achieves seven qualities, then he will attain joy and happiness in [the path of] the noble ones and will progress rightly toward the cessation of the taints.

What are the seven? They are: a monk knows the Dharma, knows the meaning, knows the proper time, knows restraint, knows himself, knows assemblies, and knows persons according to their superiority.

How does a monk know the Dharma? A monk knows the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning. This is a monk who knows the Dharma.

If a monk does not know the Dharma—that is to say, does not know the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning—then such a monk is one who does not know the Dharma.

If, [however,] a monk knows the Dharma well—that is to say, knows the discourses, stanzas, expositions, verses, causes, inspired utterances, heroic tales, [what has been] “thus said,” birth stories, answers to questions, marvels, and explanations of meaning—then such a monk is one who knows the Dharma well.

How does a monk know the meaning? A monk knows the meaning of various explanations: “The meaning is this, the meaning is that.”

This is a monk who knows the meaning.

If a monk does not know the meaning—that is to say, does not know the meaning of various explanations: “The meaning is this, the meaning is that”—then such a monk is one who does not know the meaning.

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If, [however,] a monk knows the meaning well—that is to say, knows the meaning of various explanations: “The meaning is this, the meaning is that”—then such a monk is one who knows the meaning well.

How does a monk know the proper time? A monk knows: “This is the time to develop the characteristic of settling,” “This is the time to develop the characteristic of arousing,” “This is the time to develop the characteristic of equanimity.” This is a monk who knows the proper time.

If a monk does not know the proper time—that is to say, he does not know: “This is the time to develop the characteristic of settling,” “This is the time to develop the characteristic of arousing,” “This is the time to develop the characteristic of equanimity”—then such a monk is one who does not know the proper time.

If, [however,] a monk knows well the proper time—that is to say, he knows: “This is the time to develop the characteristic of settling,” “This is the time to develop the characteristic of arousing,” “This is the time to develop the characteristic of equanimity”—then such a monk knows well the proper time.

How does a monk know restraint? A monk knows restraint who, having discarded sloth and torpor, practices right attentiveness when drinking, eating, going, standing, sitting, lying down, speaking, keeping silent, defecating, or urinating. This is a monk who knows restraint.

If a monk does not know restraint—that is to say, he does not know [how] to discard sloth and torpor and practice right attentiveness when drinking, eating, going, standing, sitting, lying down, speaking, keeping silent, defecating, or urinating—then such a monk is one who does not know restraint.

If, [however,] a monk knows restraint well—that is to say, he knows [how] to discard drowsiness and practice right attentiveness



when drinking, eating, going, standing, sitting, lying down, speaking, keeping silent, defecating, or urinating—then such a monk is one who knows restraint well.

How does a monk know himself? A monk knows of himself: “I have such faith, such virtue, such learning, such generosity, such wisdom, such eloquence, such [knowledge of] the canonical texts, and such attainments.” This is a monk who knows himself.

If a monk does not know himself—that is to say, he does not know of himself: “I have such faith, such virtue, such learning, such generosity, such wisdom, such eloquence, such [knowledge of] the canonical texts, and such attainments”—then such a monk is one who does not know himself.

If, [however,] a monk knows himself well—that is to say, he knows of himself: “I have such faith, such virtue, such learning, such generosity, such wisdom, such eloquence, such [knowledge of] the canonical texts, and such attainments”—then such a monk is one who knows himself well.

How does a monk know assemblies? A monk knows: “This is an assembly of *khattiyas*,”<sup>42</sup> “This is an assembly of brahmins,” “This is an assembly of householders,” “This is an assembly of renunciants”; “In that [type of] assembly I ought to walk like this, stand like this, sit like this, speak like this, keep silent like this.” This is a monk who knows assemblies.

If a monk does not know assemblies—that is to say, he does not know: “This is an assembly of *khattiyas*,” “This is an assembly of brahmins,” “This is an assembly of householders,” “This is an assembly of renunciants”; “In that [type of] assembly I ought to walk like this, stand like this, sit like this, speak like this, keep silent like this”—then such a monk is one who does not know assemblies. If, [however,] a monk knows assemblies well—that is to say, he knows: “This is an assembly of *khattiyas*,” “This is an assembly of brahmins,” “This is an assembly of householders,” “This is an assembly of renunciants”; “In that [type of] assembly I ought to walk like this, stand like this, sit like this, speak like this, keep silent like this”—then such a monk is one who knows assemblies well.

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How does a monk know persons according to their superiority?  
A monk knows that there are two types of persons: those who have faith and those who do not have faith. Those who have faith are superior; those who do not have faith are inferior.

Of persons who have faith there are again two types: those who frequently go to see monks and those who do not frequently go to see monks.<sup>43</sup> Those who frequently go to see monks are superior; those who do not frequently go to see monks are inferior.

Of persons who frequently go to see monks there are again two types: those who pay their respects to monks and those who do not pay their respects to monks. Those who pay their respects to monks are superior; those who do not pay their respects to monks are inferior.

Of persons who pay their respects to monks there are again two types: those who ask about the discourses and those who do not ask about the discourses. Those who ask about the discourses are superior; those who do not ask about the discourses are inferior.

Of persons who ask about the discourses there are again two types: those who listen with concentration to a discourse and those who do not listen with concentration to a discourse. Those who listen with concentration to a discourse are superior; those who do not listen with concentration to a discourse are inferior.

Of persons who listen with concentration to a discourse there are again two types: those who retain the Dharma they have heard and those who do not retain the Dharma they have heard. Those who retain the Dharma they have heard are superior; those who do not retain the Dharma they have heard are inferior.

Of persons who retain the Dharma they have heard there are again two types: those who examine the meaning of the Dharma they have heard and those who do not examine the meaning of the Dharma they have heard. Those who examine the meaning of the Dharma they have heard are superior; those who do not examine the meaning of the Dharma they have heard are inferior.

Of persons who examine the meaning of the Dharma they have heard there are again two types: those who know the Dharma, know its meaning, progress in the Dharma, follow the Dharma, conform to

the Dharma, and practice in accordance with the Dharma; and those who do not know the Dharma, do not know its meaning, do not progress in the Dharma, do not follow the Dharma, do not conform to the Dharma, and do not practice in accordance with the Dharma. Those who know the Dharma, know its meaning, progress in the Dharma, follow the Dharma, conform to the Dharma, and practice in accordance with the Dharma are superior. Those who do not know the Dharma, do not know its meaning, do not progress in the Dharma, do not follow the Dharma, do not conform to the Dharma, and do not practice in accordance with the Dharma are inferior.

Of persons who know the Dharma, know its meaning, progress in the Dharma, follow the Dharma, conform to the Dharma, and practice in accordance with the Dharma, there are again two types: there are those who benefit themselves and benefit others, who benefit many people, who have compassion for the world, seek advantage and benefit for gods and human beings, and seek their peace and happiness; and there are those who do not benefit themselves and do not benefit others, who do not benefit many people, who do not have compassion for the world, do not seek advantage and benefit for gods and human beings, and do not seek their peace and happiness. Those who benefit themselves and benefit others, who benefit many people, who have compassion for the world, seek advantage and benefit for gods and human beings, and seek their peace and happiness—this [type of] person is supreme among the [types of] person [mentioned above], the greatest, the highest, the best, the superior one, the most excellent one, the most sublime.

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It is just as from a cow comes milk, from milk comes cream, from cream comes butter, from butter comes ghee, and from ghee comes cream of ghee; and among these cream of ghee is supreme, the greatest, the highest, the best, the superior one, the most excellent one, the most sublime.

In the same way, if persons benefit themselves and benefit others, benefit many people, have compassion for the world, seek advantage and benefit for gods and human beings, and seek their peace and happiness, then of the two [types of] person spoken of above, distinguished

above, and designated above, this one is supreme, the greatest, the highest, the best, the superior one, the most excellent, the most sublime. This is [how] a monk knows persons according to their superiority.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.<sup>44</sup>

## 2. The Discourse on the Coral Tree<sup>45</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:

When the leaves of the coral tree of the thirty-three gods become withered, the thirty-three gods are happy and rejoice, [saying]: "The leaves of the coral tree will soon fall!" Again, when the leaves of the coral tree of the thirty-three gods have fallen, the thirty-three gods are happy and rejoice: "The [new] leaves of the coral tree will soon appear!" Again, when the [new] leaves of the coral tree of the thirty-three gods have appeared, the thirty-three gods are happy and rejoice: "The coral tree will soon grow buds!"<sup>46</sup> Again, when the coral tree of the thirty-three gods has grown buds, the thirty-three gods are happy and rejoice: "The [buds of the] coral tree will soon resemble a bird's beak!"

422b Again, when the [buds of the] coral tree of the thirty-three gods resemble a bird's beak, the thirty-three gods are happy and rejoice: "The [buds of the] coral tree will soon open up and resemble bowls!"

Again, [when the buds of] the coral tree of the thirty-three gods have opened up and resemble bowls, the thirty-three gods are happy and rejoice: "The coral tree will soon be in full bloom!"

When the coral tree is in full bloom, the radiance it emits, the color it reflects, and the fragrance it emits spread a hundred leagues around. Then, for the four months of the summer season the thirty-three gods amuse themselves equipped with the five types of divine sense pleasure. This is [how] the thirty-three gods assemble and amuse themselves beneath their coral tree.

It is just the same with the noble disciple. When thinking of leaving the household life, the noble disciple is reckoned as having withered leaves, like the withered leaves of the coral tree of the thirty-three gods.

Again, the noble disciple shaves off [his] hair and beard, dons the yellow robe, and, out of faith, leaves the household life, becomes homeless, and practices the path. At this time the noble disciple is reckoned as one whose leaves have fallen, like the falling of the leaves of the coral tree of the thirty-three gods.

Again, the noble disciple, separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of separation, dwells having attained the first absorption. At this time the noble disciple is reckoned as one whose new leaves have appeared, like the appearing of the new leaves on the coral tree of the thirty-three gods.

Again, the noble disciple, through the calming of initial and sustained application of the mind, with inward stillness and mental one-pointedness, without initial and sustained application of the mind, with joy and happiness born of concentration, dwells having attained the second absorption. At this time the noble disciple is reckoned to have grown buds, like the growing of the buds on the coral tree of the thirty-three gods.

Again, the noble disciple, separated from joy and desire, dwelling in equanimity and not seeking anything, with right mindfulness and right attentiveness, experiencing pleasure with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.<sup>47</sup> At this time the noble disciple is reckoned to have grown [buds] resembling a bird's beak, like the [buds] resembling a bird's beak on the coral tree of the thirty-three gods.

Again, the noble disciple, with the cessation of pleasure and pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, dwells having attained the fourth absorption. At this time the noble disciple is reckoned to have grown [buds] resembling bowls, like the [buds] resembling bowls on the coral tree of the thirty-three gods.

Again, the noble disciple destroys the taints, [attains] liberation of the mind, and liberation through wisdom, and in this very life, personally attains understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

At this time the noble disciple is reckoned to be in full bloom, like the full blooming of the coral tree of the thirty-three gods. This monk is one whose taints are destroyed, an arahant. The thirty-three gods assemble in the Hall of the True Dharma and, sighing in admiration, praise him:

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Venerable disciple So-and-so, from such-and-such a village or town, having shaved off [his] hair and beard, donned the yellow robe, and having left the household life out of faith to become a homeless one, having practiced the path, he has destroyed the taints.

He has [attained] liberation of the mind and liberation through wisdom, and in this very life [he has] personally attained understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

This is [how] an arahant, with taints destroyed, joins the community [of liberated ones], like the assembling of the thirty-three gods beneath their coral tree.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### **3. The Discourse with the Parable of the [Border] Town<sup>48</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 king's border town is equipped with seven things and obtains easily and without difficulty an abundance of four types of supplies, then this king's [border] town will not be wiped out by outside enemies but only by internal self-destruction.

What are the seven things with which the king's [border] town is equipped? In the king's border town a watchtower has been constructed, built firmly in the earth, indestructible, to ensure peace within and to control outside enemies. This is the first thing with which the king's [border] town is equipped.

Again, for the king's border town a moat has been excavated, very deep and wide, well designed and reliable, to ensure peace within and to control outside enemies. This is the second thing with which the king's [border] town is equipped.

Again, the king's border town is surrounded by a road that is open and clear, level and wide, to ensure peace within and to control outside enemies. This is the third thing with which the king's [border] town is equipped.

Again, the king's border town has raised an army with the four divisions—elephant troops, cavalry, chariot troops, and infantry—to ensure peace within and to control outside enemies. This is the fourth thing with which the king's [border] town is equipped.

Again, the king's border town has been provided with weapons—bows and arrows, swords and spears—to ensure peace within and to control outside enemies. This is the fifth thing with which the king's [border] town is equipped.

Again, in the king's border town a general has been appointed as gatekeeper, one who is sharp-witted and wise in making decisions, brave and resolute, of excellent counsel, who allows entry to the good and keeps out the bad, to ensure peace within and to control outside enemies. This is the sixth thing with which the king's [border] town is equipped.

Again, for the king's border town a high rampart has been constructed, extremely solid, plastered with mud and painted with white-wash, to ensure peace within and to control outside enemies. This is the seventh thing with which the king's [border] town is equipped.

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What are the four kinds of supplies that the king's [border] town obtains in abundance, easily and without difficulty? The king's border town has been provided with plentiful quantities of water, grass, and firewood, to ensure peace within and to control outside enemies. This is the first kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Again, the king's border town has harvested plenty of rice and stored up plenty of wheat, to ensure peace within and to control outside enemies. This is the second kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Again, the king's border town has amassed plenty of grain and beans of various sorts, to ensure peace within and control outside enemies. This is the third kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Again, the king's border town has stored up ghee, honey, sugarcane, sugar, fish, salt, and dried meat, is equipped with all of these, to ensure peace within and to control outside enemies. This is the fourth kind of supplies that the king's [border] town obtains in abundance, easily and without difficulty.

Such a king's [border] town, equipped with [these] seven things and having obtained easily and without difficulty an abundance of [these] four kinds of supplies, will not be wiped out by outside enemies but only by internal self-destruction.

In the same way, if a noble disciple gains seven wholesome qualities and attains four higher states of mind easily and without difficulty, then for this reason the noble disciple will be beyond the reach of King Māra, will not be influenced by evil and unwholesome states, will not be defiled by defilements, and will not be born again.

How does a noble disciple gain seven wholesome qualities? A noble disciple gains firm faith that is deeply settled in the Tathāgata, faith with firm roots that cannot be influenced by non-Buddhist renunciants or brahmins, or by gods, Māras, Brahmās, or anyone else in the world. This is how the noble disciple gains the first wholesome quality.

Again, the noble disciple has at all times a sense of shame. What is shameful he knows as shameful, [namely,] evil and unwholesome



states, which pollute and defile, which have various evil consequences and create the root cause of birth and death. This is how the noble disciple gains the second wholesome quality.

Again, the noble disciple continuously fears wrongdoing. What is wrong he knows as wrong, [namely,] evil and unwholesome states, which pollute and defile, which will have various evil consequences and create the root cause of birth and death. This is how the noble disciple gains the third wholesome quality.

Again, the noble disciple continuously applies effort, cutting off what is evil and unwholesome and cultivating wholesome states. He constantly arouses his mind, is single-minded and steadfast regarding the roots of wholesomeness, without giving up his task. This is how the noble disciple gains the fourth wholesome quality.

Again, the noble disciple studies widely and learns much, retaining and not forgetting it, accumulating broad learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life. In this way he studies widely and learns much regarding all the teachings, familiarizing himself with them even a thousand times, considering and contemplating them with knowledge, vision, and profound penetration. This is how the noble disciple gains the fifth wholesome quality.

Again, the noble disciple continuously practices mindfulness, achieves right mindfulness, always recalling and not forgetting what was done or heard long ago. This is how the noble disciple gains the sixth wholesome quality.

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Again, the noble disciple develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. This is how the noble disciple gains the seventh wholesome quality.

How does the noble disciple attain four higher states of mind, easily and without difficulty? Separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of separation, the noble disciple

dwells having attained the first absorption. This is how the noble disciple attains the first higher state of mind, easily and without difficulty.

Again, through the calming of initial and sustained application of the mind, with inward stillness and mental one-pointedness, without initial and sustained application of the mind, with joy and happiness born of concentration, the noble disciple dwells having attained the second absorption. This is how the noble disciple attains the second higher state of mind, easily and without difficulty.

Again, separated from joy and desire, dwelling in equanimity and not seeking anything, with right mindfulness and right attentiveness, experiencing pleasure with the body, the noble disciple dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode.<sup>49</sup> This is how the noble disciple attains the third higher state of mind, easily and without difficulty.

Again, with the cessation of pleasure and pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, the noble disciple dwells having attained the fourth absorption. This is how the noble disciple attains the fourth higher state of mind, easily and without difficulty.

In this way the noble disciple, who has gained seven wholesome qualities and attained four higher states of mind, easily and without difficulty, is beyond the reach of King Māra, and will not be influenced by evil and unwholesome states, will not be defiled by defilements and will not be born again.

Just as a watchtower is constructed in the king's border town, built firmly in the earth, indestructible, to ensure peace within and to control outside enemies—in the same way, the noble disciple gains firm faith that is deeply settled in the Tathāgata, faith with firm roots that cannot be influenced by non-Buddhist renunciants or brahmins, or by gods, Māras, Brahmās, or anyone else in the world. This is how the noble disciple gains the “watchtower” of faith, which removes what is evil and unwholesome and develops wholesome states.

Just as a moat is excavated [around] the king's border town, very deep and wide, well designed and reliable, to ensure peace within and

to control outside enemies; in the same way, the noble disciple has at all times a sense of shame. What is shameful he knows as shameful, [namely] evil and unwholesome states, which pollute and defile, which have various evil consequences, and create the root cause of birth and death. This is how the noble disciple gains the “moat” of a sense of shame, which removes what is evil and unwholesome and develops wholesome states.

Just as a road surrounds the king’s border town, open and clear, level and wide, to ensure peace within and control outside enemies; in the same way, the noble disciple at all times fears wrongdoing. What is wrong he knows as wrong, [namely] evil and unwholesome states, which pollute and defile, which will have various evil consequences, which create the root cause of birth and death. This is how the noble disciple gains the “level road” of the fear of wrongdoing, which removes what is evil and unwholesome and develops wholesome states. 423c

Just as an army with four divisions is raised in the king’s border town, with elephant troops, cavalry, chariot troops, and infantry, to ensure peace within and to control outside enemies; in the same way, the noble disciple continuously applies effort, abandoning what is evil and unwholesome and cultivating wholesome states. He constantly arouses his mind, is single-minded and steadfast regarding the roots of wholesomeness, without giving up his task. This is how the noble disciple gains the “army” of effort, which removes what is evil and unwholesome and develops wholesome states.

Just as weapons are provided for the troops of the king’s border town—bows and arrows, swords and spears—to ensure peace within and control outside enemies; in the same way the noble disciple studies widely and learns much, retaining and not forgetting it, accumulating broad learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life. In this way he studies widely and learns much regarding all the teachings, familiarizing himself with them even a thousand times, mentally considering and contemplating them with knowledge, vision, and profound penetration. This is how the noble disciple gains the “weapon”

of much learning, which removes what is evil and unwholesome and develops wholesome states.

Just as a general is appointed as gatekeeper to the king's border town, one who is sharp-witted and wise in making decisions, brave and resolute, of excellent counsel, who allows entry to the good and keeps out the bad, to ensure peace within and to control outside enemies; in the same way the noble disciple continuously practices mindfulness, achieves right mindfulness, always recalling and not forgetting what was done or heard long ago. This is how the noble disciple gains the "gatekeeping general" of mindfulness, which removes what is evil and unwholesome and develops wholesome states.

Just as a high rampart is constructed for the king's border town, extremely solid, plastered with mud and painted with whitewash, to ensure peace within and to control outside enemies; in the same way the noble disciple develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. This is how the noble disciple gains the "rampart" of wisdom, which removes what is evil and unwholesome and develops wholesome states.

Just as supplies of water, grass, and firewood are provided for the king's border town to ensure peace within and control outside enemies; in the same way the noble disciple, separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of seclusion, dwells having attained the first absorption. He abides in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

Just as plenty of rice is harvested and plenty of wheat is stored up in the king's border town to ensure peace within and to control outside enemies; in the same way the noble disciple, through the calming of initial and sustained application of the mind, with inward stillness and mental one-pointedness, without initial and sustained application of the mind, with joy and happiness born of concentration, dwells having attained the second absorption. He abides in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

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Just as large amounts of grain and beans of various sorts are amassed in the king's border town to ensure peace within and to control outside enemies; in the same way the noble disciple, separated from joy and desire, dwelling in equanimity and not seeking anything, with right mindfulness and right attentiveness, experiencing pleasure with the body, dwells having attained the third absorption, which the noble ones speak of as noble equanimity and mindfulness, a happy abode. He abides in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

Just as ghee, honey, sugarcane, sugar, fish, salt, and dried meat are stored up in the king's border town, being equipped with all of these to ensure peace within and to control outside enemies; in the same way the noble disciple, with the cessation of pleasure and pain, and with the earlier cessation of joy and displeasure, with neither-pain-nor-pleasure, equanimity, mindfulness, and purity, dwells having attained the fourth absorption, abiding in a happiness that lacks nothing, a peaceful happiness that leads naturally to nirvana.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

#### **4. The Discourse with the Water Parable<sup>50</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: "I shall teach you about seven persons in the water. Listen closely, listen closely and pay careful attention!"

The monks listened to receive instruction.

The Buddha said:

What are the seven?

Suppose there is a person who remains lying in the water [below the surface].

And suppose there is another person who surfaces but then sinks again.

And suppose there is another person who surfaces and remains standing [in the water].

And suppose there is another person who surfaces and remains standing; and, having remained standing, observes. And suppose there is another person who surfaces and remains standing, and having remained standing, observes; and, having observed, crosses over [toward the farther bank].

And suppose there is another person who surfaces and remains standing; and, having remained standing, observes; and, having observed, crosses over; and, having crossed over, reaches the farther bank.

And suppose there is another person who surfaces and remains standing; and, having remained standing, observes; and, having observed, crosses over; and, having crossed over, reaches the farther bank; and, having reached the farther bank, is called a “person dwelling on the [farther] bank.”

In the same way, I shall repeat to you the parable of seven persons in the water. Listen closely, listen closely and pay careful attention!

The monks listened to receive instruction.

The Buddha said:

What are the seven?

Suppose there is a person who remains lying [in the water].

And suppose there is another person who, having surfaced, sinks again.

And suppose there is another who, having surfaced, remains standing.

And suppose there is another who, having surfaced, remains standing, and having remained standing, observes. And suppose there is another who, having surfaced, remains standing; and, having remained standing, observes; and, having observed, crosses over.

And suppose there is another who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank.

And suppose there is another person who, having surfaced, remains standing, having remained standing, observes; having observed, crosses

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over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “brahmin dwelling on the [farther] bank.”

I have taught in brief this parable of seven people in the water. As it has been set out and described above, do you know what its meaning is, how to explain it, and what its moral is?

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, we will come to know its meaning fully.

The Buddha said: “[Then] Listen closely, listen closely and pay careful attention! I shall explain its meaning to you.”

Then the monks listened to receive instruction.

The Buddha said:

What is [the meaning of] the person that remains lying [in the water]? Here, a person is obstructed by unwholesome states, defiled by defilements, experiencing the consequences of evil states, which create the root cause for birth and death.

This is what is meant by the person that remains lying [in the water]. Like a person who, having sunk and drowned, remains lying in the water, just so, I say, is this [defiled] person. This is what is meant by the first person in the water parable. Such [people] are really to be found in the world.

What is the person who, having surfaced, sinks again? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time, [however,] he loses faith, which [then] becomes unstable, gives up keeping the precepts, practicing generosity, learning much, and [developing] wisdom—[these practices] thus become unstable.

This is what is meant by the person who, having surfaced, sinks again. Like the person who, having [nearly] drowned in the water,

surfaces but then sinks again—just so, I say, is this [backsliding] person. This is what is meant by the second person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time his faith [remains] firm and is not lost, and his keeping of the precepts, practice of generosity, learning much, and [developing of] wisdom [remain] stable and firm and are not lost.

This is what is meant by the person who, having surfaced, remains standing. Like the person who, having [nearly] drowned in the water, surfaces and remains standing—just so, I say, is this [stable] person. This is what is meant by the third person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; and, having remained standing, observes? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, and practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time, his faith remains firm and is not lost, and his keeping of the precepts, practice of generosity, learning much, and [developing] wisdom [remain] stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path to the cessation of suffering as it really is. Through such knowing and seeing, three fetters are eliminated: namely, personality view, clinging to precepts, and doubt; and through the cessation of these three fetters, he attains stream-entry.<sup>51</sup> He is assured of progress toward full awakening within at most seven existences, without falling into evil states. Having passed through [at most] seven existences in heavenly or human realms, he will attain the ending of suffering.

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This is what is meant by the person who having surfaced, remains standing, and having remained standing, observes. Like the person who, having [nearly] drowned in the water and having surfaced remains



standing, and having remained standing observes—just so, I say, is this person [who attains stream-entry]. This is what is meant by the fourth person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; having remained standing, observes; and having observed, crosses over? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time, his faith [remains] firm and is not lost, his keeping of the precepts, practice of generosity, learning much, and [developing] wisdom [remain] stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, knows the path to the cessation of suffering, as it really is. Through such knowing and seeing, three fetters are eliminated: namely, personality view, clinging to precepts, and doubt; and, having eliminated these three fetters, he [also] reduces sensual desire, anger, and ignorance, and attains once-returning. Having passed through one existence in a heavenly or human realm, he will attain the ending of suffering.

This is what is meant by the person who, having surfaced, remains standing; having remained standing, observes; and having observed, crosses over. Like the person who, having [nearly] drowned in the water and having surfaced, remains standing; having remained standing, observes; and having observed, crosses over—just so, I say, is this person [who attains once-returning]. This is what is meant by the fifth person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

At a later time his faith [remains] firm and is not lost, his keeping of the precepts, practice of generosity, learning much, and [developing]

wisdom [remain] stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, knows the path to the cessation of suffering as it really is. Through such knowing and seeing, the five lower fetters are eliminated—namely, lustful desire, ill will, personality view, clinging to precepts, and doubt. With these five lower fetters eliminated, he will be born in another[, heavenly] realm and there attain final nirvana,<sup>52</sup> having attained the condition of non-returning, not coming back to this world.

This is what is meant by the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank. Like the person who, having [nearly] drowned in the water and having surfaced, remains standing; having remained standing, observes; having observed, crosses over; and having crossed over, reaches the farther bank—just so, I say, is this person [who attains non-returning]. This is what is meant by the sixth person in the water parable. Such people are really to be found in the world.

What is the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “brahmin dwelling on the [farther] bank”? Here, a person has “surfaced” by gaining faith in the true Dharma, keeping the precepts, practicing generosity, learning much, and [developing] wisdom, [thereby] practicing the true Dharma.

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At a later time, his faith [remains] firm and is not lost, his keeping of the precepts, practice of generosity, learning, and [developing] wisdom are stable and firm and are not lost. Being established in the true Dharma, he knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading] to the cessation of suffering as it really is. Through such knowing and seeing, he attains liberation of the mind from the taint of desire, from the taint of becoming, and from the taint of ignorance. Being liberated, he knows he is liberated; he knows as it really is: “Birth is ended, the

holy life has been established, what was to be done has been done. There will not be another existence.”

This is what is meant by the person who, having surfaced, remains standing; having remained standing, observes; having observed, crosses over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “brahmin dwelling on the [farther] bank.” Like the person who, having [nearly] drowned in the water and having surfaced, remains standing; having remained standing, observes; having observed, crosses over; having crossed over, reaches the farther bank; and having reached the farther bank, is called a “person standing on the [farther] bank”—just so, I say, is this person [who has attained liberation]. This is what is meant by the seventh person in the water parable. Such people are really to be found in the world.

When I said earlier, “I shall teach you about seven persons in the water,” it was on account of this that I said it.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### **5. The Discourse with the Parable of the Heap of Wood<sup>53</sup>**

Thus have I heard: At one time the Buddha, while dwelling among the people of Kosala, was traveling accompanied by a great gathering of monks.

At that time the World-honored One, while on the road, suddenly saw in a certain place a great heap of wood, all ablaze, intensely hot. On seeing it, the World-honored One went down from the side of the road, spread his sitting mat under a tree, and sat down cross-legged.

Having seated himself, the World-honored One addressed the monks: “Do you see that great heap of wood, all ablaze, intensely hot?”

The monks answered: “We see it, World-honored One.”

The World-honored One said to the monks:

What do you think? To embrace, or to sit or lie [beside] that great heap of wood, all ablaze, intensely hot; or to embrace, or to sit or lie [beside] a woman from the *khattiya*, brahmin, merchant, or worker [castes], a

woman who is in the full bloom of youth, who has bathed and perfumed herself, has put on bright, clean clothes, is wearing garlands, and has adorned her body with jeweled necklaces—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, to embrace, or to sit or lie [beside] that great heap of wood, all ablaze, intensely hot—that would be very painful. World-honored One, to embrace, or to sit or lie [beside] a woman from the *khattiya*, brahmin, merchant, or worker [castes], who is in the fullbloom of youth, who has bathed and perfumed herself, has put on bright clean clothes, is wearing flowers in her hair, and has adorned her body with jeweled necklaces—that, World-honored One, would be very pleasurable.

425b The World-honored One said:

I tell you: while training as a renunciant, do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better to embrace that great heap of wood, all ablaze, intensely hot, or to sit or lie [beside it]. Although one would, because of that, experience suffering or even death, yet, one would not, when the body breaks up and life ends, go to a bad realm and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it,<sup>54</sup> not a renunciant though professing to be a renunciant, if he embraces or sits or lies [beside] a woman from the *khattiya*, brahmin, merchant, or worker [castes], who is in the full bloom of youth, who has bathed and perfumed herself, has put on bright clean clothes, is wearing garlands, and has adorned her body with jeweled necklaces—that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to take a stout rope or a cord made of hair and pull it around one's thighs so that it cut the skin, and having cut the skin it cut the flesh, and having cut the flesh it cut the tendons, and having cut the tendons it cut the bone, and having cut the bone it reached the marrow and remained there; or if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a massage of one's body, limbs, hands, and feet, which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to take a stout rope or a cord made of hair and pull it around one's thighs so that it cut the skin, and having cut the skin it cut the flesh, and having cut the flesh it cut the tendons, and having cut the tendons it cut the bone, and having cut the bone it reached the marrow and remained there, that would be very painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a massage of one's body, limbs, hands, and feet, that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, while training as a renunciant, do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better to have a strong man take a stout rope or a cord made of hair and pull it around one's thighs so that it cut the skin, and having cut the skin it

cut the flesh, and having cut the flesh it cut the tendons, and having cut the tendons it cut the bone, and having cut the bone it reached the marrow and remained there. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

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If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a massage of his body, limbs, hands, and feet, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to cut off one's leg with a knife that had been sharpened on a whetstone; or if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], homage, respect, and greetings—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to cut off one's leg with a knife that had been sharpened on a whetstone, that would be very

painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], homage, respect, and greetings, that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, do not lose the path of the renunciant while training as a renunciant. If you wish to perfect the holy life, it would be better to have a strong man cut off one's leg with a knife that had been sharpened on a whetstone. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], homage, respect, and greetings, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

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What do you think? If a strong man were to encase one's body in iron or copper plates that were all ablaze, intensely hot; or if one were to

receive robes, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes]—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to encase one's body in iron or copper plates that were all ablaze, intensely hot, that would be very painful. World-honored One, if one were to receive robes, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, do not lose the path of the renunciant while training as a renunciant. If you wish to perfect the holy life, it would be better to have a strong man encase one's body in iron or copper plates that are all ablaze, intensely hot. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives robes, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!



You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to open one's mouth with a pair of hot iron tongs and then were to place inside one's mouth an iron ball that was all ablaze, intensely hot; and that hot iron ball were to burn the lips; and having burned the lips, it were to burn the tongue; and having burned the tongue, it were to burn the gums; and having burned the gums, it were to burn the throat; and having burned the throat, it were to burn the heart; and having burned the heart, it were to burn the stomach and intestines; and having burned the stomach and intestines, it were to come out below; or if, [instead,] one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], food with a countless variety of tastes—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to open one's mouth with a pair of hot iron tongs, and then were to place inside one's mouth an iron ball that was all ablaze, intensely hot; and that hot iron ball were to burn the lips; and having burned the lips, it were to burn the tongue; and having burned the tongue, it were to burn the gums; and having burned the gums, it were to burn the throat; and having burned the throat, it were to burn the heart; and having burned the heart, it were to burn the stomach and intestines; and having burned the stomach and intestines, it were to come out below, that would be very painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], food with a countless variety of tastes, that, World-honored One, would be very pleasurable.

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The World-honored One said:

I tell you, while training as a renunciant, do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better if a strong man were to open one's mouth with a pair of hot iron tongs,

and then were to place inside one's mouth an iron ball that was all ablaze, intensely hot; and that hot iron ball were to burn the lips; and having burned the lips, it were to burn the tongue; and having burned the tongue, it were to burn the gums; and having burned the gums, it were to burn the throat; and having burned the throat, it were to burn the heart; and having burned the heart, it were to burn the stomach and intestines; and having burned the stomach and intestines, it were to come out below. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], food with a countless variety of tastes, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell. For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to take an iron or copper bed that was all ablaze, intensely hot, and then force and compel one to sit or lie on it; or if one were to receive bedding, as an offering made in

faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes]—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to take an iron or copper bed that was all ablaze, intensely hot, and then force and compel one to sit or lie on it, that would be very painful. World-honored One, if one were to receive bedding, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, while training as a renunciant do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better to have a strong man take an iron or copper bed that was all ablaze, intensely hot, and then force and compel one to sit or lie on it. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

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If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives bedding, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others, and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding,

and medicine. May all those donors obtain great merit, great reward, great splendor!

You should train like this.

The World-honored One further said to the monks:

What do you think? If a strong man were to take a great cauldron, of iron or copper, all ablaze, intensely hot, and having taken hold of and lifted up a person, were to turn him upside down and place him in that cauldron; or if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a dwelling place, plastered with mud and painted with whitewash, with windows and doors, tight and secure, with a fireplace, warm and cozy<sup>55</sup>—which [of these two] would be the more pleasurable?

The monks answered:

World-honored One, if a strong man were to take a great cauldron, of iron or copper, all ablaze, intensely hot, and having taken hold of and lifted up a person, were to turn him upside down and place him in that cauldron, that would be very painful. World-honored One, if one were to receive, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a dwelling place, plastered with mud and painted with whitewash, with windows and doors, tight and secure, with a fireplace, warm and cozy, that, World-honored One, would be very pleasurable.

The World-honored One said:

I tell you, while training as a renunciant do not lose the path of the renunciant. If you wish to perfect the holy life, it would be better if a strong man were to take a great cauldron, of iron or copper, all ablaze, intensely hot, and having taken hold of and lifted up a person, were to turn him upside down and place him in that cauldron. Although one would, because of that, experience suffering or even death, yet one would not, when the body breaks up and life ends, go to a bad realm of existence and be born in hell.

If an ignorant person violates the precepts and is lax, giving rise to evil and unwholesome states, not practicing the holy life though professing to practice it, not a renunciant though professing to be a renunciant, if he receives, as an offering made in faith by [someone from] the *khattiya*, brahmin, merchant, or worker [castes], a dwelling place, plastered with mud and painted with whitewash, with windows and doors, tight and secure, with a fireplace, warm and cozy, then that ignorant person will, because of this unwholesome and unbeneficial [conduct], experience the fruits of his evil states for a long time. When the body breaks up and life ends, he will go to a bad realm of existence and be born in hell.

For this reason you should contemplate your own benefit, the benefit of others and the benefit of both, reflecting thus:

My leaving the household life to train is not in vain, not empty. It has results and fruits that are very agreeable, leading to a long life and to rebirth in good realms of existence. I accept from people, as offerings made in faith, robes, food and drink, bed and bedding, and medicine. May all those donors obtain great merit, great reward, great splendor!

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You should train like this.

As this teaching was being given, sixty monks were liberated from the fetters through cessation of the taints, [while another] sixty monks gave up the precepts and returned to household life. Why is that? The World-honored One's teaching and admonishment was profound and very difficult, and training in the path is also profound and very difficult.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **6. The Discourse on the Destination of a Good Person<sup>56</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:

I shall teach you about the seven destinations of good persons and about nirvana without remainder. Listen closely, listen closely and pay careful attention!

The monks listened to receive instruction.

The Buddha said:

What are the seven? A monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; when it has been abandoned, equanimity will be attained; [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace<sup>57</sup> through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just like a burning wheat husk which, having caught fire, quickly exhausts itself. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana [immediately after entering] the intermediate state of existence. This is the first destination of good persons, who are indeed to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air, but on moving upward, becomes extinguished immediately. You should know

that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana [after a short while spent in] the intermediate state of existence. This is the second destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air, which, having moved upward comes back down, but becomes extinguished before hitting the ground. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana [after spending some time in] the intermediate state of existence. This is the third destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air, and becomes

extinguished on hitting the ground. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana in his next existence. This is the fourth destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go? It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air and then falls on a small amount of sticks and grass, causing it to smoke and burn, and becomes extinguished after that has burned out. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana with effort. This is the fifth destination of good persons, really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

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Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go? It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air and then falls on a large amount of sticks and grass, causing it to smoke and burn, and becomes extinguished



after that has burned out. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he attains final nirvana without effort. This is the sixth destination of good persons. Such people are really to be found in the world.

Again, a monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom, but has not yet attained [final] realization. Practicing thus, to which destination will such a monk go?

It is just as when [a slab of] iron that is all ablaze, intensely hot, is hit with a hammer, a burning splinter flies up into the air and falls on to a large amount of sticks and grass, causing it to smoke and burn; and after that has burned, the fire spreads to villages, towns, mountain forests, and wilderness; and having burned out the villages, towns, mountain forests, and wilderness, it reaches a road, or reaches water, or reaches level ground, and becomes extinguished. You should know that this monk is like that. Having cut off the five lower fetters, but with a remnant of conceit not yet extinguished, he [first] goes upstream [all the way] to the Akaniṭṭha realm where he attains final nirvana. This is the seventh destination of good persons, really to be found in the world.

What is nirvana without remainder? A monk practices thus:

There is no self, nor is there anything belonging to a self; in the future there will be no self and nothing belonging to a self. What has already come to exist will be abandoned; and when it has been abandoned, equanimity will be attained. [I shall be] neither defiled by delight in existence nor attached to contact [through the senses].

Such a practitioner sees the unsurpassable state of peace through his wisdom. Having attained [final] realization, I say, that monk will not

go to the east, nor to the west, nor to the south, nor to the north, nor to [any of] the four intermediate directions, nor above, nor below, but will attain the state of peace, final nirvana, right here and now. When I said earlier, “I shall teach you about the seven destinations of good persons and about nirvana without remainder,” it was on account of this that I said it.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## **7. The Discourse on [Sources of] Worldly Merit**

Thus have I heard: At one time the Buddha was staying at Kosambī, in Ghosita’s park.

428a At that time, in the late afternoon, Venerable Mahā Cunda rose from sitting in meditation and approached the Buddha. On arriving, he paid his respects and, sitting to one side, said: “World-honored One, is it possible to describe [the nature of] worldly merit?”

The World-honored One answered:

It is possible, Cunda. There are seven [sources of] worldly merit that lead to great merit, great reward, great reputation, and great benefit. What are the seven? Cunda, a faithful son or daughter of good family offers a dwelling place or an assembly hall to the community of monks. This, Cunda, is the first [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family offers [to those] in that dwelling place beds, seats, woolen blankets, felt mattresses, or bedding. This, Cunda, is the second [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family offers to all [those] in that dwelling-place new, clean robes of superior quality. This, Cunda, is the third [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family constantly offers to the community in that dwelling place morning rice gruel and the midday meal . . . provides monastic park

attendants to serve them . . . personally approaches the monastic park to make still more offerings, regardless of wind or rain, cold or snow . . . [ensures that after] the monks have eaten, their robes do not get soaked<sup>58</sup> by wind or rain, cold or snow, [so that they can] enjoy meditation and quiet reflection by day and by night. This, Cunda, is the seventh [source] of worldly merit that leads to great merit, great reward, great reputation, and great benefit.

Cunda, a faithful son or daughter of good family who has attained these seven [sources] of worldly merit, whether going or coming, whether standing or sitting, whether sleeping or awake, whether by day or by night, their merit will continuously grow, increase, and become more extensive. Cunda, just as, from its emergence at its source to its entry into the great ocean, the river Ganges becomes increasingly deep and increasingly wide, in the same way, Cunda, the merit of a faithful son or daughter of good family who has attained these seven [sources] of worldly merit, whether going or coming, whether standing or sitting, whether sleeping or awake, whether by day or by night, will continuously grow, increase, and become more extensive.

Thereupon, Venerable Mahā Cunda rose from his seat and, having bared his right shoulder, knelt with his right knee on the ground and, placing his palms together [in respect], said: “World-honored One, is it possible to describe [the nature of] merit that transcends the world?”

The World-honored One answered:

It is possible, Cunda. There are also seven [sources of] merit transcending the world that lead to great merit, great reward, great reputation, and great benefit. What are the seven? Cunda, a faithful son or daughter of good family hears that the Tathāgata or a disciple of the Tathāgata is staying in a certain place. Having heard this, they are delighted and supremely inspired. This, Cunda, is the first [source] of merit transcending the world that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family hears that the Tathāgata or a disciple of the Tathāgata intends to come from there to here. Having heard this, they are delighted and supremely inspired. This, Cunda, is the second

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[source] of merit transcending the world that leads to great merit, great reward, great reputation, and great benefit. Again, Cunda, a faithful son or daughter of good family hears that the Tathāgata or a disciple of the Tathāgata has come from there to here. Having heard this, they are delighted and supremely inspired . . . they personally go to see them and pay their respects with a pure mind . . . they present offerings to them . . . having paid their respects and presented offerings, they perform the threefold taking of refuge in the Buddha, the Dharma, and the community of monks (Sangha) . . . they take the precepts. This, Cunda, is the seventh [source] of merit transcending the world that leads to great merit, great reward, great reputation, and great benefit. Cunda, if a faithful son or daughter of good family attains these seven [sources] of worldly merit and also these seven [sources] of merit transcending the world, their merit cannot be measured [in terms of] “so much merit,” “so much fruit of merit,” “so much result of merit”; it just cannot be encompassed, cannot be measured. This great merit cannot be calculated. Cunda, it is just as in [this land of] Jambudīpa there are five rivers, the Ganges being reckoned the first, the Yamunā the second, the Sarabhū the third, the Aciravatī the fourth, and the Mahī the fifth; and upon flowing into the great ocean, once within it, their water cannot be measured as “so many gallons”; it just cannot be encompassed, cannot be measured. This great water cannot be calculated. In the same way, Cunda, if a faithful son or daughter of good family attains these seven [sources of] worldly merit and again these seven [sources of] merit transcending the world, that merit cannot be measured as “so much merit,” “so much fruit of merit,” “so much result of merit”; it just cannot be encompassed, cannot be measured. This great merit cannot be calculated.

Then the World-honored One spoke these verses:

The river Ganges is pure and easily crossed,  
The ocean, with its many treasures, is king of all waters.  
Like the river’s water is the honor and respect of people in the world.  
[Just as] all rivers reach and enter the great ocean,  
So it is with people who offer robes, food and drink,

Beds, couches, bedding, and seats,  
 Measureless is the fruit of their merit, leading them to a  
 sublime realm,  
 Just like the rivers' water entering the great ocean.

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This is what the Buddha said. Venerable Mahā Cunda and the [other] monks heard the Buddha's words, were delighted, and remembered them well.

### 8. The Discourse on Seven Suns<sup>59</sup>

Thus have I heard: At one time the Buddha was staying at Vesālī, in Ambapālī's Grove.

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

All formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature.<sup>60</sup> Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them. Why is that? There will be a time when it will not rain. At that time when it does not rain, all the trees, the hundreds of grains, and all medicinal shrubs will wither entirely, come to destruction and extinction, unable to continue existing. This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them. Again, there will be a time when a second sun will appear in the world. When the second sun appears, the flow of all the streams and rivulets will become exhausted, unable to continue existing. This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them. Again, there will be a time when a third sun appears in the world. When the third sun appears, all the great rivers will become exhausted, unable to continue existing. This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable

by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a fourth sun appears in the world. When the fourth sun appears, the great springs from which the five rivers of Jambudīpa emerge—the Ganges being the first, the Yamunā the second, the Sarabhū the third, the Aciravatī the fourth, and the Mahī the fifth—those great springs will all become exhausted, unable to continue existing.

429a This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a fifth sun appears in the world. When the fifth sun appears, the water of the great ocean will recede by one hundred leagues, and continue receding gradually until it is [only] seven hundred leagues [in extent]. When the fifth sun appears, and the remaining water in the ocean is [only] seven hundred leagues [in extent], it will continue receding gradually until it is [only] one hundred leagues [in extent]. When the fifth sun appears, the water of the great ocean will decrease [by the height of] one palm tree, and continue decreasing gradually until it has [a depth of only] seven palm trees. When the fifth sun appears and the remaining water in the ocean has [a depth of only] seven palm trees, it will continue decreasing gradually until it has [a depth of only] a single palm tree. When the fifth sun appears, the water of the great ocean will decrease [by the height of] a person, and continue decreasing gradually until it has [a depth of only] seven persons. When the fifth sun appears and the remaining water in the ocean has [a depth of only] seven persons, it will again decrease gradually until it has [a depth of only] one person. When the fifth sun appears, the water in the ocean will decrease to the level of a person's neck, to the level of the shoulders, of the waist, of the hips, of the knees, to the level of the ankles, and [eventually] there will be

a time when the water of the ocean will be completely exhausted, being not sufficient to submerge [even] one finger.

This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations; one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a sixth sun appears in the world. When the sixth sun appears, the whole great earth, together with Meru, king of mountains, will be totally submerged in smoke, a single mass of smoke. Just as a potter's kiln, at the time of being ignited, is totally submerged in smoke, a single mass of smoke—in the same way, when the sixth sun appears, the whole great earth, together with Meru, king of mountains, will be totally submerged in smoke, a single mass of smoke.

This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

Again, there will be a time when a seventh sun appears in the world. When the seventh sun appears, the whole great earth, together with Meru, king of mountains, will be all ablaze, intensely hot, a single mass of flame. In this way, when the seventh sun appears and the whole great earth, together with Meru, king of mountains, is all ablaze, intensely hot, a single mass of flame, [then] the wind will carry the flames even up to the Brahmā world. Then the gods of radiance, who have just been born as gods and have never experienced, seen, or known the world's [cyclic] creation and destruction, on seeing that great fire will all be terrified, with their hair standing on end, and will think: "The fire will not reach up to here, will it? The fire will not reach up to here, will it?" Those who were born as gods at an earlier time and have experienced, seen, and known the world's [cyclic] creation and destruction will, on seeing that great fire, calm the distress of those gods, telling them, "Don't be afraid! That fire is of such a nature that it will not reach up to here."

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When the seventh sun appears, Meru, king of mountains, will collapse, will be completely destroyed and cease to be, [decreasing in height by] one hundred leagues, two hundred leagues, three hundred leagues, and so on until [decreasing in height by] seven hundred leagues, it will be completely destroyed and cease to be.

When the seventh sun appears, Meru, king of mountains, together with this great earth, will be burned to destruction and extinction, with not even ash remaining.<sup>61</sup> Just as hot ghee or oil that is cooked or fried until it is completely exhausted and not even smoke or soot remains, in the same way, when the seventh sun appears, Meru, king of mountains, together with the great earth, will be [exhausted] with not even ash remaining.

This is why [I say that] all formations are impermanent, of a nature not to last, quickly changing by nature, unreliable by nature. Thus, one should not delight in or be attached to formations, one should loathe them as troublesome, one should seek to abandon them, one should seek to be free from them.

I have now told you that Meru, king of mountains, will collapse and be completely destroyed. Who can believe this? Only those who have seen the truth.

I have now told you that the water of the great ocean will be exhausted and eliminated. Who can believe this? Only those who have seen the truth.

I have now told you that the whole great earth will be burnt up and eliminated. Who can believe this? Only those who have seen the truth. Why is that?

Monks, in ancient times there was a great teacher called Sunetta. He was the teacher of a school of non-Buddhist seers. Abandoning sensual desire, he had attained the bases of supernormal powers. The great teacher Sunetta had countless hundreds of thousands of disciples. The great teacher Sunetta gave his disciples teachings about [the way to] the Brahmā world. When the great teacher Sunetta gave teachings about the [way to] the Brahmā world, some of his disciples did not adequately put his teaching into practice.



At the end of life, some of them were reborn among the four great kings, some were reborn among the thirty-three gods, some were reborn among the Yama gods, some were reborn among the Tusita gods, some were reborn among the gods who delight in creating, and some were reborn among the gods who delight in the creations of others. If, when the great teacher Sunetta gave teachings about the [way to] the Brahmā world, all the disciples had remembered them well, they would have practiced the four divine abodes and, overcoming sensual desire, would, at the end of life, have attained rebirth in the Brahmā world.

At that time the great teacher Sunetta had this thought, “In my next life I should not be reborn in the same place as my disciples. I would now rather develop and cultivate loving-kindness.” Having developed and cultivated loving-kindness, at the end of life he attained rebirth among the gods of radiance.

At that time, the great teacher Sunetta developed and cultivated loving-kindness, and, having developed and cultivated loving-kindness, at the end of life I attained rebirth among the gods of radiance. The practice of the path by the great teacher Sunetta and his disciples was not in vain; they obtained great reward.

Monks, what do you think? The great teacher in ancient times called Sunetta, who was the teacher of a school of non-Buddhist seers and who, overcoming sensual desire, attained the bases of supernormal powers, do you think this was someone else? Do not think that. Know that it was me.

At that time I was called Sunetta, a great teacher, the leader of a school of non-Buddhist seers. Overcoming sensual desire, I attained supernormal powers. I had countless hundreds of thousands of disciples. I gave my disciples teachings about [the way to] the Brahmā world. When I gave teachings about the [way to] the Brahmā world, not all of my disciples adequately put my teaching into practice. At the end of life, some were reborn among the four great kings, some were reborn among the thirty-three gods, some were reborn among the Yama gods, some were reborn among the Tusita gods, some were reborn among the gods who delight in creating, and some were reborn among the

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gods who delight in the creations of others. When I gave teachings about the [way to] the Brahmā world, if all of my disciples had put my teaching into practice, they would have developed the four divine abodes and, overcoming sensual desire, at the end of life they would have attained rebirth in the Brahmā world.

At that time I had this thought, “It is not proper for me to be reborn in the next world in the same realm as my disciples. I would now rather develop and cultivate loving-kindness.” Having developed and cultivated loving-kindness, at the end of life, I attained rebirth among the gods of radiance. Later, I developed and cultivated loving-kindness and, having developed and cultivated loving-kindness, at the end of life attained rebirth among the gods of radiance. The practice of the path by me and my disciples was not in vain; we obtained great reward.

At that time I personally practiced that path, which was of benefit to myself and of benefit to others, benefiting many people, out of compassion for the world, seeking the advantage and benefit of gods and human beings, seeking their peace and happiness. The teaching I gave at that time did not lead to the ultimate, was not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. At that time I was not able to abandon birth, old age, sickness, death, sorrow, and distress. I was not able to attain complete liberation from suffering.

But now, monks, I have appeared in the world as a Tathāgata, free from attachment,<sup>62</sup> fully awakened, endowed with knowledge and [good] conduct, well gone, a knower of the world, an unsurpassable being, incomparable leader of persons to be tamed,<sup>63</sup> teacher of gods and human beings, called Buddha, protector of the world. I now benefit myself and benefit others, benefit many people. Out of compassion for the world I seek the advantage and benefit of gods and human beings, seek [their] peace and happiness. The teaching I now give leads to the ultimate, is the ultimate purity, the ultimate completion of the holy life. I have now abandoned birth, old age, sickness, death, sorrow, and distress. I have now attained complete liberation from suffering.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## 9. The Discourse on Seven Chariots<sup>64</sup>

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, together with a great assembly of monks who were spending the rains retreat there. [At the same time] Venerable Puṇṇa Mantāniputta was spending the rains retreat in the [Buddha's] native region.

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Then, a number of monks who had concluded the rains retreat in the [Buddha's] native region, the three months being over, having mended their robes, they put on their robes, took their bowls, and left the [Buddha's] native region for Rājagaha. Traveling by stages, they reached Rājagaha, where they went to stay in the Bamboo Grove. Then those monks from the [Buddha's] native region approached the Buddha, paid their respects by bowing down their heads, and sat to one side.

The World-honored One asked them: “Monks, where have you come from, and in what place did you spend the rains retreat?”

The monks from the [Buddha's] native region replied: “World-honored One, we have come from the [World-honored One's] native region, having spent the rains retreat there.”

The World-honored One asked them:

Among the monks living in [my] native region, which monk is praised by the other monks [thus]: Having few wishes and being contented himself, he speaks [to others] in praise of having few wishes and being contented; living in seclusion himself, he speaks in praise of living in seclusion; being energetic himself, he speaks in praise of being energetic; having right mindfulness himself, he speaks in praise of right mindfulness; having mental one-pointedness himself, he speaks in praise of mental one-pointedness; having wisdom himself, he speaks in praise of wisdom; having himself destroyed the taints, he speaks in praise of destroying the taints; having himself exhorted, inspired, and fully delighted [others], he speaks in praise of exhorting, inspiring, and fully delighting [others].

The monks from the [Buddha's] native region replied:

World-honored One, the monks living in [the World-honored One's]

native region praise Venerable Puṇṇa Mantāṇiputta [thus]: Having few wishes and being contented himself, he speaks [to others] in praise of having few wishes and being contented; living in seclusion himself, he speaks in praise of living in seclusion; being energetic himself, he speaks in praise of being energetic; having right mindfulness himself, he speaks in praise of right mindfulness; having mental one-pointedness himself, he speaks in praise of mental one-pointedness; having wisdom himself, he speaks in praise of wisdom; having himself destroyed the taints, he speaks in praise of destroying the taints; having himself exhorted, inspired, and fully delighted [others], he speaks in praise of exhorting, inspiring, and fully delighting [others].

At that time, Venerable Sāriputta was seated among the assembly. Then Venerable Sāriputta thought:

The World-honored One has questioned those monks from [his] native region about this matter and the monks from [his] native region have given the greatest praise to Venerable Puṇṇa Mantāṇiputta [thus]: Having few wishes and being contented himself, he speaks [to others] in praise of having few wishes and being contented; living in seclusion himself, he speaks in praise of living in seclusion; being energetic himself, he speaks in praise of being energetic; having right mindfulness himself, he speaks in praise of right mindfulness; having mental one-pointedness himself, he speaks in praise of mental one-pointedness; having wisdom himself, he speaks in praise of wisdom; having himself destroyed the taints, he speaks in praise of destroying the taints; having himself exhorted, inspired, and fully delighted [others], he speaks in praise of exhorting, inspiring, and fully delighting [others].

Venerable Sāriputta thought further: “When I get to meet Venerable Puṇṇa Mantāṇiputta, I will ask him a few things. He would probably be competent in understanding [and replying to] my questions.”

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At that time the World-honored One, who had concluded the rains retreat at Rājagaha, the three months being over, having mended his robes, put on his robes and took his bowl, left Rājagaha for Sāvattḥī. Traveling by stages, he reached Sāvattḥī, where he went to stay in Jeta’s Grove, Anāthapiṇḍika’s Park.

[Meanwhile,] after staying for a few days at Rājagaha, Venerable Sāriputta and the monks [who had come] from the [Buddha's] native region put on their robes, took their bowls, and left Rājagaha for Sāvattḥī. Traveling by stages, they reached Sāvattḥī, where they went to stay in Jeta's Grove, Anāthapiṇḍika's Park.

At that time Venerable Puṇṇa Mantāniputta, who had concluded the rains retreat in the [Buddha's] native region, the three months being over, having mended his robes, put on his robes, took his bowl, and left the [Buddha's] native region for Sāvattḥī. Traveling by stages, he reached Sāvattḥī, where he went to stay in Jeta's Grove, Anāthapiṇḍika's Park.

Venerable Puṇṇa Mantāniputta approached the Buddha and paid his respects by bowing down his head. Then he spread his sitting mat [at some distance] in front of the Buddha and sat down cross-legged.

Then Venerable Sāriputta asked some other monks: "Venerable friends, is that Venerable Puṇṇa Mantāniputta?"

The monks answered Venerable Sāriputta: "That is so. The venerable one who is seated in front of the Tathāgata, with fair skin and a prominent nose resembling a parrot's beak, that is he."

Then Venerable Sāriputta, having taken note of Puṇṇa Mantāniputta's facial appearance, retained a clear memory of it.

When the night was over, at dawn, Venerable Puṇṇa Mantāniputta put on his robes, took his bowl, and entered Sāvattḥī to beg for food. After having taken his midday meal, he put away his robes and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went to a place for walking meditation in the Blind Men's Grove. Venerable Sāriputta also, when the night was over, at dawn, put on his robes, took his bowl and entered Sāvattḥī to beg for food. After having taken his midday meal, he put away his robes and bowl, washed his hands and feet, put his sitting mat over his shoulder, and went to a place for walking meditation in the Blind Men's Grove.

Then, when Venerable Puṇṇa Mantāniputta had reached Blind Men's Grove, he spread his sitting mat beneath a tree and sat down cross-legged. Venerable Sāriputta also, on reaching Blind Men's Grove, spread his sitting mat beneath a tree not far from Puṇṇa Mantāniputta, and sat down cross-legged.

In the late afternoon, after rising from sitting in meditation, Venerable Sāriputta approached Venerable Puṇṇa Mantāniputta, exchanged friendly greetings, and, sitting down to one side, asked Venerable Puṇṇa Mantāniputta: “Is the venerable one practicing the holy life under the renunciant Gotama?”<sup>65</sup>

[Puṇṇa Mantāniputta] replied: “That is so.”

[Sāriputta asked]: “How is it, venerable friend, are you practicing the holy life under the renunciant Gotama for the sake of purification of virtue?”

[Puṇṇa Mantāniputta] replied: “Not so.”

[Sāriputta asked further]:

430c Are you practicing the holy life under the renunciant Gotama for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning?

[To each question Puṇṇa Mantāniputta] replied: “Not so.”

[Sāriputta] asked further:

Just before, I asked the venerable one if he is practicing the holy life under the renunciant Gotama, and he said that this is so. Now I have asked the venerable one if he is practicing the holy life under the renunciant Gotama for the sake of purification of virtue, and he has said “Not so.” [I have also asked the venerable one if] he is practicing the holy life under the renunciant Gotama for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning; and [to each question] he has said, “Not so.” In that case, for the sake of what are you practicing the holy life under the renunciant Gotama?

[Puṇṇa Mantāniputta] replied: “Venerable friend, for the sake of nirvana without remainder.”

[Sāriputta] asked further: “How is it, then, venerable friend? Is it for the sake of purification of virtue that the renunciant Gotama designates nirvana without remainder?”

[Puṇṇa Mantāṇiputta] replied: “Not so.”

[Sāriputta asked further]:

Is it for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning that the renunciant Gotama designates nirvana without remainder?

[And to each question Puṇṇa Mantāṇiputta] replied: “Not so.”

[Sāriputta] asked again:

Just now, I asked the venerable one if it is for the sake of purification of virtue that the renunciant Gotama designates nirvana without remainder, and he replied “Not so.” [And I asked] is it for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way [of practice]. . . , for the sake of purification by knowledge of the way to abandoning, that the renunciant Gotama designates nirvana without remainder; and [to each question] the venerable one has replied “Not so.” What is the meaning of what the venerable one has said? How can one come to understand it?

[Puṇṇa Mantāṇiputta] replied:

Venerable friend, if the World-honored One, the renunciant Gotama, were to designate nirvana without remainder for the sake of purification of virtue, then that would be to praise what is with a remainder [of clinging] as being without a remainder [of clinging]. If the World-honored One, the renunciant Gotama, were to designate nirvana without

remainder for the sake of purification of mind. . . , for the sake of purification of view. . . , for the sake of purification [from] the hindrance of doubt. . . , for the sake of purification by knowledge and vision of [what is] the path and [what is] not the path. . . , for the sake of purification by knowledge and vision of the way. . . , for the sake of purification by knowledge of the way to abandoning, then that would be to praise what is with a remainder [of clinging] as being without a remainder [of clinging].

[On the other hand,] venerable friend, if the World-honored One were to designate nirvana without remainder apart from these things, then a worldling should also [be able to attain] nirvana without remainder, because a worldling is also apart from these things.

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Rather, venerable friend, [it is] through purification of virtue, [that] one attains purification of mind; through purification of mind, one attains purification of view; through purification of view, one attains purification [from] the hindrance of doubt; through purification [from] the hindrance of doubt, one attains purification by knowledge and vision of [what is] the path and [what is] not the path; through purification by knowledge and vision of [what is] the path and [what is] not the path, one attains purification by knowledge and vision of the way; through purification by knowledge and vision of the way, one attains purification by knowledge of the way to abandoning; through purification by knowledge of the way of abandoning, the World-honored One, the renunciant Gotama, designates nirvana without remainder.

Venerable friend, listen further. Once King Pasenadi of Kosala was in Sāvattḥī and had some matter [to attend to] in Sāketa. He thought, “Using what expedient means can I reach Sāketa from Sāvattḥī in a single day’s journey?” He further thought, “I shall now have seven chariots arranged [along the road] from Sāvattḥī to Sāketa.” So, he had seven chariots arranged [along the road] from Sāvattḥī to Sāketa. Having arranged the seven chariots, he set out from Sāvattḥī in the first chariot. Riding in the first chariot, he reached the second chariot; leaving behind the first chariot and riding in the second<sup>66</sup> chariot, he reached the third chariot; leaving behind the second chariot and riding in the third chariot, he reached the fourth chariot; leaving behind the



third chariot and riding in the fourth chariot, he reached the fifth chariot; leaving behind the fourth chariot and riding in the fifth chariot, he reached the sixth chariot; leaving behind the fifth chariot and riding in the sixth chariot, he reached the seventh chariot; leaving behind the sixth chariot and riding in the seventh chariot, he reached Sāketa within a single day.

When the king had dealt with the matter in Sāketa, the great courtiers gathered and surrounded the king, who was seated in the main hall, and respectfully said: “Great King, did you come in a single day from Sāvathī to Sāketa?”

The king replied: “That is so.”

[The courtiers asked]: “Did the Great King come in a single day from Sāvathī to Sāketa by riding in the first chariot?”

The king replied: “Not so.”

[The courtiers asked further]: “Did you come from Sāvathī to Sāketa by riding in the second chariot. . . , by riding in the third chariot. . . , (and so on up to) by riding in the seventh chariot?” [And to each question] the king replied: “Not so.”

What do you say, venerable friend: in what way should King Pase-nadi of Kosala answer on being asked this by the gathering of courtiers?

[Sāriputta answered:]

The king [should] answer the gathering of courtiers: “I was in Sāvathī and I had some matter [to attend to] in Sāketa. Then I thought, ‘Using what expedient means can I reach Sāketa from Sāvathī in a single day’s journey?’ I further thought, ‘I shall now have seven chariots arranged [along the road] from Sāvathī to Sāketa.’ So, I had seven chariots arranged [along the road] from Sāvathī to Sāketa. Having arranged the seven chariots, I set out from Sāvathī in the first chariot. Riding in the first chariot, I reached the second chariot; leaving behind the first chariot and riding in the second chariot, I reached the third chariot; leaving behind the second chariot and riding in the third chariot, I reached the fourth chariot; leaving behind the third chariot and riding in the fourth chariot, I reached the fifth chariot; leaving behind the fourth chariot and riding in the fifth chariot, I reached the sixth chariot;

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leaving behind the fifth chariot and riding in the sixth chariot, I reached the seventh chariot; leaving behind the sixth chariot and riding in the seventh chariot, I reached Sāketa within a single day.”

Thus, venerable friend, [should] King Pasenadi of Kosala reply to the questions put in this way by the gathering of courtiers.

[Puṇṇa Mantāṇiputta said:]

In the same way, venerable friend, through purification of virtue, one attains purification of mind; through purification of mind, one attains purification of view; through purification of view, one attains purification [from] the hindrance of doubt; through purification [from] the hindrance of doubt, one attains purification by knowledge and vision of [what is] the path and [what is] not the path; through purification by knowledge and vision of [what is] the path and [what is] not the path, one attains purification by knowledge and vision of the way; through purification by knowledge and vision of the way, one attains purification by knowledge of the way to abandoning; through purification by knowledge of the way to abandoning, the World-honored One designates nirvana without remainder.

Then Venerable Sāriputta asked Venerable Puṇṇa Mantāṇiputta: “What is the venerable one’s name? How do his companions in the holy life call the venerable one?”

Venerable Puṇṇa Mantāṇiputta replied: “Venerable friend, I am called Puṇṇa and my mother’s name is Mantāṇī;<sup>67</sup> therefore, my companions in the holy life call me Puṇṇa Mantāṇiputta.”

Venerable Sāriputta expressed his praise:

Excellent, excellent, Venerable Puṇṇa Mantāṇiputta! As befits a disciple of the Tathāgata, [the venerable one] has explained wisely, with intelligence and determination, calm and without wavering, being an accomplished trainer who has achieved great eloquence, has attained the banner of the deathless, and dwells having himself realized the element of deathlessness—for the venerable one has been able, on being questioned, to respond fully on a profound issue. Venerable Puṇṇa Mantāṇiputta’s companions in the holy life will obtain great benefit if they

get to meet Venerable Puṇṇa Mantāṇiputta, to visit and pay homage to him on a suitable occasion. Now I too have obtained great benefit on visiting and paying homage to him on [this] suitable occasion. Great benefit would be obtained by his companions in the holy life if they were to roll up their robes and put them on their heads to carry Venerable Puṇṇa Mantāṇiputta [around on their heads]. Now I too have obtained great benefit on visiting and paying homage to him on [this] suitable occasion.

Venerable Puṇṇa Mantāṇiputta asked Venerable Sāriputta: “What is the venerable one’s name? How do his companions in the holy life call the venerable one?”

Venerable Sāriputta replied: “Venerable friend, my name is Upatissa and my mother’s name is Sārī; therefore my companions in the holy life call me Sāriputta.”

Venerable Puṇṇa Mantāṇiputta expressed his praise:

Today, unwittingly, I have discussed with a disciple of the World-honored One, unwittingly I have discussed with the second most respected one, unwittingly I have discussed with the general of the Dharma, unwittingly I have discussed with the disciple who keeps the wheel of Dharma turning. If I had known that this was Venerable Sāriputta, I would not have been able to answer with even one sentence, let alone discuss so deeply. Excellent, excellent, Venerable Sāriputta! As befits a disciple of the Tathāgata, [the venerable one] has explained wisely, with intelligence and determination, calm and without wavering, being an accomplished trainer who has achieved great eloquence, has attained the banner of the deathless, and dwells having himself realized the element of deathlessness—for the venerable one has posed very profound questions. Venerable Sāriputta’s companions in the holy life will obtain great benefit if they get to meet Venerable Sāriputta, to visit and pay homage to him on a suitable occasion. Now I too have obtained great benefit on visiting and paying homage to him on this suitable occasion. Great benefit would be obtained by his companions in the holy life if they were to roll up their robes and put them on their heads to carry Venerable Sāriputta [around on their heads]. Now I too have obtained

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great benefit on visiting and paying homage to him on [this] suitable occasion.

In this way these two venerable ones praised each other. Having commended each other, they were delighted and remembered [the exchange] well. Each rose from his seat and returned to his dwelling place.

### **10. The Discourse on the Cessation of the Taints<sup>68</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:

Through knowing and seeing, one attains the cessation of the taints, not without knowing and seeing. How does one attain the cessation of the taints through knowing and seeing?

There is right attention and there is wrong attention. If one engages in wrong attention, then the not yet arisen taint of sensual desire will arise and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise and the arisen [taints of existence and of ignorance] will increase. If, [however,] one engages in right attention, then the not yet arisen taint of sensual desire will not arise and the arisen [taint of sensual desire] will cease; the not yet arisen taints of existence and of ignorance will not arise and the arisen [taints of existence and of ignorance] will cease.

The foolish worldling, who has not got to hear the right Dharma, has not met genuine good friends, does not know the noble Dharma, has not been trained in the noble Dharma, and does not know the Dharma as it really is—[if such a person] engages in wrong attention, then the not yet arisen taint of sensual desire will arise, and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise, and the arisen [taints of existence and of ignorance] will increase. [If, however, this person] engages in right attention, then the not yet arisen taint of sensual desire will not arise, and the arisen [taint of sensual desire] will cease; the not yet

arisen taints of existence and of ignorance will not arise, and the arisen [taints of existence and of ignorance] will cease.

Through not knowing the Dharma as it really is, [the foolish worldling] thinks thoughts that should not be thought, and does not think thoughts that should be thought. Through his thinking thoughts that should not be thought, and not thinking thoughts that should be thought, the not yet arisen taint of sensual desire will arise, and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise, and the arisen [taints of existence and of ignorance] will increase.

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The learned noble disciple who has got to hear the right Dharma, has met genuine good friends, has been trained in the noble Dharma, and knows the Dharma as it really is—[if such a person nevertheless] engages in wrong attention, then the not yet arisen taint of sensual desire will arise, and the arisen [taint of sensual desire] will increase; the not yet arisen taints of existence and of ignorance will arise, and the arisen [taints of existence and of ignorance] will increase.

[If, however, such a person] engages in right attention, then the not yet arisen taint of sensual desire will not arise, and the arisen [taint of sensual desire] will cease; the not yet arisen taints of existence and of ignorance will not arise, and the arisen [taints of existence and of ignorance] will cease.

Through knowing the Dharma as it really is, [the learned noble disciple] does not think thoughts that should not be thought, and thinks thoughts that should be thought. Through his not thinking thoughts that should not be thought, and thinking thoughts that should be thought, the not yet arisen taint of sensual desire will not arise, and the arisen [taint of sensual desire] will cease; the not yet arisen taints of existence and of ignorance will not arise, and the arisen [taints of existence and of ignorance] will cease.

There are seven [ways] of abandoning the taints, which [cause] distress, vexation, dejection, and sorrow. What are the seven? There are taints that are to be abandoned through seeing, there are taints to be abandoned through guarding, there are taints to be abandoned through

avoiding, there are taints to be abandoned through using, there are taints to be abandoned through enduring, there are taints to be abandoned through removing, and there are taints to be abandoned through attending.

How are taints abandoned through seeing? The foolish worldling, who has not got to hear the right Dharma, has not met genuine good friends, does not know the noble Dharma, and has not been trained in the noble Dharma—he does not know the Dharma as it really is. [Such a person,] through not practicing right attention, has the following thoughts: “I was in the past! I was not in the past! From what cause was I in the past? How was I in the past? I will be in the future! I will not be in the future! From what cause will I be in the future? How will I be in the future?” He wonders about himself [in the present]: “What is this so-called self? How did it come to be? This present sentient being, from where has it come? Where will it go? Rooted in what cause does it exist? From what future cause will it exist?”

As he engages in wrong attention in this way, there arises [one or another of] six views. The view arises that there truly is a self; or the view arises that there truly is no self; or the view arises that the self perceives the self; or the view arises that the self perceives the not-self; or the view arises that the not-self perceives the self; or the view arises that this is the self, namely that which is able to talk, able to know, able to act and to teach, and which acts and teaches, which is born in this or that realm and experiences the fruits of good and evil [actions], which certainly has come from nowhere, certainly does not exist, and certainly will not exist.

This is called the deception of views, the agitation of views, the bondage of views, because of which the foolish worldling undergoes the suffering of birth, old age, disease, and death.

[On the other hand,] the learned noble disciple, who has got to hear the right Dharma, has met genuine good friends, and has been trained in the noble Dharma—he knows the Dharma as it really is, knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading] to the cessation of suffering as it really is. Through his having come to know this as it

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really is, three fetters cease: personality view, clinging to precepts, and doubt. Through the cessation of these three fetters, he attains stream-entry. He will not fall into evil conditions and is assured of progress towards right awakening within at most seven existences. Having gone through [at most] seven existences in the heavens or among human beings, he will attain the ending of suffering.

If one does not know and see, then distress, vexation, dejection, and sorrow will arise; but if one does know and see, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning the taints through seeing.

How are taints abandoned through guarding? A monk, on seeing a form with the eye, guards the eye faculty and, with right attention, contemplates impurity. He is not guarding the eye faculty if, without right attention, he is contemplating purity. If one does not guard [the eye faculty], then distress, vexation, dejection, and sorrow will arise; but if one does guard it, distress, vexation, dejection, and sorrow will not arise. Similarly for the ear, nose, tongue, body. . . . On knowing a mind-object with the mind, [a monk] guards the mind faculty and, with right attention, contemplates impurity. He is not guarding the mind faculty if, without right attention, he is contemplating purity. If one does not guard [the mind faculty], distress, vexation, dejection, and sorrow will arise; but if one does guard it, distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through guarding.

How are taints abandoned through avoiding? A monk, on seeing a vicious elephant, should avoid it; . . . and similarly a vicious horse, a vicious ox, a vicious dog, a poisonous snake, a dangerous path, a ditch or pit, a cesspool, a river, a deep spring, a mountain precipice, a bad companion, a bad friend, an evil heretic, an evil neighbor, a bad abode, [or] anything that would cause doubt to arise in his [previously] undoubting companions in the holy life. A monk should completely avoid a bad companion, a bad friend, an evil heretic, an evil neighbor, a bad abode, [or] anything that would cause doubt to arise in his [previously] undoubting companions in the holy life.

If one does not avoid these, then distress, vexation, dejection, and sorrow will arise; but if one does avoid them, then distress, vexation,

dejection, and sorrow will not arise. This is called abandoning taints through avoiding.

How are taints abandoned through using? A monk does not use his robes for the sake of gain, nor out of pride, nor for the sake of adornment, but for [protection against] mosquitoes, gadflies, wind, rain, cold, and heat, and out of shame [to conceal the private parts].

He does not use food and drink for the sake of gain, nor out of pride, nor for the pleasure of growing stout, but to maintain the body and remove distress, vexation, dejection, and sorrow; for the sake of living the holy life, out of a wish to overcome former discomfort and prevent the arising of new discomfort; for the sake of living peacefully and without disease.

He does not use abodes and dwelling places, beds and bedding, for the sake of gain, nor out of pride, nor for the sake of adornment, but to allay fatigue and be able to meditate.

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He does not use decoctions and medicines for the sake of gain, nor out of pride, nor for the pleasure of growing stout, but to remove sickness and vexation, to preserve the life faculty and [remain] safe from disease.

If one does not use [these requisites properly], then distress, vexation, dejection, and sorrow will arise; but if one does use [them properly], then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through using.

How are taints abandoned through enduring? To energetically abandon evil and unwholesome [states] and develop wholesome states, a monk continuously arouses the mind to wholehearted diligent effort, [thinking]: “Even if the body, skin, flesh, tendons, bones, blood, and marrow should all dry up, I will not stop striving. Not until the goal has been attained will I stop striving.”

A monk should also endure hunger and thirst; cold and heat; mosquitoes, gadflies, flies, fleas, and lice; being assailed by wind and sun; being verbally abused and being beaten with sticks—he is able to endure it [all]. [Even if] the body suffers disease causing such extreme pain that his life seems to come to an end—whatever is unpleasant, he is able to endure it all.



If one does not endure [such things], then distress, vexation, dejection, and sorrow will arise; but if one does endure them, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through enduring.

How are taints abandoned through removing? When thoughts of sensual desire arise, a monk removes, discards, abandons, and gets rid of them.<sup>69</sup> When thoughts of ill will or harming arise, he removes, discards, abandons, and gets rid of them. If one does not remove [such thoughts], then distress, vexation, dejection, and sorrow will arise; but if one does remove them, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through removing.

How are taints abandoned through attending? A monk attends to mindfulness, the first factor of awakening, based on seclusion, dispassion, and cessation, and leading to emancipation. [He attends to investigation of] phenomena . . . energy . . . joy . . . tranquility . . . concentration. . . ; he attends to equanimity, the seventh factor of awakening, based on seclusion, dispassion, and cessation, and leading to emancipation. If one does not attend to [the factors of awakening], then distress, vexation, dejection, and sorrow will arise; but if one does attend to them, then distress, vexation, dejection, and sorrow will not arise. This is called abandoning taints through attending.

If a monk, through seeing, abandons the taints that are to be abandoned through seeing; through guarding, abandons the taints that are to be abandoned through guarding; through avoiding, abandons the taints that are to be abandoned through avoiding; through using, abandons the taints that are to be abandoned through using; through enduring, abandons the taints that are to be abandoned through enduring; through removing, abandons the taints that are to be abandoned through removing; through attending, abandons the taints that are to be abandoned through attending—then he is called a monk who has abandoned all taints and has been liberated from all bondage, who has, through right knowledge, been able to make an end of suffering.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.



## On Karma

### 11. The Discourse with the Parable [of the Ounce] of Salt<sup>70</sup>

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

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

[If one were to say]: “According to the actions a person does, he will experience the [exactly corresponding] result of those actions,” then in that case there could be no practice of the holy life and no attainment of the end of suffering. If [however,] one says: “According to the actions a person does, he will experience the result of those actions,”<sup>71</sup> then in that case there can be the practice of the holy life and attainment of the end of suffering.

Why so? Consider the case of a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result?

This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done unwholesome actions, must experience suffering as their fruit by [being reborn in] hell as a result.

It is just as if a person were to drop an ounce of salt into a small amount of water, intending to make the water salty and undrinkable. What do you think? Could this ounce of salt make that small amount of water salty and undrinkable?”

[The monks] replied:

Yes indeed, World-honored One. And why so? Because there is much salt but little water, therefore the salt can make the water salty and undrinkable.

[The Buddha continued:]

It is the same with a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result?

This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

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Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

Suppose a person were to drop an ounce of salt into the waters of the Ganges, intending to make the water salty and undrinkable. What do you think? Could this ounce of salt cause the water of the Ganges to become salty and undrinkable?

[The monks] replied:

No, World-honored One. And why not? Because, the water of the Ganges is much while an ounce of salt is little, therefore the salt cannot make the water salty and undrinkable.

[The Buddha continued:]

It is the same with a person who has done an unwholesome action and

must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long; this is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

It is just as when a person takes a goat belonging to another person. What is the case of a person who has taken away another person's goat? The one who took the goat is perhaps a king or a king's minister, someone possessing much power. The owner of the goat is poor and powerless. Because of his lack of power, he can only hope against hope and, with his palms placed together, implore the other: "Sire! Please return the goat to me, or give me the price of the goat!" This is the case of a person who takes away another person's goat.

In the same way, when a person has done an unwholesome action, he must experience suffering as its fruit by [being reborn in] hell as a result. Why is it that a person who has done an unwholesome action must experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

Again, there is a person who has done an unwholesome action

and must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

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It is just as when a person steals another's goat and the owner of the goat takes it back by force. What is the case of a person who has stolen another's goat, and the owner of the goat takes it back by force? [Here] the person who steals the goat is poor and powerless, while the owner of the goat is perhaps a king or a king's minister, someone possessing much power. Because of their power they can detain and arrest the thief, and take the goat back by force. This is the case of a person who has stolen another's goat, and the owner of the goat takes it back by force.

It is the same with a person who has done an unwholesome action and must experience suffering as its fruit by [experiencing] the result in this life. Why is it that a person who has done an unwholesome action must experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome deed, must experience suffering as its fruit by [experiencing] the result in this life.

Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result.

It is just as when a person owes another person five coins and is arrested by the creditor, or is arrested by him even for owing just one coin. Why would a person who owes another person five coins be arrested by the creditor, or even be arrested by him for owing just one coin? This is the case when the debtor is poor and powerless. Because he is poor and powerless, when he owes another person five coins, he will be arrested by the creditor, or will even be arrested by him for owing just one coin. This is the case of a person who owes another person five coins and is arrested by the creditor, or even is arrested by him for owing just one coin.

It is the same with a person who has done an unwholesome action and must experience suffering as its fruit by [being reborn in] hell as a result. Why must a person who has done an unwholesome action experience suffering as its fruit by [being reborn in] hell as a result? This is the case when a person has not cultivated the body, has not cultivated virtue, has not cultivated the mind, has not cultivated wisdom, and his life span is very short. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [being reborn in] hell as a result

Again, there is a person who has done an unwholesome action and must experience suffering as its fruit by [experiencing] the result in this life. Why must a person who has done an unwholesome action experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life.

It is just as when a person owes another person a hundred coins, yet is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins. Why is it that a person who owes another person a hundred coins is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins? This is the case when the debtor has property beyond measure and is extremely powerful, and because of that, despite owing

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another person a hundred coins, is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins. This is the case of a person who owes another person a hundred coins, yet is not arrested by the creditor, and would not be arrested by him even for owing a thousand or ten thousand coins.

It is the same with a person who has done an unwholesome action, he must experience suffering as its fruit by [experiencing] the result in this life. Why is it that a person who has done an unwholesome action must experience suffering as its fruit by [experiencing] the result in this life? This is the case when a person has cultivated the body, has cultivated virtue, has cultivated the mind, has cultivated wisdom, and his life span is very long. This is the case of a person who, having done an unwholesome action, must experience suffering as its fruit by [experiencing] the result in this life. He experiences the result for wholesome and unwholesome actions in this life, and only to a moderate degree.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 12. The Discourse to Vappa<sup>72</sup>

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

At that time, after the midday meal, Venerable Mahā Moggallāna was sitting in the assembly hall together with a company of monks for some purpose. Then a Sakyan by the name of Vappa, a disciple of the Nigaṅṭhas, wandering around after noon, approached Venerable Mahā Moggallāna and, after exchanging greetings, sat down to one side.

Then Venerable Mahā Moggallāna asked [the visitor] about this matter:

What do you think, Vappa? If a monk is restrained in body, speech, and mind,<sup>73</sup> do you see any possible cause owing to which unwholesome taints might arise, leading to future existence?

Vappa replied:

Mahā Moggallāna, if a monk is restrained in body, speech, and mind, I do see a possible cause owing to which unwholesome taints might



arise, leading to future existence. Mahā Moggallāna, if someone has done unwholesome actions in a previous existence, then owing to that, unwholesome taints will arise, leading to future existence.

[Soon] after this the World-honored One, who was meditating in a solitary place, heard with the purified divine ear, which surpasses that of [ordinary] human beings, the conversation between Venerable Mahā Moggallāna and Vappa the Sakyan, a disciple of the Nigaṇṭhas. Hearing it, the World-honored One rose from his afternoon meditation, went toward the assembly hall, and sat down on a prepared seat in front of the assembly of monks.

Having sat down, the World-honored One asked:

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Moggallāna, what matter were you discussing with Vappa the Sakyan, a disciple of the Nigaṇṭhas? For what matter were you sitting together in the assembly hall?

Venerable Mahā Moggallāna replied:

World-honored One, today after the midday meal I was sitting in the assembly hall together with a company of monks for some purpose. Then Vappa the Sakyan, a disciple of the Nigaṇṭhas, wandering around after noon, approached me and, after exchanging greetings, sat down to one side. I asked him this: “What do you think, Vappa? If a monk is restrained in body, speech, and mind, do you see a possible cause owing to which unwholesome taints might arise, leading to future existence?” Then Vappa the Sakyan, a disciple of the Nigaṇṭhas, replied: “If a monk is restrained in body, speech, and mind, I do see a possible cause owing to which unwholesome taints might arise, leading to future existence. Mahā Moggallāna, if someone has done unwholesome actions in a previous existence, then, owing to that, unwholesome taints will arise, leading to future existence.”

World-honored One, that was the discussion I was having with Vappa the Sakyan, a disciple of the Nigaṇṭhas. Because of this matter, we were sitting together in the assembly hall.

Then the World-honored One said to Vappa the Sakyan, a disciple of the Nigaṇṭhas:

If you agree with what I say, you should say “yes”; if you disagree, you should say “no”; and if you have any uncertainty, you should ask me further thus: “Renunciant Gotama, how is this? What is the meaning of this?” If you can accept what I have just proposed, I could discuss this matter with you.

Vappa replied:

Renunciant Gotama, if I agree with what you say, I will say “yes”; if I disagree, I will say “no”; and if I have any uncertainty, I will ask you further thus: “Renunciant Gotama, how is this? What is the meaning of this?” As the renunciant Gotama has just proposed, I accept it. May the renunciant Gotama discuss this matter with me!

The World-honored One asked:

What do you think, Vappa? Suppose that a monk has [in the past] given rise to unwholesome bodily activities, [resulting in the arising of] taints, vexation, and worry, [but] that at a later time he ceases unwholesome bodily activities. Creating no new karma, and having abandoned old karma, he, in this very life, attains the goal and, free from vexation, remains permanently and unchangingly [in this condition], which is spoken of as “something to be seen by noble wisdom and to be known by noble wisdom.”

[In the past] he gave rise to unwholesome verbal activities. . . , unwholesome mental activities. . . , unwholesome activities based on ignorance, [but] that at a later time he ceases unwholesome activities based on ignorance. Creating no new karma, and having abandoned old karma, he in this very life attains the goal and, free from vexation, remains permanently and unchangingly [in this condition], which is spoken of as “something to be seen by noble wisdom and to be known by noble wisdom.”

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What do you think, Vappa? For a monk who is restrained in body, speech, and mind in this way, do you see a possible cause owing to which unwholesome taints might arise, leading to future existence?

Vappa replied:

Gotama, if a monk is restrained in body, speech, and mind in this way, I see no possible cause owing to which unwholesome taints might arise, leading to future existence.

The World-honored One praised him, saying:

Very good, Vappa! Why is that, Vappa? If in a monk ignorance has been extinguished and knowledge has arisen, then with ignorance extinguished and knowledge arisen, when there arises the feeling of the body nearing its end, he knows that there has arisen the feeling of the body nearing its end. When there arises the feeling of life nearing its end, he knows that there has arisen the feeling of life nearing its end. And when the body breaks up and life ends, the life span having expired, then all that is felt in this life will be exhausted and come to an end. It should be understood that it will end and become cold.

Vappa, it is just like a shadow that exists in dependence on a tree. Suppose that someone comes with a sharp axe and chops down the tree at its root, cuts it into pieces; then breaks [each piece] into ten or a hundred fragments, burns them in a fire so that they become ash, which is then blown away by a strong wind, or carried away by water. What do you think, Vappa? That shadow existed in dependence on the tree, so once the cause of the shadow has been cut off, will the shadow disappear and not arise again?

Vappa replied: “Indeed, Gotama.”

[The Buddha continued:]

Vappa, it should be understood in the same way in the case of a monk in whom ignorance has been extinguished and knowledge has arisen. With ignorance extinguished and knowledge arisen, when there arises the feeling of the body nearing its end, he knows that there has arisen the feeling of the body nearing its end. When there arises the feeling of life nearing its end, he knows that there has arisen the feeling of life nearing its end. And when the body breaks up and life ends, the life span having expired, then all that is felt in this life will be exhausted and come to an end. It should be understood that it will end and become cold.

Vappa, a monk whose mind has been rightly liberated like this attains six wholesome abodes. What are the six?

Vappa, on seeing a form with the eye, [such] a monk is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness. Vappa, a monk whose mind has been rightly liberated like this attains the first wholesome abode.

Similarly, [on hearing a sound with] the ear . . . [on smelling an odor with] the nose . . . [on tasting a flavor with] the tongue . . . [on experiencing a touch with] the body . . . on cognizing a mental phenomenon with the mind, he is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness.

Vappa, a monk whose mind has been rightly liberated like this attains the sixth wholesome abode. Vappa, a monk whose mind has been rightly liberated like this attains these six wholesome abodes.

Vappa replied:

Indeed, Gotama. A learned noble disciple whose mind has been rightly liberated like this attains six wholesome abodes. What are the six?

Gotama, a learned noble disciple, on seeing a form with the eye, is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness.

Gotama, this is the first wholesome abode for a noble disciple who has learned much and whose mind has been rightly liberated.

Similarly, [on hearing a sound with] the ear . . . [on smelling an odor with] the nose . . . [on tasting a flavor with] the tongue . . . [on experiencing a touch with] the body . . . on cognizing a mental phenomenon with the mind, he is neither pleased nor displeased; he remains equanimous and unaffected, with right mindfulness and right attentiveness.

Indeed, Gotama, a learned noble disciple whose mind has been rightly liberated like this attains the sixth wholesome abode. Indeed, Gotama, a learned noble disciple whose mind has been rightly liberated like this attains these six wholesome abodes.

Thereupon, Vappa [continued and] said to the World-honored One:

Gotama, I have known it! Well-gone One, I have understood it! Gotama,

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it is just as when someone with clear vision uncovers what was covered, exposes what was covered, or shows the way to one who was lost, or offers a light in the darkness, so that those with eyes can see forms. In the same way, the renunciant Gotama has taught me the Dharma using countless skillful means to reveal its meaning in various ways.

World-honored One, I now go for refuge to the Buddha, the Dharma, and the community of monks (Sangha). May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, just as a person who raises a bad horse, expecting to get benefit from it, only tires himself and gets no benefit—World-honored One, I was like this. Those foolish Nigaṇṭhas lack right knowledge; they are unable to understand and know. Not recognizing the fertile field [of the Buddha's teaching], and not examining for myself, [I] revered them for a long time, made offerings, and paid them homage, expecting to get benefit from it; but I only suffered in vain. World-honored One, for a second time I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, formerly I was ignorant. Whatever faith and respect I had for those foolish Nigaṇṭhas has today been cut off. Why? Because I was deceived. World-honored One, for a third time, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, the Sakyan Vappa and the monks were delighted and remembered them well.

### **13. The Discourse on [Tenets to Be] Transcended<sup>74</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 said to the monks:

There are three tenets to be transcended, [tenets held by those] of different affiliation, different appellation, different school, and different doctrine that, despite being well accepted, firmly held, and declared to others by so-called wise men, are not beneficial. What are these three?

435b There are renunciants and brahmins who hold this view and declare: “All that a person does is caused by what was done in previous lives.” Again, there are renunciants and brahmins who hold this view and declare: “All that a person does is caused and created by a supreme divine being.” Again, there are renunciants and brahmins who hold this view and declare: “All that a person does is without any cause or condition.”

Herein, if there are renunciants and brahmins who hold this view and declare: “All that a person does is caused by what was done in previous lives,” then I approach them and, having approached them, I ask:

Venerable friends, is it true that you hold this view and declare: “All that a person does is caused by what was done in previous lives?”

They reply: “Yes.” Then I say to them:

If that is so, venerable friends, then you all endorse<sup>75</sup> killing living beings. Why is that? Because all is caused by what was done in previous lives[, therefore people cannot have moral responsibility for their actions]. In the same way, venerable friends, you endorse taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong views. Why is that? Because all of that is caused by what was done in previous lives. Venerable friends, if the view that all is caused by what was done in previous lives were true, then it would follow logically<sup>76</sup> that all that one does or does not, takes place without desire, without effort. Venerable friends, if in doing a deed or not doing it, a person lacks true understanding, then he has lost right mindfulness and lacks right attentiveness, and hence is unteachable.

If renunciants [and brahmins] proclaim such a teaching, then those renunciants and brahmins can be refuted by such reasoning.

Herein, if there are renunciants and brahmins who hold this view and declare: “All that a person does is caused and created by a supreme divine being,” then I approach them and, having approached, I ask:

Venerable friends, is it true that you hold this view and declare: “All that a person does is caused and created by a supreme divine being?”

They reply: “Yes.” Then I say to them:

If that is so, venerable friends, then you all endorse killing living beings. Why is that? Because all is caused and created by a supreme divine being. In the same way, venerable friends, you endorse taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong views. Why? Because all of that is caused and created by a supreme divine being. Venerable friends, if the view that all is caused and created by a supreme divine being were true, then it would follow logically that all that one does or does not, takes place without desire, without effort. Venerable friends, if in doing a deed or not doing it, a person lacks true understanding, then he has lost right mindfulness and lacks right attentiveness, and hence is unteachable.

If renunciants [and brahmins] proclaim this teaching, then those renunciants and brahmins can be refuted by such reasoning.

Herein, if there are renunciants and brahmins who hold this view and declare: “All that a person does is without any cause or condition,” then I approach them and, having approached, I ask:

Venerable friends, is it true that you hold this view and declare: “All that a person does is without any cause or condition?” 435c

They reply: “Yes.” Then I say to them:

If that is so, venerable friends, then you all endorse killing living beings. Why is that? Because all is without any cause or condition. In the same way, venerable friends, you endorse taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong views. Why? Because all of that is without any cause or

condition. Venerable friends, if the view that all is without any cause or condition were true, then it would follow logically that all that one does or does not, takes place without desire, without effort. Venerable friends, if in doing a deed or not doing it, a person lacks true understanding, then he has lost right mindfulness and lacks right attentiveness, and hence is unteachable.

If renunciants [and brahmins] proclaim such a teaching, then those renunciants and brahmins can be refuted by such reasoning.

The Dharma I teach to you, which I have known and realized by myself, cannot be refuted, cannot be defiled, and cannot be prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world. Why can the Dharma I teach to you, which I have known and realized by myself, not be refuted, defiled, or prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world?

There is the teaching on the six sense bases, which, having known and realized it by myself, I have taught to you; it cannot be refuted, cannot be defiled, and cannot be prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world. Again, there is the teaching on the six elements, which, having known and realized it by myself, I have taught to you; it cannot be refuted, cannot be defiled, and cannot be prevailed over by any renunciant, brahmin, gods, Māras, Brahmās, or anyone else in the world.

What is the teaching on the six sense bases, which, having known and realized it by myself, I have taught to you? [The six] are the eye sense base, the ear . . . nose . . . tongue . . . body . . . [and] the mind sense base. This is the teaching on the six sense bases which, having known and realized it by myself, I have taught to you. What is the teaching on the six elements which, having known and realized it by myself, I have taught to you? [The six] are the elements of earth . . . water . . . fire . . . air . . . space . . . and the element of consciousness. This is the teaching on the six elements which, having known and realized it by myself, I have taught to you.

Because of the combination of the six elements, there is rebirth from a mother's womb; because of the six elements, there are the six sense bases; because of the six sense bases, there is contact; and because



of contact there is feeling. Monks, one who has feeling will [be able to] know suffering as it really is, know the arising of suffering, know the cessation of suffering, and know the path to the cessation of the suffering as it really is.

What is knowing suffering as it really is? It is this: birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, dissociation from what is liked is suffering, not getting what one wants is suffering; in brief, the five aggregates of clinging are suffering—this is called knowing suffering as it really is.

What is knowing the arising of suffering as it really is? It is craving for and clinging to future existence, with delight and desire, seeking after this and that [state of] existence—this is called knowing the arising of suffering as it really is.

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What is knowing the cessation of suffering as it really is? It is the cutting off without remainder, abandoning, disgorging, fading away, cessation, stopping, and disappearance of this craving for and clinging to future existence, with delight and desire, seeking after this and that [state of] existence—this is called knowing the cessation of suffering as it really is.

What is knowing the path to the cessation of suffering as it really is? It is the noble eightfold path: right view . . . (and so on up to) right concentration, these eight—this is called knowing the path to the cessation of suffering as it really is.

Monks, you should know suffering as it really is, you should cut off the arising of suffering, you should realize the cessation of suffering, and you should cultivate the path to the cessation of suffering. If a monk knows suffering as it really is, cuts off the arising of suffering, realizes the cessation of suffering, and cultivates the path to the cessation of suffering, then that monk, having abandoning all taints, having loosened all fetters, is able through right attentiveness to attain the end of suffering.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 14. The Discourse to Rāhula<sup>77</sup>

Thus have I heard: At one time, the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

At that time, Venerable Rāhula was also staying at Rājagaha, in the Hot Spring Grove. Then the World-honored One, when the night was over, at dawn, having put on his robes and taken his almsbowl, went into Rājagaha to beg for food. Having finished begging for food, he went to the Hot Spring Grove, the place where the venerable Rāhula was staying. When Venerable Rāhula saw the Buddha coming in the distance, he forthwith went to greet him, took the Buddha's [outer] robe and bowl, made a seat ready, and set out water for washing feet. The Buddha, having washed his feet, sat down on the seat prepared by Rāhula.

Then the World-honored One took the water vessel and, having poured out the water until only a little was left, asked: "Rāhula, did you see me taking this water vessel and pouring out the water until only a little was left?"

Rāhula replied: "Yes, I saw it, World-honored One."

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is of little [worth], I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: "Even in jest I shall not speak falsehood."

The World-honored One again took the water vessel containing a little water and, having completely discarded the water, asked: "Rāhula, now again, did you see me take this water vessel containing a little water, and completely discard the water?"

Rāhula replied: "Yes, I saw it, World-honored One."

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is completely discarded, I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: "Even in jest I shall not speak falsehood."

The World-honored One again took the empty water vessel, tipped it over on the ground, and asked: “Rāhula, now again, did you see me take the empty water vessel, and tip it over on the ground?”

Rāhula replied: “Yes, I saw it, World-honored One.”

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is tipped over, I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: “Even in jest I shall not speak falsehood.”

The World-honored One again took the tipped water vessel and, having turned it bottom up, asked: “Rāhula, did you see me again take the toppled water vessel and turn it bottom up?”

Rāhula replied: “Yes, I saw it, World-honored One.”

The Buddha told Rāhula:

In the same way, the practice of those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, is turned bottom up, I say. Rāhula, there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: “Even in jest I shall not speak falsehood.”

Rāhula, it is just as if a king had a great elephant who, when going into battle, uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, and tusks—everything except his trunk, which he keeps protected. Seeing this, the elephant trainer would think in this way:

The king’s great elephant still cherishes his life. Why so? Because when going into battle, the king’s great elephant uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, and tusks—everything except his trunk, which he keeps protected.

Rāhula, if when going into battle, the king’s great elephant uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, tusks, and also his trunk—if he uses everything—then on seeing this the elephant trainer would think in this way:

The king's elephant no longer cherishes his life. Why so? Because when going into battle, the king's great elephant uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, tusks, and also his trunk; he uses everything.

Rāhula, if the king's great elephant, when going into battle, uses his forefeet, his hindfeet, his tail, shoulders, back, flanks, neck, head, ears, tusks, and also his trunk—if he uses everything—then Rāhula, I say that when going into battle, there is no evil that the king's great elephant would not do. So too, Rāhula, those who knowingly speak falsehood without embarrassment or regret, without shame or scruple, Rāhula, I say that there is no evil they would not do. Therefore, Rāhula, you should train yourself like this: “Even in jest I shall not speak falsehood.”

Then, the World-honored One uttered the following verses:

He who transgresses this one law  
Against speaking falsehood:  
Not fearing the next world,  
There is no evil he would not do.

436c Better to swallow an iron ball,  
Burning hot like fire,  
Than to transgress the precepts  
While accepting the offerings of the faithful.

If you fear suffering,  
Not even wishing to think of it,  
Whether secretly or openly,  
Perform no evil deed.

An unwholesome deed,  
Already done or being done,  
Can never be escaped;  
One cannot hide from [its result].

Having uttered these verses, the Buddha asked Rāhula further: “What do you think, Rāhula? For what purpose do people use a mirror?”

Venerable Rāhula replied: “World-honored One, they wish to examine their face, to see if it is clean or not.”

[The Buddha continued:]

Similarly, Rāhula, if you are about to perform a bodily action, then examine that bodily action: “I am about to perform a bodily action. Is this bodily action pure or impure? Am I doing it for myself or for another?”

Rāhula, if on examining it you know: “I am about to perform a bodily action, and that bodily action is impure, either for myself or for another;<sup>78</sup> it is unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that bodily action that you are about to perform. [But,] Rāhula, if on examining it you know: “I am about to perform a bodily action, and that bodily action is pure, either for myself or for another;<sup>79</sup> it is wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of that bodily action that you are about to perform.

Rāhula, if you are performing a bodily action, then examine that bodily action: “I am performing a bodily action. Is this bodily action pure or impure? Am I doing it for myself or for another?”

Rāhula, if on examining it you know: “I am performing a bodily action, and this bodily action is impure, either for myself or for another; it is unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that bodily action that you are performing. [But,] Rāhula, if on examining it you know: “I am performing a bodily action, and this bodily action is pure, either for myself or for another; it is wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of [and remember] that bodily action that you are performing.

Rāhula, if you have performed a bodily action, then examine that bodily action: “I have performed a bodily action. That bodily action, which is already past, having ceased completely or changed, was it pure or impure? Did I do it for myself or for another?”

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Rāhula, if on examining it you know: “I have performed a bodily action, which is already past, having ceased completely or changed. That bodily action was impure, either for myself or for another; it was unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should approach a good friend, a companion in the holy life, and wholeheartedly reveal that bodily action that you have done. You should confess and declare it, being careful not to hide it, and you should exercise greater restraint [in the future]. [But,] Rāhula, if on examining it you know: “I have performed a bodily action, which is already past, having ceased completely or changed. That bodily action was pure, either for myself or for another; it was wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should dwell happily day and night, with right mindfulness and right attentiveness.

(It is the same for verbal actions.)

Rāhula, if with a past deed as its condition a mental action arises, then examine that mental action: “With a past deed as its condition, a mental action arose. Was that mental action pure or impure? Did I do it for myself or for another?”

Rāhula, if on examining it you know: “With a past deed as its condition, a mental action arose. That mental action, which is already past, having ceased completely or changed, was impure, either for myself or for another; it was unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that past mental action. [But,] Rāhula, if on examining it you know: “With a past deed as its condition, a mental action arose. That mental action, which is already past, having ceased completely or changed, was pure, either for myself or for another; it was wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of that past mental action.

Rāhula, if with a future deed as its condition a mental action will arise, then examine that mental action: “With a future deed as its condition, a mental action will arise. Will that mental action be pure or impure? Will I do it for myself or for another?” Rāhula, if on examining it you know: “With a future deed as its condition, a mental action will

arise. That mental action will be impure, either for myself or for another; it will be unwholesome, will have suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that future mental action. [But,] Rāhula, if on examining it you know: “With a future deed as its condition a mental action will arise. That mental action will be pure, either for myself or for another; it will be wholesome, will have happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve of that future mental action.

Rāhula, if with a present deed as its condition a mental action arises, then examine that mental action: “With a present deed as its condition, a mental action is arising. Is this mental action pure or impure? Am I doing it for myself or for another?”

Rāhula, if on examining it you know: “With a present deed as its condition, a mental action is arising. This mental action is impure, either for myself or for another; it is unwholesome, has suffering as its fruit, and will result in the experience of suffering”—then, Rāhula, you should abandon that present mental action. [But,] Rāhula, if on examining it you know: “With a present deed as its condition a mental action is arising. This mental action is pure, either for myself or for another; it is wholesome, has happiness as its fruit, and will result in the experience of happiness”—then, Rāhula, you should approve that present mental action.

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Rāhula, whatever renunciants and brahmins in the past have repeatedly examined and repeatedly purified their bodily, verbal, and mental actions, all of them have repeatedly examined and repeatedly purified their bodily, verbal, and mental actions in this very way.

Rāhula, whatever renunciants and brahmins in the future will repeatedly examine and repeatedly purify their bodily, verbal, and mental actions, all of them will repeatedly examine and repeatedly purify their bodily, verbal, and mental actions in this very way.

Whatever renunciants and brahmins in the present repeatedly examine and repeatedly purify their bodily, verbal, and mental actions, all of them repeatedly examine and repeatedly purify their bodily, verbal, and mental actions in this very way. Rāhula, you should train yourself

like this: “I too repeatedly examine and repeatedly purify my bodily, verbal, and mental actions in this very way.”

Then the World-honored One uttered further verses, saying:

Bodily action, verbal action,  
And mental action, Rāhula,  
Whether wholesome or unwholesome by nature,  
You should constantly examine them.

Knowingly to speak falsehood,  
Do not do it, Rāhula.  
Shaven-headed, you live off others,

How could you speak falsehood?  
Overturning the law of renunciants,  
Empty, without truthfulness,  
Such is speaking falsehood,  
With an unrestrained mouth.

Therefore, not to speak falsehood,  
O son of the rightly Awakened One,  
This is the law of renunciants,  
[Thus] you should train, O Rāhula.

Prosperity and happiness all around,  
Safety and fearlessness,  
Rāhula, to attain that,  
Do not harm others.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Rāhula and the [other] monks were delighted and remembered them well.

## 15. The Discourse on Intention<sup>80</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 told the monks:

If a person does an action intentionally, then he will have to experience its result, either in this life or in the next life, I say. If a person does an action unintentionally, then he will not have to experience the result, I say. In this connection, there are three intentionally done bodily actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering. There are four [intentionally done] verbal actions and three [intentionally done] mental actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering.

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What are the three intentionally done bodily actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering? The first is killing living beings: someone is extremely evil and bloodthirsty, has the desire to harm, and has no compassion toward [any kind of] living being, including insects.

The second is taking what is not given: someone has attachment to another's property and, with thieving intent, takes it.

The third is sexual misconduct: someone has sexual relations with a woman who is under the protection of her father, or under the protection of her mother, or under the protection of both father and mother, or under the protection of her sisters, or under the protection of her brothers, or under the protection of her parents-in-law, or under the protection of her relatives, or under the protection of her clan; or with a woman who is married to another man, [in spite of] the fear of being punished, or with [a woman] who has been garlanded as a sign of betrothal.

These are the three intentionally done bodily actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering. What are the four intentionally done verbal actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering?

The first is false speech: someone, perhaps in an assembly, or among one's retainers, or in the king's palace, on being told "Say what you know!", claims to know what he does not know, or claims not to know what he does know; claims to have seen what he has not seen,

or claims not to have seen what he did see; be it for his own sake, or for the sake of others, or for the sake of profit, he knowingly speaks falsehood.

The second is divisive speech: someone wishes to divide others; hearing something from this person he tells it to that person, in order to harm this person; hearing something from that person he tells it to this person, in order to harm that person. He desires to divide those who are united, and to further split those who are already divided; he creates factions, delights in factions, and praises factions.

The third is harsh speech: someone utters speech that is rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire; he utters such speech as causes others suffering and vexation, that is not conducive to concentration.

The fourth is frivolous speech: someone makes talk that is untimely, untrue talk, meaningless talk, talk that is contrary to the Dharma, that is not calming; furthermore he praises what is not conducive to calming, and teaches and admonishes others in an untimely and unwholesome way.

These are the four intentionally done verbal actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering.

What are the three intentionally done mental actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering?

The first is covetousness: someone views another's wealth and lifestyle, constantly longing for them and wishing: "If only I could get that!"

The second is ill will: someone's mind is filled with ill will and he thinks: "Those beings should be killed, bound, arrested, removed, or banished." His wish is for them to experience immeasurable suffering.

The third is wrong view: someone holds distorted views. Views such as these, tenets such as these:

There is no offering, no sacrifice, there are no incantations; no wholesome or unwholesome actions, no results of wholesome or unwholesome actions; there is neither this world nor another world,

there are no father and mother; there are no True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have known and realized for themselves this world and the other world, and who dwell having personally realized. 438a

These are the three intentionally done mental actions that are unwholesome, have suffering as their fruit, and result in the experience of suffering.

A learned noble disciple abandons unwholesome bodily actions and practices wholesome bodily actions; he abandons unwholesome verbal and mental actions and practices wholesome verbal and mental actions. That learned noble disciple, endowed with diligence and virtue in this way, achieves pure bodily actions, pure verbal actions, and pure mental actions. He abandons ill will and quarrel, discards sloth and torpor, is without restlessness and conceit, he cuts off doubt; he transcends arrogance, has right mindfulness and right attentiveness, and is without confusion.

With a mind imbued with loving-kindness, he dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind] that is boundless, exalted, immeasurable and well cultivated. He thinks: “Formerly my mind was narrow and not well cultivated; now my mind is immeasurable and well cultivated.”

If the learned noble disciple, whose mind is [now] thus immeasurable and well cultivated, had earlier neglected his practice because of bad friends and done unwholesome actions, then he will no longer be led along by them. They cannot corrupt him and will not accompany him further.

Suppose there were a young boy or a young girl who, since birth, had been able to practice liberation of the mind through loving-kindness. Would he or she later perform unwholesome bodily, verbal, or mental actions?

The monks replied: “No, World-honored One. And why not? Since he or she has never done an evil deed, how could evil deeds arise?”

[The Buddha continued:]

Therefore, a man or woman, whether layperson or renunciant, should always diligently practice liberation of the mind through loving-kindness. If that man or woman, whether layperson or renunciant, practices liberation of the mind through loving-kindness, [since] when going toward the other world [he or she] will not take this body along, [he or she] will proceed [just] in accordance with [the developed quality of his or her] mind.

Monks, you should think like this: “Formerly, I was negligent, and did unwholesome deeds. Let all their results be experienced now, not in the next life!”

One who practices liberation of the mind through loving-kindness in this way, immeasurable and well cultivated, will definitely attain the fruit of non-returning, or else attain that which is still higher.

[It is the same] with compassion, with empathic joy, and with equanimity. Free from fetters or resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

He thinks: “Formerly, my mind was narrow and not well cultivated; now my mind is immeasurable and well cultivated.”

438b If the learned noble disciple, whose mind is [now] thus immeasurable and well cultivated, had earlier neglected his practice because of bad friends and done unwholesome actions, then he will no longer be led along by them. They cannot corrupt him and will not accompany him further.

Suppose there were a young boy or a young girl who, since birth, had been able to practice liberation of the mind through equanimity. Would he or she later perform unwholesome bodily, verbal, or mental actions?

The monks replied: “No, World-honored One. And why not? Since he or she has never done an evil deed, how could evil deeds arise?”

[The Buddha continued:]

Therefore, a man or woman, whether layperson or renunciant, should always diligently practice liberation of the mind through equanimity.

If that man or woman, whether layperson or renunciant, practices liberation of the mind through equanimity, [since] when going toward the other world [he or she] will not take this body along, [he or she] will proceed [just] in accordance with [the developed quality of their] mind. Monks, you should think like this: “Formerly, I was negligent and did unwholesome deeds. Let all their results be experienced now, not in the next life!” One who practices liberation of the mind through equanimity in this way, immeasurable and well cultivated, will definitely attain the fruit of non-returning, or else attain that which is still higher.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## **16. The Discourse to the Kālāmas<sup>81</sup>**

Thus have I heard: At one time the Buddha, who was wandering in the territory of the Kālāmas together with a great company of monks, having arrived at Kesaputta, was staying in a rosewood grove north of Kesaputta.

At that time, the Kālāmas of Kesaputta heard that the renunciant Gotama, a son of the Sakyans, who had gone forth from the Sakya clan to train in the path, was wandering in the territory of the Kālāmas together with a great company of monks and, having arrived at Kesaputta, was staying in a rosewood grove north of Kesaputta.

[They also heard that] the renunciant Gotama had a great reputation, which had spread in all the ten directions:

The renunciant Gotama is a Tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, an unsurpassed one, a trainer of those to be tamed, a teacher of gods and human beings, and known as the Buddha, the Fortunate One.

In this world, with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, he has [attained] understanding and awakening by himself, and dwells having personally realized it. The Dharma he teaches is good in the beginning, good in the middle, and

good in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

If one visits such a Tathāgata, who is free from attachment and fully awakened, [if one] pays homage to him respectfully and serves him, then one will quickly get good rewards.

[They thought:] “We should go together to see the renunciant Gotama and pay homage to him.”

438c Having learned [of the Buddha], the Kālāmas of Kesaputta left Kesaputta, relatives walking in groups together. They went north toward the rosewood grove to visit the World-honored One and pay homage to him. Having approached the Buddha, some of the Kālāmas paid respect with their heads at the Buddha’s feet and sat to one side; some exchanged courteous greetings with the Buddha and sat to one side; some saluted the Buddha with their palms placed together and sat to one side; and some, having seen the Buddha from a distance, sat down silently.

When each of the Kālāmas was seated and settled, the Buddha taught them Dharma, exhorting, encouraging, and delighting them. Having, by countless skillful means, taught them Dharma, having exhorted, encouraged, and delighted them, he remained silent.

Then the Kālāmas, having been taught Dharma by the Buddha, having been exhorted, encouraged and delighted, rose from their seats, arranged their clothes so as to bare one shoulder, saluted the Buddha by placing their palms together, and said to the World-honored One:

Gotama, some renunciant or brahmin approaches [us] Kālāmas and just praises what he himself has come to know and see, while denouncing and disparaging what others have come to know and see. And then, Gotama, another renunciant or brahmin approaches [us] Kālāmas and also praises what he himself has come to know and see, while denouncing and disparaging what others have come to know and see. Gotama, having heard these, we have come to doubt: Which of these renunciants or brahmins is right, and which is wrong?

The World-honored One told them:

Kālāmas, do not doubt! Why? When there is doubt, hesitation arises. Kālāmas, you yourselves do not have clear knowledge about whether there is a next life or whether there is no next life. Kālāmas, you yourselves also do not have clear knowledge about what action is an offense and what action is not an offense. Kālāmas, you should know that all actions have three causes, sources, roots, causal conditions. What are the three?

Kālāmas, desire is a cause, a source, a root, a causal condition of actions. Kālāmas, hatred and ignorance are causes, sources, roots, causal conditions of actions.

Kālāmas, someone who has desire becomes overwhelmed by desire; their mind is never satisfied. Such a one may kill living beings, or take what is not given, or engage in sexual misconduct, or knowingly speak falsehood, or drink intoxicating liquor.

Kālāmas, someone who has hatred becomes overwhelmed by hatred; their mind is never satisfied. Such a one may kill living beings, or take what is not given, or engage in sexual misconduct, or knowingly speak falsehood, or drink intoxicating liquor.

Kālāmas, someone who is ignorant becomes overwhelmed by ignorance; their mind is never satisfied. Such a one may kill living beings, or take what is not given, or engage in sexual misconduct, or knowingly speak falsehood, or drink intoxicating liquor.

Kālāmas, a learned noble disciple abstains from killing, gives up killing, discards blade and cudgel. He has shame and scruple, and a mind [full of] loving-kindness and compassion, [wishing to] benefit all [beings], including insects. He purifies his mind with regard to killing living beings.

Kālāmas, a learned noble disciple abstains from taking what is not given, gives up taking what is not given. He takes [only] what was given and delights in taking [only] what was given. He is always fond of generosity, rejoicing in it, without stinginess, and not expecting a reward. He purifies his mind with regard to taking what is not given.

Kālāmas, a learned noble disciple abstains from sexual activity, has given up sexual activity. He diligently practices celibacy, is energetic in

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this good conduct, pure, without blemish, having abandoned sensual desires, having given up sexual desires. He purifies his mind of sexual activity.

Kālāmas, a learned noble 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 would not deceive [anyone in] the world. He purifies his mind with regard to false speech.

Kālāmas, a learned noble disciple abstains from divisive speech and abandons divisive speech. He does not engage in divisive speech and does not harm [the relationships of] others. Hearing something from this person he does not tell it to that person, in order to harm this person; hearing something from that person he does not tell it to this person, in order to harm that person. He has the wish to unite those that are divided, delighting in unity. He does not belong to any faction and does not delight in or praise factions. He has purified his mind with regard to divisive speech.

Kālāmas, a learned noble disciple abstains from harsh speech, has given up harsh speech. He has given up the type of speech that consists of words that are rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation, and that are not conducive to concentration. He speaks the type of speech that consists of words that are pure, peaceful, gentle, and beneficial, that are pleasant to the ear and enter the mind, that are enjoyable and desirable, that give others happiness, words endowed with meaning, that do not make others afraid and that help others to attain concentration. He purifies his mind with regard to harsh speech.

Kālāmas, a learned noble disciple abstains from frivolous speech and abandons frivolous speech. He speaks at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is calming, delighting in speaking what is calming. [In regard to any] matter he teaches well and admonishes well, in accordance with the [proper] time and in a proper way. He purifies his mind with regard to frivolous speech.



Kālāmas, a learned noble disciple abstains from covetousness and abandons covetousness; his mind is not full of envy on seeing another's wealth and lifestyle, he does not long for them, wishing: "If only I could get that!" He purifies his mind with regard to covetousness.

Kālāmas, a learned noble disciple abstains from hatred and abandons hatred; he has shame and scruple; his mind is full of loving-kindness and compassion for the welfare of all beings, including insects. He purifies his mind with regard to hatred.

Kālāmas, a learned noble disciple abstains from wrong view and abandons wrong view. He holds right view, view that is not distorted. He has these views and makes these declarations:

There is offering, there is sacrifice, there are incantations; there are wholesome and unwholesome deeds, there are results of wholesome or unwholesome deeds; there is this world and the other world, there are father and mother; there are True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who in this world and another world have [attained] understanding and awakening by themselves, and dwell having personally realized it.

He purifies his mind with regard to wrong view.

In this manner, Kālāmas, a learned noble disciple achieves purity of bodily actions, achieves purity of verbal and mental actions. He abandons ill will and quarrel, discards sloth and torpor, is without restlessness or conceit, and cuts off doubt; he transcends arrogance, has right mindfulness and right attentiveness, and is without confusion.

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With a mind imbued with loving-kindness, he dwells pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters and resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

It is the same with compassion, empathic joy, and equanimity; free from fetters and resentment, without ill will or quarrel, he dwells

pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

In this way, Kālāmas, the mind of a learned noble disciple is free from fetters and resentment, without ill will or quarrel, and he obtains four assurances. What are the four?

[He thinks:]

[If] there is this world and another world, [if] there are results of wholesome and unwholesome actions, then upholding and being endowed with this right view and action in conformity with it, at the breaking up of the body, after my death, I will certainly go to a good realm of existence, be reborn in a heavenly realm.

Thus, Kālāmas, this is the first assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Kālāmas, [he thinks:]

[If] there is neither this world nor another world, [if] there are no results of wholesome and unwholesome actions, then in this case, in this lifetime I am not censured by others for this belief, but am praised for having right attentiveness, as one who is diligent and one who is said to have right view.

Thus, Kālāmas, this is the second assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Kālāmas, [he thinks:]

Whatever I have done, I have certainly done no evil, and I recollect no evil. Why? Since I have done no evil, whence could suffering arise?

Thus, Kālāmas, this is the third assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Kālāmas, [he thinks:]

Whatever I may have done, I have certainly done no evil, and I have not violated the [customs of the] world, either out of fear or without fear; I have always had compassion and empathy for the

entire world. My mind has been free of contention with beings, untainted, and delighted.

Thus, Kālāmas, this is the fourth assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. These, Kālāmas, are the four assurances obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel.

The Kālāmas[, repeating the teaching,] said to the World-honored One:

Indeed, Gotama, the mind of a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel obtains four assurances. What are the four?

[If] there is this world and another world, [if] there are results of wholesome and unwholesome actions, then upholding and being endowed with this right view and with action in conformity with it, at the breaking up of the body, after my death, I will certainly go to a good realm of existence, and be reborn in a heavenly realm. 439c

Thus, Gotama, this is the first assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Gotama,

[If] there is neither this world nor another world, [if] there are no results of wholesome and unwholesome actions, then in this case, in this lifetime, I am not censured by others for this belief, but am praised for having right attentiveness, as one who is diligent and is said to have right view.

Thus, Gotama, this is the second assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Gotama,

Whatever I may have done, I have certainly done no evil, and I recollect no evil. Why? Since I have done no evil, whence could suffering arise?

Thus, Gotama, this is the third assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. Again, Gotama,

Whatever I may have done, I have certainly done no evil, and I have not violated the [customs of the] world, either out of fear or without fear. I have always had compassion and empathy for the entire world. My mind has been free of contention with beings, untainted, and delighted.

Thus, Gotama, this is the fourth assurance obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel. These, Gotama, are the four assurances obtained by a learned noble disciple whose mind is free from fetters and resentment, without ill will or quarrel.

Gotama, we have come to know it! Well-gone One, we have understood it! World-honored One, we go for lifelong refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept us as lay followers! From this day forth until life ends we go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, all the people of Kālāma and the monks were delighted and remembered them well.

## 17. The Discourse to Gāmaṇi<sup>82</sup>

Thus have I heard: At one time, the Buddha was staying at Nālandā, in Pāvārika's mango grove.

At that time, [the seer] Asita Devala had a son named Gāmaṇi, who was of majestic complexion and build, radiant and bright. Just before dawn [Gāmaṇi] approached the place where the Buddha was, paid homage at the Buddha's feet, and stood to one side.

Gāmaṇi, the son of Asita Devala, said:

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World-honored One, brahmins arrogantly claim that they serve various gods, and that they can, at will, cause beings to reach a good realm of existence after death, to be reborn in a heavenly realm. The World-honored

One is the King of Dharma. May the World-honored One cause people to reach a good realm of existence after death, to be reborn in a heavenly realm!

The World-honored One said:

Now, Gāmaṇi, I shall ask you something. Answer according to your understanding. What do you think, Gāmaṇi? If in a village there are men and women who are lazy and indolent and who behave in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech, . . . (and so on up to) wrong view—and at the time of their death crowds of people come, placing their palms together, praising and imploring, saying:

You men and women, who have been lazy and indolent and have behaved in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong view—because of this, conditioned by this, after the breaking up of the body, at death, you shall<sup>83</sup> reach a good realm of existence, and be reborn in a heavenly realm.

Gāmaṇi, those men and women, who have been lazy and indolent and have behaved in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech . . . (and so on up to) wrong view—on being urged [when near death] by those crowds of people who come, placing their palms together, praising and imploring them, will they because of this, conditioned by this, after the breaking up of the body, at death, reach a good realm of existence, and be reborn in a heavenly realm?

Gāmaṇi replied: “No, World-honored One.”

The World-honored One praised him saying:

Very good, Gāmaṇi! Why so? That those men and women who have been lazy and indolent and who behaved in evil ways, undertaking the ten unwholesome courses of action—killing living beings, taking what

is not given, sexual misconduct, false speech, . . . (and so on up to) wrong view—on being approached [when near death] by crowds of people, placing their palms together, praising and imploring them; that because of this, conditioned by this, after the breaking up of the body, at death, they should reach a good realm of existence, and be reborn in a heavenly realm, this is not possible.

Suppose, Gāmaṇi, there was a deep lake full of water located not far from a village, and a man was to throw a large heavy rock into it. If a crowd of people came along and, placing their palms together, praising and imploring, said: “Rock! May you float up and come out!”—what do you think, Gāmaṇi? On being urged by that crowd of people who have come, placing their palms together, praising and imploring, because of this, conditioned by this, would that large heavy rock come out?

Gāmaṇi replied: “No, World-honored One.”

[The Buddha continued:]

So it is, Gāmaṇi. Those men and women who have been lazy and indolent and have behaved in evil ways, having undertaken the ten unwholesome courses of action—killing living beings, taking what is not given, sexual misconduct, false speech, . . . (and so on up to) wrong view—on being approached [when near death] by crowds of people, placing their palms together, praising and imploring them; that because of this, conditioned by this, after the breaking up of the body, at death, they should reach a good realm of existence, and be reborn in a heavenly realm, this is not possible.

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And why not? These ten unwholesome courses of action are black and have black results; by nature they incline downward, certainly leading to a bad realm of existence.

What do you think, Gāmaṇi? If in a village there are men and women who are diligent and energetic and practice the sublime Dharma, undertaking the ten wholesome courses of action—they refrain from killing and have abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) they abstain from wrong view and have abandoned wrong view, they have acquired

right view—and at the time of their death crowds of people come, placing their palms together, praising and imploring them, saying:

You men and women have been diligent and energetic and have practiced the sublime Dharma, undertaking the ten wholesome courses of action—you refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) you abstained from wrong view and had abandoned wrong view, had acquired right view—and because of this, conditioned by this, after the breaking up of the body, at death, you shall reach a bad realm of existence, be reborn in hell.

What do you think, Gāmaṇi? Those men and women who have been diligent and energetic and have practiced the sublime Dharma, undertaking the ten wholesome courses of action—[who] refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) [who] abstained from wrong view and had abandoned wrong view, had acquired right view—on being urged by the crowds of people who come, placing their palms together, praising and imploring, will they because of this, conditioned by this, after the breaking up of the body, at death, reach a bad realm of existence, and be reborn in hell?

Gāmaṇi replied: “No, World-honored One.”

The World-honored One praised him saying:

Very good, Gāmaṇi. Why? Gāmaṇi, those men and women who have been diligent and energetic and practiced the sublime Dharma, undertaking the ten wholesome courses of action—they refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) they abstained from wrong view and abandoned wrong view, had acquired right view—on being urged by crowds of people, placing their palms together, praising and imploring; that because of this, conditioned by this, after the breaking up of the body, at death, they should reach a bad realm of existence, and be reborn in hell; this is not possible.

Why so? Gāmaṇi, these ten wholesome courses of action are white and have white results, by nature they ascend, certainly reaching a good realm of existence.

Gāmaṇi, suppose there were a deep lake full of water located not far from a village, and a man were to throw into the water a jar full of ghee and oil and then break it, so that fragments of the jar sank downward, while the ghee and oil floated upward.

Gāmaṇi, it is the same with those men and women who have been diligent and energetic and have practiced the sublime Dharma, undertaking the ten wholesome courses of action—they refrained from killing and had abandoned killing, . . . taking what is not given, . . . sexual misconduct, . . . false speech, . . . (and so on up to) they abstained from wrong view and abandoned wrong view, had acquired right view—

440c At the time of their death, the body, which is gross matter, composed of the four elements, was born of father and mother, nourished and raised in dependence on food, and [in old age] endured being sat down or laid down to be massaged and bathed, is of a nature to break up, of a nature to cease, of a nature to be dispersed. After death, it will be pecked at by ravens, or eaten by tigers and wolves, or burned, or buried, and finally become ashes and dust. [However,] their mind, their mental faculty, their consciousness, having been constantly pervaded by faith, diligence, much learning, generosity, and wisdom, because of this, conditioned by this, by nature they will ascend, to be reborn in a good realm of existence.

Gāmaṇi, those who kill living beings, if they refrain from killing and abandon killing, then they are on the path of uplift, the path of ascent and progress, the path to a good realm of existence. Gāmaṇi, those who take what is not given . . . [who engage in] sexual misconduct . . . false speech . . . (and so on up to) those who have wrong view, if they abstain from wrong view and acquire right view, then they are on the path of uplift, the path of ascent and progress, the path to a good realm of existence.

Moreover, Gāmaṇi, there is another path of uplift, [another] path of ascent and progress, [another] path to a good realm of existence. What, Gāmaṇi, is this other path of uplift, the path of ascent and



progress, the path to a good realm of existence? It is the eightfold noble path: right view . . . (and so on up to) right concentration—these eight. Gāmaṇi, this too is a path of uplift, a path of ascent and progress, a path to a good realm of existence.

This is what the Buddha said. Having heard the Buddha’s words, Gāmaṇi and the monks were delighted and remembered them well.

### 18. The Discourse to Sīha<sup>84</sup>

Thus have I heard: At one time, the Buddha was staying at Vesālī, in the Gabled Hall near the Monkey Lake.

At that time, many Licchavis from Vesālī had come together in the assembly hall, frequently speaking in praise of the Buddha, the Dharma, and the community of monks. At that time, Senior Minister Sīha, a disciple of the Nigaṇṭhas, was also in the assembly.

Then Senior Minister Sīha had the wish to visit the Buddha and pay homage to him. Senior Minister Sīha went first to the place of the Nigaṇṭhas, and told the Nigaṇṭhas: “Venerable sirs, I wish to go and visit the renunciant Gotama.”

Then, the Nigaṇṭhas reprimanded Sīha, saying:

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You should not wish to visit the renunciant Gotama! Why? The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction. Sīha, to visit [someone who asserts] a doctrine of inaction is inauspicious, and it is also inauspicious to pay homage [to him].

Those many Licchavis from Vesālī came together again in the assembly hall a second and a third time, frequently speaking in praise of the Buddha, the Dharma, and the community of monks; and a second and a third time Senior Minister Sīha, a disciple of the Nigaṇṭhas, was in the assembly. Then, a second and a third time, Senior Minister Sīha had the wish to visit the Buddha and pay homage to him.

[On the third occasion] Senior Minister Sīha, without asking leave of the Nigaṇṭhas, approached the Buddha. Having exchanged greetings, he sat down to one side and said:

I have heard thus: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction.” Gotama, if someone speaks thus: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction,” is that person not misrepresenting the renunciant Gotama? Does he speak what is true? Does he speak what is Dharma? Does he speak the Dharma according to the Dharma? Does he not fall into error and incur censure according to the Dharma?

The World-honored One replied:

Sīha, if someone speaks thus: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction,” he does not misrepresent the renunciant Gotama, he speaks what is true, he speaks what is Dharma, he speaks the Dharma according to the Dharma, and he does not fall into error or incur censure according to the Dharma.

Why is that? Sīha, there is a way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on action, and he proclaims to people a doctrine of action.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on annihilation, and he proclaims to people a teaching of annihilation.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on abhorrence, and he proclaims to people a teaching of abhorrence.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on Dharma and Vinaya, and he proclaims to people a teaching of Dharma and Vinaya.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying] “The renunciant Gotama’s doctrine is based on asceticism, and he proclaims to people a teaching of asceticism.” 441b

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying] “The renunciant Gotama’s doctrine is based on not entering a womb [to be reborn], and he proclaims to people a teaching of not entering a womb.”

Again, Sīha, there is another way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on attaining peace, and he proclaims to people a teaching of attaining peace.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction”? Sīha, I proclaim that evil bodily actions are not to be done, that evil verbal and mental actions are not to be done.

Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I proclaim that all of these are not to be done. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on inaction, and he proclaims to people a teaching of inaction.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on action, and he proclaims to people a teaching of action”? Sīha, I proclaim that good bodily actions are to be done, that good verbal and mental actions are to be done. Sīha, the countless wholesome states of this kind, whose results are experienced as happiness, as rebirth in a good realm of existence, endowed with a long life span—I proclaim that all of these are to be done. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on action, and he proclaims to people a teaching of action.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on annihilation, and he proclaims to people a teaching of annihilation”? Sīha, I proclaim that evil bodily actions are to be annihilated, that evil verbal and mental actions are to be annihilated. Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I proclaim that all of these are to be annihilated. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying] “The renunciant Gotama’s doctrine is based on annihilation, and he proclaims to people a teaching of annihilation.”

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Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on abhorrence, and he proclaims to people a teaching of abhorrence”? Sīha, I proclaim that evil bodily actions are to be loathed and abhorred, that evil verbal and mental actions are to be loathed and abhorred. Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I proclaim that all of these are to be loathed and abhorred. This, Sīha, is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on abhorrence, and he proclaims to people a teaching of abhorrence.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on Dharma and Vinaya, and he proclaims to people a teaching of Dharma and Vinaya”? Sīha, I teach the Dharma and Vinaya for the sake of abandoning sensual desire, I declare the Dharma and Vinaya for the sake of abandoning hatred and ignorance. Sīha, the countless unwholesome and defiled states of this kind, which are the basis of future existence, which result in suffering and vexation and are the cause of birth, old age, sickness, and death—I teach the Dharma and Vinaya for the sake of abandoning these. This, Sīha, is the way in

which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on Dharma and Vinaya, and he proclaims to people a teaching of Dharma and Vinaya.”

Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on asceticism, and he proclaims to people a teaching of asceticism”?

Sīha, there are renunciants and brahmins, who go naked and unclothed, who use their hands as clothes [to cover their private parts], or use leaves as clothes, or use beads as clothes; who will not use a pot to get water, or will not use a ladle to get water; who will not eat food [obtained by others] by robbery with blade and cudgel; who will not eat food obtained by deception, or by personally approaching [a donor], or by sending a faithful follower [to get it], or [when called thus:] “Come, venerable sir!”, or “Very well, venerable sir!”, or “Stay, venerable sir!”

Or [there are those] who, when two are eating together, will not eat with them; or who will not eat food from a house where there is a pregnant woman, or from a house where there is a pet dog; or who will not take food from a house where flies are buzzing around excrement; or who do not eat fish, do not eat meat, do not drink alcohol, do not drink water [considered as] evil, or do not drink at all but train in the practice of not drinking; or who eat one mouthful and are content with one mouthful, or eat two mouthfuls, or three, four . . . or at most seven mouthfuls and are content with seven mouthfuls.

Or [there are those] who eat [only the alms] they obtain at a single [house] and are content with what they obtain at a single [house], or at two [houses], or three, four . . . or at most seven [houses] and are content with what they obtain at seven [houses]; or who have one meal a day and are content with one meal, or one meal in two days, or in three, four, five, six, or in seven days, or in a fortnight, or who have one meal in a month and are content with one meal [in a month].

Or [there are those] who eat edible roots, or wild rice, or millet, or rice bran, or rice scum, or coarse food; who go to secluded places

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and live off [what they find] in seclusion, or eat roots or eat fruits, or eat fallen fruits.

Or [there are those] who clothe themselves in patchwork robes, or in robes made of hair, or in robes made of coarse fabric, or in robes made of hair and coarse fabric; or who wear complete hides, or wear pierced hides, or wear complete pierced hides; who keep their hair disheveled, or keep their hair in braids, or keep their hair disheveled and in braids, or shave their hair, or shave their beard, or shave their hair and beard, or tear out their hair, or tear out their beard, or tear out their hair and beard.

Or [there are those] who stand continuously, abstaining from sitting; or move about in a squatting position; or lie down on thorns, using a bed of thorns; or lie down on fruits, using a bed of fruits; or who worship water day and night, pouring it out with their hands; or who worship fire, keeping it burning continuously.

Or [there are those] who worship the sun and moon, revering them as spirits of great might, and saluting them with palms together. In these ways they experience untold suffering in the practice of self-mortification. Sīha, there is such asceticism; I do not deny it.

But, Sīha, such asceticism is lowly action, leading to suffering, leading to distress, a practice of worldlings; it is not the noble path. [On the other hand,] Sīha, if there are renunciants and brahmins whose method of “asceticism” consists in knowing [defilements], abandoning them, [causing them] to cease completely, rooting them out and cutting them off, so that they will never arise again, then I proclaim this “asceticism.”

Sīha, for the Tathāgata, free from attachment and fully awakened, the method of “asceticism” consisted in knowing [defilements], abandoning them, [causing them] to cease completely, rooting them out and cutting them off, so that they would never arise again. For this reason I practiced “asceticism.” Sīha, this is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant Gotama’s doctrine is based on asceticism, and he proclaims to people a teaching of asceticism.”

Again, Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: “The renunciant

Gotama's doctrine is based on not entering a womb [to be reborn], and he proclaims to people a teaching of not entering a womb"?

Sīha, if there are renunciants and brahmins who [through] higher knowledge abandon future rebirth in a womb, [causing future rebirth] to cease completely, rooting it out and cutting it off, so that it will not arise again, I proclaim that they will [indeed] not enter a womb.

Sīha, the Tathāgata, free from attachment and fully awakened, [through] higher knowledge abandoned future rebirth in a womb, [caused future rebirth] to cease completely, rooted it out, and cut it off, so that it will not arise again. For this reason, I will not again enter a womb.

Sīha, this is a way in which, according to the true Dharma, one would not misrepresent [me in saying]: "The renunciant Gotama's doctrine is based on not entering a womb [to be reborn], and he proclaims to people a teaching of not entering a womb."

Again, Sīha, what is the way in which, according to the true Dharma, one would not misrepresent [me in saying]: "The renunciant Gotama's doctrine is based on attaining peace, and he proclaims to people a teaching of attaining peace"?

Sīha, [I] attained fully the summit of the holy life, for the sake of which a clansman<sup>85</sup> shaves off hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. 442b

In this very life I have personally attained understanding and awakening, and I dwell having personally realized. I know as it really is: "Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence."

Having attained peace myself, I bring peace to other monks, nuns, laymen, and laywomen. Having brought peace to them, I bring liberation from birth to other living beings who are subject to birth, . . . subject to old age . . . subject to disease . . . subject to death . . . I bring liberation from sorrow, sadness, and defilements to other beings who are subject to sorrow, sadness, and defilements.

Sīha, this is the way in which, according to the True Dharma, one would not misrepresent [me in saying]: "The renunciant Gotama's doctrine is based on attaining peace, and he proclaims to people a teaching of peace."

Senior Minister Sīha said to the World-honored One:

Gotama, I have known it! Well-gone One, I have understood it! Gotama, it is as when someone with clear vision uncovers what was covered, exposes what was covered, or shows the way to one who was lost, or offers a light in the darkness, so that those with eyes can see forms. In the same way, the renunciant Gotama has taught me the Dharma using countless skillful means to reveal its meaning in various ways.

World-honored One, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, just as a person who raises a bad horse, expecting to get benefit from it, only tires himself and gets no benefit—World-honored One, I was like this. Those foolish Nigaṇṭhas lack right knowledge; they do not know for themselves. Not recognizing the fertile field [of the Buddha's teaching], and not examining for myself, [I] long revered them, made offerings, and paid them homage, expecting to get benefit from it; but I only suffered in vain.

World-honored One, for a second time I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

World-honored One, I was formerly ignorant. Whatever faith and respect I had for those foolish Nigaṇṭhas has today been cut off. Why? Because I was deceived. World-honored One, for a third time, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, Senior Minister Sīha and the monks were delighted and remembered them well.

## 19. The Discourse to the Nigaṇṭhas<sup>86</sup>

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Thus have I heard: At one time, the Buddha was staying among the Sakyans, in Devadaha.



There the World-honored One told the monks:

The Nigaṇṭhas hold this view and declare:

Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, then all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.

I therefore approached them, and on arriving, I asked:

Nigaṇṭhas, do you hold this view and declare: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, then all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained”?

They replied: “That is so, Gotama.” I also asked those Nigaṇṭhas:

Do you personally have clear knowledge that “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not yet been exhausted,” or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication of all unwholesome states and the attainment of manifold wholesome states”?

They replied: “No, Gotama.” I also said to those Nigaṇṭhas:

[You have affirmed that] you do not personally have clear knowledge that “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not been exhausted,” or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication

of all unwholesome states and the attainment of manifold wholesome states.” How, then, can you claim: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, then all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained”?

Nigaṇṭhas, if you personally had clear knowledge that: “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not been exhausted”; or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication of all unwholesome states and the attainment of manifold wholesome states,” then, Nigaṇṭhas, you could claim: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.”

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Nigaṇṭhas, suppose that a man’s body has been wounded by a poisoned arrow and, because of being wounded by this poisoned arrow, extreme pain arises. Then, out of sympathy and concern about the wound, his kinsmen and relatives call a surgeon to pull out the arrow, for his benefit and well-being. The surgeon comes, and with a sharp knife cuts the wound open; and while the wound is being cut open, extreme pain arises again. Having cut the wound open, the surgeon probes for the metal arrowhead; and while he is probing for the arrowhead, extreme pain arises again. Having probed and found the arrowhead, he pulls it out; and while he is pulling it out, extreme pain arises again. Having pulled out the arrowhead, he dresses and bandages the wound; and while he is bandaging it, extreme pain arises again. After the arrowhead has been pulled out,

that man regains his vigor and feels well. Without any damage to his faculties, he recovers and is just as he was before.

Nigaṇṭhas, that man, personally having clear knowledge, thinks: “Formerly I was wounded by a poisoned arrow, and because of that extreme pain arose. Then, out of sympathy and concern about the wound, my kinsmen and relatives called a surgeon to pull out the arrow, for the sake of my benefit and well-being. The surgeon came, and with a sharp knife cut the wound open; and while the wound was being cut open, extreme pain arose again. Having cut the wound open, the surgeon probed for the metal arrowhead; and while he was probing for the arrowhead, extreme pain arose again. Having probed and found the arrowhead, he pulled it out; and while he was pulling it out, extreme pain arose again. Having pulled out the arrowhead, he dressed and bandaged the wound; and while he was bandaging it, extreme pain arose again. After the arrowhead had been pulled out, I regained my vigor and felt well. Without any damage to my faculties, I recovered and was just as I had been before.”

In the same way, Nigaṇṭhas, if you personally had clear knowledge that “I existed in the past,” or “I did not exist in the past”; “I did evil in the past,” or “I did not do evil in the past”; “This much of the suffering that I created has already been exhausted,” or “This much of the suffering that I created has not been exhausted”; or “When this has been exhausted, when its exhaustion is attained, then, by practicing, I will realize in this lifetime the eradication of all unwholesome states and the attainment of manifold wholesome states,” then, Nigaṇṭhas, you could claim: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.” I asked them in this way, but I did not see any of the Nigaṇṭhas able to answer me, saying: “Gotama, it is so,” or “It is not so.”

Again, I asked the Nigaṇṭhas: “If the Nigaṇṭhas [engage in] strong striving and strong asceticism, will at that time strong pain arise in the Nigaṇṭhas?”

They replied: “Yes, Gotama.”

[The Buddha said:] “If the Nigaṇṭhas [engage in] middling striving and middling asceticism, will at that time middling pain arise in the Nigaṇṭhas?”

They replied: “Yes, Gotama.”

[The Buddha said:] “If the Nigaṇṭhas [engage in] weak striving and weak asceticism, will at that time weak pain arise in the Nigaṇṭhas?”

They replied: “Yes, Gotama.”

[The Buddha said:]

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That is to say, [when] the Nigaṇṭhas [engage in] strong striving and strong asceticism, at that time strong pain arises in the Nigaṇṭhas; [when] they [engage in] middling striving and middling asceticism, at that time middling pain arises in the Nigaṇṭhas; [when] they [engage in] weak striving and weak asceticism, at that time weak pain arises in the Nigaṇṭhas.

When the Nigaṇṭhas [engage in] strong striving and strong asceticism, at that time strong pain is calmed by the Nigaṇṭhas; [when] they [engage in] middling striving and middling asceticism, at that time middling pain is calmed by the Nigaṇṭhas; [when] they [engage in] weak striving and weak asceticism, at that time weak pain is calmed by the Nigaṇṭhas.

Whether they act like this or do not act like this to calm that extreme pain, that great and heavy pain, it should be known that the Nigaṇṭhas are [simply] producing [their own] pain in the present life.

But the Nigaṇṭhas are enveloped by ignorance, possessed by ignorance, saying: “Whatever one experiences is caused by what was done in the past. If past karma is eradicated through asceticism, and no new [karma] is created, all karma comes to cease; all karma having ceased, the cessation of suffering is attained; the cessation of suffering being attained, the end of suffering is attained.”

I asked them in this way, but I did not find any Nigaṇṭha able to answer me, saying: “Gotama, it is so,” or “It is not so.”

I also asked the Nigaṇṭhas: “Nigaṇṭhas, if there is an action whose result is to be experienced as happiness, can that action, through striving and through asceticism, be turned into having suffering as its result?”

They replied: “No, Gotama.”

[I asked them further] “Nigaṇṭhas, if there is an action whose result is to be experienced as suffering, can that action, through striving and through asceticism, be turned into having happiness as its result?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result is to be experienced in this lifetime, can that action, through striving and through asceticism, be turned into having its result in a later life?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result is to be experienced in a later life, can that action, through striving and through asceticism, be turned into having its result in this lifetime?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result has not yet matured, can that action, through striving and through asceticism, be turned into having its result matured?”

They replied: “No, Gotama.”

“Nigaṇṭhas, if there is an action whose result has matured, can that action, through striving and through asceticism, be made otherwise?”

They replied: “No, Gotama.”

[The Buddha said:]

That is to say, Nigaṇṭhas, an action whose result is to be experienced as happiness, that action cannot, through striving and through asceticism, be turned into having suffering as its result.

Nigaṇṭhas, an action whose result is to be experienced as suffering, that action cannot, through striving and through asceticism, be turned into having happiness as its result.

Nigaṇṭhas, an action whose result is to be experienced in this lifetime, that action cannot, through striving and through asceticism, be turned into having its result in a later life.

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Nigaṇṭhas, an action whose result is to be experienced in a later life, that action cannot, through striving and through asceticism, be turned into having its result in this lifetime.

Nigaṇṭhas, an action whose result has not yet matured, that action cannot, through striving and through asceticism, be turned into having its result matured.

Nigaṇṭhas, an action whose result has matured, that action cannot, through striving and through asceticism, be made otherwise.

Therefore, Nigaṇṭhas, your effort is in vain, your striving is empty and futile.

Then those Nigaṇṭhas told me: “Gotama, we have a venerable teacher, named Nigaṇṭha Nātaputta, who proclaims thus:”

Nigaṇṭhas, if you created evil karma in the past, then that karma can be completely extinguished by means of this asceticism. [And] if you now restrain your body, speech, and mind, then through this [restraint] you will not create any further evil karma.

Again, I asked those Nigaṇṭhas: “Do you believe in [your] venerable teacher, the Nigaṇṭha Nātaputta, without having any doubts?”

They replied: “Gotama, we believe in [our] venerable teacher, the Nigaṇṭha Nātaputta, without having any doubts.”

Again, I said to those Nigaṇṭhas:

There are five things, which may have a twofold result in the present life. They are: belief, liking, oral tradition, memory, and well-considered view. Nigaṇṭhas, a person who himself says what is untrue, could [he regard that untrue statement] as believable, as likable, as traditional, as memorable, as a well-considered view?

They replied: “Yes, Gotama.”

Then I said further to those Nigaṇṭhas:

[But given that] it is an untrue statement, how could it be believable, how could it be likable, how could it be traditional, how could it be memorable, how could it be well contemplated? [Yet] the person who himself says what is untrue has belief [in it], has liking [for

it], has heard [it as tradition], has memory [of it], has considered [it] well.

[Monks,] if the Nigaṇṭhas speak thus, then they incur a fivefold censure according to the Dharma and can be reproached.<sup>87</sup> What are the five?

If all the pleasure and pain that these beings now experience is caused by actions done [in the past, then the Nigaṇṭhas [must] have done evil in the past. Why? Because that would be the reason why the Nigaṇṭhas now experience extreme pain. This is the first [ground] on which the Nigaṇṭhas can be reproached.

Again, if all the pleasure and pain that beings experience is caused by the company they kept, then the Nigaṇṭhas [must] have kept evil company in the past. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the second [ground] on which the Nigaṇṭhas can be reproached.

Again, if all the pleasure and pain that beings experience is caused by destiny, then the Nigaṇṭhas [must] have had an evil destiny in the past. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the third [ground] on which the Nigaṇṭhas can be reproached.

Again, if all the pleasure and pain that beings experience is caused by views, then the Nigaṇṭhas [must] have held evil views in the past. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the fourth [ground] on which the Nigaṇṭhas can be reproached.

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Again, if all the pleasure and pain that beings experience is caused and created by a supreme god, then in the past the Nigaṇṭhas [must] have been created by an evil supreme god. Why? Because that would be why the Nigaṇṭhas now experience extreme pain. This is the fifth [ground] on which the Nigaṇṭhas can be reproached.

If in the past the Nigaṇṭhas did evil, . . . kept evil company, . . . had an evil destiny, . . . held evil views, [if there was] an evil supreme god and they were created by this evil supreme god; and if because of this the Nigaṇṭhas now experience extreme pain—then for these reasons, on these grounds, the Nigaṇṭhas can be reproached.

The Dharma, which I came to know by myself and realized by myself, and which I have proclaimed to you, cannot be refuted, cannot be defiled, cannot be prevailed over by any renunciant, brahmin, god, Māra, Brahmā or anyone else in the world. Why is it that the Dharma, which I came to know by myself and realized by myself, and which I have proclaimed to you, cannot be refuted, cannot be defiled, cannot be prevailed over by any renunciant, brahmin, god, Māra, Brahmā or anyone else in the world?

If a monk abandons unwholesome bodily actions and practices wholesome bodily actions, [if he] abandons unwholesome verbal and mental actions and practices wholesome verbal and mental actions, then in regard to future suffering [due to present unwholesome actions] he personally knows: “there will be no [such] future suffering for me.” In accordance with the Dharma he attains happiness and will not discard it.

Aspiring to eliminate a [particular] cause of suffering, he may practice with [that] aspiration; or, aspiring to eliminate a [particular] cause of suffering, he may practice equanimity [in regard to that] aspiration.

If, aspiring to eliminate a [particular] cause of suffering, he practices with [that] aspiration; and if he then develops his practice with [that] aspiration and eliminates that [particular cause of suffering], then the [corresponding] suffering comes to be extinguished.

If, aspiring to eliminate a [particular] cause of suffering, he practices equanimity [in regard to that] aspiration; and if he then develops his practice with equanimity and eliminates that [particular cause of suffering], then the [corresponding] suffering comes to be extinguished.

Then, the monk has this thought:

According to one’s behavior, according to one’s deeds, unwholesome states arise and wholesome states cease. If I eliminate my suffering for myself,<sup>88</sup> then unwholesome states will cease and wholesome states will arise. Now, I would better eliminate my suffering for myself.

Then he eliminates the suffering and, once the suffering has been eliminated, unwholesome states cease and wholesome states arise, and he



no longer needs to eliminate suffering. Why? Because, monks, his original purpose has been achieved, it is not the case that he might need to eliminate suffering again.

Monks, it is just as a fletcher may use a template to straighten an arrow, but once the arrow has been straightened, he has no further use for the template. Why? Because that person's original purpose has been achieved, it is not the case that he might need to use the template again.

In the same way, a monk has this thought:

According to one's behavior, according to one's deeds unwholesome states arise and wholesome states cease. If I eliminate my suffering for myself, then unwholesome states will cease and wholesome states will arise. Now, I would better eliminate my suffering for myself.

Then he eliminates the suffering and, once the suffering has been eliminated, unwholesome states cease and wholesome states arise, and he no longer needs to eliminate the suffering. Why? Because his original purpose has been achieved, it is not the case that he might need to eliminate this suffering again.

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Monks, suppose that a [certain] man loves a woman, is attached to her, and has high regard for her; but the woman instead gets talking with someone else, exchanges greetings with him, and they go off and spend the night together. Would, because of this, physical and mental suffering, vexation, and extreme grief and sorrow arise in that man?

The monks replied:

Yes indeed, World-honored One. And why? That man loves the woman, is attached to her and has high regard for her; but then that woman instead gets talking with someone else, exchanges greetings with him, and they go off to spend the night together. How could, because of this, physical and mental suffering, vexation, and extreme grief and sorrow not arise in that man?<sup>89</sup>

[The Buddha:]

Monks, suppose that man thinks like this:

I love that woman, and have high regard for her; but that woman instead got talking with another man, exchanged greetings with him, and they went off to spend the night together. Because of my suffering and sadness, shouldn't I now rather cut off my love and attachment for that woman?

Then that man, because of his own suffering and sadness, cuts off his love and attachment for that woman. If that woman, as before, gets talking with someone else, exchanges greetings with him, and they go off to spend the night together, would again, because of that, physical and mental suffering, vexation, and extreme grief and sorrow arise in him?

The monks replied:

No, World-honored One. And why not? Because that man no longer has a feeling of love and attachment for that woman. If that woman, as before, gets talking with someone else, exchanges greetings with him, and they go off to spend the night together, it is not the case that, because of that, physical and mental suffering, vexation, and extreme grief and sorrow will arise in him.

[The Buddha:]

In the same way, a monk has this thought:

According to one's actions, according to one's deeds, unwholesome states arise and wholesome states cease. If I eliminate the suffering, then the unwholesome states will cease and wholesome states will arise. Now, I would better eliminate my suffering.

Then he eliminates the suffering and, once the suffering has been eliminated, unwholesome states cease and wholesome states arise, and he no longer needs to eliminate the suffering. Why? Because his original purpose has been achieved, he need not again eliminate the suffering.

Then he has this further thought:

Whatever the cause of [this] suffering that was to be eliminated, I have eliminated it; yet with regard to desire [itself] it is as before—it is not eliminated. Now, I would better seek to eliminate desire!

So he seeks to eliminate desire [itself]. In order to eliminate that desire, he dwells alone, in seclusion, resorting to a secluded place—to the base of a tree, to an empty and quiet place, a mountain top, a cave, [a place] in the open air, a heap of straw; or he goes into a forest, or to a cemetery.

Having resorted to a secluded place—to the base of a tree, to an empty and quiet place—he spreads his sitting mat, sits down cross-legged, with upright body and upright intention, and sets up mindfulness before him.

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He abandons covetousness, his mind is free from envy. Seeing another's wealth and lifestyle, he does not give rise to thoughts of covetousness: "If only I could get that!"

He purifies his mind of covetousness; and similarly of hatred, sloth and torpor, restlessness and worry.

He abandons doubt and overcomes confusion; without hesitation in regard to wholesome states, he purifies his mind of doubt and confusion.

Having abandoned these five hindrances, which are imperfections of the mind that weaken wisdom, having abandoned desire, abandoned evil and unwholesome states, . . . (and so on up to) he dwells having attained the fourth absorption. When he has attained concentration in this way, his mind being purified, without blemish, free of vexations, malleable, well established, having attained imperturbability, he directs his mind to the realization of the higher knowledge of the destruction of the taints.

He knows as it really is: "this is suffering"; he knows: "this is the origin of suffering"; he knows: "this is the cessation of suffering"; he knows as it really is: "this is the path to the cessation of suffering." Again, he knows as it really is: "these are the taints"; he knows: "this is the origin of the taints"; he knows: "this is the cessation of the taints"; he knows as it really is: "this is the path to the cessation of the taints."

Knowing thus, seeing thus, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance. Being liberated, he knows he is liberated. He understands as it really is: "Birth is ended, the holy life has been established, what was to be done has been done; there will not be another existence."

The Tathāgata who has, in this way, rightly liberated the mind, gains five kinds of praise, [praise that is] according to the Dharma, undisputed, desirable, and highly regarded. What are the five?

If all the pleasure and pain that beings now experience is caused by deeds in the past, then the Tathāgata [must] have done sublime actions in the past; and because of that, the Tathāgata now experiences a noble happiness that is free of taints. Quiescent and calm, he has attained happiness and awakening. This is the first praise gained by the Tathāgata.

Again, if all the pleasure and pain that beings experience is caused by the company they have kept, then the Tathāgata [must have] kept good company in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the second praise gained by the Tathāgata.

Again, if all the pleasure and pain that beings experience is caused by destiny, then the Tathāgata [must have] had a good destiny in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the third praise gained by the Tathāgata.

Again, if all the pleasure and pain that beings experience is caused by holding views, then the Tathāgata [must have] held good views in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the fourth praise gained by the Tathāgata.

445a Again, if all the pleasure and pain that beings experience is caused and created by a supreme god, then the Tathāgata [must have been created by] a good supreme god in the past; and because of that, the Tathāgata now experiences a noble happiness free of taints. Quiescent and calm, he has attained happiness and awakening. This is the fifth praise gained by the Tathāgata.

Thus, because of the Tathāgata's former good actions, good company, good destiny, good view, and the existence of a good supreme god, the good supreme god by which the Tathāgata was created—because of these the Tathāgata now experiences a noble happiness free

from taints, is quiescent and calm, having attained happiness and awakening. For these reasons, the Tathāgata now gains five kinds of praise.

There are five causes and conditions owing to which sorrow and suffering arise in the mind. What are the five?

[The first is] entanglement in sexual desire; because of entanglement in sexual desire, sorrow and suffering arise in the mind. Similarly entanglement in hatred, . . . sloth and torpor, . . . restlessness and worry, entanglement in doubt; because of entanglement in doubt, sorrow and suffering arise in the mind. These are the five causes and conditions owing to which sorrow and suffering arise in the mind.

There are five causes and conditions owing to which sorrow and suffering disappear from the mind. What are the five? If one is entangled in sexual desire, and because of entanglement in sexual desire, sorrow and suffering have arisen in the mind, then on abandoning entanglement in sexual desire, the sorrow and suffering will cease. Owing to entanglement in sexual desire, sorrow and suffering have arisen in the mind; but on attaining the goal in this lifetime, there is freedom from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones.

In the same way, if one is entangled in hatred . . . sloth and torpor . . . restlessness and worry . . . if one is entangled in doubt, and because of entanglement in doubt, sorrow and suffering have arisen in the mind, then on abandoning entanglement in doubt, the sorrow and suffering will cease. Owing to entanglement in doubt, sorrow and suffering have arisen in the mind; but on attaining the goal in this lifetime, there is freedom from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones. These are the five causes and conditions owing to which sorrow and suffering disappear from the mind.

Again, there is another attaining of the goal in this lifetime, which is free from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones. What is that other attaining of the goal in this lifetime, which is free from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones? It is the noble eightfold path:

right view . . . (and so on up to) right concentration—these eight. This is another attaining of the goal in this lifetime, which is free from vexation and affliction, constantly present and unchanging, as is known to the noble ones and seen by the noble ones.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## 20. The Discourse to Pāṭaliya<sup>90</sup>

Thus have I heard: At one time, the Buddha, who was wandering among the Koliyans together with a great company of monks, arrived at the village of Uttara and stayed in a rosewood grove north of Uttara.

445b At that time Pāṭaliya, the village headman, heard that the renunciant Gotama, a son of the Sākya clan, who had abandoned his clan and family, and had gone forth to train in the path, was wandering among the Koliyans together with a great company of monks, and that he had arrived at the village of Uttara and was staying in a rosewood grove north of Uttara. [He also heard that] the renunciant Gotama had a great reputation, which had spread in all the ten directions:

The renunciant Gotama is a Tathāgata, free from attachment, fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, an unsurpassed one, a trainer of those to be tamed, a teacher of gods and human beings, known as the Buddha, the Fortunate One.

In this world, with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, he has [attained] understanding and awakening by himself, and dwells having personally realized it. The Dharma he teaches is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

If one visits such a Tathāgata, who is free from attachment and fully awakened, [if one] pays homage to him respectfully and serves him, then one will quickly get good rewards.

[Pāṭaliya] thought: “I should go to visit the renunciant Gotama and pay homage to him.”

Having learned this, Pāṭaliya the village headman left Uttara and went north toward the rosewood grove, wishing to visit the World-honored One and pay homage to him. From afar Pāṭaliya the village headman saw the World-honored One among the trees of the grove, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and majestic dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet.

Having seen the Buddha from afar, Pāṭaliya the village headman approached the Buddha, exchanged greetings, sat down to one side, and said to the World-honored One:

I have heard this: “The renunciant Gotama knows magic, he is a magician.”

Gotama, those who say: “The renunciant Gotama knows magic, he is a magician,” are they not misrepresenting the renunciant Gotama? Do they speak what is true? Do they speak what is Dharma? Do they speak the Dharma according to the Dharma? Do they not fall into error and incur censure according to the Dharma?

The World-honored One replied:

Headman, those who say: “The renunciant Gotama knows magic, he is a magician,”<sup>91</sup> they are not misrepresenting the renunciant Gotama. They speak what is true. They speak what is Dharma. They speak the Dharma according to the Dharma. They do not fall into error or incur censure according to the Dharma. Why? Because, headman, I know the magic of others, though I myself am not a magician.

Pāṭaliya said:

Although what those renunciants and brahmins were saying is true, yet I did not believe them when they said: “The renunciant Gotama knows magic, he is a magician.”

The World-honored One said: “Headman, if one knows magic, does one thereby become a magician?”

Pāṭaliya replied: “Indeed, World-honored One. Indeed, Well-gone One.”

The World-honored One said:

445c Headman, do not make a mistake and misrepresent me. If you misrepresent me, then you harm yourself, you will be criticized, you commit an offense, and you will be condemned by the noble ones for having perpetrated a major fault. Why? Because the truth is not in accordance with what you say. Headman, have you heard that the Koliyans have soldiers?

[Pāṭaliya] replied: “Yes, I have heard that.”

[The Buddha:] “What do you think, headman? Why do the Koliyans employ soldiers?”

[Pāṭaliya] replied: “To kill bandits, Gotama. For this reason the Koliyans employ soldiers.”

[The Buddha:] “What do you think, headman? Are the Koliyan soldiers virtuous or without virtue?”

[Pāṭaliya] replied:

Gotama, if in the world there are those who lack virtue, the Koliyan soldiers are certainly among them. Why? The Koliyan soldiers break all the precepts and behave in evil ways.

[The Buddha] asked further:

Headman, you see it thus and know it thus, and I do not question it.

[But] suppose that someone else were to ask you: “Headman Pāṭaliya, you know that the Koliyan soldiers break all the precepts and do only evil; therefore, headman Pāṭaliya, you too break all the precepts and do only evil.” If someone were to speak like this, would he be speaking the truth?

[Pāṭaliya] replied:

No, Gotama. And why? The views of the Koliyan soldiers are different [from mine], their desires are different, their aspirations are different.



The Koliyan soldiers break all the precepts and do only evil, but I keep all the precepts and do no evil.

[The Buddha] asked further:

Headman, you know that the Koliyan soldiers break all the precepts and do only evil, but you do not for this reason become one who breaks the precepts and does only evil.

Why, then, should it not be the case that the Tathāgata knows magic but is not himself a magician? How is that? I know magic, I know magicians, I know the results of doing magic, and I know the elimination of magic.

Headman, I also know killing of living beings, I know killers of living beings, I know the results of killing living beings, and I know the elimination of killing living beings. Headman, I know taking what is not given, I know those who take what is not given, I know the results of taking what is not given, and I know the elimination of taking what is not given. Headman, I know speaking falsehood, I know those who speak falsehood, I know the results of speaking falsehood, and I know the elimination of speaking falsehood.

Headman, I know this and see this. If someone says, “The renunciant Gotama knows magic, he is a magician,” and if he does not give up saying that but makes known that state of mind, that desire, that aspiration, that report, that memory, and that reflection, then, when his life ends he shall, as quickly as one might bend or stretch out one’s arm, be reborn in hell.

On hearing this, Pāṭaliya the village headman was greatly afraid, trembling, with his body hair standing on end. He immediately got up from his seat, paid homage at the [Buddha’s] feet with his head and, kneeling down with his palms placed together [in respect], said to the World-honored One:

I repent, Gotama. I confess, Well-gone One. I was like a fool, like an ignorant person, like an unstable person, like an unwholesome person. And why? I was wrong in saying that the renunciant Gotama is a magician. May Gotama accept my repentance! I have seen my fault and disclosed it. Having repented, I shall exercise restraint and not do it again.

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The World-honored One told him:

So it is, headman. You truly were like a fool, ignorant, unstable and unwholesome. And why? You were wrong in saying that the Tathāgata, who is free from attachment and fully awakened, is a magician. However, you have been able to repent. You have seen your fault and disclosed it. Exercising restraint, you will not do it again.

In this way, headman, those who are able to repent, who see their faults and disclose them, and who exercise restraint so as not to do it again, will grow in the noble Dharma and be free from fault.

Thereupon Pāṭaliya the village headman, his palms placed together [in respect] toward the Buddha, said to the World-honored One:

Gotama, there is one [type of] renunciants and brahmins who hold this view and declare: “If someone kills living beings, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise. If someone takes what is not given, or speaks falsehood, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise.” Renunciant Gotama, what do you think [of this]?

The World-honored One said:

Headman, I shall now ask you something; answer according to your understanding. What do you think, headman? In a village there may be a man who has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.

Then someone asks: “What has this man done, that he now has garlands on his head and various perfumes applied to his body; that singing, music, and dancing are performed for his entertainment; and that he is presented with courtesans to enjoy himself like a king?”

Someone replies: “This man killed an enemy of the king, and the king, being delighted, bestowed rewards on him. For this reason this man has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.”

Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha continued:]

Headman, one may also see that a criminal is arrested by the king, his hands are bound behind him and, with a drum being beaten and the [sentence] proclaimed, he is taken out through the southern gate of the town, seated beneath a tall signpost, beheaded, and his head is put on display.

Then someone asks: “What crime has this man committed that he is executed by the king?” Someone replies: “This man wrongly killed an innocent person from the king’s household. For this reason the king ordered this punishment.” Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha said:]

Headman, if a renunciant or brahmin holds this view and makes this proclamation: “If someone kills living beings, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise,” are they saying what is true or are they saying what is false?

[Pāṭaliya] replied: “It is falsely said, Gotama.”

[The Buddha:] “If they say what is false, would you have faith in them?”

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[Pāṭaliya] replied: “No, I would not have faith, Gotama.”

The World-honored One praised him, saying: “Very good, headman! Very good!”

[The Buddha] asked further:

What do you think, headman? In a village there may be a man who has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.

Then someone asks: “What has this man done, that he now has garlands on his head and various perfumes applied to his body; that singing, music, and dancing are performed for his entertainment; and that he is presented with courtesans to enjoy himself like a king?”

Someone replies: “In another country this man took what was not given [and the king, being pleased with him, bestowed rewards on him.] For this reason this man has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.”

Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha continued:]

Again, headman, one may also see that a criminal is arrested by the king, his hands are bound behind him and, with a drum being beaten and [the sentence] proclaimed, he is taken out through the southern gate of the town, seated beneath a tall signpost, beheaded, and his head is put on display.

Then someone asks: “What crime has this man committed that he is executed by the king?” Someone replies: “Within the king’s country this man took what was not given. For this reason the king ordered this punishment.” Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha:]

Headman, if a renunciant or brahmin holds this view and makes this proclamation: “If someone takes what is not given, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise,” are they saying what is true or are they saying what is false?

[Pāṭaliya] replied: “It is falsely said, Gotama.”

[The Buddha:] “If they say what is false, would you have faith in them?”  
 [Pāṭaliya] replied: “No, I would not have faith, Gotama.”

The World-honored One praised him saying:

Very good, headman! Very good! What do you think, headman? In a village there may be a man who has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.

Then someone asks: “What has this man done, that he now has garlands on his head and various perfumes applied to his body; that singing, music, and dancing are performed for his entertainment; and that he is presented with courtesans to enjoy himself like a king?”

Someone replies: “This man is a singer,<sup>92</sup> able to entertain and amuse. He delighted the king with false speech and the king, being delighted, bestowed rewards on him. For this reason this man has garlands on his head and various perfumes applied to his body; singing, music, and dancing are performed for his entertainment; and he is presented with courtesans to enjoy himself like a king.”

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Headman, have you ever seen something like this, or heard of something like this?

[Pāṭaliya] replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha:]

Again, headman, one may also see that a criminal is arrested by the king, his hands are bound behind him and, with a drum being beaten and [the sentence] proclaimed, he is taken out through the southern gate of the town, seated beneath a tall signpost, beheaded, and his head is put on display. Then someone asks: “What crime has this man committed that he is executed by the king?” Someone replies: “This man lied in testimony before the king. With lies he tried to deceive the king. For this reason the king ordered this punishment.”

Headman, have you ever seen something like this, or heard of something like this?

He replied: “Yes, Gotama, I have seen it, I have heard of it, and I [expect I] will hear of it [again].”

[The Buddha:]

Headman, what do you think—if a renunciant or brahmin holds this view and makes this proclamation: “If someone kills living beings, they will get the entire result in this lifetime; and because of that, sorrow and suffering will arise,” are they saying what is true or are they saying what is false?

He replied: “It is falsely said, Gotama.”

“If they say what is false, would you have faith in them?”

He replied: “No, I would not have faith, Gotama.”

The World-honored One praised him, saying: “Very good, headman! Very good!”

Then Pāṭaliya, the village headman, rose from his seat, arranged his clothes so as to bare one shoulder and, placing his palms together [in respect] towards the Buddha, said to the World-honored One:

Marvelous! What Gotama has said is wonderful, with good analogies and good proof. Gotama, I built a high-roofed hall in the village of Uttara, provided it with seats and beds, and set up water pots and big bright lamps. If diligent renunciants or brahmins come to stay in this high-roofed hall, I provide what they need in accordance with my ability.

[Once] four teachers, holding different and opposing views were gathered in the high-roofed hall. Among them was one teacher who held this view and made this proclamation:

There is no offering, no sacrifice,<sup>93</sup> there are no incantations; no wholesome or unwholesome actions, no results of wholesome or unwholesome actions; there is neither this world nor another world, there are no father and mother; there are no True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have themselves known and realized this world and the other world, who have themselves directly realized and accomplished it and dwell therein.

The second teacher had right view. Opposing the view and knowledge of the first teacher, he held this view and made this proclamation:

There is offering, there is sacrifice, and there are incantations; there are wholesome and unwholesome actions, and results of wholesome and unwholesome actions; there is this world and the other world, there are father and mother; there are True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have themselves known and realized this world and the other world, who have themselves directly realized and accomplished it and dwell therein.

The third teacher held this view and made this proclamation:

One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is not doing any evil.

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Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh; this does not amount to “evil actions,” and the evil actions will not have results. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is no offense and no merit because of this, there are no results of offense or merit because of this.

Making offerings, taming [oneself], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good, and sharing profit, one does not [earn] merit because of this, there is no result of merit because of this.

The fourth teacher had right view. Opposing the understanding and view of the third teacher, he held this view and made this proclamation:

One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, and sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is doing evil.

Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh, this does amount to “evil actions,” and these evil actions will have results. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is offense or merit because of this, there are results of offense or merit because of this.

Making offerings, taming [oneself], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good and sharing profit, there is merit because of this, there is result of merit because of this.

Gotama, having heard this, I have come to doubt. Of these renunciants and brahmins, who is speaking the truth, and who is speaking falsehood?

The World-honored One told him:

Headman, do not let doubt arise in you. Why not? Owing to doubt, hesitation arises. Headman, you yourself do not have pure knowledge about whether there is a next life or no next life. Also, headman, you do not have pure knowledge regarding which way of acting is evil and which way of acting is wholesome. Headman, there is a Dharma meditation



called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Thereupon, Pāṭaliya the village headman rose again from his seat, arranged his clothes so as to bare one shoulder and, placing his palms together [in respect] towards the Buddha, said to the World-honored One:

Gotama, what is the Dharma meditation called abandoning, through which I may attain right mindfulness and may attain one-pointedness of mind, and in that way may cut off my doubt in this lifetime and achieve progress? 447b

The World-honored One told him:

Headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields, and when evening comes, he rests from this and goes indoors to meditate. When the night is over, at dawn, he thinks:

I have refrained from killing and have abandoned killing, I have abandoned taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandoned wrong view and attained right view.

Then he examines himself: “I have abandoned the ten unwholesome courses of action, and have been mindful of the ten wholesome courses of action.” When he sees these ten unwholesome courses of action abandoned within himself and is mindful of the ten wholesome courses of action, joy arises in him; joy having arisen, rapture arises; rapture having arisen, the body becomes calm; the body having become calm, he experiences happiness with the body; the body having experienced happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointedness of mind, imbues his mind with loving-kindness and dwells [mentally] pervading one direction, likewise the second, the third, and the

fourth direction, also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters and resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then he reflects thus: “There are renunciants and brahmins who hold this view and make this proclamation:”

There is no offering, no sacrifice, there are no incantations; no wholesome or unwholesome actions, no results of wholesome or unwholesome actions; there is neither this world nor another world, there are no father and mother; there are no True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have known and realized for themselves this world and the other world, who have themselves directly realized and accomplished it and dwell therein.

If those renunciants and brahmins are speaking the truth, then I have offended against neither the fearful nor the fearless in the world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted.

Now I have attained the Dharma of the unsurpassable person (i.e., the Buddha),<sup>94</sup> attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but [whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Again, headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields, and when evening comes, he rests from this

and goes indoors to meditate. When the night is over, at dawn, he thinks: 447c

I have refrained from killing and have abandoned killing, I have abandoned taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandoned wrong view and attained right view.

Then he examines himself: “I have abandoned the ten unwholesome courses of action and have been mindful of the ten wholesome courses of action.” When he sees these ten unwholesome courses of action abandoned within himself and is mindful of the ten wholesome courses of action, joy arises in him; joy having arisen, rapture arises; rapture having arisen, the body becomes calm; the body having become calm, he experiences happiness with the body; the body having experienced happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointedness of mind imbues his mind with compassion, and dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with compassion, free from fetters and resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

Then he reflects thus:

There are renunciants and brahmins who hold this view and make this proclamation: There is offering, there is sacrifice, there are incantations; there are wholesome or unwholesome actions, and results of wholesome or unwholesome actions; there is both this world and the other world, there are father and mother; there are True Persons in the world who are headed for a supreme attainment, who are well gone and well directed, who have known and realized for themselves this world and the other world, who have themselves directly realized and accomplished it and dwell therein.

If those renunciants and brahmins are speaking the truth, then I have offended against neither the fearful nor the fearless in the

world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted. Now I have attained the Dharma of the unsurpassable person, attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but [whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Again, headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields and, when evening comes, he rests from this and goes indoors to meditate. When the night is over, at dawn, he thinks:

I refrained from killing and have abandoned killing, I have abandoned taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandoned wrong view and attained right view.

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Then he examines himself: “I have abandoned the ten unwholesome courses of action, and have been mindful of the ten wholesome courses of action.” When he sees these ten unwholesome courses of action abandoned within himself and is mindful of the ten wholesome courses of action, joy arises in him; joy having arisen, rapture arises; rapture having arisen, the body becomes calm; the body having become calm, he experiences happiness with the body; the body having experienced happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointedness of mind, imbues his mind with empathic joy and dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, also the four intermediate directions, above, and below, all

around, everywhere. With a mind imbued with empathic joy, free from fetters and resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

Then he reflects thus:

There are renunciants and brahmins who hold this view and make this proclamation: One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is not doing any evil.

Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh; there is no evil karma because of this, there is no result of evil karma because of this. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is no offense and no merit because of this, there are no results of offense or merit because of this. Making offerings, taming [oneself], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good, and sharing profit, there is no merit because of this, there is no result of merit because of this.

If those renunciants and brahmins are speaking the truth, then I have offended against neither the fearful nor the fearless in the world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted. Now I have attained the Dharma of the

unsurpassable person, attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but [whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

Again, headman, a learned noble disciple refrains from killing and abandons killing, abandons taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandons wrong view and attains right view. During the daytime he instructs people to farm and cultivate the fields, and when evening comes, he rests from this and goes indoors to meditate. When the night is over, at dawn, he thinks:

I have refrained from killing and have abandoned killing, I have abandoned taking what is not given . . . sexual misconduct . . . false speech . . . (and so on up to) abandoned wrong view and attained right view.

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Then he examines himself: “I have abandoned the ten unwholesome courses of action, and have been mindful of the ten wholesome courses of action.” When he sees these ten unwholesome courses of action abandoned within himself, and is mindful of the ten wholesome courses of action, joy arises in him; joy having arisen, rapture arises; rapture having arisen, the body becomes calm; the body having become calm, he experiences happiness with the body; the body having experienced happiness, he attains one-pointedness of mind.

Headman, a learned noble disciple who has attained one-pointedness of mind, imbues his mind with equanimity and dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with equanimity, free from fetters and resentment, without ill will or quarrel, he dwells pervading

the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

Then he reflects thus:

There are renunciants and brahmins who hold this view and make this proclamation: One who acts or instructs another to act; one who destroys or instructs another to destroy; one who tortures or instructs another to torture, [causing] distress, vexation, and sadness, beating of breasts, despair, weeping, and bewilderment; one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, drinks intoxicating liquor, breaks through walls to open storehouses, intrudes into others' territory, destroys villages and towns, wipes out cities and countries—one who acts in these ways is doing evil.

Again, if by using an iron wheel as sharp as a razor, one were, in a single day, to cut into parts and kill all the living beings on this earth, slicing them into pieces and turning them all into a single heap of flesh, there is evil karma because of this, there is result of evil karma because of this. If one were to go along the southern bank of the Ganges killing, destroying, and torturing, and to come back along the northern bank of the Ganges making offerings, undertaking sacrifices, and chanting incantations; then there is offense or merit because of this, there are results of offense or merit because of this. Making offerings, taming [oneself], guarding [oneself], restraining [oneself], by esteeming, benefiting, generosity, speaking pleasantly, doing good, and sharing profit, there is merit because of this, there is result of merit because of this.

If those renunciants and brahmins are speaking the truth, then I have offended against neither the fearful nor the fearless in the world. I have always had compassion and empathy for the entire world. Toward [all] beings my mind has been free of contention, untainted, and delighted. Now I have attained the Dharma of the unsurpassable person, attained progress and a happy abiding; this is called the Dharma meditation of abandoning. What these renunciants and brahmins say may be correct or incorrect; but

[whether] it is correct or incorrect, I have attained inner tranquility of mind.

Headman, this is the Dharma meditation called abandoning. Through this meditation you may attain right mindfulness, you may attain one-pointedness of mind. In this way you may cut off your doubt in this lifetime and achieve progress.

448c As this Dharma was being taught, the spotless and immaculate Dharma-eye in regard to all phenomena arose in Pāṭaliya the village headman. Pāṭaliya the village headman saw the Dharma, attained the Dharma, realized the bright and pure Dharma; he cut off doubt and went beyond perplexity; he became independent of other teachers; he would never again follow others; and he became free of hesitation. Having been established in the attainment of the fruit, he had attained fearlessness in the Dharma taught by the World-honored One. He rose from his seat, paid homage with his head at the feet of the Buddha, and said:

World-honored one, I now go for refuge to the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower! From this day forth until life ends I go [to him] for refuge.

This is what the Buddha said. Having heard the Buddha's words, the village headman Pāṭaliya and the monks were delighted and remembered them well.



### Division 3

## Sāriputta

### 21. The Discourse on an Even Mind<sup>95</sup>

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

At that time, Venerable Sāriputta had gathered, one night, with an assembly of monks at the assembly hall, and was explaining to them the distinction between internal fetters and external fetters:

Venerable friends, there truly are two categories of people to be found in the world. Which two?

There are those non-returners who have [only] internal fetters and who will not be reborn into this [human] realm; and there are those who are not [yet] non-returners, who have external fetters, and who will be reborn into this [human] realm.

What, venerable friends, are the non-returners, who have [only] internal fetters, and who will not be reborn into this [human] realm? Suppose there is someone who observes the training in the precepts without transgression or compromise, without blemish or defect. He practices in this way abundantly, overcomes impediments, and is praised by the worthy ones for being well cultivated and well endowed [in the training].

Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly, having overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], he further trains in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires.

Through having trained in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires, he attains a peaceful liberation of the mind.

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Having attained it, he delights in it and enjoys it constantly, [but] does not attain final knowledge in that lifetime. With the breaking up of the body at death, he passes beyond the gods that feed on gross food and is reborn among the mind-made gods.

Once reborn there, he thinks:

Formerly, when I was a human being, I observed the training in the precepts without transgression or compromise, without blemish or defect. I practiced in this way abundantly and overcame impediments, and I was praised by the worthy ones for being well cultivated and well endowed [in the training].

Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly and overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], I further trained in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires. Through having trained in disenchantment regarding sensual desires, in dispassion, and in abandoning sensual desires, I attained a peaceful liberation of the mind. Having attained it, I delighted in it and enjoyed it constantly, [but] did not attain final knowledge in that same lifetime. With the breaking up of the body at death, I passed beyond the gods that feed on gross food and was reborn here among the mind-made gods.

Venerable friends, [suppose] there is another person who observes the training in the precepts without transgression or compromise, without blemish or defect. He practices in this way abundantly and overcomes impediments, and is praised by the worthy ones for being well cultivated and well endowed [in the training].

Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly and overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], he further trains in the realm of form, abandoning desire, abandoning activities. He trains in giving up and casting aside sensual desire.

Through having trained in the realm of form, abandoning desire, abandoning activities, having trained in giving up and casting aside sensual desire, he attains a peaceful liberation of the mind. Having attained it, he delights in it and enjoys it constantly, [but] does not attain final knowledge in that lifetime. With the breaking up of the body at death, he passes beyond the gods that feed on gross food and is reborn among the mind-made gods.

Once reborn there, he thinks:

Formerly, when I was a human being, I observed the training in the precepts without transgression or compromise, without blemish or defect. I practiced in this way abundantly and overcame impediments, and was praised by the worthy ones for being well cultivated and well endowed [in the training]. Through having observed the training in the precepts without transgression or compromise, without blemish or defect, having practiced in this way abundantly and overcome impediments, and having been praised by the worthy ones for being well cultivated and well endowed [in the training], I further trained in the realm of form, abandoning desire, abandoning activities. I trained in giving up and casting aside sensual desire.

Through having trained in the realm of form, abandoning desire, abandoning activities, having trained in giving up and casting aside sensual desire, I attained a peaceful liberation of the mind. Having attained it, I delighted in it and enjoyed it constantly, [but] did not attain final knowledge in that same lifetime. With the breaking up of the body at death, I passed beyond the gods feeding on gross food and was reborn here among the mind-made gods.

Such a person, venerable friends, is called a non-returner who has [only] internal fetters and who will not be reborn into this [human] realm.

What, venerable friends, is meant by those who are not [yet] non-returners, who have external fetters, and who will be reborn into this [human] realm? Suppose a person observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his

449b           comportment in accordance with proper conduct. He trains in the precepts in this way, seeing great danger in even the slightest transgression and being apprehensive of it. Such a person, venerable friends, is called one who is not [yet] a non-returner, who has external fetters, and who will still be reborn into this [human] realm.

Thereupon, numerous gods of even mind,<sup>96</sup> of resplendent and majestic form, visited the Buddha just before dawn. After paying their respects to the Buddha, they stood to one side and addressed him:

World-honored One, this past night Venerable Sāriputta has gathered with an assembly of monks at the assembly hall. He has explained to those monks the distinction between internal fetters and external fetters, telling them: “Venerable friends, there truly are two categories of people to be found in the world: those who have [only] internal fetters and those who have [also] external fetters.” World-honored One, the assembly is delighted [by his explanation]. May the World-honored One, out of compassion, go to the assembly hall!

Then the World-honored One acceded to the request of the gods of even mind by remaining silent. The gods of even mind understood that the World-honored One had consented by remaining silent, paid homage at his feet, and, after circumambulating him three times, vanished from the spot.

Not long after the gods of even mind had gone, the World-honored One arrived before the gathering of monks at the assembly hall and sat on a prepared seat.

Once seated, the World-honored One spoke in praise:

Very good! Very good, Sāriputta! You are most excellent! Why? This past night you have gathered with an assembly of monks at this assembly hall, and you have explained to the monks the distinction between internal fetters and external fetters, [saying]: “Venerable friends, there truly are two categories of people to be found in the world: those who have [only] internal fetters and those who have [also] external fetters.”

Sāriputta, numerous gods of even mind visited me this past night just before dawn. After paying homage, they stood to one side and addressed me: “World-honored One, this past night Venerable Sāriputta

has assembled with a gathering of monks at the assembly hall. He has explained to the monks the distinction between internal fetters and external fetters, [saying]: ‘Venerable friends, there truly are two categories of people to be found in the world: those who have [only] internal fetters and those who have [also] external fetters.’ World-honored One, we are delighted [by his explanation]. May the World-honored One, out of compassion, join us in the assembly hall!’ I acceded to the request of the gods of even mind by remaining silent. The gods of even mind understood that I had consented by [remaining] silent, paid homage at my feet and, after circumambulating me three times, vanished from the spot.

Sāriputta, those gods of even mind are able to stand together on the tip of an awl—ten, twenty, thirty, forty, fifty, or sixty of them—without obstructing one another.

Sāriputta, it was not after being born into their heavenly realm that those gods of even mind cultivated a good mind, extensively and greatly, and thereby acquired the ability to stand together on the tip of an awl—ten, twenty, thirty, forty, fifty, or sixty of them—without obstructing one another.

Sāriputta, it was while still in the human realm [in a former life] that those gods of even mind cultivated a good mind, extensively and greatly, and thereby acquired the ability to stand together on the tip of an awl—ten, twenty, thirty, forty, fifty, or sixty of them—without obstructing one another.

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Therefore, Sāriputta, one should cultivate tranquility—tranquility of the sense faculties, tranquility of the mind, and tranquility in one’s physical, verbal, and mental actions—all in accordance with [the teachings of] the World-honored One and with [one’s] wise companions in the holy life.

Sāriputta, the erroneous adherents of other sects [will come to] long-lasting downfall and loss. Why? Because they do not get to hear such sublime teachings.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## 22. The Discourse on Perfecting the Precepts<sup>97</sup>

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

At that time, Venerable Sāriputta addressed the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he has been reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

At that time, Venerable Udāyin was also present in the assembly. Venerable Udāyin responded:

Venerable Sāriputta, if a monk is reborn among the mind-made gods, it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

A second and a third time Venerable Sāriputta told the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

And a second and a third time Venerable Udāyin countered:

Venerable Sāriputta, if a monk is reborn among the mind-made gods, then it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

Thereupon, Venerable Sāriputta thought: “This monk has contradicted what I said three times now, and not a single monk [in this assembly] has commended what I said. Perhaps I ought to approach the World-honored One.”

Then Venerable Sāriputta approached the Buddha. After paying homage, he sat down to one side. Not long after Venerable Sāriputta had left [the assembly that he had been teaching], Venerable Udāyin and the other monks also approached the Buddha. After paying homage, they sat down to one side.

In that situation, Venerable Sāriputta again addressed the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling. 450a

[And just as before,] Venerable Udāyin countered:

Venerable Sāriputta, if a monk is reborn among the mind-made gods, then it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

A second and a third time Venerable Sāriputta told the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

And a second and a third time Venerable Udāyin countered:

Venerable Sāriputta, if a monk is reborn among the mind-made gods,

then it is certainly not possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

Then Venerable Sāriputta thought: “[Even] in front of the World-honored One this monk has contradicted what I said three times now, and not a single monk [in this assembly] has commended what I said. I had better remain silent.”

Thereupon, the World-honored One asked: “Udāyin, would you say that the mind-made gods have form?”

Venerable Udāyin replied: “Yes, World-honored One.”

The World-honored One directly rebuked Udāyin: “You are a fool, blind, without vision. On what grounds do you comment on this advanced topic in the Dharma?”

Thereupon, Venerable Udāyin, having been directly rebuked by the Buddha, was sad and distressed. He lowered his head in silence, unable to reply, and seemed immersed in thought.

After having directly rebuked Venerable Udāyin, the World-honored One addressed Venerable Ānanda:

A most highly regarded and virtuous elder monk has been [improperly] contradicted. For what reason did you show disrespect by not intervening? You too are a fool, with no loving-kindness, to turn your back on a most highly regarded and virtuous elder.

After having directly rebuked Venerable Udāyin and Venerable Ānanda, the World-honored One addressed the monks:

If a monk is accomplished in virtue, concentration, and wisdom, then it is certainly possible that he may, in this life, enter and emerge from the concentration of the cessation of perception and feeling. If he does not attain final knowledge within this life, then with the breaking up of the body at death, he will pass beyond the gods that feed on gross food and be reborn among the mind-made gods. Once he is reborn there, it is certainly possible that he may enter and emerge from the concentration of the cessation of perception and feeling.

Having said this, the Buddha entered his meditation hut to meditate in



silence. At that time, Venerable Baijing<sup>98</sup> was in the assembly. Venerable Ānanda spoke to Venerable Baijing: 450b

I have been rebuked for something that another person did. Venerable Baijing, the World-honored One will certainly emerge from his meditation hut in the late afternoon. He will sit on a prepared seat in front of the assembly of monks and discuss this matter. May Venerable Baijing respond regarding this matter! I am much [too] embarrassed and ashamed in front of the World-honored One and our companions in the holy life.

Then, in the late afternoon the World-honored One emerged from his meditation hut. He sat on a prepared seat in front of the assembly of monks. He asked: “Baijing, for possessing how many qualities is a senior monk esteemed and revered by his companions in the holy life?”

Venerable Baijing replied:

World-honored One, a senior monk is esteemed and revered by his companions in the holy life if he possesses five qualities.

What are the five? World-honored One, a senior monk observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment in accordance with proper conduct. He trains in the precepts in this way, seeing great danger in even the slightest transgression and being apprehensive of it. World-honored One, such a morally restrained, elder and highly regarded monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk studies widely and learns much, retaining it and not forgetting it, accumulating wide learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life.

In this way he studies widely and learns much regarding all the teachings, familiarizing himself with them even a thousand times, mentally considering and contemplating them with knowledge, vision, and profound penetration. World-honored One, such a learned, elder and highly regarded monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk attains the four higher states of mind, happy abidings in the present lifetime; he attains them with ease, without difficulty. World-honored One, such a meditative senior monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

World-honored One, such a wise senior monk is esteemed and revered by his companions in the holy life.

Again, World-honored One, a senior monk has destroyed all taints, is freed from all fetters, [has attained] liberation of the mind and liberation through wisdom, in that very life, personally attained understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

World-honored One, such a taint-free senior monk is esteemed and revered by his companions in the holy life. World-honored One, if a senior monk is accomplished in these five qualities, he is esteemed and revered by his companions in the holy life.

450c      The World-honored One asked:

Baijing, if a senior monk does not possess these five qualities, for what [other] reason should he be esteemed and revered by his companions in the holy life?

Venerable Baijing replied:

World-honored One, if a senior monk does not possess these five qualities, there is no other reason that he should be esteemed and revered by his companions in the holy life. Only for his advanced age, hoary hair, lost teeth, deteriorating health, hunched body, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion might his companions in the holy life still esteem and revere him.

The World-honored One said:

Indeed so! If a senior monk does not possess these five qualities, there is no other reason that he should be esteemed and revered by his companions in the holy life. Only for his advanced age, hoary hair, lost teeth, deteriorating health, hunched back, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion might his companions in the holy life still esteem and revere him.

Baijing, the monk Sāriputta has attained these five qualities, so all of you should esteem and revere him.

Why? Baijing, the monk Sāriputta observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment in accordance with proper conduct. He trains in the precepts in this way, seeing great danger in even the slightest transgression and being apprehensive of it.

Furthermore, Baijing, the monk Sāriputta has studied widely and learned much, retaining it and not forgetting it, accumulating wide learning of what is called the Dharma, which is good in the beginning, good in the middle, and good in the end, which has [proper] meaning and expression, is endowed with purity, and reveals the holy life.

In this way he has studied widely and learned much regarding all the teachings, familiarizing himself with them even a thousand times, mentally considering and contemplating them with knowledge, vision, and profound penetration.

Furthermore, Baijing, the monk Sāriputta has attained the four higher states of mind, happy abidings in his present lifetime, he attains them with ease, without difficulty.

Furthermore, Baijing, the monk Sāriputta has developed comprehension and wisdom, has attained understanding concerning the rise and fall of phenomena, has attained noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

Furthermore, Baijing, the monk Sāriputta has destroyed all taints. Freed from all fetters, [he has attained] liberation of the mind and liberation through wisdom, in this very life, he has personally attained

understanding and awakening, and dwells having personally realized. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Baijing, the monk Sāriputta has attained these five qualities, so all of you should esteem and revere him.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Baijing and the other monks were delighted and remembered them well.

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### 23. The Discourse on Wisdom<sup>99</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 monk Moliyaphagguna had given up the precepts and stopped practicing the path.

When the monk Kaḷārakhattiya heard that the monk Moliyaphagguna had given up the precepts and stopped practicing the path, he approached Venerable Sāriputta. After paying homage at [Sāriputta’s] feet, [Kaḷārakhattiya] sat down to one side. Having seated himself, he said: “Venerable Sāriputta, know that the monk Moliyaphagguna has given up the precepts and stopped practicing the path.”

Venerable Sāriputta asked: “Was the monk Moliyaphagguna happy in the teaching?”

The monk Kaḷārakhattiya asked in return: “Is Venerable Sāriputta happy in the teaching?”

Venerable Sāriputta replied: “Kaḷārakhattiya, I harbor no doubts about the teaching.”

The monk Kaḷārakhattiya further asked: “Venerable Sāriputta, how is it in regard to things yet to come?”

Venerable Sāriputta replied: “Kaḷārakhattiya, I am also without perplexity in regard to things yet to come.”

On hearing this, Kaḷārakhattiya rose from his seat and approached the Buddha. Having paid homage, he sat down to one side and addressed the Buddha:

World-honored One, Venerable Sāriputta has just now proclaimed that he has attained [final] knowledge, that he knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

On hearing this, the World-honored One said to one of the monks: “Go to Sāriputta and tell him, ‘The World-honored One summons you.’”

Having been so instructed, that monk rose from his seat, saluted the Buddha, went to Venerable Sāriputta, and said: “The World-honored One summons Venerable Sāriputta.”

Hearing this, Venerable Sāriputta approached the Buddha, and, having paid homage, sat down to one side.

The World-honored One asked:

Sāriputta, is it true that you declared having attained final knowledge, knowing as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence”?

Venerable Sāriputta replied: “World-honored One, I did express that meaning, but not in those words, not in those phrases.”

The World-honored One said: “Sāriputta, a clansman declares things in his own way. If he has attained final knowledge, then let him declare final knowledge.”

Venerable Sāriputta replied: “World-honored One, as I have just said, I did express that meaning, but not in those words, not in those phrases.”

The World-honored One asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, knowing what and seeing what, do you declare having attained knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence’?”—Sāriputta, on hearing this, how would you answer?

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Venerable Sāriputta replied:

World-honored One, if my companions in the holy life come and ask me, “Venerable Sāriputta, knowing what and seeing what, do you

declare having attained knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence?’” World-honored One, on hearing this, I will answer in the following manner: “Venerable friends, birth has a cause. This cause for birth has been brought to an end. Knowing that the cause for birth has been brought to an end, I declare having attained final knowledge, knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.’” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, what are the causes and conditions for birth? From what does birth arise? What is its basis?”—on hearing this question, how will you respond?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me: “Venerable Sāriputta, what are the causes and conditions for birth? From what does birth arise? What is its basis?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable friends, birth is caused by the process of existence, conditioned by the process of existence, it arises from the process of existence, has the process of existence as its basis.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life and

ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, what are the causes and conditions for the process of existence? From what does it arise? What is its basis?”—on hearing this question, how would you answer?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, what are the causes and conditions for the process of existence? From what does it arise? What is its basis?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable friends, the process of existence is caused by clinging, conditioned by clinging, it arises from clinging, has clinging as its basis.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean. 451c

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, what are the causes and conditions for clinging? From what does clinging arise? What is its basis?”—on hearing this question, how would you answer?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me: “Venerable Sāriputta, what are the causes and conditions for clinging? From what does it arise? What is its basis?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable

friends, clinging is caused by craving, conditioned by craving; it arises from craving, has craving as its basis.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you: “Venerable Sāriputta, and what about craving?”—on hearing this question, how would you answer?

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, and what about craving?”—on hearing this question, World-honored One, I will answer in the following manner: “Venerable friends, there are three kinds of feeling—pleasant feeling, unpleasant feeling, and neither-unpleasant-nor-pleasant-feeling. Delighting in, desiring, and grasping at these feelings is what is called craving.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you, “Venerable Sāriputta, by knowing what and by seeing what is there no delighting in these three kinds of feeling, no desire for them or grasping at them?”—on hearing this question, how would you answer?



Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, by knowing what and by seeing what is there no delighting in these three kinds of feeling, no desire for them or grasping at them?”—on hearing this question, World-honored One, I will answer in this manner: “Venerable friends, these three kinds of feelings are impermanent by nature, unsatisfactory by nature, of a nature to disintegrate. What is impermanent by nature is unsatisfactory. Seeing this unsatisfactoriness, there is no more delighting in these three kinds of feeling, no desire for them or grasping at them.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean. 452a

At that time, the World-honored One said:

Sāriputta, one could also give a brief summary of what you have just said. And what, Sāriputta, is this brief summary of what you have just said? It is this: “Whatever is felt and acted upon is all unsatisfactory”—Sāriputta, this is a brief summary of what you have just said.

The World-honored One [further] asked:

Sāriputta, if companions in the holy life come and ask you: “Venerable Sāriputta, how is it that by turning away [from grasping at feeling] you declare having attained final knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence’?”

Venerable Sāriputta replied:

World-honored One, if companions in the holy life come and ask me, “Venerable Sāriputta, how is it that by turning away [from grasping at

feeling] you declare having attained final knowledge, declare knowing as it really is: ‘Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence’?”—World-honored One, on hearing this question, I would answer in the following manner: “Venerable friends, through my inwardly turning away [from grasping at feeling], all craving has come to an end, there is no apprehension, no fear, no doubt, no perplexity. I live protected in this way. Through my living protected in this way, unwholesome taints do not arise.” World-honored One, if companions in the holy life come and ask me this, I will answer in this manner.

The World-honored One spoke in praise:

Very good! Very good, Sāriputta! If companions in the holy life come and ask you this, you should answer in this manner. Why? Because if you speak in this manner, they will know what you mean.

The World-honored One said:

Sāriputta, one could also give a brief summary of what you have just said: “Whatever fetters have been spoken of by the Renunciant (i.e., the Buddha), those fetters do not exist in me. I live protected in this way. Through my living protected in this manner, unwholesome taints do not arise”—Sāriputta, this is the brief summary of what you have just said.

After saying this, the World-honored One rose from his seat and returned to his hut to sit in meditation. Soon after the World-honored One had returned to his hut, Venerable Sāriputta told the monks [in the assembly]:

Venerable friends, earlier I had not considered [these matters]; thus, when the World-honored One suddenly asked those questions, I thought: “I’m afraid I won’t be able to answer.” [But,] venerable friends, my first answer was approved and praised by the World-honored One, and I then thought: “If the World-honored One were to question me on this matter for a whole day and night, posing his questions in different words and phrases, I would be able to answer in [correspondingly] different words and phrases. If the World-honored One were to question me on this matter for two, three, four, even up to seven days and nights,

posing his questions in different words and phrases, I would be able to answer the World-honored One in [correspondingly] different words and phrases.”

On hearing Venerable Sāriputta speak in this way, the monk Kaḷārakhattiya rose from his seat and right away approached the Buddha. He said to the World-honored One: 452b

Soon after the World-honored One returned to his hut, Venerable Sāriputta made a weighty proclamation, roared a lion’s roar, saying: “Venerable friends, earlier I had not considered [these matters]; thus, when the World-honored One suddenly asked those questions, I thought: ‘I’m afraid I won’t be able to answer.’ [But,] venerable friends, my first answer was approved and praised by the World-honored One, and I then thought: ‘If the World-honored One were to question me on this matter for a whole day and night, posing his questions in different words and phrases, I would be able to answer the World-honored One in [correspondingly] different words and phrases for a whole day and night. Venerable friends, if the World-honored One were to question me on this matter for two, three, four, even up to seven days and nights, posing his questions in different words and phrases, I would be able to answer in [correspondingly] different words and phrases.’”

The World-honored One said:

Indeed so, Kaḷārakhattiya! If I were to question the monk Sāriputta on this matter for a whole day and night, posing questions in different words and phrases, he would be able to reply with [correspondingly] different words and phrases. Kaḷārakhattiya, if I were to question the monk Sāriputta on this matter for two, three, four, even up to seven days and nights, posing questions in different words and phrases, he would be able to reply with [correspondingly] different words and phrases. Why? Because, Kaḷārakhattiya, the monk Sāriputta has deeply comprehended the realm of thought.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Sāriputta and the other monks were delighted and remembered them well.

## 24. The Discourse on the “Lion’s Roar” of Sāriputta<sup>100</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 was accompanied by a great assembly of monks, who were observing the rains retreat at Sāvattthī. Venerable Sāriputta was also observing the rains retreat at Sāvattthī. At the end of the three-months’ rains retreat at Sāvattthī, Venerable Sāriputta, having mended his robes, took his robes and bowl and approached the Buddha. Having paid homage at [the Buddha’s] feet, he sat down to one side and addressed him: “World-honored One, I have completed the rains retreat at Sāvattthī, and now I wish to journey among the people.”

452c      The World-honored One replied:

Sāriputta, go as you please, so that you may deliver those who have not yet won deliverance, liberate those who have not yet attained liberation, and [lead to] final nirvana those who have not yet achieved final nirvana. Sāriputta, go as you please.

Thereupon, Venerable Sāriputta, having heard what the Buddha said, received and remembered it well, rose from his seat, paid homage at the Buddha’s feet, circumambulated him three times, and returned to his quarters. Having stored away his bedding and seat, he put on his robe and took his bowl and set out to journey among the people.

Not long after the venerable Sāriputta had left, a certain companion in the holy life [alleged], before the Buddha, a breach of the precepts, a contravention of the Dharma, saying to the World-honored One: “Venerable Sāriputta slighted me today, just before he set out to journey among the people.”

Hearing this, the World-honored One told one of the monks:

Go to Sāriputta and tell him: “The World-honored One calls you. Not long after you set out, a certain companion in the holy life [alleged], before me, a breach of the precepts, a contravention of the Dharma, saying: ‘World-honored One, Venerable Sāriputta slighted me today, just before he set out to journey among the people.’”

Having received this order, that monk rose from his seat, paid homage to the Buddha, and set out.

At that time, Venerable Ānanda was standing behind the World-honored One, fanning him. Not long after that monk had set out, Venerable Ānanda went, with keys in hand, to all of the [monks'] quarters. He told all the monks he encountered:

It would be good, venerable sirs, if you would come to the assembly hall right away. Venerable Sāriputta will soon roar a lion's roar before the Buddha. It may be that Venerable Sāriputta will make a profound proclamation about that which is most peaceful and sublime. If he makes such a proclamation, you, venerable sirs, and I, having heard it, should later recite and memorize it well.

Then, on hearing what Venerable Ānanda said, all the monks went to the assembly hall. At that time, the monk [sent by the Buddha] approached Venerable Sāriputta and said:

The World-honored One calls you. Not long after you set out, a certain companion in the holy life [alleged], before the Buddha, a breach of the precepts, a contravention of the Dharma, saying: "World-honored One, Venerable Sāriputta slighted me today, just before he set out to journey among the people."

On hearing this, Venerable Sāriputta rose from his seat and returned to where the Buddha was. Having paid homage at his feet, Sāriputta sat down to one side.

The Buddha said:

Sāriputta, not long after you set out, a certain companion in the holy life [alleged], before me, a breach of the precepts, a contravention of the Dharma, saying: "World-honored One, the venerable Sāriputta slighted me today just before he set out to journey among the people." Sāriputta, did you really slight a companion in the holy life just before you set out to journey among the people?

Venerable Sāriputta said:

World-honored One, someone who lacks mindfulness of the body in

regard to the body, might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a de-horned ox that is patient and docile, being thoroughly tamed, causes no harm wherever it goes, whether from village to village or from street to street. I, World-honored One, am like this, having a mind like a de-horned ox. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind] boundless, exalted, immeasurable and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body, might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a son of an outcaste whose two hands have been cut off, being utterly humbled, causes no harm wherever he goes, whether from village to village or from town to town. I, World-honored One, am like this; my mind is like the son of an outcaste whose two hands have been cut off. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as the earth receives what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like the

earth. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as water washes away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like that water. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

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World-honored One, it is just as fire burns up what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like that fire. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as the wind blows away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. I, World-honored One, am like this; my mind is like the wind. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a broom sweeps away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling embarrassed, ashamed, or humiliated. World-honored One, I am like this; my mind is like a broom. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a cleaning rag wipes away what is pure and what is impure, excrement, urine, snot, and spittle, without for this reason hating it or liking it, without feeling ashamed, or humiliated. World-honored One, I am like this; my mind is like a cleaning rag. Free from fetters or resentment, without ill will or quarrel, I dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life



just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as, when a jug with many cracks has been filled to the brim with grease and placed in the sun, the grease leaks and oozes out everywhere. If a man with [good] eyesight comes and stands beside it, he sees this jug of grease with many cracks, which has been filled to the brim and placed in the sun; and he sees the grease leaking and oozing out everywhere. World-honored One, I too, am like this. I constantly contemplate the impurity of this body with its nine orifices leaking and oozing out everywhere.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

World-honored One, it is just as a joyful youth might bathe and perfume himself with fragrances, put on white, clean clothes, and adorn himself with jewels; and having shaved his beard and arranged his hair, might place flowers on his head. Suppose that three kinds of corpse are then garlanded around his neck—a dead snake, a dead dog, and a dead human being, discolored, bloated, foul-smelling, rotten, and oozing putrid fluids. That youth would feel embarrassed and ashamed and filled with utter disgust. World-honored One, I am like this. As I constantly contemplate the foul and impure parts of this body, my mind is embarrassed and ashamed and filled with utter disgust.

World-honored One, someone who lacks mindfulness of the body in regard to the body might well slight a companion in the holy life just before setting out to journey among the people. I, however, World-honored One, am well equipped with mindfulness of the body in regard to the body. How could I slight a companion in the holy life just before setting out to journey among the people?

Thereupon, that monk [who had accused Sāriputta] rose from his seat, paid homage at the Buddha's feet, and said to him:

I repent my transgression, World-honored One; I confess, Well-gone One, [to acting] like a fool, like an idiot, like [one who is] confused, like [one who is] unwholesome. Why so? Because I falsely slandered the monk Sāriputta, my pure companion in the holy life. World-honored One, I now repent, hoping that this will be accepted. Having seen [my transgression] and acknowledged it, I will not repeat it.

The World-honored One said:

So it is, monk. You have indeed [acted] like a fool, like an idiot, like [one who is] confused, like [one who is] unwholesome. Why so? Because you falsely slandered the monk Sāriputta, your pure companion in the holy life. Yet you have been able to repent your transgression, and, having seen and acknowledged it, you will not repeat it. Those who are able to repent their transgression, having seen it and acknowledged it, and will not repeat it, come, in this way, to growth in the noble teaching and discipline, and will not regress.

Then the Buddha told Venerable Sāriputta: "Accept that foolish man's expression of remorse quickly, lest the head of this monk split into seven parts right away in front of you."

Venerable Sāriputta, out of compassion, accepted that monk's expression of remorse.

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This is what the Buddha said. Having heard the Buddha's words, Venerable Sāriputta and the [other] monks, were delighted and remembered them well.

## **25. The Discourse with Parables [Relating to] Water<sup>100</sup>**

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

At that time, Venerable Sāriputta addressed the monks: "Venerable friends, I shall explain to you five methods for overcoming resentment.<sup>102</sup> Listen carefully, and give close attention."

Those monks listened to receive instruction.

Venerable Sāriputta said:

What are the five methods? Venerable friends, suppose there is someone whose bodily actions are not pure, but whose verbal actions are pure. A wise person who, on seeing him, is aroused to resentment ought to rid himself [of that resentment].

Again, venerable friends, suppose there is someone whose verbal actions are impure, but whose bodily actions are pure. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Again, venerable friends, suppose there is someone whose bodily and verbal actions are impure, but whose mind is pure to a small extent. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Again, venerable friends, suppose there is someone whose bodily, verbal, and mental actions are all impure. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Again, venerable friends, suppose there is someone whose bodily, verbal, and mental actions are all pure. A wise person who, on seeing him, is aroused to resentment ought to rid himself of it.

Venerable friends, if there is someone whose bodily actions are impure, but whose verbal actions are pure, how should a wise person who, on seeing him, is aroused to resentment rid himself [of that resentment]?

Venerable friends, suppose there is a forest-dwelling monk, a wearer of rag robes, who sees a discarded piece of cloth in a cesspool, stained by excrement, urine, snot, spittle, and other impurities; and on seeing it, he holds it with his left hand, and spreads it out with his right hand; and wherever he sees portions that are not stained by excrement, urine, snot, spittle, or other impurities, and that are without holes, he tears them off and takes them [to make a rag robe]. Similarly, venerable friends, if there is someone whose bodily actions are not pure, but whose verbal actions are pure, one should not pay attention to his impure bodily actions, but pay attention only to his pure verbal actions. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment].

Venerable friends, if there is someone whose verbal actions are impure, but whose bodily actions are pure, how should a wise person who, on seeing him, is aroused to resentment rid himself of it?

454b Venerable friends, suppose that, not far from a village, there is a deep pool [whose surface is] covered with water plants; and suppose that a man comes along who is oppressed by extreme heat, hunger, thirst, and exhaustion, caused by a hot wind. On arriving at the pool, he takes off his clothes, puts them on the bank, and enters the pool, pushing aside the water plants with both hands. He enjoys a pleasant bath, and rids himself of the oppression by heat, hunger, thirst, and exhaustion. Similarly, venerable friends, if there is someone whose verbal actions are not pure, but whose bodily actions are pure, one should not pay attention to his impure verbal actions, but should pay attention only to his pure bodily actions. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment].

Venerable friends, if there is someone whose bodily and verbal actions are both impure, but whose mind is pure to a small extent, how should a wise person who, on seeing him, is aroused to resentment rid himself of it?

Venerable friends, suppose that, at a crossroads, there is a puddle of water in the depression made by the hoof of an ox; and suppose that a man comes along who is oppressed by extreme heat, hunger, thirst, and exhaustion, caused by a hot wind. He thinks to himself: “This ox’s hoof print at the crossroads contains a little water. If I were to scoop it up with my hand or with a leaf, the water would become muddied, and I would not be able to rid myself of the oppression by heat, hunger, thirst, and exhaustion. Let me kneel down, with hands and knees on the ground, and suck up the water directly with my mouth.” He then kneels down, with hands and knees on the ground, and sucks up the water directly with his mouth, and so is able to rid himself of the oppression by heat, hunger, thirst, and exhaustion.

Similarly, venerable friends, if there is someone whose bodily and verbal actions are impure, but whose mind is pure to a small extent, one should not pay attention to his impure bodily and verbal actions,

but should pay attention only to his mind, which is pure to a small extent. Venerable friends, this is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment].

Venerable friends, if there is someone whose bodily, verbal, and mental actions are all impure, how should a wise person who, on seeing him, is aroused to resentment rid himself of it? Venerable friends, suppose a person is on a long journey and, having become ill on the way, is suffering greatly and exhausted. He is alone, without companion; the village behind him is far away and the village ahead has not yet been reached. Suppose [also] that a second person comes along and, standing to one side, looks at this first person, who is on a long journey and, having become ill on the way, is suffering greatly and exhausted—alone, without companion, the village behind him far away and the village ahead not yet reached. And suppose that he helps [that sick traveler] to get through the wilderness and reach the [next] village, and there gives him excellent medicine and good, sustaining food, caring for him well. In that case, that person's illness would most certainly subside. That is to say, the second person is extremely compassionate toward the sick person, having a heart full of loving-kindness.

Similarly, venerable friends, if there is a person whose bodily, verbal, and mental actions are all impure, then a wise person, on seeing him, thinks: "This person's bodily, verbal, and mental actions are all impure; [but] let him not, on the breaking up of the body at death, go to a bad realm of existence and be reborn in hell, as a consequence of his impure bodily, verbal, and mental actions. If this [impure] person encounters a good friend, [he may] give up his impure bodily, verbal, and mental actions, and cultivate pure bodily, verbal, and mental actions." In that case, through cultivating pure bodily, verbal, and mental actions, this [reformed] person will, on the breaking up of the body at death, go to a good realm of existence, be reborn in a heavenly realm. That is to say, this [wise] person is extremely compassionate toward that [impure] person, having a heart full of loving-kindness. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment]. Venerable friends,

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if there is a person whose bodily actions, verbal actions, and mental actions are all pure, how should a wise person who, on seeing him, is aroused to resentment rid himself of it?

Venerable friends, suppose that, not far from a village, there is a pool, full to the brim with clear, beautiful water, its banks covered with verdant grass, and surrounded by flowering trees; and suppose that a man comes along who is oppressed by extreme heat, hunger, thirst, and exhaustion, caused by a hot wind. On arriving at the pool, he takes off his clothes, puts them on the bank, and enters the water. He enjoys a pleasant bath, and rids himself of the oppression by heat, hunger, thirst, and exhaustion.

Similarly, venerable friends, if there is someone whose bodily, verbal, and mental actions are all pure, then one should constantly pay attention to his pure bodily, verbal, and mental actions. This is how a wise person who, on seeing [such an individual], is aroused to resentment ought to rid himself of [that resentment]. Hereby, venerable friends, I have explained the said five methods of overcoming resentment.

This is what Venerable Sāriputta said. Having heard it, the monks were delighted and remembered it well.

## 26. The Discourse to Gulissāni<sup>103</sup>

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

At that time, the monk Gulissāni was also staying at Rājagaha. Living in a forest dwelling,<sup>104</sup> Gulissāni [was given to] joking frivolously and bragging about himself. Acting in a restless and agitated manner, he was lacking in mindfulness, and his mind was like a monkey. For some small matter, the monk Gulissāni had gone to Rājagaha.

455a At that time, at midday after having taken their meal, Venerable Sāriputta and an assembly of monks had congregated in the assembly hall over some small matter. Having settled what he had to do at Rājagaha, the monk Gulissāni also went toward the assembly hall.

Seeing Gulissāni approaching in the distance, Venerable Sāriputta spoke to the [assembled] monks in relation to Gulissāni:

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being respectful and compliant. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is often disrespectful and not compliant, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is often disrespectful and not compliant." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being respectful and compliant.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from making frivolous jokes and from behaving in a restless and agitated manner. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often makes frivolous jokes and behaves in a restless and agitated manner, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest-dwelling, often makes frivolous jokes and behaves in a restless and agitated manner." When he comes to stay amid the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from making frivolous jokes and from behaving in a restless and agitated manner.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from irrelevant talk. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often engages in irrelevant talk, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, often engages in irrelevant talk." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the

other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in refraining from irrelevant talk.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in not bragging about himself and not being chatty. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often brags about himself and often is chatty, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, often brags about himself and often is chatty." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in not bragging about himself and not being chatty.

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Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in guarding the sense faculties. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is often with unguarded sense faculties, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is often with unguarded sense faculties." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in guarding the sense faculties.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in moderation in eating. Venerable friends, if a forest-dwelling monk, though practicing forest-dwelling, is greedy in eating and does not know moderation, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is greedy in eating and does not know moderation." When he comes to



stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in moderation in eating.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being energetic and free from laziness. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is often slack and lazy, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is often slack and lazy." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in being energetic and free from laziness.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in right mindfulness and right attentiveness. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, often lacks right mindfulness and right attentiveness, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, often lacks right mindfulness and right attentiveness." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in right mindfulness and right attentiveness.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing the [proper] time and being skillful in regard to time, [for example,] not going into the village to beg for food too early nor returning too late. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, goes into the village to beg for food too early or returns too late, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say]

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this? This venerable forest-dweller, though practicing forest dwelling, goes into the village to beg for food too early or returns too late.” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing the [proper] time and being skillful in regard to time.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing [proper] seats and being skillful in choosing a seat, not taking the seat of a senior monk, or scolding junior monks [for taking the seat he wants]. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, takes the seat of a senior monk or scolds junior monks [for taking the seat he wants], he will incur other monks’ disapproval and criticism: “As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, takes the seat of a senior monk or scolds junior monks [for taking the seat he wants].” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in knowing [proper] seats and being skillful in choosing a seat.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the code of discipline and the advanced teachings. Why? Venerable friends, a forest-dwelling monk, when practicing forest dwelling, may encounter people who come with questions regarding the code of discipline and the advanced teachings. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is unable to answer [questions regarding] the code of discipline and the advanced teachings, he will incur other monks’ disapproval and criticism: “As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is unable to answer [questions regarding] the code of discipline and the advanced teachings.” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other

monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the code of discipline and the advanced teachings.

Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the peaceful liberations, the attaining of those formless concentrations that transcend form. Why? Venerable friends, a forest-dwelling monk, when practicing forest dwelling, may encounter people who come with questions regarding the peaceful liberations, the attaining of those formless concentrations that transcend form. Venerable friends, if a forest-dwelling monk, though practicing forest dwelling, is unable to answer [questions regarding] the peaceful liberations, the attaining of those formless concentrations that transcend form, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is unable to answer [questions regarding] the peaceful liberations, the attaining of those formless concentrations that transcend form." When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the peaceful liberations, the attaining of those formless concentrations that transcend form.

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Venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the higher knowledge of the destruction of the taints. Why? Venerable friends, a forest-dwelling monk, when practicing forest dwelling, may encounter people who come with questions regarding the higher knowledge of the destruction of the taints. Venerable friends, if a forest-dwelling monk, though practicing forest-dwelling, is unable to answer [questions regarding] the higher knowledge of the destruction of the taints, he will incur other monks' disapproval and criticism: "As for this venerable forest-dweller, for the sake of what does he practice forest dwelling? Why [do we say] this? This venerable forest-dweller, though practicing forest dwelling, is unable to answer [questions regarding]

the higher knowledge of the destruction of the taints.” When he comes to stay among the monastic community, he will incur [such] disapproval and criticism from the other monks. Therefore, venerable friends, a forest-dwelling monk, when practicing forest dwelling, should train in explaining and discussing the higher knowledge of the destruction of the taints.

At that time, Venerable Mahā Moggallāna was also present in the assembly. Venerable Mahā Moggallāna said:

Venerable Sāriputta, should only forest-dwelling monks, when practicing forest dwelling, train in these things, and not monks [who] stay among people?

Venerable Sāriputta replied:

Venerable Mahā Moggallāna, forest-dwelling monks, when practicing forest dwelling, should train in these things. How much more so monks who stay among people!

In this way, the two venerable ones exchanged ideas and praised each other’s words. Having heard what was said, [the monks in the assembly] rose from their seats and left.

Be respectful, refrain from frivolous jokes,  
Do not engage in irrelevant talk and bragging,  
Guard the sense faculties, be moderate in eating,  
Be energetic and have right mindfulness and attentiveness,  
Know the time and [know] proper seating,  
Discuss the code of discipline and the advanced teachings,  
Explain the peaceful liberations,  
And the higher knowledge of the destruction of the taints.

## 27. The Discourse to Dhānañjāni<sup>105</sup>

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary, where he was observing the rains

retreat together with a great assembly of monks. At that time, Venerable Sāriputta was in Sāvattthī, also observing the rains retreat.

At that time a certain monk who, after having completed the three-month rains retreat at Rājagaha, and having mended his robes, put on his robe and took his bowl, and left Rājagaha for Sāvattthī, to stay in Jeta's Grove, Anāthapiṇḍika's Park. That monk approached Venerable Sāriputta and, having paid homage at his feet, sat down to one side. 456b

Venerable Sāriputta asked: "Where have you come from, venerable friend? Where did you observe the rains retreat?"

The monk replied: "Venerable Sāriputta, I have come from Rājagaha. I observed the rains retreat at Rājagaha."

[Sāriputta] asked further:

Venerable friend, as for the World-honored One, who has been observing the rains retreat at Rājagaha, is he healthy and strong? Is he comfortable and free from ailments? Is he dwelling at ease, and is his vigor as usual?

The monk replied:

Yes, Venerable Sāriputta. The World-honored One, who has been observing the rains retreat at Rājagaha, is healthy and strong, he is comfortable and free from ailments, he is dwelling at ease and his vigor is as usual.

[Sāriputta] asked further:

Venerable friend, as for the monks and nuns who have been observing the rains retreat at Rājagaha, are they healthy and strong? Are they comfortable and free from ailments? Are they dwelling at ease, and is their vigor as usual? Do they wish to see the Buddha often and do they delight in hearing the Dharma?

[That monk] replied:

Yes, Venerable Sāriputta. The monks and nuns who have been observing the rains retreat at Rājagaha are healthy and strong, they are comfortable and free from ailments, they are dwelling at ease and their vigor is as

usual. They wish to see the Buddha often, and they delight in hearing the Dharma.

[Sāriputta] asked further:

Venerable friend, as for the male and female lay followers who live in Rājagaha, are they healthy and strong? Are they comfortable and free from ailments? Are they dwelling at ease and is their vigor as usual? Do they wish to see the Buddha often and do they delight in hearing the Dharma?

[That monk] replied:

Yes, Venerable Sāriputta. The male and female lay followers who live in Rājagaha are healthy and strong, they are comfortable and free from ailments, they are also dwelling at ease and their vigor is as usual. They wish to see the Buddha often, and they delight in hearing the Dharma.

[Sāriputta] asked further:

Venerable friend, as for the various non-Buddhist renunciants and brahmins who have been observing the rains retreat at Rājagaha, are they healthy and strong? Are they comfortable and free from ailments? Are they dwelling at ease and is their vigor as usual? Do they wish to see the Buddha often and do they delight in hearing the Dharma?

[That monk] replied:

Yes, Venerable Sāriputta. The various non-Buddhist renunciants and brahmins who have been observing the rains retreat at Rājagaha are healthy and strong, they are comfortable and free from ailments, they are dwelling at ease, and their vigor is as usual. They wish to see the Buddha often and they delight in hearing the Dharma.

[Sāriputta] asked further: “Venerable friend, there is at Rājagaha a brahmin named Dhānañjāni. He was a friend of mine before I went forth as a monk. Do you know him?”

[That monk] replied: “I do know him.”

[Sāriputta] asked further:

Venerable friend, as for this brahmin Dhānañjāni from Rājagaha, is he healthy and strong? Is he comfortable and free from ailments? Is he dwelling at ease and is his vigor as usual? Does he wish to see the Buddha often and does he delight in hearing the Dharma?

[That monk] replied:

Venerable Sāriputta, the brahmin Dhānañjāni from Rājagaha is healthy and strong, he is comfortable and free from ailments, he is dwelling at ease, and his vigor is as usual. [However,] he does not wish to see the Buddha, nor does he delight in hearing the Dharma. 456c

Why is that? Venerable Sāriputta, the brahmin Dhānañjāni has not been making efforts and has been transgressing against the moral precepts. Relying on his standing with the king, he defrauds the brahmins and householders; and relying on his standing with the brahmins and householders, he defrauds the king.

Hearing this, Venerable Sāriputta, having completed the three-month rains retreat at Sāvattḥī and having mended his robes, put on his robe and took his bowl and left Sāvattḥī for Rājagaha, where he stayed in the Bamboo Grove, the Squirrels' Sanctuary.

Then in the morning, after spending the night there, Venerable Sāriputta put on his robes, took his bowl, and went into Rājagaha to beg for food, going from door to door. Having begged for food, he went to the house of the brahmin Dhānañjāni. At that time, the brahmin Dhānañjāni had come out of his house, and was by the side of a spring, harshly punishing some local residents.

Seeing Venerable Sāriputta approaching in the distance, the brahmin Dhānañjāni rose from his seat, bared his [right] shoulder, placing his palms together [in respect] toward Venerable Sāriputta, and expressed his joy: "Welcome, Sāriputta! It has been a long time since you came here, Sāriputta." Then, respectfully taking Venerable Sāriputta by the arm, the brahmin Dhānañjāni led him into his house. He prepared a fine seat and invited Sāriputta to sit down. Venerable Sāriputta then sat on that seat. When the brahmin Dhānañjāni saw that Venerable Sāriputta was seated, he brought him a golden bowl<sup>106</sup> to wash [his hands] and invited him to take a meal.

Venerable Sāriputta said: "Enough, enough, Dhānañjāni, put your mind at ease."

A second and a third time the brahmin Dhānañjāni repeated his invitation, and a second and a third time Venerable Sāriputta declined, saying: “Enough, enough, Dhānañjāni, put your mind at ease.”

Then the brahmin Dhānañjāni asked: “Sāriputta, why enter the house like this and then refuse to eat?”

Venerable Sāriputta replied:

Dhānañjāni, [I hear that] you have not been making efforts and have been transgressing against the moral precepts. Relying on your standing with the king, you defraud the brahmins and householders, and relying on your standing with the brahmins and householders, you defraud the king.

The brahmin Dhānañjāni replied:

Sāriputta, know that, being at present a householder, I have to manage my household affairs. I have to see to my own comfort and well-being, support my parents, look after my wife and children, provide for my male and female servants,<sup>107</sup> pay taxes to the king, perform rituals for the deities, make offerings to my departed ancestors, and give to renunciants and brahmins—in order to live long and later be reborn in heaven and obtain pleasant karmic fruits. Sāriputta, all these affairs cannot be neglected,<sup>108</sup> being dictated by [customary] law.

Then Venerable Sāriputta said:

457a Dhānañjāni, let me ask you a question. Answer as best you can. What do you think, Dhānañjāni? Suppose that someone does evil for the sake of his parents. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of my parents.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

[Dhānañjāni] replied: “No.”

Venerable Sāriputta asked further:



What do you think, Dhānañjāni? Suppose, again, that someone does evil for the sake of his wife and children. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of my wife and children.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

Dhānañjāni replied: “No.”

[Sāriputta] asked further:

What do you think, Dhānañjāni? Suppose, again, that someone does evil for the sake of his servants. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of my male and female servants.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

Dhānañjāni replied: “No.”

[Sāriputta] asked further:

What do you think, Dhānañjāni? Suppose, again, that someone does evil for the sake of the king, deities, departed ancestors, and renunciants and brahmins. Having done evil, he goes, at the breaking up of the body at death, to a bad realm of existence, being reborn in hell. Once reborn in hell, he is dragged off by the wardens of hell to undergo harsh punishment. He pleads with the wardens of hell: “Wardens of hell, let me tell you! Don’t punish me! Why? Because I did evil only for the sake of the king, deities, departed ancestors, and renunciants and brahmins.” What do you think, Dhānañjāni, will that person be able to escape punishment by the wardens of hell [by pleading so]?

Dhānañjāni replied: “No.”

[Sāriputta said:]

457b Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [creating good] karma, and in accordance with virtue, in order to honor, respect, and support his parents, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the Dharma, in accordance with [creating good] karma, and in accordance with virtue, in order to honor, respect, and support his parents, thus performing meritorious acts and abstaining from unwholesome acts—he is thought of fondly by his parents, who say: “May you have good health and long life! Why [do we say this]? Because thanks to you, we have peace and happiness.” Dhānañjāni, for one who is thus thought of fondly by his parents, merits increase daily and do not decline.

Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [creating good] karma, and in accordance with virtue, in order to lovingly take care of his wife and children and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to lovingly take care of his wife and children and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts—then he is honored and respected by his wife and children, who say: “Your honor, may you have good health and long life! Why [do I say this]? Because thanks to you, I have well-being and happiness.” Dhānañjāni, for one who is thus honored and respected by his wife and children, merits increase daily and do not decline.

Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to lovingly take care of his male and female servants and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the

Dharma, in accordance with [good] karma, and in accordance with virtue, in order to compassionately provide for his servants and look after their well-being, thus performing meritorious acts and abstaining from unwholesome acts—then he is honored and respected by his servants, who say: “Master, may you have good health and long life! Why [do we say this]? Because thanks to you, we have well-being.” Dhānañjāni, for one who is thus honored and respected by his servants, merits increase daily and do not decline.

Dhānañjāni, a clansman can gain wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to honor and support renunciants and brahmins, thus performing meritorious acts and abstaining from unwholesome acts. Dhānañjāni, if a clansman gains wealth by means that are in accordance with the Dharma, in accordance with [good] karma, and in accordance with virtue, in order to honor and support renunciants and brahmins, thus performing meritorious acts and abstaining from unwholesome acts—then he is thought of fondly by renunciants and brahmins, who say: “Donor, may you have good health and long life! Why [do we say this]? Because thanks to you, we have well-being and happiness.” Dhānañjāni, for one who is thus thought of fondly by renunciants and brahmins, merits increase daily and do not decline.

Thereupon, the brahmin Dhānañjāni rose from his seat, bared his right shoulder, placed his palms together [in respect] toward Venerable Sāriputta, and said:

Sāriputta, I have a wife named Beautiful, whom I dote on. Through having been deluded by her, I have become negligent and undertaken many evil deeds. Sāriputta, from today onward, I will detach myself from my wife Beautiful and [instead] take refuge in you, Venerable Sāriputta.

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Venerable Sāriputta replied: “Dhānañjāni, do not take refuge in me. You should take refuge in the Buddha, in whom I myself take refuge.”

The brahmin Dhānañjāni proclaimed:

Venerable Sāriputta, from this day on, I take refuge in the Buddha, the Dharma, and the community of monks. May Venerable Sāriputta

accept me as a lay follower of the Buddha, having taken refuge for life, until death.

Then Venerable Sāriputta taught the Dharma to the brahmin Dhānañjāni. Exhorting, encouraging, and delighting him, Sāriputta employed countless skillful means to teach the Dharma. Having exhorted, encouraged, and delighted [Dhānañjāni], [Sāriputta] rose from his seat and left for Rājagaha. After staying there several days, [Sāriputta] put on his robe and took his bowl and left Rājagaha for the Southern Mountains. He stayed in a rosewood grove, [located] north of a village in the Southern Mountains.

At that time, a certain monk who was staying at Rājagaha, after having stayed there for several days, put on his robe and took his bowl and [also] left Rājagaha for the Southern Mountains. He [too] stayed in the rosewood grove, [located] north of a village in the Southern Mountains.

Then that monk approached Venerable Sāriputta and, having paid homage at his feet, sat down to one side.

Venerable Sāriputta asked: “Venerable friend, where have you come from? Where have you been staying?”

That monk replied: “Venerable Sāriputta, I have come from Rājagaha. I was staying at Rājagaha.”

[Sāriputta] asked further: “Venerable friend, in Rājagaha there is a brahmin named Dhānañjāni, a friend of mine from before I went forth as a monk. Do you know him?”

The monk replied: “I know him.”

[Sāriputta] asked further:

Venerable friend, as for this brahmin Dhānañjāni who lives in Rājagaha, is he healthy and strong? Is he comfortable and free from ailments? Is he dwelling at ease and is his vigor as usual? Does he wish to see the Buddha often and does he delight in hearing the Dharma?

The monk replied:

Venerable Sāriputta, the brahmin Dhānañjāni wishes to see the Buddha often and he wishes to hear the Dharma often. However, he is not well and his vigor is diminishing. Why is that?

Venerable Sāriputta, the brahmin Dhānañjāni is currently afflicted with an ailment. He is seriously ill and in a critical condition and therefore could die [soon].

Having heard this, Venerable Sāriputta put on his robe and took his bowl, and left the Southern Mountains for Rājagaha, [where] he stayed in the Bamboo Grove, the Squirrels' Sanctuary.

Having passed the night there, at dawn Venerable Sāriputta, putting on his robe and taking his bowl, headed for the house of the brahmin Dhānañjāni. Seeing Venerable Sāriputta approaching in the distance, the brahmin Dhānañjāni struggled to get up from his bed. Seeing the brahmin Dhānañjāni struggling to get up from his bed, Venerable Sāriputta stopped him, saying: "Lie still, Dhānañjāni! Don't get up! There is another bed here. I shall sit on it."

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Then, having seated himself on the other bed, Venerable Sāriputta asked: "Dhānañjāni, how is your ailment now? How much are you eating and drinking? Is your illness subsiding, not increasing?"

Dhānañjāni replied:

My ailment is becoming critical. I cannot eat or drink. My illness is increasing, not subsiding.

Venerable Sāriputta, I now have a headache so severe that it is as if a strong man were cutting my head open with a knife, causing extreme pain. Venerable Sāriputta, I now have a headache so severe that it is as if a strong man were constantly tightening a rope around my head, causing extreme pain. Venerable Sāriputta, I now have stomach pains so severe that it is as if a butcher were cutting it open, like the stomach of a live cow, with a sharp knife, causing extreme pain. Venerable Sāriputta, my entire body is in such pain that it is as if two strong men had seized a weak man and were roasting him over a fire, causing extreme pain. Such are the painful feelings I am experiencing; and they are increasing, not subsiding.

Venerable Sāriputta said:

Dhānañjāni, let me ask you a question. Answer as best you can. What do you think, brahmin Dhānañjāni? Which is the better, hell or the animal [realm]?

Dhānañjāni answered: “The animal [realm] is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the animal [realm] or the [realm] of hungry ghosts?”

Dhānañjāni answered: “The [realm] of hungry ghosts is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the [realm] of hungry ghosts or the [realm] of human beings?”

Dhānañjāni answered: “The [realm] of human beings is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the [realm] of human beings or the heaven of the four kings?”

Dhānañjāni answered: “The heaven of the four kings is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the four kings or the heaven of the thirty-three?”

Dhānañjāni answered: “The heaven of the thirty-three is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the thirty-three or the Yama heaven?”

Dhānañjāni answered: “The Yama heaven is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the Yama heaven or the Tusita heaven?”

Dhānañjāni answered: “The Tusita heaven is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the Tusita heaven or [the heaven] of the gods who delight in creating?”

Dhānañjāni answered: “The heaven of the gods who delight in creating is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the gods who delight in creating or the [heaven] of the gods who wield power over others’ creations?”

Dhānañjāni answered: “The heaven of the gods who wield power over others’ creations is the better.”

[Sāriputta] asked further: “Dhānañjāni, which is the better, the heaven of the gods who wield power over others’ creations or the Brahmā world?”

Dhānañjāni answered: “The Brahmā world is supreme! The Brahmā world is supreme!”

Venerable Sāriputta said:

Dhānañjāni, the World-honored One, who is endowed with knowledge and vision, the Tathāgata, without attachment and fully awakened, has

taught four divine abidings. By practicing them again and again, a male or female lay follower can cut off sensual desire, relinquish thoughts related to sensual desire, and, with the breaking up of the body at death, will be reborn in the Brahmā world. What are the four?

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Dhānañjāni, here a learned noble disciple with his mind imbued with loving-kindness, dwells [mentally] pervading one direction, likewise the second, the third, and the fourth direction, and also 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 quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Similarly, he imbues his mind with compassion, with empathic joy, with equanimity, and, free from fetters or resentment, without ill will or quarrel, he dwells pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

This, Dhānañjāni, is the teaching of the four divine abidings that has been taught by the World-honored One, who is endowed with knowledge and vision, the Tathāgata, without attachment and fully awakened. By practicing [these four divine abidings] again and again, a male or female lay follower can eradicate sensual desire and relinquish thoughts related to sensual desire and, with the breaking up of the body at death, will be reborn in the Brahmā world.

Having taught Dhānañjāni the teachings relating to the Brahmā world, Venerable Sāriputta rose from his seat and left.

After Venerable Sāriputta had left Rājagaha and before he had reached the Bamboo Grove, the Squirrels' Sanctuary, while he was still in between [these two places], the brahmin Dhānañjāni, who had practiced the four divine abidings and had abandoned sensual desire and relinquished thoughts relating to sensual desire, with the breaking up of the body at death, was reborn in the Brahmā world.

At that time, the World-honored One was giving teachings, surrounded by an immense following. Seeing Venerable Sāriputta approaching in the distance, the World-honored One told the monks [in the assembly]:

The monk Sāriputta is endowed with bright wisdom, quick wisdom, lively wisdom, keen wisdom, extensive wisdom, profound wisdom, wisdom that brings release, penetrative wisdom, eloquent wisdom. The monk Sāriputta has achieved genuine wisdom. This monk Sāriputta has just taught the brahmin Dhānañjāni a teaching on the Brahmā world. If he had taught him further, [Dhānañjāni] would have quickly realized the Dharma in accordance with the Dharma.

Then, Venerable Sāriputta approached the Buddha and, having paid homage at his feet, sat down to one side.

The World-honored One said:

Sāriputta, why did you not teach the brahmin Dhānañjāni the teaching on going beyond the Brahmā world? If you had taught him further, he would have quickly realized the Dharma in accordance with the Dharma.

Venerable Sāriputta replied:

World-honored One, those brahmins have for a long time been attached to the Brahmā world, they delight in the Brahmā world, [take] the Brahmā world to be supreme, esteem the Brahmā world, [take] the Brahmā world to be [ultimately] real, and consider the Brahmā world as being for them. For these reasons, World-honored One, I acted according to [Dhānañjāni's] wishes.

This is what the Buddha said. Having heard the Buddha's words, Venerable Sāriputta and the assembly of countless hundreds of thousands of people were delighted and remembered them well.

## **28. The Discourse on Teaching the Ill [Anāthapiṇḍika]<sup>109</sup>**

458c 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 was gravely ill. Then the householder Anāthapiṇḍika spoke to a certain messenger:

Go to the Buddha and, on my behalf, pay homage at his feet. Inquire about his well-being, asking: "World-honored One, are you healthy



and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?” Then inform him: “The householder Anāthapiṇḍika pays homage at the World-honored One’s feet. He inquires about your well-being [with the words]: ‘World-honored One, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?’”

After you have, on my behalf, made these inquiries of the Buddha, go to Venerable Sāriputta. Pay homage at his feet on my behalf, and inquire about his well-being by asking: “Venerable one, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?” Then inform him: “The householder Anāthapiṇḍika pays homage at the feet of Venerable Sāriputta. He inquires about the venerable one’s well-being [with the words]: ‘Are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?’” [Then also tell him:] “Venerable Sāriputta, the householder Anāthapiṇḍika is gravely ill and in a critical condition. The householder Anāthapiṇḍika deeply wishes to see Venerable Sāriputta. But in his deteriorating physical condition, he is too weak to come and visit Venerable Sāriputta. It would be good if Venerable Sāriputta, out of compassion, were to visit the householder Anāthapiṇḍika at his house.”

Then, having received the householder Anāthapiṇḍika’s order, the messenger approached the Buddha. Having paid homage at his feet, he sat down to one side and said:

World-honored One, the householder Anāthapiṇḍika pays homage at your feet. He inquires about your well-being: “World-honored One, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?”

Then the World-honored One said to the messenger:

May the householder Anāthapiṇḍika find well-being and happiness. May all gods, human beings, *asuras*, celestial musicians, demons, and all other forms of life find well-being and happiness!

The messenger heard what the Buddha said, and remembered it well. Then, having paid homage at the Buddha's feet and circumambulated him three times, he approached Venerable Sāriputta. Having paid homage at his feet, he sat down to one side and said:

459a Venerable Sāriputta, the householder Anāthapiṇḍika pays homage at Venerable Sāriputta's feet. He inquires about your well-being: "Venerable one, are you healthy and strong? Are you comfortable and free from ailments? Are you dwelling at ease, and is your vigor as usual?" [Also] "Venerable Sāriputta, the householder Anāthapiṇḍika is gravely ill and is in a critical condition. The householder Anāthapiṇḍika deeply wishes to see Venerable Sāriputta. But in his poor physical condition, he is too weak to visit Venerable Sāriputta. It would be good if Venerable Sāriputta, out of compassion, were to visit the householder Anāthapiṇḍika at his house."

Venerable Sāriputta consented by remaining silent. Then, understanding that Venerable Sāriputta had consented by remaining silent, the messenger rose from his seat, paid homage at [Sāriputta's] feet, circumambulated him three times, and departed.

When the night was over, at dawn, Venerable Sāriputta put on his robe, took his bowl, and approached the householder Anāthapiṇḍika's house. Seeing Venerable Sāriputta approaching in the distance, the householder Anāthapiṇḍika struggled to raise himself from his bed.

Seeing the householder Anāthapiṇḍika struggling to raise himself from the bed, Venerable Sāriputta stopped him, saying: "Lie still, householder! Don't get up! There is another bed here. I shall sit on it."

Then, having seated himself on the other bed, Venerable Sāriputta asked: "How is your ailment now, householder? How much are you eating and drinking? Are your painful feelings subsiding, not increasing?"

The householder replied: "My ailment is becoming critical. I cannot eat or drink. My painful feelings are increasing, not subsiding."

Venerable Sāriputta said:

Don't be afraid, householder. Don't be afraid. Why not? In the case of ignorant, ordinary worldlings who are lacking in faith, with the breaking up of the body at death they go to a bad realm of existence, being reborn

in hell. But you, householder, are not lacking in faith nowadays; rather, you are of superior faith. And by [recalling your] superior faith, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] superior faith, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who lack virtue, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not lack virtue; rather, you are strong in virtue. And by [recalling your] strong virtue, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] strong virtue, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have not learned much [about the Dharma], with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, are not one who has not learned much [about the Dharma]; rather, you are learned [regarding the Dharma]. And by [recalling your] great learning [in the Dharma], householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] great learning, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who are miserly and covetous, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, are not miserly or covetous; rather, you are a generous donor. And by [recalling your] generosity as a donor, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] generosity as a donor, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

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Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have faulty wisdom, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have faulty wisdom; rather, you are endowed with wholesome wisdom. And by [recalling your] wholesome wisdom, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] wholesome wisdom, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong view, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong view; rather, you have right view. And by [recalling your] right view, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right view, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong intention, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong intention; rather, you have right intention. And by [recalling your] right intention, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right intention, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong understanding, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong understanding; rather, you have right understanding. And by [recalling your] right understanding, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling

your] right understanding, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have the wrong [kind of] liberation, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have the wrong [kind of] liberation; rather, you have [the first stage of] the right [kind of] liberation. And by [recalling your] right liberation, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right liberation, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

Don't be afraid, householder. Don't be afraid, householder. Why not? In the case of ignorant, ordinary worldlings who have wrong attentiveness, with the breaking up of the body at death they go to a bad realm of existence, being reborn in hell. But you, householder, do not have wrong attentiveness; rather, you have right attentiveness. And by [recalling your] right attentiveness, householder, you may be able to extinguish your pain and give rise to happiness. By [recalling your] right attentiveness, householder, you may attain the fruit of once-returning or [even] the fruit of non-returning, as you have already attained stream-entry.

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Thereupon, the householder's illness vanished and his condition returned to normal. He raised himself into a sitting position on the bed, and praised Venerable Sāriputta:

Very good! Very good! Your teaching of the Dharma to this sick man was marvelous, very special! Venerable Sāriputta, on hearing your Dharma teaching for a sick man, my pain has been extinguished and happiness has been aroused. Venerable Sāriputta, my illness has now vanished and my condition has returned to normal.

Venerable Sāriputta, once, in the past, being in Rājagaha for some business or other, I stayed in the home of a householder there. At that time that householder was preparing to provide a meal for the Buddha

and the community of monks on the following day. When the night was far-gone and dawn was approaching, the householder called his children, grandchildren, servants, and retainers, saying: “Get up! Quick! We must all prepare the meal.” Each received his or her instructions and together they set up the kitchen and began preparing all sorts of nourishing and delicious food and drinks. The householder personally set up a raised seat [for the Buddha], decorating it with countless adornments.

Venerable Sāriputta, on seeing this, I thought: “Is the householder preparing for a wedding? Is it to be a reception for a new daughter-in-law? Or has the king been invited? Or some senior minister? Or is it for a great ritual offering of food?”

Venerable Sāriputta, having pondered in this way, I asked the householder, “Are you preparing for a wedding? Is it to be a reception for a new daughter-in-law? Or has the king been invited? Or some senior minister? Or is it for a great ritual offering of food?”

The householder replied: “We are not preparing for a wedding. It is not to be a reception for a new daughter-in-law. Neither has the king been invited, nor some senior minister. But it is indeed for a great ritual offering of food. We are providing a meal for the Buddha and the community of monks this coming day.”

Venerable Sāriputta, until then I had not heard the word “Buddha.” When I heard it, my bodily hair stood on end. So I inquired: “Householder, you spoke of ‘the Buddha.’ Who is it that is called ‘the Buddha’?”

Then the householder replied: “Have you not heard? There is a son of the Sakya clan who has relinquished his Sakyan family ties. He shaved off his hair and beard, donned yellow robe and, out of faith, gave up the household life and became a homeless one, to train in the path. He attained perfect, supreme awakening; hence he is called ‘Buddha’ [Awakened One].”

I asked him further: “You also mentioned ‘the community.’ What is this community?”

The householder again replied: “Members of various families and clans have [also] shaved off their hair and beards, donned the yellow robe and, out of faith, given up the household life and become

homeless ones, to train in the Buddha's path. These [monks] constitute his community. It is this Buddha and his community that we have invited." 460a

Venerable Sāriputta, I again asked the householder: "Where is the World-honored One dwelling now? I desire to go and visit him."

The householder replied: "The World-honored One is presently dwelling at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary. You can go there if you wish."

Venerable Sāriputta, I thought: "It will soon be daybreak. Let me quickly go and see the Buddha." Venerable Sāriputta, my desire to go and see the Buddha being so pressing, although it was still night I suddenly had a perception of daytime brightness. So I set out from the householder's home and went to the town gate. At that time, the town gate was guarded by two watchmen. One of the watchmen stood guard during the first half of the night, permitting people to enter without hindrance. The other stood guard during the second half of the night, permitting people to leave without hindrance.

Venerable Sāriputta, I thought: "The night is not yet over. Why? [Because] the town gate is [still being] guarded by [one of the] two watchmen. One of the watchmen stands guard during the first half of the night, permitting people to enter without hindrance. The other stands guard during the second half of the night, permitting people to leave without hindrance."

Venerable Sāriputta, not long after I had passed out through the town gate, the [perception of daytime] brightness suddenly vanished and everything was dark again. Venerable Sāriputta, at that time I became afraid and my bodily hair stood on end. [I thought]: "May no man or invisible being harm me!"

At that moment, a divine being at the city gate radiated forth a great radiance reaching from Rājagaha up to the Bamboo Grove, the Squirrels' Sanctuary. [That divine being] came and addressed me:

Don't be afraid, householder! Don't be afraid, householder! Why not? In a previous life I was a friend of yours, named Honey Vessel.<sup>110</sup> We were very dear and close to each other in our youth.

Householder, in the past I had visited Venerable Mahā Moggallāna. Having paid homage at his feet, I sat to one side. Venerable Mahā Moggallāna gave me a teaching. He exhorted, encouraged, and delighted me, and by countless skillful means explained the Dharma to me. Having exhorted, encouraged, and delighted me, he let me take the three refuges and the five precepts. Householder, for having taken the three refuges and kept the five precepts, with the breaking up of the body at death I was reborn in the heaven of the four great kings, and now reside at this town gate. Go quickly, householder! Go quickly, householder! It is better to go than to stay here.

To urge me onward, that divine being uttered the following verses:

Acquisition of a hundred horses, ministers, and women,  
And of a hundred carts filled with gems  
Is not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

Even a hundred excellent white elephants,  
With gold and silver saddles,  
Are not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

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A hundred beautiful women,  
Their bodies adorned with jewels and flowers,  
Are not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

The supremely precious woman treasure,  
Adored by the wheel-turning monarch,  
Is not equal to one-sixteenth [of the worth]  
Of one step toward visiting the Buddha.

Having uttered these verses, the divine being urged me further, saying: “Go quickly, householder! Go quickly, householder! It is better to go than to stay here.”



Venerable Sāriputta, I thought: “The Buddha is worthy of veneration, and the Dharma and the community of monks are worthy of veneration. Why? Even a divine being wishes me to go and visit them.”

Venerable Sāriputta, aided by the [divine being’s] radiance, I reached the Bamboo Grove, the Squirrels’ Sanctuary. At that time, the night being over, toward dawn, the World-honored One had emerged from his meditation hut and was practicing walking meditation in the open, waiting for me. Venerable Sāriputta, in the distance I saw the Buddha’s fine appearance, outstandingly radiant like a resplendent moon amidst the stars, dazzling like a golden mountain, endowed with the features [of a Great Person], majestic and imposing. His senses were tranquil and without obstruction, skillfully tamed and restrained, his mind tranquil and still.

Seeing the Buddha, I was overjoyed and approached him. Having paid homage at his feet, I followed the Buddha in walking meditation. In accordance with the custom of householders, I greeted him with this verse:

Has the World-honored One slept peacefully,  
Having fallen asleep quickly?

[He replied:]

Like a [true] “brahmin,” I have attained deliverance,  
Untainted by desires,  
Having relinquished all yearning,  
I have attained peace,  
With all fevers of the mind removed.  
[Consequently] I have slept well and happily.

Then, the World-honored One, having reached the end of the walking path, sat cross-legged on a prepared sitting mat. Venerable Sāriputta, I [again] paid homage at his feet, and sat to one side. [Then] the World-honored One taught me the Dharma, exhorting, encouraging, and delighting me, employing countless skillful means to explain it. He exhorted, inspired, and delighted me as he delivered the teaching of all the buddhas.

First he taught the beautiful Dharma that uplifts those who hear it, speaking on generosity, on virtue, on ways to rebirth in heavenly realms, on repudiating desire as dangerous, and on the round of rebirth as repugnant. He praised desirelessness as a factor of the sublime path, and as purity. After expounding these teachings to me, the World-honored One knew that my mind was joyous, that it had become contented, pliant, patient, uplifted, concentrated, free from doubt, free from hindrances, possessing the ability and strength to receive the true Dharma—that is to say, the cardinal principles of the teachings of all the Buddhas.

460c The World-honored One taught me about suffering, its arising, its cessation, and the path [leading to its cessation]. As I sat there, Venerable Sāriputta, I saw the four noble truths: suffering, its arising, its cessation, and the path. Just as a white cloth easily absorbs dye, so did I [absorb the teaching]. As I sat there, I saw the four noble truths: suffering, its arising, its cessation, and the path.

Venerable Sāriputta, [in this way] I saw the Dharma, attained the Dharma, awakened to the pure Dharma. Doubt was eradicated; confusion [concerning the Dharma] was transcended. I would venerate no other [teachers], never again follow others. I was without uncertainty, being established in realization of the fruit [of stream-entry]. In regard to the teachings of the World-honored One I attained freedom from vacillation.

Then I rose from my seat, paid homage to the Buddha, [and said]:

World-honored One, henceforth I take refuge in the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower. From today onward I take refuge for my whole life, until I die.

Then, Venerable Sāriputta, I placed my palms together and said: “World-honored One, allow me to invite you and an assembly of monks to spend the rains retreat at Sāvattḥī.”

Then the Buddha asked me: “What is your name? How do the people of Sāvattḥī address you?”

I replied: “My name is Sudatta; but because I regularly assist and give to the needy and the orphaned, the people of Sāvattḥī call me Anāthapiṇḍika [Giver to the Needy and the Orphaned].”

Then, the World-honored One asked me further: “Are there dwellings [for monks] at Sāvathī?”

I replied: “There are [at present] no dwellings [for monks] at Sāvathī.”

Then the World-honored One said: “Know, householder, that if there were dwellings [for them], monks would be able to visit and stay at [Sāvathī].”

I then responded: “Indeed, World-honored One. I will have dwellings erected, so that monks can visit and stay at Sāvathī. May the World-honored One appoint someone to assist me!” And the World-honored One appointed and sent [you], Venerable Sāriputta, to assist me.

Then, having heard what the Buddha said and kept it well in mind, I rose from my seat, paid homage to the Buddha, and, having circumambulated him three times, departed. Having completed what I had to do at Rājagaha, I set out for Sāvathī, together with Venerable Sāriputta. Without entering [the town of] Sāvathī or returning to my home, we proceeded right away [to examine] the lands outside the city, [looking for] a location that had good access; that was not noisy in the daytime and was peaceful at night; that was without mosquitoes, gadflies, flies, and fleas; and that was neither too cold nor too hot; [where] one could erect dwellings for the Buddha and his community.

Venerable Sāriputta, at that time we saw that Prince Jeta’s Grove was the only [location] that had good access; that was not noisy in the daytime and was peaceful at night; that was without mosquitoes, gadflies, flies, and fleas; and that was neither too cold nor too hot. Having seen this, I thought: “This is just the place where dwellings for the Buddha and his community can be erected.”

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Then, Venerable Sāriputta, I entered Sāvathī. Still without returning home, I first approached Prince Jeta, saying: “Prince, will you sell me this grove?” The prince replied: “Know this, elder!<sup>111</sup> I will not sell the grove.” A second and a third time I repeated my request: “Prince, will you sell me this grove?” And a second and a third time the prince replied: “I will not sell the grove, not even if you pay me millions and millions [of gold pieces, enough] to cover the entire surface [of the grove].”

I replied: “Prince, you have just set the price! I shall go and bring the gold.” Then, Venerable Sāriputta, the prince and I argued about whether or not he had set the price, and finally we approached the chief magistrate in Sāvattḥī to settle the matter. The chief magistrate in Sāvattḥī said to Prince Jeta: “Prince, you have set the price. Now accept the gold!”

Then, Venerable Sāriputta, I returned to my home in Sāvattḥī to fetch the cash. Elephants, horses, and carts were employed to transport it. Then the millions and millions of gold pieces were taken out [and used] to cover the ground [of the grove]. But a small portion of the ground was not covered.

Venerable Sāriputta, I thought: “From which of my other treasuries, one that is neither too large nor too small, should I take, so that the remaining portion can be covered?”

Then Prince Jeta said to me: “Elder, if you have regrets, you can take back the payment and I shall keep the grove.”

I said to the prince: “I certainly have no regrets. I was merely thinking: From which of my other treasuries, one that is neither too large nor too small, should I take so that the remaining portion can be covered?”

Then Prince Jeta thought: “The Buddha must be most worthy of veneration, and the Dharma and the community of monks must also be most worthy of veneration. Why? [Because they] have moved this elder to make such a great offering, to spend his wealth in such a way. I would now rather construct an enclosure with a gate on this [remaining piece of] ground and offer it to the Buddha and his community.”

Then Prince Jeta said to me: “Enough, elder! Don’t bring any more gold to cover this [remaining] piece of ground. I shall construct an enclosure with a gate here and offer it to the Buddha and his community.”

Venerable Sāriputta, out of compassion I gave this piece of ground to Prince Jeta. Venerable Sāriputta, in that very summer, I constructed [in the grove] sixteen large dwelling places and sixty storerooms. Venerable Sāriputta assisted me during that time.

[As for the present,] the Dharma talk that Venerable Sāriputta gave for this sick man was marvelous, very special. Having heard this

Dharma talk delivered for a sick man, I am cured of that severe illness, and am happy. Venerable Sāriputta, I have now recovered from my illness, and found peace and comfort. Venerable Sāriputta, accept a meal [from me]!

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Venerable Sāriputta consented by remaining silent. The householder [Anāthapiṇḍika], having understood that Venerable Sāriputta had consented by remaining silent, rose from his seat, personally [brought] water for washing [his hands], and offered various kinds of fine dishes, delicious, plentiful, and easy to digest. After the meal, he again brought the water container, and then seated himself on a small seat to one side to listen to the Dharma. Once Anāthapiṇḍika was seated, Venerable Sāriputta expounded the Dharma to him, exhorting, encouraging, and delighting him, using countless skillful means to explain the Dharma. Having exhorted, inspired, and delighted [Anāthapiṇḍika], [Sāriputta] rose from his seat and departed.

At that time, the World-honored One was giving teachings, surrounded by an immense following. Seeing Venerable Sāriputta approaching in the distance, the World-honored One told the monks [in the assembly]:

The monk Sāriputta is endowed with bright wisdom, quick wisdom, lively wisdom, keen wisdom, extensive wisdom, profound wisdom, wisdom that brings release, penetrative wisdom, eloquent wisdom. The monk Sāriputta has achieved genuine wisdom. Why [do I say this]? Regarding the four limbs of stream-entry taught in brief by me, the monk Sāriputta has elaborated on them with ten different explanations for the householder Anāthapiṇḍika.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **29. The Discourse by Mahā Koṭṭhita<sup>112</sup>**

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary. At that time, in the late afternoon, Venerable Sāriputta rose from sitting in meditation and approached Venerable Mahā Koṭṭhita. Having exchanged courteous greetings, he sat down to one side.

Venerable Sāriputta said to Venerable Mahā Koṭṭhita: “I would like to ask you some questions. Would you care to hear them?”

461c Venerable Mahā Koṭṭhita replied: “Venerable Sāriputta, ask whatever you wish. Having heard [your questions], I will [carefully] consider them.”  
Venerable Sāriputta then asked:

Venerable friend Mahā Koṭṭhita, is there a condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Venerable Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the unwholesome and knows the roots of the unwholesome. What is knowledge of the unwholesome? It is this: evil bodily actions are unwholesome, evil verbal actions and evil mental actions are unwholesome. This is reckoned to be knowledge of the unwholesome. What is knowledge of the roots of the unwholesome? It is this: greed is a root of the unwholesome; hatred and ignorance are roots of the unwholesome. This is reckoned to be knowledge of the roots of the unwholesome. Venerable Sāriputta, if there is a monk who, in this manner, knows the unwholesome and the roots of the unwholesome, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the wholesome and knows the roots of the wholesome.

What is knowledge of the wholesome? It is this: good bodily actions are wholesome, good verbal actions and good mental actions are wholesome. This is reckoned to be knowledge of the wholesome.

What is knowledge of the roots of the wholesome? It is this: absence of lust is a root of the wholesome; absence of aversion and absence of ignorance are roots of the wholesome.

Venerable Sāriputta, if there is a monk who, in this manner, knows the wholesome and knows their roots, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows nutriment as it really is, knows the arising of nutriment, knows the cessation of nutriment, and knows the path [leading to] the cessation of nutriment as it really is.

What is knowledge of nutriment as it really is? It is this: there are four nutriments: the first nutriment is physical food, coarse or fine; the second nutriment is contact; the third nutriment is intention; and the fourth nutriment is consciousness. This is reckoned to be knowledge of nutriment as it really is.

What is knowledge of the arising of nutriment as it really is? It is this: in dependence on craving, nutriment comes to be. This is reckoned to be knowledge of the arising of nutriment as it really is.

What is knowledge of the cessation of nutriment as it really is? It is this: with the cessation of craving, nutriment also ceases. This is reckoned to be knowledge of the cessation of nutriment as it really is.

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What is knowledge of the path [leading to] the cessation of nutriment as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of nutriment as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows nutriment as it really is, knows the arising of nutriment, knows the cessation of nutriment, and knows the path [leading to] the cessation of nutriment as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the taints as they really are, knows the arising of the taints, knows the cessation of the taints, and knows the path [leading to] the cessation of the taints as it really is.

What is knowledge of the taints as they really are? There are said to be three taints: the taint of sensual desires, the taint of the process of existence, and the taint of ignorance. This is reckoned to be knowledge of the taints as they really are.

What is knowledge of the arising of the taints as it really is? It is this: in dependence on ignorance, the taints come to be. This is reckoned to be knowledge of the arising of taints as it really is.

What is knowledge of the cessation of the taints as it really is? It is this: with the cessation of ignorance, the taints also cease. This is reckoned to be knowledge of the cessation of taints as it really is.



What is knowledge of the path [leading to] the cessation of the taints as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of the taints as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows the taints as they really are, knows the arising of the taints, knows the cessation of the taints, and knows the path [leading to] the cessation of the taints as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading to] the cessation of suffering as it really is.

What is knowledge of suffering as it really is? It is this: birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, separation from what is loved is suffering, being unable to get what one wishes is suffering, in short, the five aggregates affected by clinging are suffering. This is reckoned to be knowledge of suffering as it really is.

What is knowledge of the arising of suffering as it really is? It is this: dependent on old age and death, suffering comes to be. This is reckoned to be knowledge of the arising of suffering as it really is.

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What is knowledge of the cessation of suffering as it really is? It is this: with the cessation of old age and death, suffering also ceases. This is reckoned to be knowledge of the cessation of suffering as it really is.

What is knowledge of the path [leading to] the cessation of suffering as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of suffering as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows suffering as it really is, knows the arising of suffering, knows the cessation of suffering, and knows the path [leading to] the cessation of suffering as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.”

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows old age and death as they really are, knows the arising of old age and death, knows the cessation of old age and death, and knows the path [leading to] the cessation of old age and death as it really is.

What is knowledge of old age as it really is? It is this: old age brings hoary hair, lost teeth, deteriorating health, hunched body, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion. This is reckoned to be old age.

What is knowledge of death? It is this: all living beings, in their

various forms, are subject to the ending of life, the impermanence, death, dissolution, extinction and breaking up of their life, the stopping of their vital force. This is reckoned to be death. This is the explanation of death and it, along with the explanation of old age that I gave just before, is what is meant by old age and death. This is reckoned to be knowledge of old age and death as they really are.

What is knowledge of the arising of old age and death as it really is? It is this: dependent on birth, old age and death come into being. This is reckoned to be knowledge of the arising of old age and death as it really is.

What is knowledge of the cessation of old age and death as it really is? It is this: with the cessation of birth, old age and death also cease. This is reckoned to be knowledge of the cessation of old age and death as it really is.

What is knowledge of the path [leading to] the cessation of old age and death as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of old age and death as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows old age and death as they really are, knows the arising of old age and death, knows the cessation of old age and death, and knows the path [leading to] the cessation of old age and death as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

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Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows birth as it really is, knows the arising of birth, knows the cessation of birth, and knows the path [leading to] the cessation of birth as it really is.

What is knowledge of birth as it really is? It is this: all living beings, in their various forms, experience birth when they are born, when they arise, when they are formed, when the five aggregates come into being, and when the vital faculties are developed. This is reckoned to be knowledge of birth as it really is.

What is knowledge of the arising of birth as it really is? It is this: dependent on the process of existence, birth comes to be. This is reckoned to be knowledge of the arising of birth as it really is.

What is knowledge of the cessation of birth as it really is? It is this: with the cessation of the process of existence, birth also ceases. This is reckoned to be knowledge of the cessation of birth as it really is.

What is knowledge of the path [leading to] the cessation of birth as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of birth as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows birth as it really is, knows the arising of birth, knows the cessation of birth, and knows the path [leading to] the cessation of birth as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the process of existence as it really is, knows the arising of the process of existence, knows the cessation of the process of existence, and knows the path [leading to] the cessation of the process of existence as it really is.

What is knowledge of the process of existence as it really is? It is this: there are three kinds of process of existence: the process of existence in the sensual [realm], the process of existence in the form [realm], and the process of existence in the formless [realm]. This is reckoned to be knowledge of the process of existence as it really is.

What is knowledge of the arising of the process of existence as it really is? It is this: dependent on clinging, the process of existence comes to be. This is reckoned to be knowledge of the arising of the process of existence as it really is.

What is knowledge of the cessation of the process of existence as it really is? It is this: with the cessation of clinging, the process of existence also ceases. This is reckoned to be knowledge of the cessation of the process of existence as it really is.

What is knowledge of the path [leading to] the cessation of the process of existence as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of the process of existence as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows the process of existence as it really is, knows the arising of the process of existence, knows the cessation of the process of existence, and knows the path [leading to] the cessation of the process of existence as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

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Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows clinging as it really is, knows the arising of clinging, knows the cessation of clinging, and knows the path [leading to] the cessation of clinging as it really is.

What is knowledge of clinging as it really is? It is this: there are four kinds of clinging: clinging to sensual desires, clinging to precepts, clinging to views, and clinging to a self. This is reckoned to be knowledge of clinging as it really is.

What is knowledge of the arising of clinging as it really is? It is this: dependent on craving, clinging comes to be. This is reckoned to be knowledge of the arising of clinging as it really is.

What is knowledge of the cessation of clinging as it really is? It is this: with the cessation of craving, clinging also ceases. This is reckoned to be knowledge of the cessation of clinging as it really is.

What is knowledge of the path [leading to] the cessation of clinging as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of clinging as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows clinging as it really is, knows the arising of clinging, knows the cessation of clinging, and knows the path [leading to] the cessation of clinging as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows craving as it really is, knows the arising of craving, knows the cessation of craving, and knows the path [leading to] the cessation of craving as it really is.

What is knowledge of craving as it really is? It is this: there are three kinds of craving: craving [related to] the sensual [realm], craving [related to] the form [realm], and craving [related to] the formless [realm]. This is reckoned to be knowledge of craving as it really is.

What is knowledge of the arising of craving as it really is? It is this: dependent on feeling, craving comes to be. This is reckoned to be knowledge of the arising of craving as it really is.

What is knowledge of the cessation of craving as it really is? It is this: with the cessation of feeling, craving also ceases. This is reckoned to be knowledge of the cessation of craving as it really is.

What is knowledge of the path [leading to] the cessation of craving as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of craving as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows craving as it really is, knows the arising of craving, knows the cessation of craving, and knows the path [leading to] the cessation of craving as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well. 463b

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows feeling as it really is, knows the arising of feeling, knows the cessation of feeling, and knows the path [leading to] the cessation of feeling as it really is.

What is knowledge of feeling as it really is? It is this: there are three kinds of feeling: pleasant feelings, unpleasant feelings, and neither-unpleasant-nor-pleasant feelings. This is reckoned to be knowledge of feeling as it really is.

What is knowledge of the arising of feeling as it really is? It is this: dependent on contact, feelings come to be. This is reckoned to be knowledge of the arising of feeling as it really is.

What is knowledge of the cessation of feeling as it really is? It is this: with the cessation of contact, feelings also cease. This is reckoned to be knowledge of the cessation of feeling as it really is.

What is knowledge of the path [leading to] the cessation of feeling as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of feeling as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows feeling as it really is, knows the arising of feeling, knows the cessation of feeling, and knows the path [leading to] the cessation of feeling as it really is, then he is said to be a monk who has accomplished view, acquired right view and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:



Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows contact as it really is, knows the arising of contact, knows the cessation of contact, and knows the path [leading to] the cessation of contact as it really is.

What is knowledge of contact as it really is? It is this: there are three kinds of contact: pleasant contact, unpleasant contact, and neither-unpleasant-nor-pleasant contact. This is reckoned to be knowledge of contact as it really is.

What is knowledge of the arising of contact as it really is? It is this: dependent on the six sense bases, contact comes to be. This is reckoned to be knowledge of the arising of contact as it really is.

What is knowledge of the cessation of contact as it really is? It is this: with the cessation of the six sense bases, contact also ceases. This is reckoned to be knowledge of the cessation of contact as it really is.

What is knowledge of the path [leading to] the cessation of contact as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of contact as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows contact as it really is, knows the arising of contact, knows the cessation of contact, and knows the path [leading to] the cessation of contact as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having arrived at the true Dharma, has attained unwavering pure [confidence] in the Dharma.

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On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows the six sense bases as they really are, knows the arising of the six sense bases, knows the cessation of the six sense bases, and knows the path [leading to] the cessation of the six sense bases as it really is.

What is knowledge of the six sense bases as they really are? It is this: [there is] 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. This is reckoned to be knowledge of the six sense bases as they really are.

What is knowledge of the arising of the six sense bases as it really is? It is this: dependent on name-and-form, the six sense bases come to be. This is reckoned to be knowledge of the arising of the six sense bases as it really is.

What is knowledge of the cessation of the six sense bases as it really is? It is this: with the cessation of name-and-form, the six sense bases also cease. This is reckoned to be knowledge of the cessation of the six sense bases as it really is.

What is knowledge of the path [leading to] the cessation of the six sense bases as it really is? It is this: the noble eightfold path, from right view to right concentration—[eight factors]. This is reckoned to be knowledge of the path [leading to] the cessation of the six sense bases as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows the six sense bases as they really are, knows the arising of the six sense bases, knows the cessation of the six sense bases, and knows the path [leading to] the cessation of the six sense bases as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows name-and-form as it really is, knows the arising of name-and-form, knows the cessation of name-and-form, and knows the path [leading to] the cessation of name-and-form as it really is.

What is knowledge of name? It is this: name consists of the four incorporeal aggregates [among the five aggregates].

What is knowledge of form? It is this: form consists of the four great elements and of what is derived from the four great elements. This is the explanation of form, and it along with the explanation of name that I gave just before, is [what is meant by] name-and-form. This is reckoned to be knowledge of name-and-form as it really is.

What is knowledge of the arising of name-and-form as it really is? It is this: dependent on consciousness, name-and-form comes to be. This is reckoned to be knowledge of the arising of name-and-form as it really is.

What is knowledge of the cessation of name-and-form as it really is? It is this: with the cessation of consciousness, name-and-form also ceases. This is reckoned to be knowledge of the cessation of name-and-form as it really is.

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What is knowledge of the path [leading to] the cessation of name-and-form as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of name-and-form as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows name-and-form as it really is, knows the arising of name-and-form, knows the cessation of name-and-form, and knows the path [leading to] the cessation of name-and-form as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, venerable Sāriputta. It is this: a monk knows consciousness as it really is, knows the arising of consciousness, knows the cessation of consciousness, and knows the path [leading to] the cessation of consciousness as it really is.

What is knowledge of consciousness as it really is? It is this: there are six types of consciousness: eye consciousness, ear [consciousness], nose [consciousness], tongue [consciousness], body [consciousness], and mind consciousness. This is reckoned to be knowledge of consciousness as it really is.

What is knowledge of the arising of consciousness as it really is? It is this: dependent on formations, consciousness comes to be. This is reckoned to be knowledge of the arising of consciousness as it really is.

What is knowledge of the cessation of consciousness as it really is? It is this: with the cessation of formations, consciousness also ceases. This is reckoned to be knowledge of the cessation of consciousness as it really is.

What is knowledge of the path [leading to] the cessation of consciousness as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of consciousness as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows consciousness as it really is, knows the arising of consciousness, knows the cessation of consciousness, and knows the path [leading to] the cessation of consciousness as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further:

Friend Mahā Koṭṭhita, is there yet another condition owing to which a monk accomplishes view, acquires right view, and, having attained unwavering pure [confidence] in the Dharma, arrives at the true Dharma?

[Mahā Koṭṭhita] replied:

There is, Venerable Sāriputta. It is this: a monk knows formations as they really are, knows the arising of formations, knows the cessation of formations, and knows the path [leading to] the cessation of formations as it really is.

What is knowledge of formations as they really are? It is this: there are three kinds of formations: bodily formations, verbal formations, and mental formations. This is reckoned to be knowledge of formations as they really are.

What is knowledge of the arising of formations as they really are? It is this: dependent on ignorance, formations come to be. This is reckoned to be knowledge of the arising of formations as it really is.

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What is knowledge of the cessation of formations as it really is? It is this: with the cessation of ignorance, formations also cease. This is reckoned to be knowledge of the cessation of formations as it really is.

What is knowledge of the path [leading to] the cessation of formations as it really is? It is this: the noble eightfold path, from right view to right concentration—eight [factors]. This is reckoned to be knowledge of the path [leading to] the cessation of formations as it really is.

Venerable Sāriputta, if there is a monk who, in this manner, knows formations as they really are, knows the arising of formations, knows the cessation of formations, and knows the path [leading to] the cessation of formations as it really is, then he is said to be a monk who has accomplished view, acquired right view, and, having attained unwavering pure [confidence] in the Dharma, has arrived at the true Dharma.

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!” Having done so, Venerable Sāriputta was delighted and remembered it well.

Venerable Sāriputta then asked further: “Friend Mahā Koṭṭhita, when a monk has caused ignorance to cease and knowledge to arise, what further does he need to do?”

Venerable Mahā Koṭṭhita replied: “Venerable Sāriputta, when a monk has caused ignorance to cease and knowledge to arise, there is nothing further that he needs to do.”

On hearing this, Venerable Sāriputta spoke in praise: “Very good! Very good, friend Mahā Koṭṭhita!”

Having discussed the meaning [of the Dharma] in this manner, those two venerable ones were both delighted and [would] remember [this exchange] well; they rose from their seats and departed.

### **30. The Discourse with the Parable of the Elephant’s Footprint<sup>113</sup>**

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

At that time, Venerable Sāriputta addressed the monks:

Venerable friends, whatever countless wholesome states there are can all be subsumed under the four noble truths; they are all included in the four noble truths; the four noble truths are declared to be the foremost of all teachings. Why? Because they encompass all wholesome states.

Venerable friends, it is just as the elephant's footprint is foremost among the footprints of all animals, because it is the greatest, the largest. So too, venerable friends, the countless wholesome states are all subsumed under the four noble truths; they are all included in the four noble truths; the four noble truths are declared to be the foremost of all teachings.

What are the four? They are: the noble truth of suffering, [the noble truth of] the arising of suffering, [the noble truth of] the cessation of suffering, and the noble truth of the path [leading to] the cessation of suffering. What, venerable friends, is the noble truth of suffering? It is this: birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, separation from what is loved is suffering, being unable to get what one wishes is suffering; in short, the five aggregates affected by clinging are suffering.

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What, venerable friends, are the five aggregates affected by clinging, [which are] suffering? They are: the material form aggregate affected by clinging; the feeling [aggregate affected by clinging]; the perception [aggregate affected by clinging]; the formations [aggregate affected by clinging]; and the consciousness aggregate affected by clinging.

What, venerable friends, is the material form aggregate affected by clinging? It is whatever is corporeal, the four great elements and whatever is derived from the four great elements.

What, venerable friends, are the four great elements? They are the earth element, the water [element], the fire [element], and the air element. What, venerable friends, is the earth element? There are, venerable friends, two kinds of earth element: there is the internal earth element and the external earth element.

What, venerable friends, is the internal earth element? Whatever internally, being inside the body, is solid and solidified, whatever is internally clung to. And what is that? It is: hair of the head, hair of the body,

nails, teeth, coarse and fine skin, flesh, sinews, bones, heart, kidneys, liver, lungs, spleen, intestines, stomach, feces, or whatever else that exists in this body, is found inside it, that is solid, solidified, and is internally clung to. Venerable friends, this is called the internal earth element.

Venerable friends, as for the external earth element—great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, at times there is an inundation, and then the external earth element disappears.

Venerable friends, this external earth element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving! [Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks: “This pain that I am experiencing is born of causes and conditions; it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] painful.”

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various



objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

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[Thinking] thus, [the noble disciple] exerts himself energetically without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becoming one-pointed and concentrated. He thinks:

I will not be neglectful. I will exert myself energetically without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching: Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.

For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [with loving-kindness],

likewise the second, the third, and the fourth direction, and also 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 quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking:]

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed, [thinking:]

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome, [thinking]: “This is excellent and peaceful, namely, the casting aside of the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

What, venerable friends, is the water element? Venerable friends, there are two kinds of water element: there is the internal water element and the external water element.

What, venerable friends, is the internal water element? Whatever internally, inside the body, is watery, moistening, and is internally clung

to; that is to say, brain, brain stem, tears, sweat, snot, phlegm, pus, blood, fat, marrow, spittle, bile, urine, or whatever else exists internally, inside the body, that is watery, moistening, and is internally clung to—this, venerable friends, is called the internal water element.

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Venerable friends, as for the external water element — great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, at times there is a conflagration, and then the external water element disappears.

Venerable friends, this external water element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving!

[Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks:

This pain that I am experiencing is born of causes and conditions; it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] painful.

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable.

If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

[Thinking] thus, [the noble disciple] exerts himself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becomes one-pointed and concentrated. He thinks:

I will not be neglectful. I will exert myself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching:

Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.

For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [with loving-kindness], likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome, [thinking]: “This is excellent and peaceful, namely, the casting aside of all the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

What, venerable friends, is the fire element? Venerable friends, there are two kinds of fire element: there is the internal fire element and the external fire element.

What, venerable friends, is the internal fire element? Whatever internally, inside the body, is fiery, warming, and is internally clung to; that is to say, that by which the body is kept warm, that by which one becomes feverish, that by which one becomes hot and sweaty, that which gives strength, that by which food and drink are digested, or whatever else exists internally, inside the body, that is fiery, warming, and is internally clung to—this, venerable friends, is called the internal fire element.

Venerable friends, as for the external fire element—great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, there is a time when the external fire element arises and, having arisen, burns villages, towns, mountain forests, and wilderness; and having burned these, it reaches a road or reaches water, and becomes extinguished for lack of fuel. [Yet,] venerable friends, after such conflagration, people seek to make fire, by means of drilling wood or bamboo, or by striking flint.

Venerable friends, this external fire element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving!

[Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks:

This pain that I am experiencing is born of causes and conditions; it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] painful.

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

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This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

[Thinking] thus, [the noble disciple] exerts himself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becoming one-pointed and concentrated.

He thinks:

I will exert myself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching: Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in

your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.

For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [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 quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

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Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome,



[thinking]: “This is excellent and peaceful, namely, the casting aside of all the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

What, venerable friends, is the air element? Venerable friends, there are two kinds of air element: there is the internal air element and the external air element.

What, venerable friends, is the internal air element? Whatever internally, inside the body, is airy, moving, and is internally clung to; that is to say, upward winds, downward winds, winds in the bowels, coursing winds, pulling and contracting winds, stabbing winds, pushing winds, circulating winds, winds in the limbs, out-breath, in-breath, or whatever else internally, inside the body, is airy, moving, and is internally clung to—this, venerable friends, is called the internal wind element.

Venerable friends, as for the external wind element—great though it is, pure though it is, beyond reproach though it is—[yet], venerable friends, there are times when the external air element arises and, having arisen, knocks over houses, uproots trees, and causes landslides. When it encounters a mountain or the face of a cliff, it stops and becomes still. [Yet,] friends, when the external air element becomes still, people seek to make wind by using a fan, a palm frond, or a cloth.

Venerable friends, this external air element—great though it is, pure though it is, beyond reproach though it is—is impermanent by nature, of a nature to be extinguished, of a nature to decay, changing by nature. How much more so this short-lived body that is clung to with craving!

[Yet] the unlearned, deluded worldling thinks: “This is me,” “this is mine,” “I belong to this.” [On the other hand,] a learned noble disciple does not think: “This is me,” “this is mine,” “I belong to this.” How could he have such a thought? If people curse him, beat him, and become angry with him, he thinks:

This pain that I am experiencing is born of causes and conditions; it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] painful.

He contemplates this contact as impermanent; and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable. If, on a later occasion, other people come and address him with gentle phrases and soft words, he thinks:

This pleasure that I am experiencing is born of causes and conditions, it is not without causes and conditions. What are the conditions? It is dependent on contact [to be experienced as] pleasant.

He contemplates this contact as impermanent, and he contemplates feeling, perception, formations, and consciousness as impermanent. Through [contemplation of] the elements, his mind remains still, one-pointed, concentrated, and imperturbable.

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If, on a later occasion, some people, young, middle-aged, or old, come and subject him to various objectionable acts—perhaps punching him, stoning him, or harming him with blade or cudgel—then he thinks:

This body that I cling to is of a coarse material substance, derived from the four great elements, born of father and mother, maintained by food and drink, always requiring to be clothed, needing to sit or lie down, to be massaged and bathed, and to endure the worst. [This body is] subject to breaking up, extinction, and dissolution. It is because of this body that I am susceptible to being punched, stoned, and harmed with blade or cudgel.

[Thinking] thus, [the noble disciple] exerts himself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, his mind becoming one-pointed and concentrated.

He thinks:

I will exert myself energetically, without idleness, with upright body and right mindfulness, without forgetfulness and without delusion, my mind having become one-pointed and concentrated. This body to which I cling, let it be punched, stoned, and harmed by blade or cudgel, yet I shall energetically train in the teaching of the World-honored One.

Venerable friends, the World-honored One has given this teaching: Suppose that bandits have come and are cutting your body limb from limb with a sharp saw. If, while those bandits are cutting your body limb from limb with a sharp saw, you were to have some change in your mind-state, or even utter evil words, then you would be failing and regressing [in your practice].

You should think thus:

If a bandit comes and cuts my body limb from limb with a sharp saw, there will not, because of that, be any change in my mind-state, and I will not even utter evil words. I will arouse compassion toward the person who is cutting my body limb from limb.

For his sake I shall imbue my mind with loving-kindness and dwell [mentally] pervading one direction [with loving-kindness], likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, I shall dwell pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Venerable friends, if that monk does not, through [recollecting] the Buddha, the Dharma, and the monastic community, dwell in equanimity that is in harmony with what is wholesome, then, venerable friends, this monk should feel embarrassed and ashamed, [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them; for I do not dwell in equanimity that is in harmony with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

Venerable friends, just as a newlywed wife feels embarrassed and ashamed when she sees her in-laws or her husband, know that this monk is like that; he should feel embarrassed and ashamed [thinking]:

As for benefits, I am without them; as for virtuous qualities, I am without them, for I do not dwell in equanimity that is in harmony

with what is wholesome through [recollecting] the Buddha, the Dharma, and the monastic community.

If, however, as a result of feeling embarrassed and ashamed, he [is then able to] dwell in equanimity that is in harmony with what is wholesome, [thinking]: “This is excellent and peaceful, namely, the casting aside of all the process of existence, the abandoning of craving, dispassion, and complete cessation without remainder,” then, venerable friends, this monk is reckoned to have trained fully and abundantly.

467a Venerable friends, just as when a space is enclosed by timber, clay, and reeds it comes to be termed a “house,” so too, venerable friends, it is with this body: know that when a space is enclosed by sinews, bones, skin, flesh, and blood it comes to be termed a “body.”

Venerable friends, if internally the eye sense base is not intact, [and if] external forms are not illuminated by light, so that no awareness occurs, then eye consciousness does not come to arise.

Venerable friends, if [however,] internally the eye sense base is intact, [and if] external forms are illuminated by light so that awareness occurs, then eye consciousness comes to arise.

Venerable friends, the internal eye sense base and forms—[that is,] the external forms cognized by eye consciousness—belong to the material form aggregate. Any feeling [that thus] comes to be belongs to the feeling aggregate. Any perception [that thus] comes to be belongs to the perception aggregate. Any volitional formation [that thus] comes to be belongs to the volitional formations aggregate. Any consciousness [that thus] comes to be belongs to the consciousness aggregate. This is how one contemplates the conjunction of the aggregates.

Venerable friends, the World-honored One has also given this teaching: “If one sees dependent origination, one sees the Dharma; if one sees the Dharma, one sees dependent origination.” Why?

Venerable friends, the World-honored One teaches that the five aggregates affected by clinging—the material form aggregate affected by clinging, the feeling [aggregate affected by clinging], the perception [aggregate affected by clinging], the formations [aggregate affected by clinging], and the consciousness aggregate affected by clinging—arise from causes and conditions.

Venerable friends, if internally the ear. . . , the nose. . . , the tongue. . . , the body. . . , the mind sense base is not intact, [and if] external mind objects are not illuminated by light<sup>114</sup> so that no awareness occurs, then mind consciousness does not arise.

Venerable friends, if internally the mind sense base is intact, [and if] external mind objects are illuminated by light so that awareness occurs, then mind consciousness comes to arise.

Venerable friends, the internal mind sense base and mind objects— [that is,] the external mind objects cognized by mind consciousness— belong to the material form aggregate.<sup>115</sup> Any feeling [that thus] comes to be belongs to the feeling aggregate. Any perception [that thus] comes to be belongs to the perception aggregate. Any volitional formation [that thus] comes to be belongs to the volitional formations aggregate. Any consciousness [that thus] comes to be belongs to the consciousness aggregate. This is how one contemplates the conjunction of the aggregates.

Venerable friends, the World-honored One has also given this teaching: “If one sees dependent origination, one sees the Dharma; if one sees the Dharma, one sees dependent origination.” Why?

Venerable friends, the World-honored One teaches that the five aggregates affected by clinging—the material form aggregate affected by clinging, the feeling [aggregate affected by clinging], the perception [aggregate affected by clinging], the formations aggregate [affected by clinging], and the consciousness aggregate affected by clinging— arise from causes and conditions. [One who contemplates this] becomes disenchanted with past, future, and present [manifestations of the] five aggregates affected by clinging. Being disenchanted, he becomes dispassionate. Through dispassion he becomes liberated. Being liberated, he knows he is liberated, he knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Venerable friends, such a monk is reckoned to have trained fully and abundantly.

This is what the venerable Sāriputta said. Having heard the venerable Sāriputta’s words, the monks were delighted and remembered them well.

### 31. The Discourse on Discerning the Noble Truths<sup>116</sup>

467b 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:

This is the proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

Tathāgatas in the past, without attachment and fully awakened, employed this proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

Tathāgatas in the future, without attachments and fully awakened, will employ this proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

I, too, the Tathāgata of the present, without attachment and fully awakened, employ this proper mode of teaching the Dharma, namely: to fully encompass the four noble truths, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

The monk Sāriputta is endowed with bright wisdom, quick wisdom, lively wisdom, keen wisdom, extensive wisdom, profound wisdom, wisdom that brings release, penetrative wisdom, eloquent wisdom. The monk Sāriputta has achieved genuine wisdom. Why [do I say this]?

Because after I teach the four noble truths in brief, the monk Sāriputta is then able to explain them to others in detail, to fully encompass them, to fully examine them, analyze them, reveal, exhibit, describe, and announce them, and to advance [understanding] of them.

And when the monk Sāriputta teaches and explains in detail the four noble truths, analyzing them, revealing, exhibiting, describing,

and announcing them, and advancing [understanding] of them, he causes countless beings to gain insight [into them].

The monk Sāriputta is able to guide and train others through [establishing them in] right view, [while] the monk Moggallāna is able to establish them in the highest goal, namely the complete cessation of the taints. The monk Sāriputta is like a mother, “giving birth to” his companions in the holy life, [while] the monk Moggallāna is like a nurse, nurturing his companions in the holy life. For this reason, [their] companions in the holy life should respect, honor, venerate, and pay homage to the monks Sāriputta and Moggallāna. Why? The monks Sāriputta and Moggallāna seek to benefit their companions in the holy life, seek their well-being and happiness.

Having said this, the World-honored One rose from his seat and went into his dwelling to sit in meditation. Then, the venerable Sāriputta addressed the monks:

Venerable friends, the World-honored One has appeared in this world for our sake. He has widely taught and explained the four noble truths, analyzed them, revealed, exhibited, described, and announced them, and advanced [understanding] of them. What are the four? They are: the noble truth of suffering, [the noble truth of] the arising of suffering, [the noble truth of] the cessation of suffering, and the noble truth of the path [leading to] the cessation of suffering. What, venerable friends, is the noble truth of suffering? Birth is suffering, old age is suffering, disease is suffering, death is suffering, association with what is disliked is suffering, separation from what is loved is suffering, being unable to get what one wishes is suffering; in short, the five aggregates affected by clinging are suffering.

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Venerable friends, [when] it is said, “birth is suffering,” on what basis is this said? Venerable friends, “birth” is when living beings, in their various forms, experience birth, when they are born, when they are brought into existence, when they are formed, when the five aggregates come into being, and when the vital faculties develop—this is called birth. [As for] “birth is suffering”—venerable friends, when living beings are born, they experience physical pain, experience it

throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “birth is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “old age is suffering,” on what basis is this said? Venerable friends, “old age” is when living beings in their various forms become senile, with hoary hair, lost teeth, deteriorating health, hunched body, unsteady step, overweight body, shortness of breath, reliance on a walking cane, shrinking flesh, sagging skin, wrinkles like pockmarks, failing sense faculties, and unsightly complexion. This is called old age.

[As for] “old age is suffering”—venerable friends, when living beings become old, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “old age is suffering,” it is said on this basis.



Venerable friends, [when] it is said, “disease is suffering,” on what basis is this said? Venerable friends, “disease” refers to headache, sore eyes, earache, sore nose, pain in the face, sore lips, toothache, pain in the tongue, pain in the palate, sore throat, panting, coughing, vomiting, hoarseness, epilepsy, swelling, hypersalivation, bloody phlegm, fever, emaciation, hemorrhoids, and diarrhea. When these and the various other symptoms of disease arise, they do so in dependence on contact. They do not arise independently of the mind, [though] they manifest in the body. Such is disease.

[As for] “disease is suffering”—venerable friends, when living beings become diseased, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “disease is suffering,” it is said on this basis.

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Venerable friends, [when] it is said, “death is suffering,” on what basis is this said? Venerable friends, “death” is when sentient beings, in their various forms, come to the end of life and [succumb to] impermanence; when they die, disappear, break up, and are extinguished; when their life span is ended, destroyed; when their vital force shuts down. This is called death.

[As for] “death is suffering”—venerable friends, when living beings die, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and

mental pain, experience it throughout, feel it, feel it throughout. They experience physical fever, experience it throughout, feel it, feel it throughout; they experience mental fever, experience it throughout, feel it, feel it throughout; they experience physical and mental fever, experience it throughout, feel it, feel it throughout. They experience strong physical fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout; they experience strong physical and mental fever, affliction, and anguish, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “death is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “association with what is disliked is suffering,” on what basis is this said? Venerable friends, with regard to “association with what is disliked,” living beings truly have six internal sense bases; and when, by way of the eye, ear, nose, tongue, body, or mind, they sense an unliked object and find themselves together with it, in company with it, associated with it, conjoined with it, then they experience suffering. It is the same with the external sense objects, and also with [the resulting] contact, feeling, perception, volition, and craving.

Venerable friends, living beings truly consist of the six elements; and when, by way of the earth element, water [element], fire [element], air [element], space [element], or consciousness element, they encounter an unliked object and find themselves together with it, in company with it, associated with it, conjoined with it, then they experience suffering. This is called association with what is disliked.

[As for] “association with what is disliked is suffering” —venerable friends, when living beings are associated with what they dislike, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “association with what is disliked is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “separation from what is loved is suffering,” on what basis is this said? Venerable friends, with regard to “separation from what is loved,” living beings truly have six internal sense bases; and when, by way of the eye, ear, nose, tongue, body, or mind, they sense a loved object and find themselves separated from it, not connected with it, divided from it, not associated with it, not conjoined with it, then they experience suffering.

It is the same with the external sense objects, and also with [the resulting] contact, feeling, perception, volition, and craving. Venerable friends, living beings truly consist of the six elements; and when, by way of the earth element, water [element], fire [element], air [element], space [element], or consciousness element, they encounter a loved object and find themselves separated from it, not connected with it, divided from it, not associated with it, not conjoined with it, then they experience suffering. This is called separation from what is loved.

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[As for] “separation from what is loved is suffering”—venerable friends, when living beings are separated from what they love, they experience physical pain, experience it throughout, feel it, feel it throughout; they experience mental pain, experience it throughout, feel it, feel it throughout; they experience physical and mental pain, experience it throughout, feel it, feel it throughout. Venerable friends, [when] it is said, “separation from what is loved is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “being unable to get what one wishes is suffering,” on what basis is this said? Venerable friends, living beings, who are subject to birth, who are not free from birth, wish not to be subject to birth— but this truly cannot be achieved by [mere] wishing. [Living beings, who are subject to] old age. . . , death. . . , sorrow and lamentation, who are not free from sorrow and lamentation, wish not to be subject to sorrow and lamentation—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings who are actually experiencing pain, which is unpleasant and disagreeable, think: “I am experiencing pain, which is unpleasant and disagreeable. I wish this would change

and become agreeable!”—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings, who are actually experiencing pleasure, which is agreeable, think: “I am experiencing pleasure, which is agreeable. I wish this could last forever, remain, and not be subject to change!”—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings who are actually experiencing intentions and perceptions that are unpleasant and disagreeable, think: “I am experiencing intentions and perceptions that are unpleasant and disagreeable. I wish these would change and become agreeable!”—but this too cannot be achieved by [mere] wishing.

Venerable friends, living beings who are actually experiencing intentions and perceptions that are agreeable, think: “I am experiencing intentions and perceptions that are agreeable. I wish these could last forever, remain, and not be subject to change!”—but this too cannot be achieved by [mere] wishing. Venerable friends, [when] it is said “being unable to get what one wishes is suffering,” it is said on this basis.

Venerable friends, [when] it is said, “in short, the five aggregates affected by clinging are suffering,” on what basis is this said? There are the material form aggregate affected by clinging, the feeling [aggregate affected by clinging], the perception [aggregate affected by clinging], the formations [aggregate affected by clinging], and the consciousness aggregate affected by clinging. Venerable friends, [when] it is said, “in short, the five aggregates affected by clinging are suffering,” it is said on this basis.

Venerable friends, the noble truth of suffering was so in the past, the noble truth of suffering will be so in the future, and is so in the present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of suffering.

What, venerable friends, is the noble truth of the arising of suffering due to the arising of craving? Living beings truly have craving associated with the six internal sense bases, with the eye, ear, nose, tongue, body, and mind. When there is craving, affection, defilement, and attachment associated with these, that is called arising. 468c

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the arising of suffering [due to] the arising of craving.

How does he [the noble disciple] know it thus? If there is craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, there is craving, affection, defilement, and attachment, then this is called arising. [This is how] he knows this noble truth of the arising of suffering [due to] the arising of craving. It is the same with the external sense objects, and again with the [associated] contact, feeling, perception, volition, and craving.

Venerable friends, living beings truly have craving for the six elements, for the earth element, the water [element], the fire [element], the air [element], the space [element], and the consciousness element. When there is craving, affection, defilement, and attachment associated with these, that is called the arising [of suffering].

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the arising of suffering [due to] the arising of craving.

How does he [the noble disciple] know it thus? If there is craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, there is craving, affection, defilement, and attachment, then this is called the arising [of suffering]. [This is how] he knows this noble truth of the arising of suffering [due to] the arising of craving.

Venerable friends, the noble truth of the arising of suffering [due to] the arising of craving was so in the past, the noble truth of suffering [due to] the arising of craving will be so in the future, and is so in the

present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of the arising of suffering [due to] the arising of craving.

What, venerable friends, is the noble truth of the cessation of suffering [due to] the cessation of craving? Living beings truly have craving associated with the six internal sense bases, with the eye, ear, nose, tongue, body, and mind. [But] when one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering.

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the cessation of suffering [due to] the cessation of craving. How does he know it thus? If there is no craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering.

This is how he knows the noble truth of the cessation of suffering [due to] the cessation of craving. It is the same with the external sense objects, and again with the [associated] contact, feeling, perception, volition, and craving.

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Venerable friends, living beings truly have craving for the six elements, for the earth element, the water [element], the fire [element], the air [element], the space [element], and the consciousness element. [But] when one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering.

Venerable friends, a learned noble disciple knows: “Thus I understand this teaching, thus I see it, thus I comprehend it, thus I contemplate it, thus I realize it.” This is what is called the noble truth of the cessation of suffering [due to] the cessation of craving. How does he know it thus? If there is no craving for one’s wife, children, male and female servants, messengers, retainers, fields, houses, shops, income, and wealth; if, when working on behalf of them, one is liberated [from this craving], without defilement or attachment, [through] discarding and expelling, through dispassion, it gets extinguished and stops—that is called the cessation of suffering. This is how he knows the noble truth of the cessation of suffering [due to] the cessation of craving.

Venerable friends, the noble truth of the cessation of suffering [due to] the cessation of craving was so in the past, the noble truth of the cessation of suffering [due to] the cessation of craving will be so in the future, and is so in the present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of the cessation of suffering [due to] the cessation of craving.

What, venerable friends, is the noble truth of the path [leading to] the cessation [of suffering]. It is this: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

What, venerable friends, is right view? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is investigation, comprehensive investigation, successive investigation, investigation of phenomena, examination, comprehensive

examination, observation, knowledge, and realization—that is called right view.

What, venerable friends, is right intention? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, being freed from attachment, mindfully contemplates the mind as liberated—whatever therein is mental thought, comprehensive thought, appropriate thought, thinking of what should be thought of, aspiring to what should be aspired to—this is called right intention.

What, venerable friends, is right speech? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—then whatever therein, in addition to the four kinds of good verbal conduct [abstention from lying, etc.], constitutes abstaining and abandoning of every other kind of evil verbal conduct, not practicing it, not doing it, not condoning it, not associating with it—this is called right speech.

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What, venerable friends, is right action? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein, in addition to the three kinds of good bodily conduct [abstention from killing etc.] constitutes abstaining and abandoning of every other kind of evil bodily conduct, not practicing it, not doing it, not condoning it, not associating with it—this is called right action.



What, venerable friends, is right livelihood? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is not seeking [to make a livelihood] by inappropriate means, nor out of excessive desire and dissatisfaction, nor by the various forms of wrong livelihood, [such as] performing tricks or incantations, but instead seeking robes in ways that are in accordance with the Dharma, not contrary to the Dharma, seeking food, beds, and seats in ways that are in accordance with the Dharma, not contrary to the Dharma—this is called right livelihood.

What, venerable friends, is right effort? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is vigor, effort, unified diligent striving, power in progressing, focused application without remission, without decline, to rightly master the mind—this is called right effort.

What, venerable friends, is right mindfulness? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the stillness and tranquility of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is the mind's concordance with mindfulness, its turning away from non-mindfulness, its being comprehensively mindful, recollecting and again recollecting, the mind's being straight,<sup>117</sup>

non-forgetfulness of what the mind is responding to—this is called right mindfulness.

What, venerable friends, is right concentration? When the noble disciple is mindful of suffering as suffering, . . . of its arising as its arising, . . . of its cessation as its cessation, and mindful of the path as the path; or when he contemplates his former actions; or when he trains to be mindful of all formations; or when he sees the danger in all formations; or when he sees the tranquility and calm of nirvana; or when he, free from attachment, mindfully contemplates the mind as liberated—whatever therein is the mind’s stability, its being established in the absorptions, established accordingly, being unwavering and not scattered, being focused, stilled, and rightly concentrated—this is called right concentration.

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Venerable friends, the noble truth of the path leading to the cessation of suffering was so in the past, the noble truth of the path leading to the cessation of suffering will be so in the future, and is so in the present. It is genuinely true, not false; it does not depart from the way things are; it is not distorted; it is genuinely true, exact, and valid; it is truth that accords with the way things are. It is what the noble ones are endowed with, what the noble ones know, what the noble ones see, what the noble ones comprehend, what the noble ones attain, what the noble ones fully awaken to. For these reasons it is called the “noble” truth of the path leading to the cessation of suffering.

[Sāriputta] then uttered the following verse:

The Buddha has clearly comprehended all things;  
He has seen the countless wholesome and meritorious qualities,  
The truths of suffering, its arising, its cessation, and the path;  
Skillfully revealing and explaining them.

This is what Venerable Sāriputta said. Having heard Venerable Sāriputta’s words, the monks were delighted and remembered them well.

## Division 4

### On Extraordinary Qualities

#### 32. The Discourse on Extraordinary Qualities [of the Buddha]<sup>118</sup>

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

At that time, in the late afternoon, Venerable Ānanda rose from sitting in meditation and approached the Buddha. After paying respect with his head at the Buddha's feet, he stood to one side and said:

World-honored One, I have heard that at the time of Kassapa Buddha the World-honored One made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life.

That at the time of Kassapa Buddha the World-honored One made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life, this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One, having at the time of Kassapa Buddha made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life, was reborn in the Tusita heaven.

That the World-honored One, having at the time of Kassapa Buddha made his initial vow [to follow] the path [of becoming] a buddha and practiced the holy life, was reborn in the Tusita heaven, this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One, having at the time of Kassapa Buddha made his initial vow [to follow] the path [of becoming] a buddha and, having practiced the holy life, was reborn in the Tusita heaven. The World-honored One surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine complexion, and divine glory. For this 470a

reason, the Tusita gods were delighted and rejoiced, exclaiming: “This young god is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great merit, great and mighty power.” Why was this?

[Because] he surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine complexion, and divine glory.

That the World-honored One, who at the time of Kassapa Buddha had made his initial vow [to follow] the path [of becoming] a buddha, had practiced the holy life, and had been reborn in the Tusita heaven; that he surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine beauty, and divine glory; [that] for this reason the Tusita gods were delighted and rejoiced, exclaiming: “This young god is most wonderful, most remarkable. He possesses great supernormal power,<sup>119</sup> great and mighty virtue, great merit, great and mighty power”; [and that this was] because he surpassed all those who had previously been born in the Tusita heaven in three respects, namely in divine length of life, divine appearance, and divine glory—[all] this I remember as an extraordinary quality of the World-honored One.

I have heard that at the end of his life span in the Tusita heaven, when the World-honored One mindfully descended into his mother’s womb, at that moment all of heaven and earth trembled and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun, even though these possess great supernormal power, great and mighty virtue, great merit, great and mighty power; and because of this wonderful light, each and every sentient being came to know this: “A remarkable being will be born! A remarkable being will be born!”

That at the end of his life span in the Tusita heaven, when the World-honored One mindfully descended into his mother’s womb, at that moment all of heaven and earth trembled, and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun,

even though these possess great supernormal power, great and mighty virtue, great merit, great and mighty power; and that because of this wonderful light, each and every sentient being came to know this: “A remarkable being will be born! A remarkable being will be born!”—this I remember as an extraordinary quality of the World-honored One.

I have heard that, while in his mother’s womb, the World-honored One remained mindfully [lying] on his right side.

That the World-honored One, while in his mother’s womb, remained mindfully [lying] on his right side, this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One dwelt in his mother’s womb peacefully and at ease.

That the World-honored One dwelt in his mother’s womb peacefully and at ease, this I remember as an extraordinary quality of the World-honored One. 470b

I have heard that, while in his mother’s womb, the World-honored One was covered in such a way that he was not defiled by blood or semen or other impurities. That the World-honored One, while in his mother’s womb, was covered in such a way that he was not defiled by blood or semen or other impurities, this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One mindfully came out from his mother’s womb, at that moment all of heaven and earth trembled and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun, even though these possess great supernormal power, great and mighty virtue, great merit, great and mighty power; and because of this wonderful light, each and every sentient being came to know this: “A remarkable being has been born! A remarkable being has been born!”

That when the World-honored One mindfully came out from his mother’s womb, at that moment all of heaven and earth trembled, and a great light illuminated the world, including even remote and dark places, unobstructed, completely shining on places that are not illuminated by the moon or the sun, even though these possess great supernormal power,

great and mighty virtue, great merit, great and mighty power; and that because of this wonderful light, each and every sentient being came to know this: “A remarkable being has been born! A remarkable being has been born!”—this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One came out from his mother’s womb peacefully and at ease. That the World-honored One came out from his mother’s womb peacefully and at ease, this I remember as an extraordinary quality of the World-honored One.

I have heard that, when he came out from his mother’s womb, the World-honored One was covered in such a way that he was not defiled by blood or semen or other impurities. That the World-honored One, when he came out from his mother’s womb, was covered in such a way that he was not defiled by blood or semen, or other impurities—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, four gods, holding extremely fine pieces of cloth, stood before his mother and delighted her by exclaiming: “This prince is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great merit, great and mighty power.”

That when the World-honored One was just born, four gods holding extremely fine pieces of cloth stood before his mother and delighted her by exclaiming: “This prince is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great merit, great and mighty power”—this I remember as an extraordinary quality of the World-honored One.

470c I have heard that when he was just born, the World-honored One immediately took seven steps and, without fear, trepidation, or apprehension, looked in all directions. That the World-honored One, when he was just born, immediately took seven steps and, without fear, trepidation, or apprehension, looked in all directions—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, there appeared before his mother a large pond brimming with water, with which she was able to cleanse herself. That when the World-honored

One was just born, there appeared before his mother a large pond brimming with water, with which she was able to cleanse herself—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, two streams of water, one cool and one warm, poured down from the sky to bathe the World-honored One's body. That when the World-honored One was born, two streams of water, one cool and one warm, poured down from the sky to bathe the World-honored One's body—this I remember as an extraordinary quality of the World-honored One.

I have heard that when the World-honored One was just born, gods were drumming heavenly music in the sky and scattering over the World-honored One heavenly blue lotus blossoms, red lotus blossoms, scarlet lotus blossoms, white lotus blossoms, blossoms from the heavenly coral tree, and fine sandalwood incense.

That when the World-honored One was just born, gods were drumming heavenly music in the sky and scattering over the World-honored One heavenly blue lotus blossoms, red lotus blossoms, scarlet lotus blossoms, white lotus blossoms, blossoms from the heavenly coral tree, and fine sandalwood incense—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was at the palace of his father, King Suddhodana, who was supervising the farming during the day. Seated beneath a rose-apple tree [the World-honored One], separated from desires, separated from evil and unwholesome states, with initial and sustained application of the mind, with joy and happiness born of separation, dwelled having attained the first absorption. At that time, it being past noon, the shadows of all the other trees had moved, but the shadow of that rose-apple tree alone had remained still, providing shade for the body of the World-honored One.

At that time the Sakyan [chief] Suddhodana, who was supervising the farming, approached a worker and asked: "Worker, where is the prince?"

The worker answered: "Your majesty, the prince is now under the rose-apple tree."

Then the Sakyan Suddhodana went to the rose-apple tree. At that time the Sakyan Suddhodana saw that, it being past noon, the shadows of all the other trees had moved, but the shadow of that rose-apple tree alone had remained still, providing shade for the body of the World-honored One.

Then he thought:

Now, this prince is most wonderful, most remarkable, he possesses great supernormal power, great and mighty virtue, great merit, great and mighty power. Why? Because, it being past noon, the shadows of all the other trees have moved, but the shadow of the rose-apple tree alone has remained still, providing shade for the prince's body.

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World-honored One, that it being past noon the shadows of all the other trees had moved, but the shadow of the rose-apple tree alone had remained still, providing shade for the body of the World-honored One—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was living in the Great Forest of Vesālī. At dawn, when the night was over, the World-honored One put on his robes, took his bowl, and entered Vesālī to beg for food. Having finished begging for food [and eaten his meal], he put away his robes and bowl, washed his hands and feet, and, with a sitting mat on his shoulder, went into the forest. Arrived beneath a palm tree, he spread his sitting mat and sat down cross-legged. Then, when noon had passed, the shadows of all the other trees had moved, but the shadow of that palm tree alone had remained still, providing shade for the body of the World-honored One.

Then, the Sakyan Mahānāma, who was wandering around after midday, went into the Great Forest. He saw that, it being past noon, the shadows of all the other trees had moved, but the shadow of that palm tree alone had remained still, providing shade for the body of the World-honored One.

Then he thought:

The renunciant Gotama is most wonderful, most remarkable. He possesses great supernormal power, great and mighty virtue, great



merit, great and mighty power. Why? Because, it being past noon, the shadows of all the other trees have moved, but the shadow of the palm tree alone has remained still, providing shade for the body of the renunciant Gotama.

World-honored One, that it being past noon the shadows of all the other trees had moved, but the shadow of the palm tree alone had remained still, providing shade for the body of the World-honored One—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was living in the Great Forest of Vesālī. At that time the monks had placed the almsbowls outside on the ground and the bowl of the World-honored One was among them.

Then a monkey came and made off with the Buddha’s bowl. The monks chided the monkey, afraid that it would break the Buddha’s bowl.

The Buddha told the monks, “Stop! Stop! Don’t chide it. It will not break the bowl.”

Then the monkey carried the Buddha’s bowl away and went to a *sāla* tree. It slowly climbed the tree. Having reached the top of the *sāla* tree, it took some honey and filled the bowl with it. Coming slowly down from the tree, it returned and approached the Buddha. It then respectfully offered the bowl of honey to the World-honored One, but the World-honored One did not accept it. Then that monkey retreated to one side, took a piece of stick, and removed some insects [from the honey in the bowl]. Having removed the insects, the monkey again offered [the bowl] to the Buddha. Again the Buddha did not accept it. The monkey again retreated to one side, added some water to the honey, and returned to offer it to the Buddha again. The World-honored One readily accepted it. Seeing that the Buddha had accepted the bowl of honey, the monkey was overjoyed. Dancing and whirling around, it departed.

That the World-honored One, by accepting a bowl of honey, made that monkey rejoice, dance, and whirl around before departing—this I remember as an extraordinary quality of the World-honored One.

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I have heard that at one time the World-honored One was staying in Vesālī at the Gabled Hall near Monkey Lake.

At that time, the World-honored One was drying his sitting mat in the sun, shaking and cleaning it. Then a big untimely cloud came and covered the sky, and was about to pour down rain; but had to wait for the World-honored One. Having finished drying, shaking, and cleaning his sitting mat, and having put it aside in a certain place, the World-honored One took a broom and went to the terrace of the house. On seeing that the World-honored One had put away the sitting mat, the big cloud began sending down torrential rain that flooded the highlands and lowlands.

That the World-honored One caused that big cloud to hold back its heavy rain that was going to flood the highlands and lowlands, until it saw that the World-honored One had put away his sitting mat, this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was living among the Vajjīs, sitting under a royal *sāla* tree by the Hot Spring Grove.

At that time, it being past noon, the shadows of all the other trees had moved, but the shadow of that royal *sāla* tree alone had remained still, providing shade for the body of the World-honored One.

At that time the owner of the Rāma Garden was inspecting the grove. He saw that, it being past noon, the shadows of all the other trees had moved, but the shadow of the royal *sāla* tree alone had remained still, providing shade for the body of the World-honored One.

Then he thought:

The renunciant Gotama is most wonderful and most marvelous. He has great supernormal power, great and mighty virtue, great merit, great and mighty power. Why? Because, it being past noon, the shadows of all the other trees have moved, but the shadow of the royal *sāla* tree alone has remained still, providing shade for the body of the renunciant Gotama.

World-honored One, that noon having passed, the shadows of all the other trees had moved, but the shadow of the royal *sāla* tree alone had

remained still, providing shade for the body of the World-honored One—this I remember as an extraordinary quality of the World-honored One.

I have heard that at one time the World-honored One was staying at the Ātumā Shrine. At that time, at dawn, when the night was over, the World-honored One put on his robes, took his almsbowl, and entered the village of Ātumā to beg for food. Having finished begging for food [and eaten his meal], he put away his robes and bowl and washed his hands and feet. Carrying a sitting mat on his shoulder, he entered the shrine to meditate.

At that time, there was a great thunderstorm with hail, which killed four cows and two farmers. During the [ensuing] funeral procession, the crowds were making a great noise, which was reverberating [all around]. Meanwhile the World-honored One had risen from his sitting meditation in the late afternoon and gone out of the shrine to practice walking meditation in the open.

At that time a man among the large crowd saw that the World-honored One had risen from his sitting meditation in the late afternoon and come out of the shrine to practice walking meditation in the open. So he approached the Buddha and, after paying homage to [the Buddha's] feet, followed him in walking meditation.

Seeing this man behind him, the Buddha asked him: “Why is the crowd making a great noise, which is reverberating [all around]?”

The man replied:

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World-honored One, today there was a great thunderstorm with hail, which killed four cows and two farmers. [Now,] during the funeral procession, the crowd is making a great noise, which is reverberating [all around]. World-honored One, did you not hear the sound of it then?

The World-honored One replied: “I heard no sound.”

[The man] asked again: “World-honored One, were you asleep then?”

[The World-honored One] answered: “No.”

[The man] again asked: “World-honored One, at that time you were awake [yet] you did not hear that great sound?”

[The World-honored One] replied: “That is so.”

Then the man thought:

Most wonderful! Most remarkable! Extremely calm is the abiding of the Tathāgata, who is free from attachment and fully awakened. Why? [Because he] did not hear such a loud noise [even though] he was awake.

That the World-honored One did not hear such a loud noise [even though] he was awake, this I remember as an extraordinary quality of the World-honored One.

I have heard that once the World-honored One was staying at Uruvela on the bank of the Nerañjarā River under an Indian fig tree by the river, having just attained the path of buddhahood. At that time heavy rain fell and lasted for seven days, flooding the highlands and lowlands, and everything was under water. In the midst of that flood the World-honored One practiced walking meditation in the open, and this caused dust to rise.

That the World-honored One practiced walking meditation in the open in the midst of that flood and this caused dust to rise—this I remember as an extraordinary quality of the World-honored One.

I have heard that King Māra followed the Buddha for six years, seeking to find fault with him. Being unable to find any, he became weary and turned back. World-honored One, that King Māra followed the World-honored One for six years seeking to find fault with him and, being unable to find any, became weary and turned back—this I remember as an extraordinary quality of the World-honored One.

I have heard that the World-honored One remained mindful of his body unceasingly for seven years. That the World-honored One remained mindful of his body unceasingly for seven years—this I remember as an extraordinary quality of the World-honored One.

Then, the World-honored One said:

Ānanda, remember furthermore this extraordinary quality of the Tathāgata. Ānanda, the Tathāgata is aware of feelings as they arise, remain, and pass away, being aware of them continuously, without a moment of being

unaware of them. Ānanda, the Tathāgata is aware of thoughts . . . of perceptions as they arise, remain, and pass away, being aware of them continuously, without a moment of being unaware of them. Therefore, Ānanda, remember furthermore this extraordinary quality of the Tathāgata.

This is what the Buddha said. Having heard the Buddha’s words, the venerable Ānanda and the [other] monks were delighted and remembered them well.

### 33. The Discourse on [How Ānanda Became] the Attendant

Thus have I heard: At one time, the Buddha was staying at Rājagaha. At that time, renowned, highly regarded, and virtuous senior monks and chief disciples, such as Venerable Koṇḍañña; Venerable Assaji; Venerable Bhaddhiya, the [former] king of the Sakyas; Venerable Mahānāma, the Koliyan; Venerable Vappa; Venerable Yasa; Venerable Puṇṇa; Venerable Vimala; Venerable Qiehepoti;<sup>120</sup> Venerable Xutuoye;<sup>121</sup> Venerable Sāriputta; Venerable Anuruddha; Venerable Nanda; Venerable Kimbila; Venerable Revata; Venerable Mahā Moggallāna; Venerable Mahā Kassapa; Venerable Mahā Koṭṭhita; Venerable Mahā Cunda; Venerable Mahā Kaccāyana; the venerable elder Binoujiatuniao;<sup>122</sup> the venerable elder Yasa, the issuer of tokens; and other such renowned, highly regarded, and virtuous senior monks and chief disciples who were also staying at Rājagaha, dwelling near the leaf hut of the Buddha.

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

I am now old. My body is running down and my life span is coming to an end. I am in need of an attendant. All of you consider this and recommend an attendant, one who will look after my daily needs appropriately and who will receive my instructions without losing their meaning.

Thereupon, Venerable Koṇḍañña rose from his seat, arranged his robe so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said, “World-honored One, I wish to look after your daily needs appropriately and to receive your instructions without losing their meaning.”

The World-honored One said:

Koṇḍañña, you are old yourself. Your body [too] is running down and your life span is coming to an end. You need an attendant yourself. Koṇḍañña, you may return to your seat.

Thereupon Venerable Koṇḍañña paid respect at the Buddha's feet and returned to his seat.

In this way, Venerable Assaji; Venerable Bhaddhiya, the [former] king of the Sakyas; Venerable Mahānāma, [the Koliyan]; Venerable Vappa; Venerable Yasa; Venerable Puṇṇa; Venerable Vimala; Venerable Qiehepoti; Venerable Xutuoye; Venerable Sāriputta; Venerable Anuruddha; Venerable Nanda; Venerable Kimbila; Venerable Revata; Venerable Mahā Moggallāna; Venerable Mahā Kassapa; Venerable Mahā Koṭṭhita; Venerable Mahā Cunda; Venerable Mahā Kaccāyana; the venerable elder Binnoujiatuniao; and the venerable elder Yasa, the issuer of tokens—[each in turn] rose from his seat, arranged his robe so as to bare one shoulder and, placing his hands with palms together [in respect] toward the Buddha, said, “World-honored One, I wish to look after your daily needs appropriately and to receive your instructions without losing their meaning.”

The World-honored One said [to each of them, and finally to Yasa]:

Yasa, you are old yourself. Your body [too] is running down and your life span is coming to an end. You need an attendant yourself, Yasa, you may return to your seat.

472b Thereupon the venerable Yasa paid respect at the Buddha's feet and returned to his seat.

At that time, the venerable Mahā Moggallāna, who was among the assembly, thought:

Whom does the World-honored One wish to have as his attendant? Which monk does he intend to choose to look after him appropriately, and to receive his instructions without losing their meaning? Let me enter concentration such that I [can] survey the minds of the monks in the assembly.

Then Venerable Mahā Moggallāna entered concentration such that he [could] survey the minds of the monks in the assembly. He then knew that

the World-honored One wished to have Venerable Ānanda as his attendant. His intention was to choose Ānanda to look after his daily needs appropriately and receive his instructions without losing their meaning. Then Venerable Mahā Moggallāna came out of concentration and told the monks in the assembly:

Venerable friends, did you know this? The World-honored One wishes to have Venerable Ānanda as his attendant. His intention is to choose Ānanda to look after his daily needs appropriately and receive his instructions without losing their meaning. Venerable friends, we should now together approach Venerable Ānanda and persuade him to become the World-honored One's attendant.

Then the venerable Mahā Moggallāna together with the other monks approached Venerable Ānanda. After exchanging courteous greetings, they sat down to one side. Then, having sat down, the venerable Mahā Moggallāna said:

Venerable Ānanda, did you know this? The Buddha wishes to have you as his attendant. His intention is to choose you to look after his daily needs appropriately and receive his instructions without losing their meaning.

Ānanda, it is as if there were, not far from a village, a gabled hall with a viewing tower and an open window facing toward the east; the sunlight at dawn would shine on its western wall. Similarly, friend Ānanda, the World-honored One wishes to have you as his attendant. His intention is: "May Ānanda look after my daily needs appropriately and receive my instructions without losing their meaning." Friend Ānanda, may you now become the attendant of the World-honored One!

Venerable Ānanda replied:

Venerable Mahā Moggallāna, I would not dare to become the attendant of the World-honored One. Why is that? Difficult indeed is it to attend on a buddha, a World-honored One, that is to say, to be his attendant. Venerable Mahā Moggallāna, it is as if there were a great royal elephant, full sixty years old, proud, powerful, with tusks intact and body full of vigor; difficult indeed is it to come close to him, that is to say, to be

his keeper. It is similar, Venerable Mahā Moggallāna, with a Tathāgata, free from attachment and fully awakened; difficult indeed is it to come close to him, that is to say, to be his attendant. Venerable Mahā Moggallāna, this is why I would not [dare to] become the attendant [of the World-honored One].

472c Venerable Mahā Moggallāna replied:

Friend Ānanda, listen while I tell you a parable. The wise, on hearing a parable, understand its implication. Friend Ānanda, it is like the flower of the cluster fig tree, which appears in the world in due time. Friend Ānanda, the Tathāgata, free from attachment and fully awakened, has likewise appeared in the world in due time. [Therefore], friend Ānanda, quickly become the attendant of the World-honored One, and you, [Ānanda of the] Gotama [clan], will acquire great fruit.

Venerable Ānanda replied:

Venerable Mahā Moggallāna, if the World-honored One grants me three wishes, I will become the Buddha's attendant. What are the three? [First,] I wish not to wear robes, new or old, that [were given] to the Buddha. [Second,] I wish not [to eat] food that was prepared specially for the Buddha. [Third,] I wish not to see the Buddha at inappropriate times.

Venerable Mahā Moggallāna, if the World-honored One grants me these three wishes, I will become the Buddha's attendant.

Then, having persuaded Venerable Ānanda to become the Buddha's attendant, Venerable Mahā Moggallāna rose from his seat, circumambulated Venerable Ānanda, and returned. [He] approached the Buddha. After paying respect with his head at the Buddha's feet and sitting down to one side, he said:

World-honored One, I have persuaded the venerable friend Ānanda to become the Buddha's attendant. World-honored One, the venerable friend Ānanda asks that the Buddha grant him three wishes. What are the three? [First,] he wishes not to wear robes, new or old, that [were given] to the Buddha. [Second,] he wishes not [to eat] food that was



prepared specially for the Buddha. [Third,] he wishes not to see the Buddha at inappropriate times. [Ānanda said to me:] “Venerable Mahā Moggallāna, if the World-honored One grants me these three wishes, I will become the Buddha’s attendant.”

The World-honored One said:

Mahā Moggallāna, the monk Ānanda is clever and wise. He foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting robes.”

Mahā Moggallāna, that the monk Ānanda is clever and wise and foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting robes,” this is an extraordinary quality of the monk Ānanda.

Mahā Moggallāna, the monk Ānanda is clever and wise. He foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting food.”

Mahā Moggallāna, that the monk Ānanda is clever and wise and foresees that there might be criticism from companions in the holy life, who might say, “The monk Ānanda attends on the World-honored One for the purpose of getting food,” this is an extraordinary quality of the monk Ānanda.

Mahā Moggallāna, the monk Ānanda is skillful in knowing the [proper] time and in rightly discriminating the [proper] time. He knows when it is the proper time to visit the Tathāgata, and he knows when it is not the proper time to visit the Tathāgata; when it is the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata, and when it is not the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata; when it is the proper time for the assembly of laymen and laywomen to visit the Tathāgata, and when it is not the proper time for the assembly of laymen and laywomen to visit the Tathāgata; when it is the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata, and

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when it is not the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata. He knows whether one of the many non-Buddhist renunciants or brahmins is able to discuss with the Tathāgata, or if one of the many non-Buddhist renunciants or brahmins is not able to discuss with the Tathāgata.

He knows which food, if eaten, savored, and digested by the Tathāgata, will bring him peace and well-being; and he knows which food, if eaten, savored, and digested by the Tathāgata, will not bring him peace and well-being. He knows which food, if eaten, savored, and digested by the Tathāgata, will cause him to teach the Dharma more eloquently; and he knows which food, if eaten, savored, and digested by the Tathāgata, will not cause him to teach the Dharma more eloquently. This is said to be an extraordinary quality of the monk Ānanda.

Mahā Moggallāna, although the monk Ānanda does not possess the knowledge of others' minds, he knows well that the Buddha would rise from sitting in meditation in the late afternoon to teach people, that such is the Tathāgata's practice for today, or that such is the Tathāgata's dwelling in happiness here and now. He speaks carefully, according to what was said, speaking the truth and not otherwise. This is said to be an extraordinary quality of the monk Ānanda.

Venerable Ānanda has said, "Venerable friends, I have been attending on the Buddha for twenty-five years, [but] that I for that reason might become conceited, that is not the case." That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of the venerable Ānanda.

Venerable Ānanda has also said, "Venerable friends, I have been attending on the Buddha for twenty-five years and I have never gone to see him at an improper time." That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of the venerable Ānanda.

Venerable Ānanda has also said, "Venerable friends, I have been attending on the Buddha for twenty-five years and I have never been scolded by the Buddha, except on one occasion, which was on account of someone else." That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata and have memorized them without forgetting them, [but] that for that reason I might become conceited, that is not the case.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata, and since the beginning I have never [needed to] ask [to hear them] again, except for one verse, and that was not an easy [verse to understand].” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

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Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata, and since the beginning I have never looked to anyone else to receive teachings from.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, I have received eighty thousand teachings from the Tathāgata, and since the beginning I have never had the thought: ‘I am receiving these teachings so that I can teach them to others.’ Venerable friends, I simply wished to discipline and calm myself in order to attain final nirvana.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, it is most wonderful, most remarkable that the four assemblies come to me to listen to the Dharma, [but] that for that reason I might become conceited, that is not the case. I do not even anticipate: ‘[If] they come and put a question, I shall answer like this and like this.’ Rather, venerable friends, when seated [to teach], I [reply] in accordance with the meaning and with what is proper.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda has also said, “Venerable friends, it is most wonderful, most remarkable, that when the many non-Buddhist renunciants

or brahmins come to ask me questions, it is not the case that I should harbor any fear or apprehension, or that my body hairs should stand on end. I do not even anticipate: ‘[If] they come and put a question, I shall answer like this and like this.’ Rather, venerable friends, when seated [to teach], I [reply] in accordance with the meaning and with what is proper.” That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Again, at one time Venerable Sāriputta, Venerable Mahā Moggallāna, and Venerable Ānanda were staying on Mount Salaḷāgāra at Sāvattḥī.<sup>123</sup> At that time, Venerable Sāriputta asked [Ānanda], “Friend Ānanda, during the twenty-five years of your attending on the World-honored One, do you remember desire ever arising in your mind?”

Venerable Ānanda replied: “Venerable Sāriputta, I am [only] a disciple in higher training and have not abandoned desire.”

Venerable Sāriputta again said:

Friend Ānanda, I am not asking you if you are a disciple in higher training or one beyond training. Rather, I am asking you if you remember desire ever arising in your mind during the twenty-five years of your attending on the World-honored One.

Venerable Sāriputta repeated the question three times: “Friend Ānanda, during the twenty-five years of your attending on the World-honored One, do you remember desire ever arising in your mind?” And three times the venerable Ānanda gave the same answer: “Venerable Sāriputta, I am [only] a disciple in higher training and have not abandoned desire.”

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Venerable Sāriputta again said:

Friend Ānanda, I am not asking you if you are a disciple in higher training or one beyond training. Rather, I am asking you if you remember desire ever arising in your mind during the twenty-five years of your attending on the World-honored One.

Then Venerable Mahā Moggallāna said: “Friend Ānanda, answer the question right away! Answer the question right away! Do not trouble the most highly regarded elder.”

Then, Venerable Ānanda replied:

Venerable Sāriputta, from the beginning of the twenty-five years of my attending on the World-honored One I do not remember desire ever arising in my mind. Why is that? [Because] I always had shame and scruple when approaching the Buddha and my wise companions in the holy life.

That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Again, at one time the World-honored One was staying on Mount Vulture Peak near Rājagaha. At that time, the World-honored One told Ānanda: “Ānanda, when you lie down, you should practice the lion’s way of lying down.”

Venerable Ānanda responded: “World-honored One, what is the way of lying down of the lion, king of animals?”

The World-honored One replied:

Ānanda, the lion, king of animals, after searching for food during the day, enters a cave to sleep. When it wants to sleep, it puts one leg on the other with tail stretched behind and lies down on its right side. In the morning, when the night is over, it inspects its own body. If the lion, king of animals, sees that its body is not straight, then it is not happy. If the lion, king of animals, sees that its body is straight, then it is happy. After rising from lying down, it goes out of the cave and growls several times. Having growled several times, it inspects its own body again. Having inspected its own body, it looks around to the four directions. Having looked around to the four directions, it roars three times and then goes out to search for food. Such is the way of lying down of the lion, king of animals.

Then the venerable Ānanda said: “World-honored One, if such is the way of lying down of the lion, king of animals, what is a monk’s way of lying down?”

The World-honored One replied:

Ānanda, when a monk is living in dependence on a village or town, in the early morning, when the night is over, he puts on his robes, takes

his almsbowl, and then enters the village to beg for food, with his body well protected, his senses guarded, and right mindfulness established. Having finished begging for food in the village or town, [and eaten his meal], he puts away his robes and bowl, washes his hands and feet, and then goes to a secluded place, taking a sitting mat with him on his shoulder.

He walks or sits in meditation under a tree or in an empty hut, purifying the mind of any hindrance. Having spent the day practicing walking or sitting meditation to purify the mind of any hindrance, in the first watch of the night he again practices walking or sitting meditation to purify the mind of any hindrance.

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Having practiced walking or sitting meditation to purify the mind of any hindrance during the first watch of the night, in the middle watch of the night he enters a hut to sleep. He folds his upper robe in four and places it on the bed, and he folds his outer robe to make a pillow.

He lies down on his right side, placing one leg on the other, constantly maintaining clarity of perception, right mindfulness, and right attentiveness in his mind, and continuously aware of the thought of getting up [at the proper time].

In the last watch of the night, he gets up to practice walking or sitting meditation to purify the mind from any hindrance. This is how a monk lies down according to the way of the lion.

Venerable Ānanda said: “World-honored One, this is [indeed] how a monk lies down according to the way of the lion.” Venerable Ānanda [later] used to say:

Venerable friends, from the time the World-honored One taught me the analogy of the lion’s way of lying down, I have never slept on my left side.

That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Again, at one time the World-honored One was staying in the *sāla* tree grove of the Kusināra Mallas, called Upavattana. At that time the World-honored One, who was about to attain final nirvana, said:

Ānanda, go to the place between the twin *sāla* trees and arrange a bed for the Tathāgata, with the head facing north. The Tathāgata will attain final nirvana during the middle watch of the night.

Having received the Tathāgata's instruction, Venerable Ānanda went to the twin [*sāla*] trees. Between the twin trees, [he] arranged a bed for the Tathāgata, with the head facing north. Having arranged the bed, [he] returned to the Buddha, paid respect with his head at the Buddha's feet, stood to one side, and said:

World-honored One, I have arranged a bed for the Tathāgata, between the twin [*sāla*] trees with the head facing north. May the World-honored One himself know the proper time.

Then the World-honored One bade Venerable Ānanda take him to [the place] between the twin *sāla* trees. [The Buddha] folded his upper robe in four, spread it on the bed, folded his outer robe to make a pillow, and then lay down on his right side with one foot on the other.

In the last moments [before] the Buddha's final nirvana Venerable Ānanda, who had been attending on the Buddha [standing behind him] with a fly whisk in hand, was wiping away tears with his hand, thinking:

Formerly assemblies of monks from all directions came, wishing to see the World-honored One, serve him, and pay respect to him. All of them could, at any time, see the World-honored One, serve him, and pay respect to him. But when they hear that the World-honored One has attained final nirvana, they will no longer come to see the World-honored One, serve him, and pay respect to him. And I too will no longer be able to see the Buddha at any time, to serve him, and pay respect to him.

Then the World-honored One asked the monks, "Where is the monk Ānanda now?"

The monks said:

World-honored One, Venerable Ānanda, who is attending on the Buddha [standing behind you] with a fly whisk in hand, is wiping away tears with his hand, thinking, "Formerly assemblies of monks

from all directions came, wishing to see the World-honored One, serve him, and pay respect to him. All of them could, at any time, see the World-honored One, serve him, and pay respect to him. But when they hear that the World-honored One has attained final nirvana, they will no longer come to see the World-honored One, serve him, and pay respect to him. And I too will no longer be able to see the Buddha at any time, to serve him, and pay respect to him.”

474b Then the World-honored One said:

Ānanda! Do not weep! Do not grieve! Why is that? Ānanda, you have attended on me respectfully, practicing loving-kindness in your bodily action, speech, and thoughts wholeheartedly from the beginning, and you have ensured my happiness and comfort without measure, without boundary, without limit.

Ānanda, as for Tathāgatas of the past, free from attachment and fully awakened, [whatever] attendants they had, none of them surpassed you.

Ānanda, as for Tathāgatas of the future, free from attachment and fully awakened, [whatever] attendants they will have, none of them will surpass you. Ānanda, as for myself, the Tathāgata of the present, free from attachment and fully awakened, [whatever] attendants I have had, none of them has surpassed you.

Why is that? [Because you,] Ānanda, are skillful in knowing the [proper] time and in rightly discriminating the [proper] time. You know when it is the proper time to visit the Tathāgata and you know when it is not the proper time to visit the Tathāgata; when it is the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata and when it is not the proper time for the assembly of monks or the assembly of nuns to visit the Tathāgata; when it is the proper time for the assembly of laymen and laywomen to visit the Tathāgata and when it is not the proper time for the assembly of laymen and laywomen to visit the Tathāgata; when it is the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata and when it is not the proper time for the many non-Buddhist renunciants and brahmins to visit the Tathāgata.



You know whether one of the many non-Buddhist renunciants or brahmins is able to discuss with the Tathāgata, or if one of the many non-Buddhist renunciants or brahmins, is not able to discuss with the Tathāgata.

You know which food, if eaten, savored, and digested by the Tathāgata, will bring him peace and well-being; and you know which food, if eaten, savored, and digested by the Tathāgata, will not bring him peace and well-being. You know which food, if eaten, savored, and digested by the Tathāgata, will cause him to teach the Dharma more eloquently; and you know which food, if eaten, savored, and digested by the Tathāgata, will not cause him to teach the Dharma more eloquently.

Moreover, Ānanda, although you do not possess the knowledge of others' minds, you know well that the Buddha would rise from sitting in meditation in the late afternoon to teach people, that such is the Tathāgata's practice for today, or that such is the Tathāgata's dwelling in happiness here and now. You speak carefully according to what was said, speaking the truth and not otherwise.

Then, intending to make the venerable Ānanda happy, the World-honored One told the monks:

A wheel-turning monarch possesses four extraordinary qualities.

What are the four? When an assembly of *khattiyas* goes to visit the wheel-turning monarch, then if he is silent, they are delighted at the sight of him; and if he speaks, they are delighted to hear him. When an assembly of brahmins . . . of householders . . . of renunciants goes to visit the wheel-turning monarch, then if he is silent, they are delighted at the sight of him; and if he speaks, they are delighted to hear him.

The monk Ānanda likewise possesses four extraordinary qualities. What are the four? When an assembly of monks goes to visit Ānanda, then if he is silent, they are delighted at the mere sight of him; and if he speaks, they are delighted to hear [what he says]. When an assembly of nuns . . . of laymen . . . of laywomen goes to visit Ānanda, then if he is silent, they are delighted at the mere sight of him; and if he speaks, they are delighted to hear [what he says].

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Moreover, when Ānanda teaches the Dharma to an assembly, there are four extraordinary qualities [in his teaching].

What are the four? The monk Ānanda teaches the Dharma to an assembly of monks wholeheartedly, not otherwise. And, the assembly of monks thinks, “May Venerable Ānanda continue to teach the Dharma. May he not stop [teaching] midway.” The assembly of monks never grows tired of his teaching the Dharma until the monk Ānanda becomes silent of his own accord.

He teaches the Dharma to an assembly of nuns . . . of laymen . . . of laywomen wholeheartedly, not otherwise. And they think, “May Venerable Ānanda continue to teach the Dharma. May he not stop [teaching] midway.” The assembly of laywomen never grows tired of his teaching the Dharma until Venerable Ānanda becomes silent of his own accord.

Again, at one time, not long after the Buddha had attained final nirvana, Venerable Ānanda was dwelling among the Vajjīs, in a village of the Vajjīs. At that time, Venerable Ānanda was teaching the Dharma, surrounded by countless hundreds and thousands of people. Venerable Vajjiputta was also among the assembly. Venerable Vajjiputta thought to himself:

Is this venerable Ānanda a disciple in higher training and has not yet abandoned desire? Let me enter concentration such that I [can] examine the venerable Ānanda’s mind.

Then Venerable Vajjiputta entered concentration such that he [could] examine the mind of Venerable Ānanda. By this means Venerable Vajjiputta knew that Venerable Ānanda was still a disciple in higher training and had not yet abandoned desire.

Venerable Vajjiputta then rose from concentration and uttered a verse to Venerable Ānanda:

Mountains and forest calm the thoughts  
And make nirvana enter the mind.  
[If you], [Ānanda] Gotama, meditate without distraction,  
Soon [you] will realize the path of peace.

Then Venerable Ānanda, having received the instruction given by Venerable Vajjiputta, left the crowd to live in solitude and to practice diligently without being distracted.

Having left the crowd to live in solitude and to practice diligently without being distracted, he attained fully the summit of the holy life, for the sake of which a clansman shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. In this very life, he personally attained understanding and awakening, and dwelled having personally realized. He knew as it really was: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.” 475a

Venerable Ānanda had come to know the Dharma . . . (and so on up to) . . . attained arahantship. Venerable Ānanda said:

Venerable friends, when I was sitting on the bed and was about to lie down, just as my head was about to touch the pillow, all the taints were eradicated and I attained liberation of the mind.

That Venerable Ānanda [is able to] make such a declaration, this is said to be an extraordinary quality of Venerable Ānanda.

Venerable Ānanda also said, “Venerable friends, I shall attain final nirvana sitting cross-legged.” Then Venerable Ānanda sat cross-legged and attained final nirvana. That Venerable Ānanda sat cross-legged to attain final nirvana, this is said to be an extraordinary quality of Venerable Ānanda.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### **34. The Discourse by Bakkula<sup>124</sup>**

Thus have I heard: At one time, not long after the final nirvana of the Buddha, Venerable Bakkula was staying at Rājagaha, in the Bamboo Grove, at the Squirrels’ Sanctuary.

At that time, one afternoon while wandering around, a non-Buddhist practitioner who had been a good friend of Venerable Bakkula from the time before he had gone forth, approached Venerable Bakkula, exchanged greetings, and sat down to one side.

The non-Buddhist practitioner said, “Friend Bakkula, I would like to ask you a question. Will you listen to it?”

Venerable Bakkula replied, “Practitioner of another school, ask what you wish. After hearing it, I will consider it.”

The non-Buddhist practitioner asked, “Friend Bakkula, how long have you been practicing the path in this true teaching and discipline?”

Venerable Bakkula answered, “Practitioner of another school, I have been practicing the path in this true teaching and discipline for eighty years already.”

The non-Buddhist practitioner asked further:

Friend Bakkula, during your eighty years of practicing the path in this true teaching and discipline, do you recall ever having had sexual intercourse?

Venerable Bakkula answered the non-Buddhist practitioner:

You should not ask such a question. Instead [you should] ask a different question, “Friend Bakkula, during your eighty years of practicing the path in this true teaching and discipline, do you recall ever having given rise to any thought of sexual desire?” This, practitioner of another school, is the question you should ask.

Then the non-Buddhist practitioner said this:

I now ask a different question, friend Bakkula: During your eighty years of practicing the path in this true teaching and discipline, do you recall ever having given rise to any thought of sexual desire?

At this, [only] because the non-Buddhist practitioner asked the question,  
475b Venerable Bakkula said to the monks:

Venerable friends, I have been practicing the path in this true teaching and discipline for eighty years, but that for this reason conceit should arise [in me], this is not the case.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, during my eighty years of practicing the path in this true teaching and discipline I have never had any thought of sexual desire.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, I have been wearing rag robes for eighty years, but that for this reason conceit should arise [in me], this is not the case.”

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, I have been wearing rag robes for eighty years, I do not recall ever having accepted a robe from a lay follower, having cut up cloth to make a robe, having had other monks make a robe [for me], or having sewn a robe or bag with a needle, not even a single thread.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, I have been begging food for eighty years, but that for this reason conceit should arise [in me], this is not the case.”

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, in my eighty years of begging food I do not recall ever having accepted an invitation from a lay follower, ever having gone beyond [the right time for] begging food, ever having begged food from a large household so as to get clean, good, very fine and luxurious food to eat, savor, and digest. I have never looked at a woman’s face. I do not recall ever having entered a nunnery. I do not recall ever having exchanged greetings with a nun, or even having spoken [to a nun] on the road.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, during my eighty years of practicing the path in this true teaching and discipline I do not recall ever having trained a novice, nor do I recall ever having taught the Dharma to a lay follower, not even a verse of four lines.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

475c Again, Venerable Bakkula declared:

Venerable friends, during my eighty years of practicing the path in this true teaching and discipline I have never been ill, not even having a headache for a moment. I do not recall ever having taken medicine, not even a single piece of myrobalan.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared:

Venerable friends, in my eighty years of practicing sitting meditation in the cross-legged posture, I have never leaned against a wall or a tree.

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, within three days and nights, I attained the threefold realization.”

That Venerable Bakkula [was able to] make this declaration, this is said to be an extraordinary quality of Venerable Bakkula.

Again, Venerable Bakkula declared, “Venerable friends, I will attain final Nirvana in the cross-legged sitting posture.” Then Venerable Bakkula attained final nirvana in the cross-legged sitting posture.

That Venerable Bakkula attained final nirvana in the cross-legged sitting posture, this is said to be an extraordinary quality of Venerable Bakkula.

Such were the declarations made by Venerable Bakkula. At that time, the non-Buddhist practitioner and the [Buddhist] monks, having heard these declarations, were delighted and remembered them well.

### 35. The Discourse to the *Asura*<sup>125</sup>

Thus have I heard: At one time, the Buddha was staying at Verañjā, in the Yellow Reed Grove.

At that time, when night was about to turn to dawn, Pahārāda, the *asura* king, son of the *asura* Malejā, of lofty appearance and radiant aura, approached the Buddha, bowed down at the World-honored One's feet, and stood to one side.

The World-honored One asked:

Pahārāda, for the *asuras* in the ocean, is there no decline in the life span of the *asuras*, or in the appearance of the *asuras*, the joy of the *asuras*, or the strength of the *asuras*? Do the *asuras* delight in the ocean?

Pahārāda, the *asura* king, son of the *asura* Malejā, replied:

World-honored One, for us *asuras* in the ocean there is no decline in the life span of the *asuras*, or in the appearance of the *asuras*, the joy of the *asuras*, or the strength of the *asuras*. We *asuras* all delight in the ocean.

The World-honored One asked further, “Pahārāda, how many extraordinary qualities does the ocean possess that the *asuras* delight in on seeing them?”

Pahārāda replied:

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World-honored One, our ocean possesses eight extraordinary qualities that delight the *asuras*. What are these eight qualities? World-honored One, from the bottom to the surface our ocean becomes gradually larger in circumference, evenly and uniformly increasing up to the shore; and its water is always full but never overflowing. World-honored One, that from the bottom to the surface our ocean becomes gradually larger in circumference, evenly and uniformly increasing up to the shore; and that its water is always full but never overflowing—this is said to be the first extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean's tide is never out of time. World-honored One, that our ocean's tide is never out of time—this is said to be the second extraordinary quality of our ocean, which delights the *asuras*. Again, World-honored One, the water of our ocean is very deep, bottomless, and extremely broad, boundless. World-honored One, that the water of our ocean is very deep, bottomless, and extremely broad, boundless—this is said to be the third extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, the water of our ocean is salty, having everywhere the same taste. World-honored One, that the water of our ocean is salty, having everywhere the same taste—this is said to be the fourth extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean abounds with treasures, countless precious things, and many varieties of exotic gems. It is full of precious materials such as gold, silver, crystal, beryl, precious stone, pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-bead.

World-honored One, that our ocean abounds with treasures, countless precious things, varieties of exotic jewels, being full of precious materials, such as gold, silver, crystal, beryl, precious stone, pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-bead—this is said to be the fifth extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean is the abode of mighty deities, such as *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises, crocodiles, *vāruṇī* serpents, [other, huge fishlike creatures such as] *timis*, *timingalas*, and *timitimingalas*.

Moreover, in the ocean dwell most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues; creatures [with such] bodies all live in the ocean.

476b World-honored One, that our ocean is the abode of mighty deities, such as *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises, crocodiles, *vāruṇī* serpents, and [other, huge fishlike creatures such as] *timis*, *timin-*



*galas*, and *timitingalas*; and that, moreover, there dwell in the ocean most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues; that creatures [with such] bodies all live in the ocean—this is said to be the sixth extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, our ocean is pure and does not accept corpses. If someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight.

World-honored One, that our ocean is pure and does not accept corpses, and that if someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight—this is said to be the seventh extraordinary quality of our ocean, which delights the *asuras*.

Again, World-honored One, there are five large rivers of Jambudīpa that enter our ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī. They all enter the great ocean, and once they have entered it, they forsake their original names and are all called “great ocean.”

World-honored One, that there are five large rivers of Jambudīpa that enter our great ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī; and that they all enter the great ocean and, once they have entered it, forsake their original names and are all called “great ocean”—this is said to be the eighth extraordinary quality of our ocean, which delights the *asuras*.

World-honored One, these are the eight extraordinary qualities of our great ocean, which delight the *asuras*. World-honored One, how many extraordinary qualities are there in the Buddha’s true teaching and discipline, having seen which the monks delight in it?

The World-honored One replied:

Pahārāda, there are likewise eight extraordinary qualities of my true teaching and discipline, having seen which the monks delight in it.

What are the eight? Pahārāda, just as from the bottom to the surface the ocean becomes gradually greater in circumference, evenly and uniformly increasing up to the shore; and just as its water is always full

but never overflowing, similarly, Pahārāda, my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught.

Pahārāda, that my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught—this is said to be the first extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

476c Again, Pahārāda, just as the ocean's tide is never out of time, similarly, Pahārāda, in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen.

Pahārāda, that in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen—this is said to be the second extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the water of the ocean is very deep, bottomless, and extremely broad, boundless, similarly, Pahārāda, in my true teaching and discipline, the teachings are profound. They are profound and bottomless, extremely broad and boundless.

Pahārāda, that in my true teaching and discipline, the teachings are profound, that they are profound and bottomless, extremely broad and boundless—this is said to be the third extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the water of the ocean is salty, having everywhere the same taste, similarly, Pahārāda, my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as the taste of the path.

Pahārāda, that my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as the taste of the path—this is said to be the fourth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the ocean abounds with treasures, countless precious things, and many varieties of exotic gems, being full of precious materials, such as gold, silver, crystal, beryl, precious stone,

pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-beads, similarly, Pahārāda, my true teaching and discipline abounds with treasures, countless precious things, and many varieties of “exotic gems,” such as the four establishments of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path.

Pahārāda, that my true teaching and discipline abounds with treasures, countless precious things, and many varieties of exotic gems such as the four establishments of mindfulness, the four right efforts, the four bases of supernormal power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path—this is said to be the fifth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the ocean is the abode of mighty deities, namely *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises, crocodiles, *vāruṇī* serpents, and [other, huge fishlike creatures such as] *timis*, *timingalas*, and *timitingalas*; and just as in the ocean dwell most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues, creatures [with such] bodies all living in the ocean, similarly, Pahārāda, in my true teaching and discipline there is the community of nobles, of great spiritual beings all dwelling within it, namely arahants and those who are on the path to arahantship, non-returners and those who are on the path to non-returning, once-returners and those who are on the path to once-returning, and stream-enterers and those who are on the path to stream-entry.

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Pahārāda, that in my true teaching and discipline there is the community of nobles, of great spiritual beings that all dwell within it, namely arahants and those who are on the path to arahantship, non-returners and those who are on the path to non-returning, once-returners and those who are on the path to once-returning, and stream-enterers and those who are on the path to stream-entry—this is said to be the sixth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as the ocean is pure and does not accept corpses, and if someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight, similarly, Pahārāda, in my true teaching and discipline, the noble assembly is pure; it does not accept “corpses.” If there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants, then even though they may be in the midst of the community of nobles, they are far away from the community of nobles and the community of nobles is far away from them.

Pahārāda, that in my true teaching and discipline, the community of nobles is pure and does not accept “corpses”; that if there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants, who, even though they may be in the midst of the community of nobles, are far away from the community of nobles and the community of nobles is far away from them— this is said to be the seventh extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Again, Pahārāda, just as there are five large rivers of Jambudīpa that enter the ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī, that all enter the great ocean and, having entered it, forsake their original names and are all [just] called “great ocean,” similarly, Pahārāda, in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, these forsake their original names and are all called renunciants; [also the] . . . brahmins . . . householders . . . workers, who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, these forsake their original names and are all called renunciants.

Pahārāda, that in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path, these forsake their original names and are all called renunciants; [also the] . . . brahmins . . . householders . . . workers who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, these

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forsake their original names and are all called renunciants—this is said to be the eighth extraordinary quality of my true teaching and discipline, having seen which the monks delight in it.

Pahārāda, these are the eight extraordinary qualities of my true teaching and discipline, which, having seen it, the monks delight in it.

Pahārāda, what do you think? Between the eight extraordinary qualities of my true teaching and discipline and the eight extraordinary qualities of the ocean, of these two types of extraordinary qualities, which is superior, more excellent, more wonderful, which is supreme?

Pahārāda replied: World-honored One, the eight extraordinary qualities of the ocean are inferior to the eight extraordinary qualities of the Tathāgata’s true teaching and discipline by a thousand or ten thousand times; they cannot be compared, likened, measured, or counted. The eight extraordinary qualities of the World-honored One’s true teaching and discipline are superior, more excellent, more wonderful, and supreme. World-honored One, I now take refuge in the Buddha, the Dharma, and the community of monks. May the World-honored One accept me as a lay follower. From this day forth I take refuge until the end of my life.

This is what the Buddha said. Having heard the Buddha’s words, Pahārāda, the *asura* king, together with the monks, was delighted and remembered them well.

### 36. The Discourse on Earthquakes<sup>126</sup>

Thus have I heard: At one time the Buddha was staying in the Vajjian country in a town named Bhūmi. At that time, there was a violent earthquake. As the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly.

Then Venerable Ānanda saw that there was a violent earthquake, and that as the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly. Seeing this, Venerable Ānanda was

terrified and his body hairs stood on end. He then approached the Buddha and, after paying respect with his head at the Buddha's feet, stood to one side, and said:

477c World-honored One, just now the earth was quaking violently, and as the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly.

Then the World-honored One spoke to Venerable Ānanda, saying:

Indeed, Ānanda. Just now the earth was quaking violently. Indeed, Ānanda. As the earth was quaking violently, a gale began blowing in all four directions, meteors appeared in all four directions, and all the houses and walls collapsed and were destroyed utterly.

Then Venerable Ānanda asked:

World-honored One, how many causes are there due to which the earth quakes violently, and as the earth quakes violently a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly?

The World-honored One replied:

Ānanda, there are three causes due to which the earth quakes violently, and as the earth quakes violently a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

What are the three? Ānanda, this earth rests upon water; the water rests upon wind; and the wind depends upon space. Ānanda, there comes a time when a great wind begins blowing in the sky. When the wind begins blowing, the water becomes disturbed; and when the water is disturbed, the earth quakes.

This is the first cause due to which the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Again, Ānanda, a monk who possesses great supernormal power, great and mighty virtue, great merit, great and mighty power, is able, with the supernormal power of mastery over the mind, to develop perception of earth as minute and perception of water as infinite.

On account of this, this earth behaves according to his wish, according to his will, being disturbed again and again, quaking again and again.

Not only a monk, a god too, who has self-mastery, one who possesses great supernormal power, great and mighty virtue, great merit, great and mighty power, is able to develop perception of earth as minute and perception of water as infinite with his supernormal power of mastery over the mind.

On account of this, this earth behaves according to his wish, according to his will, being disturbed again and again, quaking again and again.

This is the second cause due to which the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Again, Ānanda, if a Tathāgata will be attaining final nirvana soon, within three months, for this reason the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

This is the third cause due to which the earth quakes violently, and as the earth quakes violently, a gale begins blowing in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Hearing this, Venerable Ānanda began to weep and shed tears. Placing his palms together [in respect] toward the Buddha, he said:

World-honored One, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities. Why is that? [Because] the Tathāgata will enter final nirvana soon, within three months. [Therefore] at this time [now], the earth quakes

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violently, and as the earth quakes violently, a gale begins to blow in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Then the World-honored One said to Venerable Ānanda:

Indeed, Ānanda, indeed. It is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities.

Why is that? [Because] the Tathāgata will enter final nirvana soon, within three months. [Therefore] at this time [now], the earth quakes violently, and as the earth quakes violently, a gale begins to blow in all four directions, meteors appear in all four directions, and all houses and walls collapse and are destroyed utterly.

Furthermore, Ānanda, I have approached countless hundreds and thousands of *khattiya* assemblies, sat and discussed with them, and made them feel at ease. Having sat down with them, I take on an appearance that resembles their appearance, a voice that sounds like their voices, and comportment and etiquette that resemble their comportment and etiquette. If they ask questions, I respond to those questions.

Moreover, I teach them the Dharma, exhorting, encouraging, and delighting them. Having taught them the Dharma using countless skillful means, having exhorted, encouraged, and delighted them, I then disappear from that place. After I have disappeared, they do not know who I was, whether I was human or not human.

Similarly, Ānanda, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities, has done the same with assemblies of brahmins . . . assemblies of householders . . . assemblies of renunciants.

[Furthermore,] Ānanda, I have approached countless hundreds and thousands of assemblies of the four celestial kings, sat and discussed with them, and made them feel at ease.

Having sat down with them, I take on an appearance that resembles their appearance, a voice that sounds like their voices, and comportment



and etiquette that resemble their comportment and etiquette. If they ask questions, I respond to those questions.

Moreover, I teach them the Dharma, exhorting, encouraging, and delighting them. Having taught them the Dharma using countless skillful means, having exhorted, encouraged, and delighted them, I then disappear from that place. After I have disappeared, they do not know who I was, whether I was a god or not a god.

Similarly, Ānanda, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities, has done the same with the thirty-three gods . . . the Yama gods . . . the Tusita gods . . . the gods that delight in creation . . . the gods that delight in others' creation . . . the gods that are the retinue of Brahmā . . . the gods that are the attendants and ministers of Brahmā . . . the gods of limited radiance . . . the gods of immeasurable radiance . . . the gods of streaming radiance . . . the gods of limited glory . . . the gods of immeasurable glory . . . the gods of refulgent glory . . . the unclouded gods . . . the gods of abundant merit . . . the gods of great reward . . . the gods of non-vexation . . . the gods of non-affliction . . . the gods of good sight . . . the gods of good appearance.

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[Again,] Ānanda, I have approached countless hundreds of thousands of assemblies of the gods of ultimate form, sat and discussed with them, and made them feel at ease. Having sat down with them, I take on an appearance that resembles their appearance, a voice that sounds like their voices, and comportment and etiquette that resemble their comportment and etiquette. If they ask questions, I respond to those questions.

Moreover, I teach them the Dharma, exhorting, encouraging, and delighting them. Having taught them the Dharma using countless skillful means, having exhorted, encouraged, and delighted them, I then disappear from that place. After I have disappeared, they do not know who I was, whether I was a god or not a god. In this way, Ānanda, it is most wonderful, most remarkable that the Tathāgata, who is free from attachment, fully awakened, has accomplished [all] meritorious deeds and acquired such extraordinary qualities.

This is what the Buddha said. Having heard the Buddha's words, Venerable Ānanda and the monks were delighted and remembered them well.

### **37. The Discourse at Campā<sup>127</sup>**

Thus have I heard: At one time the Buddha was living at Campā near the Gaggarā Lake. At that time, on the fifteenth day of the [half-]month, the day for reciting the code of rules, the World-honored One sat down on a seat prepared in front of the assembly of monks. After sitting down, the World-honored One entered concentration and through the knowledge of others' minds he surveyed the minds of [the monks in] the assembly. After surveying the minds of [the monks in] the assembly, he sat silently through the first watch of the night.

Then a certain monk got up from his seat, arranged his robe so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said:

World-honored One, the first watch of the night has ended. It has been a long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules!

At that time, the World-honored One remained silent and made no response.

Then the World-honored One continued to sit silently up to the middle watch of the night. That monk again got up from his seat, arranged his robe so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said:

World-honored One, the first watch of the night is over, the middle watch of the night is coming to an end. It has been a long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules!

At that time, the World-honored One again remained silent and made no response.

Then the World-honored One continued to sit silently up to the last watch of the night. A third time that monk got up from his seat, arranged his robe

so as to bare one shoulder and, placing his palms together [in respect] toward the Buddha, said:

World-honored One, the first watch of the night has already ended, the middle watch of the night, too, has ended, and the last watch of the night is about to end. It is getting close to dawn; soon the dawn will come. It has been a very long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules! 478c

Then the World-honored One said to that monk, “Among this assembly there is one monk who is impure.”

At that time Venerable Mahā Moggallāna was also among the assembly. Then Venerable Mahā Moggallāna had this thought:

In regard to which monk did the World-honored One say that among this assembly there is one monk who is impure? Let me enter concentration such that, through the knowledge of others’ minds, I [can] survey the minds of the [monks in the] assembly.

Venerable Mahā Moggallāna then entered concentration such that, through the knowledge of others’ minds, he [could] survey the minds of the [monks in the] assembly. Then Venerable Mahā Moggallāna came to know the monk in regard to whom the World-honored One had said “Among this assembly there is one monk who is impure.”

Then Venerable Mahā Moggallāna emerged from concentration, went right in front of that monk, pulled him by the arm, opened the door, and thrust him outside, [saying]: “You fool, go far away, do not stay here. You are not allowed to gather again with the assembly of monks. Henceforth you are no longer a monk.”

Venerable Mahā Moggallāna then bolted the door and returned to where the Buddha was. Paying respect with his head at the Buddha’s feet, he stood to one side and said:

The monk in regard to whom the World-honored One had said “Among this assembly there is one monk who is impure” has been expelled by me.

World-honored One, the first watch of the night has already ended, the middle watch of the night, too, has ended, and the last watch of the night is about to end. It is getting close to dawn; soon the dawn will come. It has been a very long time since the Buddha and the assembly of monks gathered and sat down here. May the World-honored One recite the code of rules!

The World-honored One spoke thus:

Mahā Moggallāna, that foolish man committed a serious offense in troubling the World-honored One and the assembly of monks.

Mahā Moggallāna, whoever is responsible for the Tathāgata reciting the code of rules in an assembly that is not pure, his head shall split into seven pieces. Therefore, Mahā Moggallāna, henceforth you may recite the code of rules [without me]. The Tathāgata will not recite the code of rules again.

Why is that? Mahā Moggallāna, just as from the bottom to the surface the ocean becomes gradually greater in circumference, evenly and uniformly increasing up to the shore; and just as its water is always full but never overflowing, similarly, Mahā Moggallāna, my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught.

Mahā Moggallāna, that my true teaching and discipline is [to be] gradually practiced, gradually trained in, gradually completed, and gradually taught—this is said to be an extraordinary quality of my true teaching and discipline.

479a Again, Mahā Moggallāna, just as the ocean's tide is never out of time, similarly, Mahā Moggallāna, in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clans-people.

Mahā Moggallāna, that in my true teaching and discipline, the monks, nuns, laymen, and laywomen will never, until the end of their lives, break the precepts, which I have established for these clansmen—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the water of the ocean is very deep, bottomless, and extremely broad, boundless, similarly, Mahā Moggallāna, in my true teaching and discipline, the teachings are very deep, deep and bottomless, extremely broad and boundless.

Mahā Moggallāna, that in my true teaching and discipline, the teachings are very deep, deep and bottomless, extremely broad and boundless—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the water of the ocean is salty, having everywhere the same taste, similarly, Mahā Moggallāna, my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as the taste of the path.

Mahā Moggallāna, that my true teaching and discipline has the taste of dispassion, the taste of awakening, the taste of tranquility, as well as of the taste of the path—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the ocean abounds with treasures, countless precious things, and many varieties of exotic gems, being full of precious materials, such as gold, silver, crystal, beryl, precious stone, pearl, green jade, white jade, conch shell, coral, amber, agate, tortoise shell, ruby, and stone-beads, similarly, Mahā Moggallāna, my true teaching and discipline abounds with treasures, countless precious things, and many varieties of “exotic gems,” such as the four establishments of mindfulness, the four right efforts, the four bases of supernatural power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path.

Mahā Moggallāna, that my true teaching and discipline abounds with treasures, countless precious things, and many varieties of “exotic gems,” such as the four establishments of mindfulness, the four right efforts, the four bases of supernatural power, the five faculties, the five powers, the seven factors of awakening, and the eightfold noble path—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the ocean is the abode of mighty deities, namely *asuras*, *gandhabbas*, *rakkhasas*, *makaras*, tortoises,

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crocodiles, *vāruṇī* serpents, and [other, huge fishlike creatures such as] *timis*, *timingalas*, and *timitimingalas*; and just as in the ocean dwell most wonderful and most remarkable beings with bodies as long as one hundred leagues, two hundred leagues, up to three hundred leagues, or even up to seven hundred leagues, creatures [with such] bodies all living in the ocean, similarly, Mahā Moggallāna, in my true teaching and discipline there is the community of nobles, of great spiritual beings all dwelling within it, namely arahants, those who are on the path to arahantship, non-returners, those who are on the path to non-returning, once-returners, those who are on the path to once-returning, stream-enterers, and those who are on the path to stream-entry.

Mahā Moggallāna, that in my true teaching and discipline there is the community of nobles, of great spiritual beings that all dwell within it, namely arahants, those who are on the path to arahantship, non-returners, those who are on the path to non-returning, once-returners, those who are on the path to once-returning, stream-enterers, and those who are on the path to stream-entry—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as the ocean is pure and does not accept corpses, and if someone dies in the ocean, the body is blown by the wind and thrown up on the shore overnight, similarly, Mahā Moggallāna, in my true teaching and discipline, the noble assembly is pure; it does not accept “corpses.” If there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants, then even though they may be in the midst of the community of nobles, they are far away from the community of nobles and the community of nobles is far away from them.

Mahā Moggallāna, that in my true teaching and discipline, the noble assembly is pure and does not accept “corpses”; that if there are those who are without vigor, wicked, fake celibates though professing to be celibates, fake renunciants though professing to be renunciants who, even though they may be in the midst of the community of nobles, are far away from the community of nobles and the community of nobles is far away from them—this is said to be an extraordinary quality of my true teaching and discipline.

Again, Mahā Moggallāna, just as there are five large rivers of Jambudīpa that enter the ocean, namely the Ganges, the Yamunā, the Sarabhū, the Aciravatī, and the Mahī, that all enter the great ocean, together with the water that the ocean dragon sends raining down from the sky, [relentlessly] as the [turning of the] axle caps [on a chariot],<sup>128</sup> all this water cannot increase or diminish the ocean; similarly, Mahā Moggallāna, in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes.

In the same way, the brahmins . . . the householders . . . the workers who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes.

Mahā Moggallāna, that in my true teaching and discipline, the *khattiya* clansmen who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes; [and that] in the same way the brahmins . . . the householders . . . the workers who shave off hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path, come to abide in unshakeable liberation of the mind, having accomplished realization by themselves, [yet], Mahā Moggallāna, the unshakeable liberation of the mind in my true teaching and discipline neither increases nor diminishes—this is said to be an extraordinary quality of my true teaching and discipline.

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This is what the Buddha said. Having heard the Buddha’s words, Venerable Mahā Moggallāna and the [other] monks were delighted and remembered them well.

### 38. The [First] Discourse to the Householder Ugga<sup>129</sup>

Thus have I heard: At one time, the Buddha was at Vesālī, staying in the Great Forest. At that time, the householder Ugga, who was waited on only by women, went out of Vesālī followed by all his women and, [part way] between Vesālī and the Great Forest, enjoyed himself like a king with his concubines. Then the householder Ugga, having become very drunk on alcohol, left the women and went into the Great Forest.

The householder Ugga, very drunk on alcohol, saw from afar the World-honored One, among the trees of the forest, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with majestic appearance and lofty dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet. On seeing the Buddha, the householder Ugga sobered up instantly; and, having sobered up, he approached the Buddha. Paying respect with his head at the Buddha's feet, he sat down to one side. Then the World-honored One taught him the Dharma, exhorted, encouraged, and delighted him.

Having with countless skillful means taught [Ugga] the Dharma, having exhorted, encouraged, and delighted him, [he did] as all buddhas do when first teaching the true Dharma to delight their hearers: he taught about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, and he extolled the excellence of dispassion and the purity of the constituents of the path.

480a Having taught him the Dharma in this way, the Buddha knew that [Ugga's] mind was delighted, prepared, pliant, able to endure, uplifted, one-pointed, free of doubt, free of hindrances, capable, and strong enough to receive the true teaching. Then the World-honored One taught him the essence of the true teaching taught by all buddhas: suffering, its arising, its cessation, and the path [leading to its cessation].

Instantly, while seated [right there], the householder Ugga saw the four noble truths: suffering, its arising, its cessation, and the path [leading to its cessation]. Just as a piece of white cloth is easily dyed, so the householder Ugga instantly, while seated [right there], saw the four noble truths: suffering, its arising, its cessation, and the path [leading to its cessation].



Then the householder Ugga, having seen the Dharma, having attained the Dharma, awakened of his own accord to the pure Dharma, cut off doubt and overcame uncertainty. [For him] there was no other teacher; he would no longer follow others. Without hesitation, he abided in the realization of the fruit. In the teaching of the World-honored One he had attained fearlessness.

Then the householder Ugga rose from his seat, made obeisance to the Buddha, and said:

World-honored One, I now take refuge in the Buddha, the Dharma, and the assembly of monks. May the World-honored One accept me as a lay follower. From this day forth I take refuge [in the Triple Gem] until the end of my life. World-honored One, from this day forth, I [vow to] follow the World-honored One, lead a life of celibacy, and keep the five precepts for the rest of my life.

Having [vowed to] follow the World-honored One, lead a life of celibacy, and keep the five precepts for the rest of his life, the householder Ugga paid respect with his head at the Buddha's feet, circumambulated him three times, and departed.

On returning home, he promptly assembled all the women [of the house]. Having assembled them, he said:

Know that I [have vowed to] follow the World-honored One, lead a life of celibacy, and keep the five precepts for the rest of my life. Whoever of you wishes to [continue to] live here may do so, practicing generosity and making merit; whoever does not wish to stay may return to her own home; and whoever wishes to be [re]married, I will have you [re]married.

Thereupon the first wife said to the householder Ugga:

Master, since you [have vowed] to follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of your life, you may marry me to such and such a man.

Then the householder Ugga had that man summoned. With his left hand holding his first wife's arm and his right hand holding a golden pitcher [for the wedding ceremony], he told that man, "I now marry my first wife to you."

Hearing this, the man was terrified, and his bodily hair stood on end. He said to the householder Ugga, “Master, do you want to kill me? Do you want to kill me?”

The householder replied:

I am not going to kill you. However, I [have vowed to] follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of my life, and for that reason I am marrying my first wife to you.

After giving away his first wife, before giving her away, and at the time of giving her away, the householder Ugga had no thought of regret.

At that time the World-honored One was surrounded by countless hundreds and thousands of people. In that great crowd he praised the householder Ugga, [saying]: “The householder Ugga possesses eight extraordinary qualities.”

480b Then after the night had passed, at dawn, a certain monk put on his robes, took his almsbowl, and went to the house of the householder Ugga. Seeing from afar that a monk was coming, the householder Ugga promptly rose from his seat and arranged his clothes so as to bare one shoulder. Placing his palms together [in respect] toward the monk, he said “Welcome, venerable sir! The venerable one has not come here for a long time. Please take a seat on this bed.”

Then the monk took a seat on the bed. The householder Ugga paid respect with his head at the monk’s feet and sat to one side. The monk said:

Householder, you have had great gains and great merit. Why is that? Because in an assembly of countless hundreds and thousands of people the World-honored One has praised you, [saying] “The householder Ugga possesses eight extraordinary qualities.” Householder, what are those qualities that you possess?

The householder Ugga answered the monk, saying:

Venerable sir, [as] the World-honored One previously did not explain this further, I do not know in relation to what the World-honored One said this. In any case, venerable sir, please hear what qualities I possess.

At one time, venerable sir, the World-honored One was staying at Vesālī, in the Great Forest. At that time, waited on only by women, I

went out of Vesālī followed by them and, [part way] between Vesālī and the Great Forest, I enjoyed myself like a king with his concubines.

At that time, venerable sir, I was very drunk on alcohol. I left the women and went into the Great Forest.

At that time, venerable sir, very drunk on alcohol, I saw from afar the World-honored One, among the trees of the forest, dignified and beautiful, like the moon amid the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet. On seeing the Buddha, I sobered up instantly. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga said:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, having sobered up, I approached the Buddha. Paying respect with my head at the Buddha’s feet, I sat to one side. Then the World-honored One taught me the Dharma, exhorted, encouraged, and delighted me. Having with countless skillful means taught me the Dharma, having exhorted, encouraged, and delighted me, [he did] as all buddhas do when first teaching the true Dharma to delight their hearers: he taught me about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, extolling the excellence of dispassion and the purity of the constituents of the path. Having taught me the Dharma in this way, the Buddha knew that my mind was delighted, prepared, pliant, able to endure, uplifted, one-pointed, free of doubt, free of hindrances, capable, and strong enough to receive the true teaching.

Then the World-honored One taught me the essence of the true teaching taught by all buddhas: suffering, its arising, its cessation, and the path [leading to its cessation]. Instantly, while sitting [right there], I saw the four noble truths, namely: suffering, its arising, its cessation, and the path [leading to its cessation]. Just as a piece of white cloth is easily dyed, so, venerable sir, I instantly, while sitting [right there], saw

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the four noble truths, namely: suffering, its arising, its cessation, and the path [leading to its cessation]. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, having seen the Dharma, having attained the Dharma, I awakened on my own to the pure Dharma, cut off doubt, and overcame uncertainty. [For me] there was no other teacher; I would no longer follow others. Without hesitation, I abided in the realization of the fruit. In the teaching of the World-honored One I had attained fearlessness.

Then, venerable sir, I rose from my seat, made obeisance to the Buddha, and said:

World-honored One, I now take refuge in the Buddha, the Dharma, and the assembly of monks. May the World-honored One accept me as a lay follower. From this day forth I take refuge [in the Triple Gem] until the end of my life. World-honored One, from this day forth, I [vow to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life.

Venerable sir, given that I [vowed to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life—and, to my knowledge, have never broken those precepts—I possess this quality, venerable sir.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, having [vowed to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life, I paid respect with my head at the Buddha’s feet, circumambulated him three times, and departed. On returning home, I assembled all the women [of the house]. Having assembled them, I said:

Know that I [have vowed to] follow the World-honored One, lead a life of celibacy, and observe the five precepts for the rest of my life? Whoever of you wishes to [continue to] live here may do so, practicing generosity and making merit; whoever does not wish to stay may return to her own home; and whoever wishes to be [re]married, I will have her [re]married.

Thereupon my first wife said to me:

Master, since you [have vowed] to follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of your life, you may marry me to such-and-such a man.

Then, venerable sir, I promptly had that man summoned. With my left hand holding my first wife's arm and my right hand holding a golden pitcher, I told that man, "I now marry my first wife to you."

Hearing this, the man was terrified, and his bodily hair stood on end. He said to me, "Master, do you want to kill me? Do you want to kill me?"

Venerable sir, I said to him:

I am not going to kill you. However, I [have vowed] to follow the Buddha, lead a life of celibacy, and observe the five precepts for the rest of my life, and for that reason I marry my first wife to you.

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Venerable sir, after giving away my first wife, before giving her away, and at the time of giving her away, I had no thought of regret. Venerable sir, I possess this quality.

The monk spoke in praise, "Householder, it is most wonderful, most remarkable that you possess this quality."

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, when I visit a monastic dwelling, as soon as I see a monk I make obeisance to him. If he is practicing walking meditation, I follow him in practicing walking meditation. If he is seated, then I sit to one side and, having sat down, I listen to the Dharma. That venerable one teaches the Dharma to me and I also [in turn] teach the Dharma to that venerable

one. That venerable one asks me questions and I also ask him questions. That venerable one answers me and I also answer him. Venerable sir, I do not recall ever having looked down on any monk, whether he is a junior [monk], one of middle rank, or an elder. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality. Moreover, venerable sir, when I make offerings to the assembly of monks, a deity in the sky informs me thus:

Householder, this one is an arahant, this one is on the path to arahantship, this one is a non-returner, this one is on the path to non-returning, this one is a once-returner, this one is on the path to once-returning, this one is a stream-enterer, this one is on the path to stream-entry, this one is diligent, this one is not diligent.

However, venerable sir, I do not recall that, when making offerings to the assembly of monks, I have ever discriminated among them. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality.

Moreover, venerable sir, when I make offerings to the assembly of monks, a deity in the sky informs me thus:

Householder, there is the Tathāgata, free from attachment, fully awakened; the teaching of the World-honored One is well taught; the community of nobles of the Tathāgata is progressing well [in the practice].

Venerable sir, not out of faith in that deity’s words, nor out of delight in his words, nor because of having heard it from him, but instead by

my own purified knowledge I know: the Tathāgata is one who is free from attachment, fully awakened; the teaching of the World-honored One is well taught; the community of nobles of the Tathāgata is progressing well [in the practice]. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Venerable sir, I possess not only this quality.

Moreover, venerable sir, those five lower fetters that the Buddha has declared, namely sensual desire, hatred, view of a self, clinging to precepts, and doubt, I have seen that of these five, which could bind me to returning to this world and entering a womb, not a single one has not been eradicated. Venerable sir, I possess this quality.

The monk spoke in praise, “Householder, it is most wonderful, most remarkable that you possess this quality.”

The householder Ugga said to the monk, “May the venerable one please take his meal here.” 481b

For the householder Ugga’s sake, the monk accepted the invitation by remaining silent. Understanding that the monk had accepted the invitation by remaining silent, the householder Ugga rose from his seat, and personally prepared 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 [the monk] had finished eating, put aside his bowl, and washed his hands, [Ugga] took a low seat and sat to one side to listen to the Dharma.

The monk taught the householder the Dharma, exhorted, encouraged, and delighted him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the monk] rose from his seat and departed. He approached the Buddha. Paying respect with his head at [the Buddha’s] feet, he sat down to one side and reported in detail the conversation he had had with the householder Ugga.

Then the World-honored One told the monks, “It was for this reason that I praised the householder Ugga, for possessing eight extraordinary qualities.”

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### 39. The [Second] Discourse to the Householder Ugga

Thus have I heard: At one time, not long after the Buddha had attained final nirvana, many highly regarded senior monks were staying at Vesālī, in the Gabled Hall near Monkey Lake. At that time, the householder Ugga was performing a lavish almsgiving for those who had come from afar, for those on a journey, for the ill, and for those who were looking after the ill.

He was [also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days. Almsgiving on such a lavish scale is like a ship, which, while returning with a full load of cargo worth hundreds and thousands, suddenly sinks and is lost.

An assembly of many highly regarded senior monks heard that the householder Ugga was performing such a lavish almsgiving for those who had come from afar, for those on a journey, for the ill, and for those who were looking after the ill; [while also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days. Hearing about this, they discussed it together thus:

Good friends, who could go and talk to the householder Ugga, [saying,]  
“Householder, please stop! Do not perform such almsgiving again!  
Later you yourself will understand [why]”?

They had this thought:

481c Venerable Ānanda was the Buddha’s attendant. He received the World-honored One’s teachings and was praised by the Buddha and by his wise companions in the holy life. Venerable Ānanda should go and talk with the householder Ugga, [saying,] “Householder, please stop! Do not perform such almsgiving again! Later you yourself will understand [why].” Good friends, let us together go to Venerable Ānanda and tell him about this matter.

Then the assembly of many highly regarded senior monks went to Venerable Ānanda. After exchanging greetings, they sat down to one side and said:



Venerable Ānanda, did you know that the householder Ugga is performing a lavish almsgiving for those who have come from afar, for those on a journey, for the ill, and for those who are looking after the ill, [while also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days? Almsgiving on such lavish scale is like a ship, which, while returning with a full load of cargo worth hundreds and thousands, suddenly sinks and is lost. We have discussed this together thus:

Who could go and talk with the householder Ugga, [saying,] “Householder, please stop! Do not perform such almsgiving again! Later you yourself will understand [why]”?

Then we thought:

Venerable Ānanda was the Buddha’s attendant. He received the World-honored One’s teachings and was praised by the Buddha and by his wise companions in the holy life. The venerable Ānanda should go and talk to the householder Ugga, [saying,] “Householder, stop! Do not perform such almsgiving! Later you yourself will understand [why].”

Venerable Ānanda, may you go and talk to the householder Ugga, [saying,] “Householder, please stop! Do not perform such almsgiving again! Later you yourself will understand [why].”

Then Venerable Ānanda said to those highly regarded senior monks:

Good friends, the householder Ugga has a stern personality. If I just speak for myself, I might make him very unhappy. Good friends, on whose behalf should I speak with him?

Those highly regarded senior monks replied, “Venerable friend, speak on behalf of the assembly of monks! Spoken to on behalf of the assembly of monks, he will have nothing to say.”

Then Venerable Ānanda silently accepted the assignment from those highly regarded senior monks. Understanding that Venerable Ānanda had

consented in silence, the highly regarded senior monks rose from their seats, circumambulated Venerable Ānanda, and returned, each to his place.

Then at dawn, when the night was over, Venerable Ānanda put on his robes, took his almsbowl, and went to the house of the householder Ugga. Seeing from afar that Venerable Ānanda was coming, the householder Ugga rose from his seat and arranged his robe so as to bare one shoulder.

Placing his palms together [in respect] toward Venerable Ānanda, he said “Welcome, Venerable Ānanda! Venerable Ānanda has not come here for a long time. Please take a seat on this bed.”

Then Venerable Ānanda took a seat on the bed. The householder Ugga paid respect with his head at Venerable Ānanda’s feet and sat down to one side. Venerable Ānanda said:

482a      Householder, it is known that you are performing a lavish almsgiving for people who have come from afar, for those on a journey, for the ill, and for those who are looking after the ill, [while also] regularly preparing porridge and meals for the monastery keepers, regularly inviting groups of twenty from the [monastic] community for food, and offering food to the assembly of monks every five days.

Almsgiving on such lavish scale is like a ship, which, while returning with a full load of cargo worth hundreds and thousands, suddenly sinks and is lost. Householder, please stop! Do not perform such almsgiving again! Later you yourself will understand [why].

The householder said, “Venerable Ānanda, on whose behalf do you speak thus?”

Venerable Ānanda replied, “Householder, I speak for the assembly of monks.”

The householder said:

If Venerable Ānanda speaks for the assembly of the monks, I have no objection. If he spoke for himself, that might make me very unhappy. Venerable Ānanda, that I make offerings like this and perform generosity like this, even until I have given away all my wealth and property—this is to fulfill my aspiration. It is like the aspiration of a wheel-turning monarch.

Venerable Ānanda asked, “Householder, what is the aspiration of a wheel-turning monarch?”

The householder answered:

Venerable Ānanda, the poor from the villages think, “May I be the richest among the villagers.” This is their aspiration.

The rich from the villages think, “May I be the richest among the residents of the townships.” This is their aspiration.

The rich from the townships think, “May I be the richest among the residents of the town.” This is their aspiration.

The rich of the town think, “May I be the mayor of the town.” This is their aspiration.

The mayors in the towns think, “May I be the prime minister of the state.” This is their aspiration.

The prime ministers of the states think, “May I be the local king.” This is their aspiration.

The local kings think, “May I be a wheel-turning monarch.” This is their aspiration.

And the wheel-turning monarch thinks:

May I attain fully the summit of the holy life, for the sake of which a clansman shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path. May I in this very life, understand personally and dwell having realized personally. May I know as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

This is the aspiration [of a wheel-turning monarch].

Venerable Ānanda, that I make offerings like this and perform generosity like this, even until I have given away all my wealth and property—this is to fulfill my aspiration. It is like the aspiration of a wheel-turning monarch. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Uggā continued:]

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Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, when I visit a monastic dwelling, as soon as I see a monk I make obeisance to him. If he is practicing walking meditation, I follow him in practicing walking meditation. If he is seated, then I sit to one side and, having sat down, I listen to the Dharma. That venerable one teaches the Dharma to me and I also teach the Dharma to that venerable one. That venerable one asks me questions and I also ask that venerable one questions. That venerable one answers me and I also answer that venerable one. Venerable Ānanda, I do not recall ever having looked down on any monk, whether he is a junior monk, one of middle rank, or an elder. Venerable Ānanda, I possess this quality.

The venerable Ānanda spoke in praise: “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, when I offer alms to the assembly of monks, a deity in the sky informs me thus:

Householder, this one is an arahant, this one is on the path to arahantship, this one is a non-returner, this one is on the path to non-returning, this one is a once-returner, this one is on the path to once-returning, this one is a stream-enterer, this one is on the path to stream-entry, this one is diligent, this one is not diligent.

However, Venerable Ānanda, I do not recall that, when I make offerings to the assembly of monks, I have ever discriminated among them. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: “Householder, it is most wonderful, most remarkable that you possess this quality.”

[The householder Ugga continued:]

Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, when I make offerings to the assembly of monks, a deity in the sky informs me thus:

Householder, there is the Tathāgata, free from attachment, fully awakened; the teaching of the World-honored One is well proclaimed; the community of nobles of the Tathāgata is progressing well [in the practice].

Not out of faith in that deity's words, nor out of delight in his words, nor because of having heard it from him, but instead by my own purified knowledge I know: there is the Tathāgata, free from attachment, fully awakened; the teaching of the World-honored One is well proclaimed; the community of nobles of the Tathāgata is progressing well [in the practice]. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: "Householder, it is most wonderful, most remarkable that you possess this quality."

[The householder Ugga continued:]

Moreover, Venerable Ānanda, I possess not only this quality. Venerable Ānanda, I have abandoned desire, am separated from evil and unwholesome states . . . (and so on up to) . . . I dwell having attained the fourth meditative absorption. Venerable Ānanda, I possess this quality.

Venerable Ānanda spoke in praise: "Householder, it is most wonderful, most remarkable that you possess this quality."

Then the householder Ugga said, "May Venerable Ānanda please take his meal here." For the householder Ugga's sake, Venerable Ānanda accepted the invitation by remaining silent. Understanding that Venerable Ānanda had accepted his invitation by remaining silent, the householder Ugga rose from his seat, and personally prepared 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 Ānanda] had finished eating, put aside his bowl, and washed his hands, [Ugga] took a low seat and sat to one side to listen to the Dharma.

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Venerable Ānanda taught the householder the Dharma, exhorted, encouraged, and delighted him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [Venerable Ānanda] rose from his seat and departed.

This is what Venerable Ānanda said, Having heard Venerable Ānanda's words, the householder Ugga was delighted and remembered them well.

#### **40. The Discourse to the Householder Hatthaka<sup>130</sup>**

Thus have I heard: At one time, the Buddha was staying at Aggāḷava near Āḷavī, in a rosewood grove.

At that time the householder Hatthaka, accompanied by five hundred eminent householders, went to the Buddha. He paid respect with his head at the Buddha's feet and sat down to one side. The five hundred householders also paid respect with their heads at the Buddha's feet and sat down to one side.

The World-honored One said, "Householder Hatthaka, now you are with such a great assembly. With what qualities are you [able to] gather such a great assembly?"

Then the householder Hatthaka replied:

World-honored One, there are four qualities for gathering people taught by the World-honored One. Charitable giving is the first, speaking friendly words is the second, providing helpful advice is the third, and being impartial is the fourth.<sup>131</sup> World-honored One, I [am able] to gather such a great assembly by charitable giving, or by speaking friendly words, or by providing helpful advice, or by being impartial.

The World-honored One spoke in praise:

Very good! Very good! Householder Hatthaka, you [are able] to gather such a great assembly in accordance with the Dharma, to gather such a great assembly by appropriate means, to gather such a great assembly through proper causes and conditions.

Householder Hatthaka, renunciants or brahmins in the past, who gathered a great assembly in accordance with the Dharma, all used these four qualities, or some of them, to gather a great assembly.

Householder Hatthaka, renunciants or brahmins in the future, who will gather a great assembly in accordance with the Dharma, will all use these four qualities, or some of them, to gather a great assembly.

Householder Hatthaka, renunciants or brahmins in the present, who gather a great assembly in accordance with the Dharma, all use these four qualities, or some of them, to gather a great assembly.

Then the World-honored One taught the Dharma to the householder Hatthaka, exhorted, encouraged, and delighted him. Having used countless skillful means to teach him the Dharma, having exhorted, encouraged, and delighted him, [the Buddha] remained silent.

Then the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

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On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat, and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world with a well-developed [mind], boundless and exalted, immeasurable.

At that time, gathering in the Sudhamma Hall,<sup>132</sup> the thirty-three gods extolled and praised the householder Hatthaka, saying:

Good friends, the householder Hatthaka possesses great benefits and great merit.

Why is that? The householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and

delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat, and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then when the night was about to turn to dawn, the great heavenly king Vessavaṇa, of lofty appearance and radiant aura, approached the householder Hatthaka and said:

Householder, you have great benefits and great merit. Why is that? Today on account of you the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus:

The householder Hatthaka has great benefits and great merit.

Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.



On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

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Then he ascended to the hall, arranged a seat, and sat down cross-legged.

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

At that time the householder Hatthaka remained silent, he did not speak and did not look or glance at the great heavenly king, Vessavaṇa. Why was that? Out of respect for his concentration, to guard his concentration.

At that time, the World-honored One praised the householder Hatthaka in an immeasurable assembly of hundreds and thousands of people, saying:

The householder Hatthaka possesses seven marvelous and wonderful qualities.

The householder Hatthaka, having been taught the Dharma by me, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to me, and after circumambulating me three times, departed and returned home.

On arriving at the outer gate, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving

inside, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Today on account of him the thirty-three gods gathered in the Sudhamma Hall, extolling and praising him thus:

The householder Hatthaka has great benefits and great merit.

Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

Then he ascended to the hall, arranged a seat, and sat down cross-legged.

With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around,

everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity, free from fetters or resentment, without ill-will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

Then when the night was about to turn to dawn, the great heavenly king Vessavaṇa, of lofty appearance and radiant aura, approached the householder Hatthaka and said:

Householder, you have great benefits and great merit. Why is that? Today on account of you the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus, “The householder Hatthaka has great benefits and great merit.

“Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

“On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

“Then he ascended to the hall, arranged a seat, and sat down cross-legged.

“With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will

or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable and well cultivated.

“In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind] boundless, exalted, immeasurable, and well cultivated.”

Then at dawn, when the night was over, a certain monk put on his robes, took his almsbowl, and went to the house of the householder Hatthaka. Seeing that monk coming from afar, the householder Hatthaka rose from his seat. Placing his palms together [in respect] toward the monk, he said, “Welcome, venerable sir! The venerable one has not come here for a long time. Please take a seat on this bed.”

Then the monk took a seat on the bed. The householder Hatthaka paid respect with his head at the monk’s feet and sat down to one side. The monk said:

Householder, you have great benefits and great merit. Why is that? In an assembly of countless hundreds and thousands of people the World-honored One praised you saying, “The householder Hatthaka possesses seven extraordinary qualities.

“The householder Hatthaka, having been taught the Dharma by me, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to me, and after circumambulating me three times, departed and returned home. On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

“Then he ascended to the hall, arranged a seat, and sat down cross-legged.

“With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and

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below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

“In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

“Today on account of him the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus, ‘The householder Hatthaka has great benefits and great merit. Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

‘On arriving at the outer gate, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach that person the Dharma, to exhort, encourage, and delight them.

‘Then he ascended to the hall, arranged a seat, and sat down cross-legged.

‘With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

‘In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire

world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.’

“Then when the night was about to turn to dawn, the great heavenly king Vessavaṇa, of lofty appearance and radiant aura, approached the householder Hatthaka and said: ‘Householder, you have great benefits and great merit. Why is that? Today on account of you the thirty-three gods gathered in the Sudhamma Hall, extolling and praising you thus, “The householder Hatthaka has great benefits and great merit.

‘Why is that? Good friends, the householder Hatthaka, having been taught the Dharma by the Buddha, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance to the Buddha, and after circumambulating the Buddha three times, departed and returned home.

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‘On arriving at the outer gate, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them. On arriving at the middle gate or the inner gate, or on arriving inside, if there was someone there, he made every effort to teach them the Dharma, to exhort, encourage, and delight them.

‘Then he ascended to the hall, arranged a seat, and sat down cross-legged.

‘With a mind imbued with loving-kindness, he dwelled pervading one direction, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.

‘In the same way, with a mind imbued with compassion . . . with empathic joy . . . with equanimity; free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that is] boundless, exalted, immeasurable, and well cultivated.’”

“At that time the householder Hatthaka remained silent, he did not speak and did not look or glance at the great heavenly king, Vessavaṇa. Why is that? Out of respect for his concentration, to guard his concentration.”

Then the householder Hatthaka said to the monk, “Venerable sir, at that time [when the Buddha praised me thus] were there any laypeople present?”

The monk replied, “No, there were no laypeople present,” and asked, “What fault would there be if there were laypeople present?”

The householder answered:

Venerable sir, if there had been those who had no faith in what the World-honored One said, they would for a long time derive no benefit from it, be unable to accept it, and would be reborn into an extremely bad realm of existence, experiencing immeasurable suffering. If there had been those who did have faith in what the World-honored One said, on that account they might have come to esteem, venerate, and pay respect to me. [But], venerable sir, I do not desire that they should [act] like that either. Venerable sir, please take your meal here.

For the householder Hatthaka’s sake, the monk accepted the invitation by remaining silent. Understanding that the monk had accepted his invitation by remaining silent, the householder Hatthaka arose from his seat, and personally prepared 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 [the monk] had finished eating, put aside his bowl, and washed his hands, [Hatthaka] took a low seat and sat to one side to listen to the Dharma.

The monk taught the householder the Dharma, exhorted, encouraged, and delighted him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the monk] arose from his seat and departed. He approached the Buddha. Paying respect with his head at [the Buddha’s] feet, he sat down to one side and reported in detail the conversation he had had with the householder Hatthaka.

Then the World-honored One told the monks:

For this reason I extolled the householder Hatthaka, [saying] that he possesses seven extraordinary qualities. Moreover, you should know that the householder Hatthaka possesses an eighth extraordinary quality. The householder Hatthaka seeks nothing and desires nothing.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

### **41. The Discourse on the Householder Hatthaka<sup>133</sup>**

484c Thus have I heard: At one time, the Buddha was staying at Aggāḷava near Āḷavī, in a rosewood grove.

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

The householder Hatthaka possesses eight marvelous and wonderful qualities. What are they? The householder Hatthaka has few desires; he has faith, a sense of shame, scruples, energy, mindfulness, concentration, and wisdom. On account of what is the householder Hatthaka said to have few desires? The householder Hatthaka has few desires himself, [yet] he does not wish to let others know, "I have few desires." [He] . . . has faith . . . a sense of shame . . . scruples . . . energy . . . mindfulness . . . concentration . . . wisdom. The householder Hatthaka has wisdom himself, [yet] he does not wish to let others know, "I have wisdom." On account of this the householder Hatthaka is said to have few desires.

On account of what is the householder Hatthaka said to have faith? The householder Hatthaka has firm and deep faith in the Tathāgata. His faculty of faith is stable; he will never follow other renunciants or brahmins, or gods, Māras, Brahmās, or any other beings in the world. On account of this the householder Hatthaka is said to have faith.

On account of what is the householder Hatthaka said to have a sense of shame? The householder Hatthaka has at all times a sense of shame. He approves of having a sense of shame and knows shame. [He knows] that evil, unwholesome states, being defiled and afflictive,



lead to evil retribution and are the root cause for birth and death. On account of this the householder Hatthaka is said to have a sense of shame.

On account of what is the householder Hatthaka said to have scruples? The householder Hatthaka has at all times scruples. He approves of the scruples and knows scruples. [He knows] that evil, unwholesome states, being defiled and afflictive, lead to evil retribution and are the root cause for birth and death. On account of this the householder Hatthaka is said to have scruples.

On account of what is the householder Hatthaka said to have energy? The householder Hatthaka has energy at all times in discarding what is evil and unwholesome, and in cultivating wholesome states. He takes the initiative constantly and remains wholeheartedly and steadfastly established in the roots of wholesomeness, without giving up his task. On account of this the householder Hatthaka is said to have energy.

On account of what is the householder Hatthaka said to be mindful? The householder Hatthaka internally contemplates the body as body . . . feeling . . . the mind . . . *dhammas* as *dhammas*. On account of this the householder Hatthaka is said to be mindful.

On account of what is the householder Hatthaka said to have concentration? The householder Hatthaka, separated from desires, separated from evil and unwholesome states . . . (and so on up to) . . . dwells having attained the fourth absorption. On account of this the householder Hatthaka is said to have concentration.

On account of what is the householder Hatthaka said to have wisdom? The householder Hatthaka develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. On account of this the householder Hatthaka is said to have wisdom.

It is on account of this that the householder Hatthaka is said to have eight wonderful and marvelous qualities.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.



## Division 5

### On Conditions

#### 42. The Discourse on “What is the Purpose?”<sup>134</sup>

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

At that time, in the late afternoon, Venerable Ānanda rose from sitting in meditation and went to the Buddha, paid homage at his feet, stood to one side, and said: “World-honored One, what is the purpose of keeping the precepts?”

The World-honored One answered:

Ānanda, keeping the precepts has the purpose of [allowing one] to be without regret. Ānanda, if one keeps the precepts, one attains [the state of] being without regret.

Again Ānanda asked: “World-honored One, what is the purpose of being without regret?”

The World-honored One answered: “Ānanda, being without regret has the purpose of joy. Ānanda, if one is without regret, one attains joy.”

Again Ānanda asked: “World-honored One, what is the purpose of joy?”

The World-honored One answered: “Ānanda, joy has the purpose of rapture. Ānanda, if one is joyful, one attains rapture.”

Again Ānanda asked: “World-honored One, what is the purpose of rapture?”

The World-honored One answered: “Ānanda, rapture has the purpose of tranquility. Ānanda, if one has rapture, one attains tranquility of the body.”

Again Ānanda asked: “World-honored One, what is the purpose of tranquility?”

The World-honored One answered: “Ānanda, tranquility has the purpose of happiness. Ānanda, if one has tranquility, one attains the experience of happiness.”

Again Ānanda asked: “World-honored One, what is the purpose of happiness?”

The World-honored One answered: “Ānanda, happiness has the purpose of concentration. Ānanda, if one has happiness one attains concentration of the mind.”

Again Ānanda asked: “World-honored One, what is the purpose of concentration?”

The World-honored One answered:

485b Ānanda, concentration has the purpose of seeing things as they really are, knowing things as they really are. Ānanda, if one has concentration, one attains [the ability] to see and know things as they really are.

Again Ānanda asked: “World-honored One, what is the purpose of seeing and knowing things as they really are?”

The World-honored One answered:

Ānanda, seeing and knowing things as they really are has the purpose of disenchantment. Ānanda, if one sees and knows things as they really are, one attains disenchantment.

Again Ānanda asked: “World-honored One, what is the purpose of disenchantment?”

The World-honored One answered: “Ānanda, disenchantment has the purpose of dispassion. Ānanda, if one is disenchanted, one attains dispassion.”

Again Ānanda asked: “World-honored One, what is the purpose of dispassion?”

The World-honored One answered:

Ānanda, dispassion has the purpose of liberation. Ānanda, if one is dispassionate, one attains liberation from all lust, anger, and ignorance.

Ānanda, through keeping the precepts one has no regrets; through having no regrets one attains joy; through joy one attains rapture; through rapture one attains tranquility; through tranquility one attains happiness; through happiness one attains concentration. Ānanda, through concentration the learned noble disciple sees and knows things as they really are; through seeing and knowing things as they really are, he attains disenchantment; through disenchantment he attains dispassion;

through dispassion he attains liberation. Through liberation he knows he is liberated: “Birth has been ended, the holy life has been established, what was to be done has been done. He knows as it really is: there will not be another existence.”

Thus, Ānanda, one state is beneficial for another, one state is the means for another, and the precepts eventually lead to the highest goal, that is to say, to crossing over from this bank to the other bank.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Ānanda and the other monks were delighted and remembered them well.

### **43. The Discourse on No [Need for] Thought<sup>135</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 said:

Ānanda, one who keeps the precepts need not think: “May I be free from regret!” Ānanda, it is a law of nature that those who keep the precepts will be free from regret.

Ānanda, one who is without regret need not think: “May I attain joy!” Ānanda, it is a law of nature that those who are without regret will attain joy.

Ānanda, one who is joyful need not think: “May I attain rapture!” Ānanda, it is a law of nature that those who are joyful will attain rapture.

Ānanda, one who has rapture need not think: “May I attain tranquility!” Ānanda, it is a law of nature that those who have rapture will attain tranquility of the body.

Ānanda, one who has tranquility need not think: “May I attain happiness!” Ānanda, it is a law of nature that those who have tranquility will attain the experience of happiness.

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Ānanda, one who has happiness need not think: “May I attain concentration!” Ānanda, it is a law of nature that those who have happiness will attain concentration of the mind.

Ānanda, one who has concentration need not think: “May I see things as they really are, know things as they really are!” Ānanda, it

is a law of nature that those who have concentration will see things as they really are, know things as they really are.

Ānanda, one who sees things as they really are, who knows things as they really are, need not think: “May I attain disenchantment!” Ānanda, it is a law of nature that those who see things as they really are, who know things as they really are, will attain disenchantment.

Ānanda, one who has disenchantment need not think: “May I attain dispassion!” Ānanda, it is a law of nature that those who have disenchantment will attain dispassion.

Ānanda, one who has dispassion need not think: “May I attain liberation!” Ānanda, it is a law of nature that those who have dispassion will attain liberation from all lust, anger, and ignorance.

Ānanda, through keeping the precepts one has no regrets; through having no regrets one attains joy; through joy one attains rapture; through rapture one attains tranquility; through tranquility one attains happiness; through happiness one attains concentration of the mind. Ānanda, through concentration of the mind the learned noble disciple sees and knows things as they really are; through seeing and knowing things as they really are, he attains disenchantment; through disenchantment he attains dispassion; through dispassion he attains liberation. Through liberation he knows he is liberated: “Birth has been ended, the holy life has been established, what was to be done has been done. He knows as it really is: there will not be another existence.”

Thus, Ānanda, one state is beneficial for another, one state is the means for another, and the precepts eventually lead to the highest goal, that is to say, the crossing over from this bank to the other bank.

This is what the Buddha said. Having heard the Buddha’s words, Venerable Ānanda and the other monks were delighted and remembered them well.

#### **44. The Discourse on Mindfulness<sup>136</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:

If a monk is often forgetful and not rightly attentive, this is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And absence of liberation is detrimental to [attaining] nirvana. If a monk is not forgetful and has right attentiveness, the condition exists for right mindfulness and right attentiveness. If he has right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if he has liberation, the condition exists for [attaining] nirvana.

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This is what the Buddha said. Having heard the Buddha's words, those monks were delighted and remembered them well.

#### **45. The [First] Discourse on Shame and Scruples<sup>137</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:

If a monk is without shame or scruples, this is detrimental to love and respect. Lack of love and respect is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

If, [however,] a monk has shame and scruples, the condition for love and respect exists. If there is love and respect, the condition for

faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there is right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

This is what the Buddha said. Having heard the Buddha's words, those monks were delighted and remembered them well.

#### **46. The [Second] Discourse on Shame and Scruples<sup>138</sup>**

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

At that time Venerable Sāriputta addressed the monks:

Venerable friends, if a monk is without shame or scruples, this is detrimental to love and respect. Lack of love and respect is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

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Venerable friends, it is just as with a tree. If the outer bark is damaged, then the sapwood does not develop successfully. If the sapwood does not develop successfully, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit all cannot develop successfully. Venerable friends, know that it is the same with a monk. If he is without shame or scruple, then this is detrimental to love and respect. Lack of love and respect is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention is detrimental to right mindfulness



and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

If, [however,] venerable friends, a monk has shame and scruple, the condition for love and respect exists. If there is love and respect, the condition for faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there is right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

Venerable friends, it is just as with a tree. If the outer bark is not damaged, the sapwood can develop successfully. If the sapwood develops successfully, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit all can develop successfully.

Venerable friends, know that it is the same with a monk. If there is shame and scruples, the condition for love and respect exists. If there is love and respect, the condition for faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there are right mindfulness and right attentiveness, the condition exists for guarding the sense faculties, keeping the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

This is what Venerable Sāriputta said. Having heard the words of Venerable Sāriputta, those monks were delighted and remembered them well.

### 47. The [First] Discourse on the Precepts<sup>139</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 a monk breaks the precepts, then this is detrimental to being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana. If, [however,] a monk keeps the precepts, the condition exists for being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing as it really is, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.

486c This is what the Buddha said. Having heard the Buddha's words, those monks were delighted and remembered them well.

### 48. The [Second] Discourse on the Precepts<sup>140</sup>

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

At that time Venerable Sāriputta addressed the monks:

Venerable friends, if a monk breaks the precepts, this is detrimental to being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

Venerable friends, it is just as with a tree. If its roots are damaged, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit all cannot develop successfully. Venerable friends, know that it is the same with a monk.

If he breaks the precepts, then this is detrimental to being without regret, experiencing joy, rapture, tranquility, happiness, concentration,

seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And lack of liberation is detrimental to [attaining] nirvana.

If, [however], venerable friends, a monk keeps the precepts, the condition exists for being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana. Venerable friends, it is just as with a tree. If its root is undamaged, then the trunk, stem, heartwood, boughs and branches, leaves, flowers, and fruit can all develop successfully. Venerable friends, you should know that it is the same with a monk. If he keeps the precepts, the condition exists for being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for [attaining] nirvana.<sup>141</sup>

This is what Venerable Sāriputta said. Having heard Venerable Sāriputta's words, those monks were delighted and remembered them well.

#### **49. The [First] Discourse on Respect<sup>142</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 should practice respect and be considerate and courteous to his companions in the holy life. If he does not practice respect and is not considerate and courteous to his companions in the holy life, then it is impossible to fulfill even the most basic rules of proper conduct. If the basic rules of proper conduct are not fulfilled, then it is impossible to fulfill the rules for a learner. If the rules for a learner are not fulfilled, it is impossible to fulfill the [practices that are part of the] precept group.<sup>143</sup> If the precept group is not fulfilled, it is impossible to fulfill the [practices that are part of the] concentration group. If the concentration group is not fulfilled, it is impossible to fulfill the [practices

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that are part of the] wisdom group. If the wisdom group is not fulfilled, it is impossible to fulfill the [practices that are part of the] liberation group. If the liberation group is not fulfilled, it is impossible to fulfill the [practices that are part of the] knowledge and vision of liberation group. If the knowledge and vision of liberation group is not fulfilled, it is impossible to attain nirvana.

If, [however,] a monk practices respect and is considerate and courteous to his companions in the holy life, it is possible to fulfill the basic rules of proper conduct. If the basic rules of proper conduct are fulfilled, it is possible to fulfill the rules for a learner. If the rules for a learner are fulfilled, it is possible to fulfill the precept group. If the precept group is fulfilled, it is possible to fulfill the concentration group. If the concentration group is fulfilled, it is possible to fulfill the wisdom group. If the wisdom group is fulfilled, it is possible to fulfill the liberation group. If the liberation group is fulfilled, it is possible to fulfill the knowledge and vision of liberation group. If the knowledge and vision of liberation group is fulfilled, it is possible to attain nirvana.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **50. The [Second] Discourse on Respect<sup>144</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 should practice respect and be considerate and courteous to his companions in the holy life. If he does not practice respect and is not considerate and courteous to his companions in the holy life, then it is impossible to fulfill even the most basic rules of proper conduct. If the basic rules of proper conduct are not fulfilled, it is impossible to fulfill the rules for a learner. If the rules for a learner are not fulfilled, it is impossible to guard the sense faculties, to keep the precepts, to be without regret, to experience joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment,

dispassion, and liberation. And if liberation is not fulfilled, it is impossible to attain nirvana.

If, [however,] a monk does practice respect and is considerate and courteous to his companions in the holy life, then it is possible to fulfill the basic rules of proper conduct. If the basic rules of proper conduct are fulfilled, it is possible to fulfill the rules for a learner. If the rules for a learner are fulfilled, it is possible to guard the sense faculties, to keep the precepts, to be without regret, to experience joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, and liberation. And if liberation is attained, it is possible to attain nirvana.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well. 487b

### **51. The Discourse on the Beginning<sup>145</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:

One cannot know the point where craving for existence began, the point before which there was no craving for existence and at which craving for existence arose. But one can understand the causes for craving for existence. Craving for existence is conditioned; it is not without conditions.

By what is craving for existence conditioned? The answer is: it is conditioned by ignorance. Ignorance too is conditioned; it is not without conditions.

By what is ignorance conditioned? The answer is: it is conditioned by the five hindrances. The five hindrances too are conditioned; they are not without conditions.

By what are the five hindrances conditioned? The answer is: they are conditioned by the three types of wrong conduct (bodily, verbal, and mental). The three types of wrong conduct too are conditioned; they are not without conditions.

By what are the three types of wrong conduct conditioned? The answer is: they are conditioned by failure to guard the sense faculties. Failure to guard the sense faculties too is conditioned; it is not without conditions.

By what is failure to guard the sense faculties conditioned? The answer is: it is conditioned by lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too is conditioned; it is not without conditions.

By what is lack of right mindfulness and right attentiveness conditioned? The answer is: it is conditioned by lack of right attention. Lack of right attention too is conditioned; it is not without conditions.

By what is lack of right attention conditioned? The answer is: it is conditioned by lack of faith. Lack of faith too is conditioned; it is not without conditions. By what is lack of faith conditioned? The answer is: it is conditioned by hearing wrong teachings. Hearing wrong teachings too is conditioned; it is not without conditions.

By what is hearing wrong teachings conditioned? The answer is: it is conditioned by association with bad friends. Association with bad friends too is conditioned; it is not without conditions.

By what is association with bad friends conditioned? The answer is: it is conditioned by bad people. That is to say, once there are bad people, there will be association with bad friends. Once there is association with bad friends, there will be hearing of wrong teachings. Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance. And once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[Likewise,] wisdom and liberation are conditioned; they are not without conditions. 487c

By what are wisdom and liberation conditioned? The answer is: they are conditioned by the seven factors of awakening. The seven factors of awakening too are conditioned; they are not without conditions.

By what are the seven factors of awakening conditioned? The answer is: they are conditioned by the four establishments of mindfulness. The four establishments of mindfulness too are conditioned; they are not without conditions.

By what are the four establishments of mindfulness conditioned? The answer is: they are conditioned by the three types of good conduct. The three types of good conduct too are conditioned; they are not without conditions.

By what are the three types of good conduct conditioned? The answer is: they are conditioned by guarding the sense faculties. Guarding the sense faculties too is conditioned; it is not without conditions.

By what is guarding of the sense faculties conditioned? The answer is: it is conditioned by right mindfulness and right attentiveness. Right mindfulness and right attentiveness too are conditioned; they are not without conditions.

By what are right mindfulness and right attentiveness conditioned? The answer is: they are conditioned by right attention. Right attention too is conditioned; it is not without conditions.

By what is right attention conditioned? The answer is: it is conditioned by faith. Faith too is conditioned; it is not without conditions. By what is faith conditioned? The answer is: it is conditioned by hearing the true Dharma. Hearing the true Dharma too is conditioned; it is not without conditions.

By what is hearing the true Dharma conditioned? The answer is: it is conditioned by association with good friends. Association with good friends too is conditioned; it is not without conditions.

By what is association with good friends conditioned? The answer is: it is conditioned by good people. That is to say, because there are good people, there will be association with good friends. Once there

is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **52. The [First] Discourse on Nutriment**

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:

One cannot know the point at which craving for existence began, the point before which there was no craving for existence and at which craving for existence arose. But one can understand the causes for craving for existence. Craving for existence has its nutriment; it is not without nutriment.

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What is the nutriment of craving for existence? The answer is: its nutriment is ignorance. Ignorance too has its nutriment; it is not without nutriment. What is the nutriment of ignorance? The answer is: its nutriment is the five hindrances. The five hindrances too have their nutriment; they are not without nutriment.

What is the nutriment of the five hindrances? The answer is: their nutriment is the three types of wrong conduct. The three types of wrong conduct too have their nutriment; they are not without nutriment.



What is the nutriment of the three types of wrong conduct? The answer is: their nutriment is failure to guard the sense faculties. Failure to guard the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of failure to guard the sense faculties? The answer is: its nutriment is lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right mindfulness and right attentiveness? The answer is: its nutriment is lack of right attention. Lack of right attention too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right attention? The answer is: its nutriment is lack of faith. Lack of faith too has its nutriment; it is not without nutriment. What is the nutriment of lack of faith? The answer is: its nutriment is hearing wrong teachings. Hearing wrong teachings too has its nutriment; it is not without nutriment.

What is the nutriment of hearing wrong teachings? The answer is: its nutriment is association with bad friends. Association with bad friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with bad friends? The answer is: its nutriment is bad people.

That is to say, because there are bad people, there will be association with bad friends. Once there is association with bad friends, there will be hearing of wrong teachings.

Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance. Once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[It is just as it is] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the large rivers are its nutriment.

The large rivers too have their nutriment; they are not without nutriment. What is the nutriment of the large rivers? The answer is: the small rivers are their nutriment.

The small rivers too have their nutriment; they are not without nutriment. What is the nutriment of the small rivers? The answer is: the large streams are their nutriment.

The large streams too have their nutriment; they are not without nutriment. What is the nutriment of the large streams? The answer is: the small streams are their nutriment.

The small streams too have their nutriment; they are not without nutriment. What is the nutriment of the small streams? The answer is: the mountain creeks and the marshes of the plains are their nutriment.

The mountain creeks and the marshes of the plains too have their nutriment; they are not without nutriment. What is the nutriment of the mountain creeks and the marshes of the plains? The answer is: the rain is their nutriment.

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At times it rains heavily and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled. The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled. In the same way, craving for existence has its nutriment; it is not without nutriment.

What is the nutriment of craving for existence? The answer is: its nutriment is ignorance. Ignorance too has its nutriment; it is not without nutriment.

What is the nutriment of ignorance? The answer is: its nutriment is the five hindrances. The five hindrances too have their nutriment; they are not without nutriment.

What is the nutriment of the five hindrances? The answer is: their

nutriment is the three types of wrong conduct. The three types of wrong conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of wrong conduct? The answer is: their nutriment is failure to guard the sense faculties. Failure to guard the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of failure to guard the sense faculties? The answer is: its nutriment is lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right mindfulness and right attentiveness? The answer is: its nutriment is lack of right attention. Lack of right attention too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right attention? The answer is: its nutriment is lack of faith. Lack of faith too has its nutriment; it is not without nutriment.

What is the nutriment of lack of faith? The answer is: its nutriment is hearing wrong teachings. Hearing wrong teachings too has its nutriment; it is not without nutriment.

What is the nutriment of hearing wrong teachings? The answer is: its nutriment is association with bad friends. Association with bad friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with bad friends? The answer is: its nutriment is bad people.

That is to say, because there are bad people, there will be association with bad friends. Once there is association with bad friends, there will be hearing of wrong teachings. Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance.

Once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[Likewise,] wisdom and liberation have their nutriment; they are not without nutriment.

What is the nutriment of wisdom and liberation? The answer is: their nutriment is the seven factors of awakening. The seven factors of awakening too have their nutriment; they are not without nutriment.

488c What is the nutriment of the seven factors of awakening? The answer is: their nutriment is the four establishments of mindfulness. The four establishments of mindfulness too have their nutriment; they are not without nutriment.

What is the nutriment of the four establishments of mindfulness? The answer is: their nutriment is the three types of good conduct. The three types of good conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of good conduct? The answer is: their nutriment is guarding the sense faculties. Guarding the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of guarding the sense faculties? The answer is: its nutriment is right mindfulness and right attentiveness. Right mindfulness and right attentiveness too have their nutriment; they are not without nutriment.

What is the nutriment of right mindfulness and right attentiveness? The answer is: their nutriment is right attention. Right attention too has its nutriment; it is not without nutriment.

What is the nutriment of right attention? The answer is: its nutriment is faith. Faith too has its nutriment; it is not without nutriment.

What is the nutriment of faith? The answer is: its nutriment is hearing the true Dharma. Hearing the true Dharma too has its nutriment; it is not without nutriment.

What is the nutriment of hearing the true Dharma? The answer is: its nutriment is association with good friends. Association with good friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with good friends? The answer is: its nutriment is good people.

That is to say, because there are good people, there will be association with good friends. Once there is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

[It is just as] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the large rivers are its nutriment.

The large rivers too have their nutriment; they are not without nutriment. What is the nutriment of the large rivers? The answer is: the small rivers are their nutriment.

The small rivers too have their nutriment; they are not without nutriment. What is the nutriment of the small rivers? The answer is: the large streams are their nutriment.

The large streams too have their nutriment; they are not without nutriment. What is the nutriment of the large streams? The answer is: the small streams are their nutriment.

The small streams too have their nutriment; they are not without nutriment. What is the nutriment of the small streams? The answer is: the mountain creeks and the marshes of the plains are their nutriment.

The mountain creeks and the marshes of the plains too have their nutriment; they are not without nutriment. What is the nutriment of the mountain creeks and the marshes of the plains? The answer is: the rain is their nutriment.

At times it rains heavily, and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled.

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The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled.

In the same way, wisdom and liberation have their nutriment; they are not without nutriment.

What is the nutriment of wisdom and liberation? The answer is: their nutriment is the seven factors of awakening. The seven factors of awakening too have their nutriment; they are not without nutriment.

What is the nutriment of the seven factors of awakening? The answer is: their nutriment is the four establishments of mindfulness. The four establishments of mindfulness too have their nutriment; they are not without nutriment.

What is the nutriment of the four establishments of mindfulness? The answer is: their nutriment is the three types of good conduct. The three types of good conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of good conduct? The answer is: their nutriment is guarding the sense faculties. Guarding the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of guarding the sense faculties? The answer is: its nutriment is right mindfulness and right attentiveness. Right mindfulness and right attentiveness too have their nutriment; they are not without nutriment.

What is the nutriment of right mindfulness and right attentiveness? The answer is: their nutriment is right attention. Right attention too has its nutriment; it is not without nutriment.

What is the nutriment of right attention? The answer is: its nutriment is faith. Faith too has its nutriment; it is not without nutriment.

What is the nutriment of faith? The answer is: its nutriment is hearing the true Dharma. Hearing the true Dharma too has its nutriment; it is not without nutriment.

What is the nutriment of hearing the true Dharma? The answer is: its nutriment is association with good friends. Association with good friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with good friends? The answer is: its nutriment is good people. That is to say, because there are good people, there will be association with good friends. Once there is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

### **53. The [Second] Discourse on Nutriments**

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:

One cannot know the point at which craving for existence began, the point before which there was no craving for existence and at which craving for existence arose. But one can understand the causes for craving for existence. Craving for existence has its nutriment; it is not without nutriment.

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What is the nutriment of craving for existence? The answer is: its nutriment is ignorance. Ignorance too has its nutriment; it is not without nutriment. What is the nutriment of ignorance? The answer is: its nutriment is the five hindrances. The five hindrances too have their nutriment; they are not without nutriment.

What is the nutriment of the five hindrances? The answer is: their

nutriment is the three types of wrong conduct. The three types of wrong conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of wrong conduct? The answer is: their nutriment is failure to guard the sense faculties. Failure to guard the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of failure to guard the sense faculties? The answer is: its nutriment is lack of right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right mindfulness and right attentiveness? The answer is: its nutriment is lack of right attention. Lack of right attention too has its nutriment; it is not without nutriment.

What is the nutriment of lack of right attention? The answer is: its nutriment is lack of faith. Lack of faith too has its nutriment; it is not without nutriment. What is the nutriment of lack of faith? The answer is: its nutriment is hearing wrong teachings. Hearing wrong teachings too has its nutriment; it is not without nutriment.

What is the nutriment of hearing wrong teachings? The answer is: its nutriment is association with bad friends. Association with bad friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with bad friends? The answer is: its nutriment is bad people.

[It is just as it is] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the rain is its nutriment.

At times it rains heavily and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled. The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled.

In the same way, because there are bad people, there will be association with bad friends. Once there is association with bad friends,



there will be hearing of wrong teachings. Once there is hearing of wrong teachings, there will be lack of faith. Once there is lack of faith, there will be lack of right attention. Once there is lack of right attention, there will be lack of right mindfulness and right attentiveness. Once there is lack of right mindfulness and right attentiveness, there will be failure to guard the sense faculties. Once there is failure to guard the sense faculties, there will be the three types of wrong conduct. Once there are the three types of wrong conduct, there will be the five hindrances. Once there are the five hindrances, there will be ignorance. Once there is ignorance, there will be craving for existence. This is how, step by step, craving for existence comes about.

[Likewise,] wisdom and liberation have their nutriment; they are not without nutriment.

What is the nutriment of wisdom and liberation? The answer is: Their nutriment is the seven factors of awakening. The seven factors of awakening too have their nutriment; they are not without nutriment.

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What is the nutriment of the seven factors of awakening? The answer is: their nutriment is the four establishments of mindfulness. The four establishments of mindfulness too have their nutriment; they are not without nutriment.

What is the nutriment of the four establishments of mindfulness? The answer is: their nutriment is the three types of good conduct. The three types of good conduct too have their nutriment; they are not without nutriment.

What is the nutriment of the three types of good conduct? The answer is: their nutriment is guarding the sense faculties. Guarding the sense faculties too has its nutriment; it is not without nutriment.

What is the nutriment of guarding the sense faculties? The answer is: its nutriment is right mindfulness and right attentiveness. Right mindfulness and right attentiveness too have their nutriment; they are not without nutriment.

What is the nutriment of right mindfulness and right attentiveness? The answer is: their nutriment is right attention. Right attention too has its nutriment; it is not without nutriment.

What is the nutriment of right attention? The answer is: its nutriment is faith. Faith too has its nutriment; it is not without nutriment.

What is the nutriment of faith? The answer is: its nutriment is hearing the true Dharma. Hearing the true Dharma too has its nutriment; it is not without nutriment.

What is the nutriment of hearing the true Dharma? The answer is: its nutriment is association with good friends. Association with good friends too has its nutriment; it is not without nutriment.

What is the nutriment of association with good friends? The answer is: its nutriment is good people.

[It is just as] with the great ocean. It too has its nutriment; it is not without nutriment. What is the nutriment of the great ocean? The answer is: the rain is its nutriment.

At times it rains heavily and after the rain the mountain creeks and the marshes of the plains are filled with water. The mountain creeks and the marshes of the plains being filled, the small streams are filled. The small streams being filled, the large streams are filled. The large streams being filled, the small rivers are filled. The small rivers being filled, the large rivers are filled. The large rivers being filled, the great ocean is filled. This is how, step by step, the great ocean is filled.

In the same way, because there are good people, there will be association with good friends. Once there is association with good friends, there will be hearing of the true Dharma. Once there is hearing of the true Dharma, faith will be engendered. Once faith is engendered, there will be right attention. Once there is right attention, there will be right mindfulness and right attentiveness. Once there is right mindfulness and right attentiveness, there will be guarding of the sense faculties. Once there is guarding of the sense faculties, there will be the three types of good conduct. Once there are the three types of good conduct, there will be the four establishments of mindfulness. Once there are the four establishments of mindfulness, there will be the seven factors of awakening. Once there are the seven factors of awakening, there will be wisdom and liberation. This is how, step by step, wisdom and liberation come about.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

### **54. The Discourse on [Attaining the] Wisdom of Cessation [of the Taints]<sup>146</sup>**

Thus have I heard: At one time the Buddha was staying among the Kurus, 490a  
in the Kuru city of Kammāsadhamma.

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

With knowledge and vision one can attain cessation of the taints, not without knowledge and without vision. How does one attain cessation of the taints by knowledge and vision? By knowing and seeing suffering as it really is, one attains cessation of the taints. By knowing and seeing, as it really is, the origin of suffering, the ending of suffering, and the path to the ending of suffering one attains cessation of the taints.

The wisdom of cessation [of the taints] is conditioned; it is not without conditions. By what is the wisdom of cessation [of the taints] conditioned? The answer is: the wisdom of cessation [of the taints] is conditioned by liberation.

Liberation too is conditioned; it is not without conditions. By what is liberation conditioned? The answer is: liberation is conditioned by dispassion.

Dispassion too is conditioned; it is not without conditions. By what is dispassion conditioned? The answer is: dispassion is conditioned by disenchantment.

Disenchantment too is conditioned; it is not without conditions. By what is disenchantment conditioned? The answer is: disenchantment is conditioned by seeing and knowing things as they really are.

Seeing and knowing things as they really are is conditioned too; it is not without conditions. By what is seeing and knowing things as they really are conditioned? The answer is: seeing and knowing things as they really are is conditioned by concentration.

Concentration too is conditioned; it is not without conditions. By what is concentration conditioned? The answer is: concentration is conditioned by happiness.

Happiness too is conditioned; it is not without conditions. By what is happiness conditioned? The answer is: happiness is conditioned by tranquility.

Tranquility too is conditioned; it is not without conditions. By what is tranquility conditioned? The answer is: tranquility is conditioned by rapture.

Rapture too is conditioned; it is not without conditions. By what is rapture conditioned? The answer is: rapture is conditioned by joy.

Joy too is conditioned; it is not without conditions. By what is joy conditioned? The answer is: joy is conditioned by being without regret.

Being without regret too is conditioned; it is not without conditions. By what is being without regret conditioned? The answer is: being without regret is conditioned by keeping the precepts.

Keeping the precepts too is conditioned; it is not without conditions. By what is keeping the precepts conditioned? The answer is: keeping the precepts is conditioned by guarding the sense faculties.

Guarding the sense faculties too is conditioned; it is not without conditions. By what is guarding the sense faculties conditioned? The answer is: guarding the sense faculties is conditioned by right mindfulness and right attentiveness.

Right mindfulness and right attentiveness too are conditioned; they are not without conditions. By what are right mindfulness and right attentiveness conditioned? The answer is: right mindfulness and right attentiveness are conditioned by right attention.

Right attention too is conditioned; it is not without conditions. By what is right attention conditioned? The answer is: right attention is conditioned by faith.

Faith too is conditioned; it is not without conditions. By what is faith conditioned? The answer is: faith is conditioned by accepting the Dharma through reflection.<sup>147</sup>

Accepting the Dharma through reflection too is conditioned; it is not without conditions. By what is accepting the Dharma through reflection conditioned? The answer is: accepting the Dharma through reflection is conditioned by recitation of the Dharma.

Recitation of the Dharma too is conditioned; it is not without conditions. By what is recitation of the Dharma conditioned? The answer is: recitation of the Dharma is conditioned by memorizing the Dharma.

Memorizing the Dharma too is conditioned; it is not without conditions. By what is memorizing the Dharma conditioned? The answer is: memorizing the Dharma is conditioned by reflecting on its meaning.

Reflecting on the meaning of the Dharma too is conditioned; it is not without conditions. By what is reflecting on its meaning conditioned? The answer is: reflecting on its meaning is conditioned by hearing. 490b

Hearing too is conditioned; it is not without conditions. By what is hearing conditioned? The answer is: hearing is conditioned by listening to the true Dharma.

Listening to the true Dharma too is conditioned; it is not without conditions. By what is listening to the true Dharma conditioned? The answer is: listening to the true Dharma is conditioned by approaching [a teacher].

Approaching [a teacher] too is conditioned; it is not without conditions. By what is approaching [a teacher] conditioned? The answer is: approaching [a teacher] is conditioned by having respect.

If one has respect for good friends, one hears what one has not heard before, and having heard it, benefits from it. If there are good friends, but one does not have respect for them, then this is detrimental to having respect.

Lack of having respect is detrimental to approaching [a teacher]. Lack of approaching [a teacher] is detrimental to listening to the true Dharma. Lack of listening to the true Dharma is detrimental to hearing. Lack of hearing is detrimental to reflecting on the meaning of the Dharma. Lack of reflecting on the meaning of the Dharma is detrimental to memorizing the Dharma. Lack of memorizing the Dharma is detrimental to recitation of the Dharma. Lack of recitation of the Dharma is detrimental to acceptance of the Dharma through reflection. Lack of acceptance of the Dharma through reflection is detrimental to faith. Lack of faith is detrimental to right attention. Lack of right attention

is detrimental to right mindfulness and right attentiveness. Lack of right mindfulness and right attentiveness is detrimental to the conditions for guarding the sense faculties, for keeping the precepts, for being without regret, for experiencing joy, rapture, tranquility, happiness, concentration, for seeing and knowing things as they really are, for disenchantment, dispassion, and liberation. And lack of liberation is detrimental to the condition for the wisdom of cessation [of the taints].

If, [however,] one has respect for good friends, then one hears what one has not heard before, and having heard it, benefits from it. Therefore, if one has respect for them, the condition of having respect exists. If there is respect, the condition for approaching [a teacher] exists. If there is approaching [a teacher], the condition for listening to the true Dharma exists. If there is listening to the true Dharma, the condition for hearing exists. If there is hearing, the condition for reflecting on the meaning of the Dharma exists. If there is reflection on the meaning of the Dharma, the condition for memorizing the Dharma exists. If there is memorization of the Dharma, the condition for reciting it exists. If there is recitation of the Dharma, the condition for accepting the Dharma through reflection exists. If there is acceptance of the Dharma through reflection, the condition for faith exists. If there is faith, the condition for right attention exists. If there is right attention, the condition for right mindfulness and right attentiveness exists. If there are right mindfulness and right attentiveness, the conditions exist for guarding the sense faculties, for keeping the precepts, for being without regret, for experiencing joy, rapture, tranquility, happiness, concentration, for seeing and knowing things as they really are, for disenchantment, dispassion, and liberation. And if there is liberation, the condition exists for the wisdom of cessation [of the taints].

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

### **55. The Discourse on Nirvana**

490c 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:

[The attainment of] nirvana is conditioned; it is not without condition. By what is [the attainment of] nirvana conditioned? The answer is: [the attainment of] nirvana is conditioned by liberation.

Liberation too is conditioned; it is not without conditions. By what is liberation conditioned? The answer is: liberation is conditioned by dispassion.

Dispassion too is conditioned; it is not without conditions. By what is dispassion conditioned? The answer is: dispassion is conditioned by disenchantment.

Disenchantment too is conditioned; it is not without conditions. By what is disenchantment conditioned? The answer is: disenchantment is conditioned by seeing and knowing things as they really are.

Seeing and knowing things as they really are is conditioned too; it is not without conditions. By what is seeing and knowing things as they really are conditioned? The answer is: seeing and knowing things as they really are is conditioned by concentration.

Concentration too is conditioned; it is not without conditions. By what is concentration conditioned? The answer is: concentration is conditioned by happiness.

Happiness too is conditioned; it is not without conditions. By what is happiness conditioned? The answer is: happiness is conditioned by tranquility.

Tranquility too is conditioned; it is not without conditions. By what is tranquility conditioned? The answer is: tranquility is conditioned by rapture.

Rapture too is conditioned; it is not without conditions. By what is rapture conditioned? The answer is: rapture is conditioned by joy.

Joy too is conditioned; it is not without conditions. By what is joy conditioned? The answer is: Joy is conditioned by being without regret.

Being without regret too is conditioned; it is not without conditions. By what is being without regret conditioned? The answer is: being without regret is conditioned by keeping the precepts.

Keeping the precepts too is conditioned; it is not without conditions.

By what is keeping the precepts conditioned? The answer is: keeping the precepts is conditioned by guarding the sense faculties.

Guarding the sense faculties too is conditioned; it is not without conditions. By what is guarding the sense faculties conditioned? The answer is: guarding the sense faculties is conditioned by right mindfulness and right attentiveness.

Right mindfulness and right attentiveness too are conditioned; they are not without conditions. By what are right mindfulness and right attentiveness conditioned? The answer is: right mindfulness and right attentiveness are conditioned by right attention.

Right attention too is conditioned; it is not without conditions. By what is right attention conditioned? The answer is: right attention is conditioned by faith.

Faith too is conditioned; it is not without conditions. By what is faith conditioned? The answer is: faith is conditioned by suffering.

Suffering too is conditioned; it is not without conditions. By what is suffering conditioned? The answer is: suffering is conditioned by old age and death.

Old age and death too are conditioned; they are not without conditions. By what are old age and death conditioned? The answer is: old age and death are conditioned by birth.

Birth too is conditioned; it is not without conditions. By what is birth conditioned? The answer is: birth is conditioned by the process of existence.

The process of existence too is conditioned; it is not without conditions. By what is the process of existence conditioned? The answer is: the process of existence is conditioned by clinging.

Clinging too is conditioned; it is not without conditions. By what is clinging conditioned? The answer is: clinging is conditioned by craving.

Craving too is conditioned; it is not without conditions. By what is craving conditioned? The answer is: craving is conditioned by feeling.

Feeling too is conditioned; it is not without conditions. By what is feeling conditioned? The answer is: feeling is conditioned by contact.

Contact too is conditioned; it is not without conditions. By what



is contact conditioned? The answer is: contact is conditioned by the six senses.

The six senses too are conditioned; they are not without conditions.<sup>148</sup> By what are the six senses conditioned? The answer is: the six senses are conditioned by name-and-form. Name-and-form too is conditioned; it is not without conditions. By what is name-and-form conditioned? The answer is: name-and-form is conditioned by consciousness. Consciousness too is conditioned; it is not without conditions. By what is consciousness conditioned? The answer is: consciousness is conditioned by karmic formations. Karmic formations too are conditioned; they are not without conditions. By what are karmic formations conditioned? The answer is: karmic formations are conditioned by ignorance. 491a

Thus, based on ignorance there are karmic formations. Based on karmic formations there is consciousness. Based on consciousness there is name-and-form. Based on name-and-form there are the six senses. Based on the six senses there is contact. Based on contact there is feeling. Based on feeling there is craving. Based on craving there is clinging. Based on clinging there is the process of existence. Based on the process of existence there is birth. Based on birth there is old age and death. Based on old age and death there is suffering.

Conditioned by suffering there is faith. Conditioned by faith there is right attention. Conditioned by right attention there are right mindfulness and right attentiveness.

Conditioned by right mindfulness and right attentiveness there is guarding of the sense faculties, keeping of the precepts, being without regret, experiencing joy, rapture, tranquility, happiness, concentration, seeing and knowing things as they really are, disenchantment, dispassion, liberation. And conditioned by liberation, nirvana is attained.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 56. The Discourse to Meghiya<sup>149</sup>

Thus have I heard: Once the Buddha was staying in Magadha, near the village of Jatu,<sup>150</sup> in a cave in a lonely wild mango grove.

At that time Venerable Meghiya was his attendant. Early one morning Venerable Meghiya put on his robe, took his bowl, and entered the village of Jatu to beg for food. Having finished begging for food, he went to the bank of the river Kimikāḷā, where he saw a level spot called the Good Mango Grove.

The water of the Kimikāḷā was pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. Seeing this, Venerable Meghiya felt joy and thought:

This is a level spot called the Good Mango Grove. Here the water of the Kimikāḷā is pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. If a clansman wished to practice striving,<sup>151</sup> he should do it in such a place. I too have something to strive for, perhaps I should practice striving [here] in this secluded place.

In the afternoon Venerable Meghiya, having finished his meal and put away his robe and bowl, washed his hands and feet, and, with his sitting mat on his shoulder, approached the Buddha. He paid homage at [the Buddha's] feet, sat to one side, and said:

491b World-honored One, early this morning I put on my robe, took my bowl, and entered the village of Jatu to beg for food. Having finished begging for food, I went to the bank of the river Kimikāḷā, where I found a level spot called Good Mango Grove. The water of the Kimikāḷā there was pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. Seeing this, I felt joy and thought:

This is a level spot called the Good Mango Grove. Here the water of the Kimikāḷā is pleasant and agreeable, [coming] from a clear spring and being of gentle flow, not too cold and not too warm. If a clansman wished to practice striving, he should do it in such a place. I too have something to strive for, perhaps I should practice striving [here] in this secluded place.

World-honored One, I now wish to go to this secluded mango grove to practice striving.

Then the World-honored One said:

Meghiya, don't you know, I am all by myself here, with no attendant [apart from you]. Wait a little, until some other monk comes along to serve as my attendant, then you can go to that secluded mango grove to practice.

Three times the venerable Meghiya said: "World-honored One, I now wish to go to that secluded mango grove to practice striving." And three times the World-honored One responded:

Meghiya, don't you know, I am all by myself here, with no attendant [apart from you]. Wait a little, until some other monk comes along to serve as my attendant, then you can go to that secluded mango grove to practice.

Then Meghiya said:

For the World-honored One there is nothing more to do, nothing that has to be done, nothing that has to be contemplated. For me, however, there is still more to do, there is more that has to be done, there is more to contemplate. World-honored One, I will go to that secluded mango grove to practice striving.

The World-honored One said: "Meghiya, since you wish to seek striving, what else can I say? Go, Meghiya, and do as you wish."

Venerable Meghiya, having heard the Buddha's words, accepted them well, retained them well, and repeated them well. He paid homage at the Buddha's feet, circumambulated him three times, and left. He went to the mango grove and having entered it, spread out his sitting mat under a tree and sat cross-legged.

While Venerable Meghiya was sitting in the mango grove three kinds of bad, unwholesome thoughts arose in him: thoughts of desire, thoughts of hatred, and thoughts of harming. Because of this, he recalled the World-honored One.

In the late afternoon he rose from sitting in meditation, went to the Buddha, paid homage at his feet, and sat to one side. He said:

World-honored One, I went to the mango grove, and while I was sitting in that secluded place three kinds of bad, unwholesome thoughts arose in me: thoughts of desire, thoughts of hatred, and thoughts of harming. Because of that, I recalled the World-honored One.

The World-honored One said:

Meghiya, there are five supporting conditions that are conducive to maturing liberation of the mind that has not yet matured. What are the five?

Meghiya, a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends—this, Meghiya, is the first supporting condition conducive to maturing liberation of the mind that has not yet matured.

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Again, Meghiya, a monk observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it. Keeping the precepts, Meghiya, is the second supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, Meghiya, a monk engages in talk about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, about concentration, wisdom, liberation, the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning,<sup>152</sup> dispassion, extinction, sitting in meditation, and about dependent origination.

To obtain, in this way, the [kind of] talk appropriate for renunciants, fully, easily, without difficulty—this, Meghiya, is the third supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, Meghiya, a monk makes relentless effort to abandon what is unwholesome and to cultivate all wholesome states. He constantly arouses the single-minded and unwavering intention to cultivate wholesome roots, without giving up his task.

This, Meghiya, is the fourth supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, Meghiya, a monk develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

This, Meghiya, is the fifth supporting condition conducive to maturing liberation of the mind that has not yet matured.

Once endowed with these five supporting conditions, [a monk] should practice further in four ways.

What are the four ways? He practices meditation on impurity [of the body] in order to cut off desire. He practices loving-kindness meditation in order to cut off hatred. He practices mindfulness of breathing in order to cut off distracting thoughts. He practices perception of impermanence in order to cut off the conceit “I am.”

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to observe the training in the precepts, guard [against breaking] the code of rules, and skillfully control his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to speak about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, concentration, wisdom, liberation, about the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning, dispassion, extinction, about sitting in meditation, and about dependent origination. He will be able, in this way, to obtain the [kind of] talk appropriate for renunciants, fully, easily, without difficulty.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to make relentless effort to cut off what is unwholesome and practice all wholesome states. He will constantly

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arouse single-minded and unwavering intention to cultivate wholesome roots without giving up his task.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to cultivate wisdom. He develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

Meghiya, if a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to practice meditation on impurity [of the body] in order to cut off desire. He will practice loving-kindness meditation in order to cut off hatred. He will practice mindfulness of breathing in order to cut off distracting thoughts. He will practice the perception of impermanence in order to cut off the conceit “I am.”

Meghiya, if a monk has gained perception of impermanence, he is bound to attain perception of no-self.

Meghiya, if a monk has attained awareness of no-self, he is bound to completely abandon the conceit “I am” in this lifetime, to attain peace, cessation, extinction, the unconditioned, nirvana.

This is what the Buddha said. Having heard the Buddha’s words, the venerable Meghiya and the monks were delighted and remembered them well.

### **57. The Discourse Spoken for the Monks<sup>153</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:

There are five supporting conditions that are conducive to maturing liberation of the mind that has not yet matured. What are the five?

A monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends—this is the first supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, a monk observes the training in the precepts, guards [against breaking] the code of rules, and skillfully controls his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it. Keeping the precepts is the second supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, a monk speaks about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, about concentration, wisdom, liberation, the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning, dispassion, extinction, sitting in seclusion, and about dependent origination. To obtain, in this way, the [kind of] talk appropriate for renunciants, fully, easily, without difficulty—this is the third supporting condition conducive to maturing liberation of the mind that has not yet matured.

Again, a monk makes relentless effort to abandon what is unwholesome, and to cultivate all wholesome states. He constantly arouses the single-minded and unwavering intention to cultivate wholesome roots, and does not give up his task. This is the fourth supporting condition conducive to maturing liberation of the mind that has not yet matured.

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Again, a monk develops comprehension and wisdom, attains understanding concerning the rise and fall of phenomena, attains noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering. This is the fifth supporting condition conducive to maturing liberation of the mind that has not yet matured.

Once endowed with these five supporting conditions, [a monk] should practice further in four ways. What are the four ways? He practices meditation on impurity [of the body] in order to cut off desire. He practices loving-kindness meditation in order to cut off hatred. He practices mindfulness of breathing in order to cut off distracting thoughts. He practices perception of impermanence in order to cut off the conceit “I am.”

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he

is bound to observe the training in the precepts, to guard [against breaking] the code of rules, and skillfully control his comportment [in accordance with] proper conduct, seeing great danger in even the slightest transgression and being apprehensive of it.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to speak about noble, meaningful matters, matters that cause the mind to become gentle, cause it to be without hindrances, namely, talk about the precepts, concentration, wisdom, liberation, about the knowledge and vision that come with liberation, talk about self-effacement, about not enjoying socializing, about reducing desire, about contentment, abandoning, dispassion, extinction, about sitting in meditation, and about dependent origination. He will obtain, in this way, [the kind of] talk appropriate for renunciants, fully, easily, without difficulty.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to make relentless effort to cut off what is unwholesome and practice all wholesome states. He will constantly arouse single-minded and unwavering intention to cultivate wholesome roots, and will not give up his task.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to develop comprehension and wisdom, attain understanding concerning the rise and fall of phenomena, attain noble penetrative knowledge and discriminative understanding concerning the true cessation of suffering.

If a monk is himself a good friend [to others] and associates with good friends, keeps the company of good friends, then know that he is bound to practice meditation on impurity [of the body] in order to cut off desire. He will practice loving-kindness meditation in order to cut off hatred. He will practice mindfulness of breathing in order to cut off distracting thoughts. He will practice the perception of impermanence in order to cut off the conceit “I am.” If a monk has gained perception of impermanence, he is bound to attain perception of no-self.



If a monk has attained awareness of no-self, he is bound to completely abandon the conceit “I am” in this lifetime, to attain peace, cessation, extinction, the unconditioned, nirvana.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.



## Division 6

### On Kings

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#### 58. The Discourse on the Seven Treasures<sup>154</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:

You should know that when a wheel-turning monarch appears in the world, seven treasures also appear in the world.

What are the seven? 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.

You should know that when a wheel-turning monarch appears in the world, these seven treasures appear in the world.

In the same way, you should know that when a Tathāgata, free from attachment and fully awakened, appears in the world, there also appear in the world the seven treasures of the awakening factors. What are the seven? The treasure of the awakening factor of mindfulness, the awakening factor of investigation of phenomena, the awakening factor of effort, the awakening factor of joy, the awakening factor of tranquility, the awakening factor of concentration, and the treasure of the awakening factor of equanimity—these are the seven.

You should know that when a Tathāgata, free from attachment and fully awakened, appears in the world, these seven awakening factors appear in the world.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## 59. The Discourse on the Thirty-two Marks<sup>155</sup>

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

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

Venerable friends, it is most wonderful, most remarkable, that for a great man who is endowed with the thirty-two marks there really and truly are [only] two possibilities:

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If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

At that time the World-honored One was sitting in meditation. With the divine ear, which is pure and surpasses human [hearing], he heard the monks, sitting together in the assembly hall after the midday meal, discussing this topic:

Venerable friends, it is most wonderful, most remarkable, that for a great man who is endowed with the thirty-two marks there really and truly are [only] two possibilities: If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven

treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

Having heard this, in the afternoon the World-honored One rose from seclusion, went to the assembly hall, and sat down on a seat arranged before the company of monks. He asked the monks, “What topic were you discussing while sitting together in the assembly hall today?”

The monks answered:

World-honored One, while sitting together in the assembly hall today, we were discussing this topic:

Venerable friends, it is most wonderful, most remarkable that for a great man who is endowed with the thirty-two marks there really and truly are [only] two possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

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If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path,

then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

World-honored One, it was to discuss this topic that we sat together in the assembly hall.

Then the World-honored One told them:

Monks, would you like to hear from the Tathāgata the thirty-two marks, with which a so-called great man is endowed, [for whom] there are really and truly [only] two possibilities?

If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

Hearing this, the monks replied:

World-honored One, this is the right occasion. Well-gone One, this is the right occasion. If the World-honored One would explain to the monks the thirty-two marks, the monks, hearing it, will receive and retain it well.

The World-honored One said, “Monks, listen carefully. Listen carefully, and pay proper attention. I will explain it in full for you.”

Then the monks listened to receive instruction.

The Buddha said:

A great man's feet stand flat and even on the earth. This is called a great man's mark of a great man. Again, the soles of the feet of a great man bear the wheel with a thousand spokes, all complete. This is called a great man's mark of a great man.

Again, the toes of a great man are long and slender. This is called a great man's mark of a great man.

Again, the outline of a great man's feet is level and straight. This is called a great man's mark of a great man.

Again, the heels and ankles of a great man are equal and full on both sides. This is called a great man's mark of a great man.

Again, both ankles of a great man are even. This is called a great man's mark of a great man.

Again, the body hairs of a great man are turned upward. This is called a great man's mark of a great man.

Again, a great man has webbed hands and feet, like a royal goose. This is called a great man's mark of a great man.

Again, the hands and feet of a great man are very tender and soft like lotuses. This is called a great man's mark of a great man.

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Again, the skin of a great man is soft and fine; dust and water do not adhere to it. This is called a great man's mark of a great man.

Again, every single bodily hair of a great man is separate, grows from a single pore, has a dark purple color, and curls to the right like a spiral shell. This is called a great man's mark of a great man.

Again, a great man's thighs are like those of a royal deer. This is called a great man's mark of a great man.

Again, a great man's male organ is concealed, like that of a well-bred royal horse. This is called a great man's mark of a great man.

Again, the body shape of a great man is well rounded and in proper proportion, like a banyan tree. This is called a great man's mark of a great man.

Again, a great man, with his body not bent, without bending his body, while standing erect, can touch his knees with his hands. This is called a great man's mark of a great man.

Again, a great man's body is of a golden complexion like pure gold with a purple tinge. This is called a great man's mark of a great man.

Again, the seven parts of a great man's body are complete. The seven complete parts are the two hands, the two legs, the two shoulders, and the neck. This is called a great man's mark of a great man.

Again, the upper part of a great man's body is large like that of a lion. This is called a great man's mark of a great man.

Again, a great man's jaws are like those of a lion. This is called a great man's mark of a great man.

Again, a great man has a straight spine and back. This is called a great man's mark of a great man.

Again, the shoulders of a great man are connected with the neck evenly and fully. This is called a great man's mark of a great man.

Again, a great man is equipped with forty teeth. His teeth are even, there are no spaces between the teeth, the teeth are white, and he is able to taste the best of flavors. This is called a great man's mark of a great man.

Again, a great man is endowed with a sweet celestial voice like that of the *karavīka* bird. This is called a great man's mark of a great man.

Again, a great man has a long and wide tongue that can cover his entire face when extended from the mouth. This is called a great man's mark of a great man.

Again, the eyelashes of a great man are full, like those of a royal ox. This is called a great man's mark of a great man.

Again, a great man's eyes are blue. This is called a great man's mark of a great man.

Again, a great man has a fleshy protuberance on the crown that is round and in proportion, with the hairs curling to the right like a spiral shell. This is called a great man's mark of a great man.

Again, a great man has white hairs that curl to the right growing between his eyebrows. This is called a great man's mark of a great man.

Monks, for a great man who is endowed with these thirty-two marks there really and truly are [only] two possibilities. If he lives the home life, he will certainly become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world,



freely, as he likes. Being a righteous Dharma king, he attains seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven.

He will have a thousand sons, handsome, brave, fearless, and able to overcome others. He will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

If, [however,] he shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path, then he will certainly become a Tathāgata, free from attachment and fully awakened. His fame will spread and be known in all directions.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

## **60. The Discourse on the Four Continents<sup>156</sup>**

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

At that time Venerable Ānanda, who was sitting in meditation in a quiet place, reflecting, had this thought:

Very few people in the world are able to fulfill their intentions in regard to sensual pleasures, and only few become disenchanted with sensual pleasures by the time they die. It is very rare that people in the world are able to fulfill their intentions in regard to sensual pleasures or become disenchanted with sensual pleasures by the time they die.

Then, in the evening, Venerable Ānanda rose from sitting in meditation and approached the Buddha. Having arrived there, he made obeisance, sat down to one side, and said:

World-honored One. Today, [while] sitting in meditation in a quiet place, reflecting, I had this thought:

Very few people in the world are able to fulfill their intentions in regard to sensual pleasures, and only few become disenchanted

with sensual pleasures by the time they die. It is very rare that people in the world are able to fulfill their intentions in regard to sensual pleasures or become disenchanted with sensual pleasures by the time they die.

The Buddha told Ānanda:

That is so. That is so. Very few people in the world are able to fulfill their intentions in regard to sensual pleasures, and only few become disenchanted with sensual pleasures by the time they die. It is very rare, Ānanda, that people in the world are able to fulfill their intentions in regard to sensual pleasures or become disenchanted with sensual pleasures by the time they die.

It is extremely rare, Ānanda, extremely rare indeed, that people in the world are able to fulfill their intentions in regard to sensual pleasures, or become disenchanted with sensual pleasures by the time they die. On the contrary, Ānanda, many people in the world, a great many, are not able to fulfill their intentions in regard to sensual pleasures and do not become disenchanted with sensual pleasures by the time they die. Why is that?

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In the past, Ānanda, there was a king called Mandhātu, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. Being a righteous Dharma king, he attained seven treasures. Those seven treasures were the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these were the seven.

He had a thousand sons, handsome, brave, fearless, and able to overcome others. He certainly ruled over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

Then, Ānanda, after a very long time, King Mandhātu thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and a thousand sons. [But] I wish that it would rain treasures in the palace for seven days until they have accumulated up to my knees.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, it rained treasures in the palace for seven days until they had accumulated up to his knees.

Then, Ānanda, after a very long time, King Mandhātu thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees.

I recall having heard from the ancients that there is a continent in the west called Godānī, which is very wealthy and pleasant, with many inhabitants. I now wish to go and see the continent of Godānī. Having gone there, I will subdue it completely.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled there through the air, along with his fourfold army.

Ānanda, King Mandhātu soon reached the continent of Godānī and remained there. Ānanda, King Mandhātu subdued the continent of Godānī completely, and remained there for countless hundreds and thousands of years.

Then, Ānanda, after a very long time, King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī.

I also recall having heard from the ancients that there is a continent in the east called Pubbavideha, which is very wealthy and pleasant, with many inhabitants. I now wish to go and see the continent of Pubbavideha. Having gone there, I will subdue it completely.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled there through the air, along with his fourfold army.

495a Ānanda, King Mandhātu soon reached the continent of Pubbavideha and remained there. Ānanda, King Mandhātu subdued the continent of Pubbavideha completely, and remained there for countless hundreds and thousands of years.

Then, Ānanda, after a very long time, King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī and the continent of Pubbavideha.

I also recall having heard from the ancients that there is a continent in the north called Uttarakuru, very wealthy and pleasant, with many inhabitants, who have no perception of self and no possessions. I now wish to go and see the continent of Uttarakuru, along with my retainers. Having gone there, I will subdue it completely.

Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled there through the air, along with his fourfold army.

Ānanda, King Mandhātu saw from afar that the plains were white and said to his courtiers, “Do you see that the plains of Uttarakuru are white?”

The courtiers answered, “Yes, your majesty. We see it.”

The king said further,

Did you know that that [white color] is natural white rice, which is the staple food of the people of Uttarakuru? You too should eat this food.

Ānanda, King Mandhātu also saw from afar that on the continent of Uttarakuru there were various kinds of trees, clean, excellent, decorative, and of various colors, which were surrounded by a fence.

He said to his courtiers:

Do you see that on the continent of Uttarakuru there are various kinds of trees, clean, excellent, decorative, and of various colors, which are surrounded by a fence?

The courtiers answered, “Yes, your majesty. We see them.”

The king said further:

Did you know that these trees produce clothes for the people of Uttarakuru? The people of Uttarakuru take these clothes and wear them. You too should take these clothes and wear them.

Ānanda, King Mandhātu soon reached the continent of Uttarakuru and remained there. Ānanda, King Mandhātu subdued the continent of Uttarakuru completely and remained there for countless hundreds and thousands of years, along with his retainers.

Then, Ānanda, after a very long time, King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī, the continent of Pubbavideha, and the continent of Uttarakuru. I also heard from the ancients that there is a heaven called the heaven of the thirty-three. I now wish to go and see the heaven of the thirty-three.

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Ānanda, because King Mandhātu was endowed with great supernormal power, great and mighty virtue, great merit, great and mighty power, as soon as he had this wishful thought, by means of his supernormal power he traveled through the air toward the sunlight, along with his fourfold army.

Ānanda, King Mandhātu saw from afar that in the heaven of the thirty-three, on Sumeru, king of mountains, there was something

resembling a great cloud. He said to his courtiers, “Do you see, in the heaven of the thirty-three, on Sumeru, king of mountains, something resembling a great cloud?”

The courtiers answered, “Yes, your majesty. We see it.”

The king said further:

Did you know that that is the coral tree of the thirty-three gods? Under this tree the thirty-three gods, endowed with the five kinds of sensual pleasures, enjoy themselves during the four months of the summer.

Ānanda, King Mandhātu also saw from afar that in the heaven of the thirty-three, on Sumeru, king of mountains, near its southern side, there was something resembling a great cloud. He said to his courtiers:

Do you see, in the heaven of the thirty-three, on Sumeru, king of mountains, near its southern side, something resembling a great cloud?

The courtiers answered, “Yes, your majesty. We see it.”

The king said further:

Did you know that that is the Sudhamma Hall of the thirty-three gods? In this Sudhamma Hall the thirty-three gods reflect on the Dharma and on its meaning for gods and human beings on the eighth day and the fourteenth [or] fifteenth day [of each lunar fortnight].

Then, Ānanda, King Mandhātu soon reached the heaven of the thirty-three. Having reached the heaven of the thirty-three, he entered the Sudhamma Hall. There Sakka, ruler of the gods, gave King Mandhātu half of his throne to sit on. King Mandhātu then sat on half of the throne of Sakka, ruler of the gods.

Then [as they sat there], King Mandhātu and Sakka, ruler of the gods, were indistinguishable. There was no difference between them in radiance, complexion, or form; there was also no difference in movements, mannerisms, or clothing. The only difference was in regard to the blinking of eyes.

Then, Ānanda, after a very long time King Mandhātu again thought:

I rule over Jambudīpa, which is very wealthy and pleasant, with many inhabitants; I possess the seven treasures and have a thousand sons; and it rained treasures in the palace for seven days until they had accumulated up to my knees. I also rule over the continent of Godānī, the continent of Pubbavideha, and the continent of Uttarakuru.

Also, I have visited the meeting of the great assembly of the thirty-three gods. I have entered the celestial Sudhamma Hall, where Sakka, ruler of the gods, gave me half of his throne to sit on. I was able to sit on half of the throne of Sakka, ruler of the gods. [As we sat there,] I and Sakka, ruler of the gods, were indistinguishable. There was no difference between us in radiance, complexion, or form; there was also no difference in movements, mannerisms, or clothing. The only difference was in regard to the blinking of eyes. I now want to oust Sakka, ruler of the gods, take over the other half of the throne, and become king of gods and human beings, [reigning] freely, as I like.

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Ānanda, as soon as King Mandhātu had this wishful thought, before he knew it, he had fallen back to Jambudīpa, lost his supernormal powers, and become seriously ill. As King Mandhātu was dying, his courtiers went to him and said:

Your majesty, if brahmins, householders, and [your] subjects come and ask us what King Mandhātu said as he was dying, how, your majesty, should we answer these brahmins, householders, and subjects?

Then King Mandhātu told the courtiers:

If brahmins, householders, and [my] subjects come and ask you what King Mandhātu said as he was dying, you should answer like this: “[Even though] King Mandhātu obtained the continent of Jambudīpa, his intentions were not fulfilled by the time he died.

[Even though] King Mandhātu obtained the seven treasures, his intentions were not fulfilled by this by the time he died. [Even though] he had a thousand sons, his intentions were not fulfilled by this by the time he died. [Even though] for King Mandhātu treasures rained down for seven days, his intentions were not fulfilled by this by the time he died.

[Even though] King Mandhātu obtained the continent of Godānī, his intentions were not fulfilled by this by the time he died. [Even though] King Mandhātu obtained the continent of Pubba-vidēha, his intentions were not fulfilled by this by the time he died. [Even though] King Mandhātu obtained the continent of Uttarakuru, his intentions were not fulfilled by this by the time he died.

[Even though] King Mandhātu visited the assembly of the gods, his intentions were not fulfilled by this by the time he died. [Even though] King Mandhātu was endowed with the five kinds of sensual pleasures, forms, sounds, smells, flavors, and tactile sensations, his intentions were not fulfilled by this by the time he died.

If brahmins, householders, and [my] subjects come and ask you what King Mandhātu said as he was dying, you should answer like this.

Then the World-honored One uttered these verses:

[Even if it] rains wonderful treasures,  
One who has desire will not be satisfied.  
Desire is suffering, devoid of pleasure—  
This the wise should know.  
Even if [one who has desire] obtains a mass of gold,  
As great as the Himalaya,  
He will not be satisfied at all—  
Thus the wise reflect.

[Even on] gaining the five sublime heavenly sensual pleasures  
He does not delight in these five,  
A [true] disciple of the Fully Awakened One,  
[Instead] wishes for the destruction of craving and for  
non-attachment.<sup>157</sup>



Then the World-honored One said:

Ānanda, do you think that King Mandhātu of ancient times was someone other [than me]? Do not think so. You should know that he was me.

At that time, Ānanda, I wanted to benefit myself, to benefit others, to benefit many people; I had compassion for the whole world, and I sought prosperity, benefit, peace, and happiness for gods and human beings. 496a

The teaching I gave at that time did not lead to the ultimate, was not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. At that time I was not able to abandon birth, old age, disease, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free of attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people; I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings.

The teaching I now give leads to the ultimate, is the ultimate purity, the ultimate completion of the holy life. I have now abandoned birth, old age, sickness, death, sorrow, and distress. I have now attained complete liberation from suffering.

This is what the Buddha said. Having heard the Buddha's words, Venerable Ānanda and the [other] monks were delighted and remembered them well.

## **61. The Discourse with the Cow Dung Parable<sup>158</sup>**

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

At that time, a monk, who was sitting in meditation reflecting in a quiet place, had this thought:

Is there any form that is eternal and unchanging, is entirely pleasant, and exists forever? Is there any feeling, any perception, any volitional formation, any consciousness that is eternal and unchanging, is entirely pleasant, and exists forever?

Then, in the evening, that monk rose from sitting in meditation, approached the Buddha, made obeisance with his head [at the Buddha's feet], and sat down to one side. He said:

World-honored One, today I was sitting in meditation in a quiet place, reflecting, and I had this thought:

Is there any material form that is eternal and unchanging, is entirely pleasant, and exists forever? Is there any feeling, any perception, any volitional formation, any consciousness that is eternal and unchanging, is entirely pleasant, and exists forever?

The Buddha told the monk:

There is no material form that is eternal and unchanging, is entirely pleasant, and exists forever. There is no feeling, no perception, no volitional formation, no consciousness that is eternal and unchanging, is entirely pleasant, and exists forever.

Then the World-honored One took up a little bit of cow dung with his fingernail, and said, "Monk, do you see the little bit of cow dung that I have taken up with my fingernail?"

496b The monk said, "Yes, World-honored One. I see it."

The Buddha further told the monk:

[Small as this is], there is not even such a small amount of material form that is eternal and unchanging, is entirely pleasant, and exists forever. [Small as this is], there is not even such a small amount of feeling, of perception, of volitional formations, of consciousness that is eternal and unchanging, is entirely pleasant, and exists forever.

Why is that? Monk, I recall how, in the distant past, I practiced meritorious deeds for a long time. Having practiced meritorious deeds for a long time, I experienced pleasant results for a long time. Monk,

[because] in the distant past I had practiced loving-kindness for seven years, I did not come to [be born in] this world for seven cosmic periods of emergence and destruction.

When the world went to destruction, I was born into the heaven of radiance. When the world emerged [again], I descended to take birth in a vacant Brahmā palace. Among the Brahmās [there] I was the Great Brahmā, being the self-created heavenly king over other places for a thousand cosmic periods. [Again,] I was Sakka, king of the gods, for thirty-six cosmic periods, and I was the *khattiya* king Mandhātu for countless cosmic periods.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand great elephants, equipped with fine chariot equipment, decorated with various treasures, with white pearls and jade, the chief of which was the royal elephant, Uposatha.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand horses equipped with fine chariot equipment, decorated with various treasures, gold and silver entwined with jade, the chief of which was the royal horse Valāhaka.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand chariots, decorated with four kinds of ornaments and various beautiful things, such as the hides of lions, tigers, and leopards, woven with decorations of varied colors and various decorations, very fast chariots, the chief of which was the chariot Vejayanta.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand cities, very large and pleasant, with many inhabitants, the chief of which was Kusāvātī.

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

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand thrones, made of four kinds of precious materials, gold, silver, beryl, and crystal, and 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.

Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand suits of clothing: clothing of flax, clothing of brocade, clothing of silk, clothing of cotton, and clothing of antelope hide.

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Monk, when I was the *khattiya* king Mandhātu, I had eighty-four thousand women, each with a splendid, clear, bright, fresh body, of extraordinary beauty, exceeding human [beauty], almost divine [beauty], dignified beauty that delighted those who saw it, adorned with various treasures and necklaces of jade and pearl for dignified decoration, pure *khattiya* women, as well as countless women from other castes.

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

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

Monk, of those eighty-four thousand women there was one *khattiya* woman, the most dignified and beautiful, who often waited on me.

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

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

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

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

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

Monk, of those eighty-four thousand horses there was one, with bluish body and crow-like head, the royal horse named Valāhaka that I often rode when visiting pleasure parks.

Monk, of those eighty-four thousand elephants there was one whose entire body was very white and whose seven parts were perfect, the royal elephant named Uposatha that I often rode when visiting pleasure parks.

Monk, I thought:

The fruit and result of what kinds of action have caused me to be endowed today with [such] great supernormal power, great and mighty virtue, great merit, great and mighty power?

Monk, again I thought:

The fruits and results of three kinds of action cause me to be endowed today with [such] great supernormal power, great and mighty virtue, great merit, great and mighty power. The first is charitable giving, the second self-discipline, and the third restraint.

Contemplate on it, monk: All of that, the whole of it, ceased to be. The supernormal power too was lost. What do you think, monk? Is material form permanent or impermanent?

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[The monk] answered, “It is impermanent, World-honored One.”

[The Buddha] asked further, “If it is impermanent, is it suffering or not suffering?”

[The monk] answered, “It is suffering, [since] it changes, World-honored One.”

[The Buddha] asked further: “If it is impermanent, suffering and subject to change, would a learned noble disciple take it as: ‘This I am, this is mine, or I belong to that?’”

[The monk] answered, “No, World-honored One.”

[The Buddha] asked further, “What do you think, monk? Are feeling, perception, volitional formations, and consciousness permanent or impermanent?”

[The monk] answered, “They are impermanent, World-honored One.”

[The Buddha] asked further, “If they are impermanent, are they suffering or not suffering?”

[The monk] answered, “They are suffering since they change, World-honored One.”

[The Buddha] asked further:

If they are impermanent, suffering, and subject to change, would a learned noble disciple take them as: “This I am, this is mine, or I belong to that”?

[The monk] answered, “No, World-honored One.”

[The Buddha said:]

Therefore, monk, you should train like this:

Whatever there is of material form, whether past, future, or present, internal or external, gross or subtle, good or bad, near or far—all that should be seen as it really is with wisdom thus: all that I am not, that is not mine, I do not belong to that.

Whatever there is of feeling . . . of perception . . . of volitional formations . . . of consciousness, whether past, future, or present, internal or external, gross or subtle, good or bad, near or far—all that should be seen as it really is with wisdom thus: all that I am not, that is not mine, I do not belong to that.

If, monk, a learned noble disciple contemplates in this way, he becomes disenchanted with material form, he becomes disenchanted with feeling, perception, volitional formations, and consciousness. Being disenchanted, he becomes dispassionate. Having become dispassionate, he is liberated. Having been liberated, he knows that he is liberated. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Then that monk, having heard what the Buddha said, received it well and kept it [in mind]. He rose from his seat, paid respect with his head at the Buddha’s feet, circumambulated him three times and departed.

Having received the Buddha’s instruction, that monk lived alone in a secluded place and practiced diligently, without negligence. Having lived

alone in a secluded place and practiced diligently, without negligence—he attained fully the summit of the holy life, for the sake of which a clansman shaves off his hair and beard, dons the yellow robe, leaves home out of faith, and goes forth to practice the path.

In that very life, he personally attained understanding and awakening, and dwelled having personally realized. He knew as it really was: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Thus that monk, having understood the Dharma (and so on up to), became an arahant.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## **62. The Discourse on King Bimbisāra Meeting the Buddha<sup>159</sup>**

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Thus have I heard: At one time the Buddha, who was staying in the country of Magadha with a large company of monks—a thousand monks, all free of attachment, having attained the truth, former matted-hair ascetics—was approaching Rājagaha, a city of Magadha.

Then, the king of Magadha, Bimbisāra, heard that the World-honored One, who was dwelling in the country of Magadha with a large company of monks—a thousand monks, all free of attachment, having attained the truth, former matted-hair ascetics—had come to Rājagaha, a city of Magadha.

Having heard that, Bimbisāra, king of Magadha, assembled his fourfold army, that is, elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, he went to visit the Buddha accompanied by countless people, [a company that was] one league in length.

Then the World-honored One, seeing from afar that Bimbisāra, king of Magadha, was coming, left the road and went to a well-established royal banyan tree, placed his sitting mat beneath it, and sat down cross-legged, together with the company of monks.

Bimbisāra, king of Magadha, saw from afar the World-honored One among the trees of the forest, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with sense faculties calm, free of

obstruction, accomplished and disciplined, with his mind calm and quiet. Seeing this, [the king] descended from his chariot.

Like any *khattiya* king who has been [consecrated by] the sprinkling of water on his head, who is the lord of his people and reigns over the entire land, he was equipped with the five royal insignia: first, a sword; second, a parasol; third, a royal headdress; fourth, a fly whisk with bejeweled handle; and fifth, ornate sandals. Having put aside all of these and left the fourfold army behind, he approached the Buddha on foot.

Arriving there, he made obeisance and three times announced his name, “World-honored One, I am the king of Magadha, Seniya Bimbisāra.” [He said] this three times.

Then, the World-honored One said, “Great king, indeed, indeed, you are Seniya Bimbisāra, king of Magadha.”

Then Seniya Bimbisāra, king of Magadha, having announced his name three times, made obeisance to the Buddha and sat down to one side. Some among the citizens of Magadha made obeisance [with their heads] at the Buddha’s feet and then sat down to one side; some exchanged greetings with the Buddha and then sat down to one side; some saluted the Buddha with palms placed together [in respect] and then sat down to one side; and some, having seen the Buddha from afar, sat down silently.

497c At that time, Venerable Uruvela Kassapa was sitting among the company [of monks]. Venerable Uruvela Kassapa was well remembered by the citizens of Magadha, being reckoned by them as a great and venerable teacher and a True Person, free of attachment.

Then the citizens of Magadha thought:

Does the renunciant Gotama train in the holy life under Uruvela Kassapa or does Uruvela Kassapa train in the holy life under the renunciant Gotama?

At that time the World-honored One, knowing what the citizens of Magadha were thinking, recited a verse to Venerable Uruvela Kassapa:

Uruvela [Kassapa], what did you see  
That you stopped [worshipping] fire and came here?  
Tell me, Kassapa,  
Why do you no longer [perform] the fire sacrifice?



[Uruvela Kassapa replied:]

I worshiped fire out of desire  
For food and drink of various flavors.  
[But] the vision of the middle [path] arose, like this,  
Therefore, I no longer delighted in [such] sacrifices.

[The Buddha asked further:]

Kassapa, [though] your mind did not delight  
In food and drink of various flavors,  
Tell me, Kassapa,  
Why did you not delight in [becoming] a dweller in the heavens?

[Uruvela Kassapa replied:]

[Since] seeing quiescence, cessation,  
And the unconditioned, I do not desire [any] existence,  
Least of all [that of] the revered heavens.  
Therefore, I no longer perform the fire sacrifice.

The World-honored One is supreme,  
The World-honored One has no wrong thought,  
He has realized and awakened to all things.  
I have accepted [his] supreme Dharma.

Then the World-honored One said, “Kassapa, you should now display [your] supernormal powers, in order to arouse faith and delight in the assembly.”

Then Venerable Uruvela Kassapa performed a supernatural feat such that he disappeared from his seat and appeared in the east, soaring through the air while displaying the four postures, of which the first is walking, the second standing, the third sitting, and the fourth is reclining.

Again, he entered concentration on the fire [element]. Once Venerable Uruvela Kassapa had entered concentration on the fire [element], there emerged from his body flames of various colors: blue, yellow, red, and white, and amid them clear water. When fire emerged from the lower part of his body, water emerged from the upper part of his body; when fire emerged from the upper part of his body, water emerged from the lower part of his body.

In the same way [he appeared] in the south, . . . in the west, . . . in the north, soaring through the air while displaying the four postures, of which the first is walking, the second standing, the third sitting, and the fourth is reclining.

Again, he entered concentration on the fire [element]. Once Venerable Uruvela Kassapa had entered concentration on the fire [element], there emerged from his body flames of various colors: blue, yellow, red, and white, and amid them clear water. When fire emerged from the lower part of his body, water emerged from the upper part of his body; when fire emerged from the upper part of his body, water emerged from the lower part of his body.

Then Venerable Uruvela Kassapa, having completed his supernatural feat, made obeisance to the Buddha and said:

498a           World-honored One, the Buddha is my master; I am the disciple of the Buddha. The Buddha has all-encompassing knowledge; I do not have all-encompassing knowledge.

Then the World-honored One said, “So it is, Kassapa; so it is, Kassapa. I have all-encompassing knowledge; you do not have all-encompassing knowledge.”

At that time, Venerable Uruvela Kassapa recited a verse about himself:

In the past when I was ignorant,  
I sacrificed to fire in order to be liberated.  
Though old, I was like one born blind.  
I had wrong [view] and did not see the ultimate truth.

Now I see the superior path  
Taught by the supreme nāga:  
The unconditioned, final liberation from suffering.  
When that is seen, birth and death are ended.

Having witnessed this, the citizens of Magadha thought:

The renunciant Gotama does not train in the holy life under Uruvela Kassapa; Uruvela Kassapa trains in the holy life under the renunciant Gotama.

The World-honored One, knowing the thoughts of the citizens of Magadha, then taught the Dharma to Seniya Bimbisāra, king of Magadha, exhorting, encouraging, and delighting him.

Having with countless skillful means taught him the Dharma, having exhorted, encouraged, and delighted him, [he did] as all buddhas do when first teaching the true Dharma to delight their hearers: he taught him about generosity, virtue, rebirth in heaven, the disadvantages of sensual desire, and the defilement of [continued] birth and death, extolling the excellence of dispassion and the purity of the constituents of the path. The World-honored One gave the great king [such] teachings.

The Buddha knew that [the king's] mind was delighted, prepared, malleable, able to endure, uplifted, one-pointed, free of doubt, free of the hindrances, [possessing] the ability and power to receive the true Dharma, in accordance with the essential teaching of all buddhas. The World-honored One then taught him about suffering, its arising, its cessation and the path [leading to its cessation]:

Great king, material form arises and ceases. You should know the arising and ceasing of material form. Great king, feeling . . . perception . . . volitional formations . . . consciousness arises and ceases. You should know the arising and ceasing of consciousness. Great king, just as, when it rains heavily, bubbles arise and cease on the water surface, so, great king, is the arising and ceasing of material form. You should know the arising and ceasing of material form. Great king, feeling . . . perception . . . volitional formations . . . consciousness arises and ceases. You should know the arising and ceasing of consciousness.

Great king, if a clansman knows the arising and ceasing of material form, then he knows that there will not be a re-arising of [the same] material form in the future.

Great king, if a clansman knows the arising and ceasing of feeling . . . perception . . . volitional formations . . . consciousness, then he knows that there will not be a re-arising of [the same] consciousness in the future.

Great king, if a clansman [in this way] knows material form as it really is, then he does not become attached to material form, does not

speculate about material form, does not become defiled [by] material form, does not dwell on material form, and does not delight in material form as “I am this.”

498b Great king, if a clansman [in this way] knows feeling . . . perception . . . volitional formations . . . consciousness as it really is, then he does not become attached to consciousness, does not speculate about consciousness, does not become defiled [by] consciousness, does not dwell on consciousness, and does not delight in consciousness as “I am this.”

Great king, if a clansman does not become attached to material form, does not speculate about material form, does not become defiled [by] material form, does not dwell on material form, and does not delight in material form as “I am this,” then he will no longer cling to material form in the future.

Great king, if a clansman does not become attached to feeling . . . to perception . . . to volitional formations . . . to consciousness, does not speculate about consciousness, does not become defiled [by] consciousness, does not dwell on consciousness, and does not delight in consciousness as “I am this,” then he will no longer cling to consciousness in the future.

Great king, such a clansman has become immeasurable, inestimable, unlimited. He has attained stillness. If he has become detached from these five aggregates, he will not again cling to any aggregate.

Then the citizens of Magadha thought:

If material form is impermanent, if feeling . . . perception . . . volitional formations . . . consciousness is impermanent, then who lives and who experiences suffering and happiness?

The World-honored One, knowing the thoughts of the citizens of Magadha, told the monks:

An ignorant worldling, one who is not learned, regards himself as “I am a self” and is attached to that self. However, there is no self; there is nothing that belongs to a self; [all this] is empty of a self and empty of anything that belongs to a self. When phenomena arise, they arise;

when phenomena cease, they cease. All this is [just] a combination of causes and conditions, giving rise to suffering. If the causes and conditions were not present, then all suffering would cease. It is because of the combination of causes and conditions that living beings continue and all phenomena arise. The Tathāgata, having seen all living beings continuously arising, declares: There is birth and there is death. With the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence, in accordance with their [previous] deeds. I see this as it really is. If these living beings were ill behaved in body, speech, and mind, 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, after death, they will certainly go to a bad realm of existence, [even] being born in hell. If [however] these living beings were well behaved in body, speech, and mind, 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 will certainly go to a good realm of existence, [even] to a heavenly realm.

Knowing that it is thus for them, I do not say to them, “It is the self that can feel, can talk, that gives teachings, that undertakes development, that teaches development, that experiences the fruits of good or evil actions here and there.” Herein, some may think, “This does not match; this cannot stand.”

[But despite their objections] these processes take place in accordance with Dharma: Because of this, that arises; if this cause is not present, that does not arise. Because this exists, that exists; if this ceases, that ceases. That is to say: with ignorance as condition there are volitional formations; (and so on up to) with birth as condition there are old age and death. If ignorance ceases, volitional formations cease; (and so on up to) if birth ceases, old age and death cease.

[The Buddha said] “Great king, what do you think? Is material form permanent or impermanent?” 498c

[The king] answered, “It is impermanent, World-honored One.”

[The Buddha] asked again, “If it is impermanent, is it suffering or not suffering?”

[The king] answered, “It is suffering [since] it changes, World-honored One.”

[The Buddha] asked again, “If it is impermanent, suffering, and subject to change, does a learned noble disciple take it as: ‘This I am, this is mine, I belong to that’?”

[The king] answered, “No, World-honored One.”

[The Buddha asked again]: “Great king, what do you think? Is feeling . . . is perception . . . are volitional formations . . . is consciousness permanent or impermanent?”

[The king] answered, “It is impermanent, World-honored One.”

[The Buddha] asked again, “If it is impermanent, is it suffering or not suffering?”

[The king] answered, “It is suffering [since] it changes, World-honored One.”

[The Buddha] asked again, “If it is impermanent, suffering, and subject to change, does a learned noble disciple take it as: ‘This I am, this is mine, I belong to that’?”

[The king] answered, “No, World-honored One.”

[The Buddha said:]

Therefore, great king, you should train in this way:

Whatever material form there is, whether past, future, or present, internal or external, gross or subtle, good or bad, far or near, all that I am not, all that is not mine, and I do not belong to that.

You should wisely contemplate it and know it as it really is.

Great king, “Whatever feeling . . . perception . . . volitional formations . . . consciousness there is, whether past, future, or present, internal or external, gross or subtle, good or bad, far or near, all that I am not, all that is not mine, and I do not belong to that.” You should wisely contemplate it and know it as it really is.

Great king, if a learned noble disciple contemplates in this way, then he becomes disenchanted with material form, disenchanted with

feeling . . . with perception . . . with volitional formations . . . with consciousness. Having become disenchanted, he becomes dispassionate. Having become dispassionate, he attains liberation. Having attained liberation, he knows that he is liberated. He knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

As the Buddha delivered this teaching, [the mind of] Seniya Bimbisāra, king of Magadha, became free of defilements, and [in regard] to all phenomena the Dharma eye arose [in him]; and [the minds of] eighty thousand gods and twelve thousand citizens of Magadha became free of defilements, and [in regard] to all phenomena the Dharma eye arose [in them].

Then Seniya Bimbisāra, king of Magadha, saw the Dharma, attained the Dharma, realized the perfectly pure Dharma; he discarded doubt, overcame perplexity; he would take no other teacher, would never again follow another; he was without uncertainty.

Having attained the fruit of realization and attained unshakeability in the Dharma of the World-honored One, [the king] rose from his seat, made obeisance [with his head] at the Buddha’s feet, and said:

World-honored One, I now take refuge in the Buddha, the Dharma, and the community of monks. May the World-honored One please receive me as a lay follower; from this day on until life ends, I take refuge [in the Triple Gem] for my whole life.

This is what the Buddha said. Having heard the Buddha’s words, Seniya Bimbisāra, king of Magadha, eighty thousand gods, twelve thousand citizens of Magadha, and a thousand monks were delighted and remembered them well.

499a

### 63. The Discourse at Vebhaṅga<sup>160</sup>

Thus have I heard: At one time the Buddha was staying in the country of Kosala. At that time the World-honored One was walking on a road together with a large company of monks. On the way he smiled joyfully.

Venerable Ānanda, on seeing the World-honored One smile, placed his palms together [in respect] toward the Buddha and said:

World-honored One, what is the reason for this smile? Buddhas and Tathāgatas, free from attachment and fully awakened, do not smile randomly, for no reason. May I hear the meaning [of this smile]?

Then the World-honored One said: “Ānanda, in this place the Tathāgata Kassapa, free from attachment and fully awakened, sat and taught [his] disciples the Dharma.”

Then Venerable Ānanda prepared a seat in that place and, with palms placed together [in respect] toward the Buddha, said:

World-honored One, may the World-honored One also sit in this place and teach his disciples the Dharma! In this way, this place will have been made use of by two Tathāgatas, free from attachment and fully awakened.

Then the World-honored One sat on the seat prepared in that place by Venerable Ānanda. Having sat down, he said:

Ānanda, in this place there was an assembly hall of the Tathāgata Kassapa, free from attachment and fully awakened. Seated in it, the Tathāgata Kassapa, free from attachment and fully awakened, taught his disciples the Dharma.

Ānanda, in former times in this place there was a town called Vebhaḷiṅga, very prosperous and pleasant, with many inhabitants.

Ānanda, in the town of Vebhaḷiṅga there was a great brahmin householder named Non-anger,<sup>161</sup> who was very wealthy and prosperous, with immeasurable wealth, and possessing in abundance all kinds of livestock, property, feudatories, and manors.

499b Ānanda, the great brahmin householder Non-anger had a son named Uttara, a young brahmin. He was born to parents of pure descent. For seven generations on both his father’s and mother’s sides there was uninterrupted continuity of births without blemish. He had learned much and retained it, and was able to recite it. He was master of the four Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as the fifth.

Ānanda, young Uttara had a good friend named Nandipāla, who



was a potter. Young Uttara always cherished him. They delighted in seeing [each other], never tiring of it.

Ānanda, Nandipāla the potter had taken refuge in the Buddha, the Dharma, and the community of monks. He was free of doubt in the Triple Gem, and he had no perplexity in regard to suffering, its arising, its cessation, and the path [leading to its cessation]. He had attained confidence, was keeping the precepts, had learned much, was generous, and was accomplished in wisdom.

[Nandipāla] abstained from killing, had given up killing, had discarded blade and cudgel. He had shame and scruple, and a mind [full of] loving-kindness and compassion, [wishing to] benefit all [beings], including insects. He had purified his mind with regard to killing living beings.

Ānanda, Nandipāla the potter abstained from taking what is not given, had given up taking what is not given. He took [only] what was given and delighted in taking [only] what was given. He was always fond of generosity, rejoicing in it, without stinginess, and not expecting a reward. He had purified his mind with regard to taking what is not given.

Ānanda, Nandipāla the potter abstained from sexual activity, had given up sexual activity. He diligently practiced celibacy, was energetic in this good conduct, pure, without blemish, abstaining from sensual desires, having given up sexual desires. He had purified his mind with regard to sexual activity.

Ānanda, Nandipāla the potter abstained from false speech, had given up false speech. He spoke the truth, delighted in the truth, was unshakably established in the truth, was completely trustworthy, and would not deceive [anyone in] the world. He had purified his mind with regard to false speech.

Ānanda, Nandipāla the potter abstained from divisive speech, had given up divisive speech. He did not engage in divisive speech, did not intend to harm others. Hearing something from this person he did not tell it to that person, in order to harm this person; hearing something from that person he did not tell it to this person, in order to harm that

person. He had the wish to unite those that are divided, delighting in unity. He did not belong to any faction and did not delight in or praise factions. He had purified his mind with regard to divisive speech.

Ānanda, Nandipāla the potter abstained from harsh speech, had given up harsh speech. He had given up the type of speech that consists of words that are rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation, and that are not conducive to concentration.

He spoke the type of speech that consists of words that are pure, peaceful, gentle, and beneficial, that are pleasant to the ear and enter the mind, that are enjoyable and desirable, that give others happiness, words endowed with meaning, that do not make others afraid, and that conduce to others attaining concentration. He had purified his mind with regard to harsh speech.

Ānanda, Nandipāla the potter abstained from frivolous speech, had given up frivolous speech. He spoke at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is calming, delighting in speaking what is calming. [In regard to any] matter he would teach well and admonish well, in accordance with the [proper] time and in a proper way. He had purified his mind with regard to frivolous speech.

499c

Ānanda, Nandipāla the potter abstained from earning profits, had given up earning profits. He had discarded weights and measures, discarded accepting goods, did not bind people, did not try to cheat with measures, nor did he deceive others for the sake of some small profit. He had purified his mind with regard to earning profits.

Ānanda, Nandipāla the potter abstained from accepting widows or girls, had given up accepting widows or girls. He had purified his mind with regard to accepting widows or girls.

Ānanda, Nandipāla the potter abstained from accepting male or female servants, had given up accepting male or female servants. He had purified his mind with regard to accepting male or female servants.

Ānanda, Nandipāla the potter abstained from accepting elephants, horses, cattle, or sheep, had given up accepting elephants, horses, cattle,

or sheep. He had purified his mind with regard to accepting elephants, horses, cattle, or sheep.

Ānanda, Nandipāla the potter abstained from accepting chickens or swine, had given up accepting chickens or swine. He had purified his mind with regard to accepting chickens or swine.

Ānanda, Nandipāla the potter abstained from accepting farmlands or shops, had given up accepting farmlands or shops. He had purified his mind with regard to accepting farmlands or shops.

Ānanda, Nandipāla the potter abstained from accepting uncooked rice, wheat, or legumes, had given up accepting uncooked rice, wheat, or legumes. He had purified his mind with regard to accepting uncooked rice, wheat, or legumes.

Ānanda, Nandipāla the potter abstained from alcoholic beverages, had given up alcoholic beverages. He had purified his mind with regard to alcoholic beverages.

Ānanda, Nandipāla the potter abstained from [using] high or wide beds, had given up [using] high or wide beds. He had purified his mind with regard to high or wide beds.

Ānanda, Nandipāla the potter abstained from [using] flower garlands, necklaces, perfumes, and cosmetics, had given up [using] flower garlands, necklaces, perfumes, and cosmetics. He had purified his mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

Ānanda, Nandipāla the potter abstained from singing, dancing, and acting, and from going to see or hear them; he had given up singing, dancing, and acting and going to see or hear them. He had purified his mind with regard to singing, dancing, and acting, and going to see or hear them.

Ānanda, Nandipāla the potter abstained from accepting gold and silver, had given up accepting gold and silver. He had purified his mind with regard to accepting gold and silver.

Ānanda, Nandipāla the potter abstained from eating after noon, had given up eating after noon. He always took [only] a single meal [each day], not eating at night, training in eating [only] at the [proper] time. He had purified his mind with regard to eating after noon.

500a           Ānanda, for his whole life Nandipāla the potter abstained from taking a spade or a shovel into his hand. He did not dig the earth himself nor tell others to do so. If water had washed out a bank so that it collapsed, or if a rat had broken up some earth, he would take that [earth] and use it to make his pots. These he would put on one side and tell customers: “If you have peas, rice, wheat, big or small hempseed, *bi* beans, or mustard seed, pour them out [as payment] and take whichever pot you wish.”

          Ānanda, for his whole life Nandipāla the potter had been looking after his father and mother, who were blind. They were entirely dependent on others, so he looked after them.

          Ānanda, when the night was over, at dawn, Nandipāla the potter approached the Tathāgata Kassapa, free from attachment and fully awakened. Arrived there, he paid his respects and sat down to one side. The Tathāgata Kassapa, free from attachment and fully awakened, taught him the Dharma, exhorting, encouraging, and delighting him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] remained silent.

          Then, Ānanda, Nandipāla the potter, having been taught the Dharma by the Tathāgata Kassapa, free from attachment and fully awakened, having been exhorted, encouraged, and delighted, rose from his seat, made obeisance at the feet of the Tathāgata Kassapa, free from attachment and fully awakened, circumambulated him three times and left.

          At that time, when the night was over, at dawn, the young brahmin Uttara mounted a chariot [drawn by] white horses and left the town of Vebhāṅga accompanied by five hundred young brahmins. He was approaching a secluded place with the intention of teaching his disciples, who had come from several different countries, [intending] to instruct [them in] recitation of the brahminical scriptures.

          Then the young brahmin Uttara saw from afar that Nandipāla the potter was coming. Seeing him, he asked, “Nandipāla, where are you coming from?”

          Nandipāla replied, “I am coming from paying my respects to the Tathāgata Kassapa, free from attachment and fully awakened. Uttara,

come with me and approach the Tathāgata Kassapa, free from attachment and fully awakened, and pay your respects!”

Then the young brahmin Uttara replied, “Nandipāla, I do not want to see the bald-headed renunciant. The bald-headed renunciant does not know how to attain the path, since the path is difficult to attain.”

Then Nandipāla the potter took hold of the topknot of the young brahmin Uttara and forced him to descend from the chariot.

Then the young brahmin Uttara thought: “This potter Nandipāla never makes jokes and he is neither mad nor stupid; there must certainly be a reason why he now takes hold of my topknot.”

Having thought this, he said, “Nandipāla, I will go with you, I will go with you.”

Nandipāla was delighted and said, “To go [with me and see the Tathāgata Kassapa] is very good.”

Then Nandipāla the potter and Uttara the young brahmin approached the Tathāgata Kassapa, free from attachment and fully awakened, and on arriving there, paid their respects and sat down to one side.

Nandipāla the potter said to the Tathāgata Kassapa, free from attachment and fully awakened: 500b

World-honored One, this is my friend, the young brahmin Uttara, who always looks on me with affection and untiringly delights in seeing me. He has no faith or respect for the World-honored One. May the World-honored One teach him the Dharma well, so that he becomes delighted and comes to have faith and respect.

Then the Tathāgata Kassapa, free from attachment and fully awakened, taught the Dharma to Nandipāla the potter and the young brahmin Uttara, exhorting, encouraging, and delighting them. Having, with countless skillful means, taught them the Dharma, having exhorted, encouraged, and delighted them, [the Tathāgata Kassapa] remained silent.

Then, [after] the Tathāgata Kassapa, free from attachment and fully awakened, had taught them the Dharma, exhorted, encouraged, and delighted them, the potter Nandipāla and the young brahmin Uttara rose from their seats, made obeisance at the feet of the Tathāgata Kassapa,

free from attachment and fully awakened, circumambulated him three times, and departed.

Then, when they had not yet gone far on the return journey, the young brahmin Uttara asked:

Nandipāla, having heard this sublime Dharma from the Tathāgata Kassapa, free from attachment and fully awakened, why do you remain at home, [why are you] unable to abandon [household life] and train in the noble path?

Then Nandipāla the potter replied:

Uttara, you yourself know that for my whole life I have been looking after my father and mother, who are blind and entirely dependent on others. It is because I am supporting and looking after my father and mother [that I cannot leave the household life].

Then the young brahmin Uttara asked:

Nandipāla, can I leave the household life to practice the path, following the Tathāgata Kassapa, free from attachment and fully awakened? Can I receive the full ordination, become a monk, and practice the holy life?

Then the potter Nandipāla and the young brahmin Uttara promptly left that place and again approached the Tathāgata Kassapa, free from attachment and fully awakened. Having arrived there and paid their respects, they sat down to one side.

Nandipāla the potter said to the Tathāgata Kassapa, free from attachment and fully awakened:

World-honored One, when we had not yet gone far on our return journey, this young brahmin Uttara asked me, “Nandipāla, having heard this sublime Dharma from the Tathāgata Kassapa, free from attachment and fully awakened, why do you remain at home? [Why are you] unable to abandon [household life] and train in the noble path?”

World-honored One, I replied, “Uttara, you yourself know that for my whole life I have been looking after my father and mother, who are blind and entirely dependent on others. It is because I am supporting and looking after my father and mother [that I cannot leave the household life].”

[Then] Uttara asked me further:

Nandipāla, can I leave the household life to train in the path following the Tathāgata Kassapa, free from attachment and fully awakened? Can I receive the full ordination, become a monk, and practice the holy life? 500c

May the World-honored One let him leave the household life to train in the path by giving him the full ordination [so that he can] become a monk and practice the holy life!

The Tathāgata Kassapa, free from attachment and fully awakened, assented to Nandipāla’s [request] by remaining silent.

Then Nandipāla the potter, understanding that the Tathāgata Kassapa, free from attachment and fully awakened, had assented by remaining silent, rose from his seat, paid homage with his head, circumambulated him three times and departed.

Then, soon after Nandipāla had left, the Tathāgata Kassapa, free from attachment and fully awakened, let young Uttara leave the household life to train in the path by giving him the full ordination.

Having [let him] leave the household life to train in the path, and having given him the full ordination, [the Tathāgata Kassapa] stayed for several days, as he wished, in the town of Vebhaḷiṅga. [Then] he took his robes and bowl and, with a large company of monks, went wandering with the intention of going to Benares, a town in the Kāsi country. Traveling unhurriedly, they reached Benares, a town in the Kāsi country. At Benares they stayed in the Deer Park, the Place of Seers.

Then King Kiki [of Benares] heard that the Tathāgata Kassapa, free from attachment and fully awakened, who was wandering in the Kāsi country with a large company of monks, had reached Benares and was staying in the Deer Park, the Place of Seers.

Hearing this, King Kiki told his charioteer, “Prepare the vehicles. I now want to approach the Tathāgata Kassapa, free from attachment and fully awakened.”

Then the charioteer, having received the king’s order, immediately prepared the vehicles. Having prepared the vehicles, [he] returned and told the king, “The fine chariots have been prepared. They are at your majesty’s disposal.”

Then King Kiki, having mounted a fine chariot, departed from Benares and headed for the Deer Park, the Place of Seers. Then King Kiki saw from afar the Tathāgata Kassapa, free from attachment and fully awakened, among the trees of the forest, dignified and beautiful, like the moon amidst the stars, with radiant aura, shining like a golden mountain, endowed with handsome appearance and lofty dignity, with sense faculties calm, free of obstruction, accomplished and disciplined, with his mind calm and quiet.

Seeing this, [the king] descended from his chariot and on foot approached the Tathāgata Kassapa, free from attachment and fully awakened. On arriving there, [the king] made obeisance and sat down to one side. After King Kiki had sat down to one side, the Tathāgata Kassapa, free from attachment and fully awakened, taught him the Dharma, exhorting, encouraging, and delighting him. Having with countless skillful means taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] remained silent.

501a

Then, after the Tathāgata Kassapa, free from attachment and fully awakened, had taught him the Dharma, exhorted, encouraged, and delighted him, King Kiki rose from his seat, arranged his clothes so as to bare one shoulder, placed his palms together [in respect] toward the Tathāgata Kassapa, free from attachment and fully awakened, and said: “May the World-honored One together with the company of monks accept my invitation [for a meal] tomorrow.”

The Tathāgata Kassapa, free from attachment and fully awakened, accepted King Kiki’s invitation by remaining silent.

Then King Kiki, understanding that the Tathāgata Kassapa, free from attachment and fully awakened, had accepted his invitation by remaining silent, paid homage with his head, circumambulated him



three times, and departed. Having returned home, during the night all kinds of very beautiful, fresh, and excellent dishes were prepared in abundance for eating, savoring, and digesting. When the night's preparations were finished, towards dawn, seats were arranged [and a message was sent:] "World-honored One, the time has now come; the food is ready. May the World-honored One come according to his time!"

Then when the night was over, at dawn, the Tathāgata Kassapa, free from attachment and fully awakened, put on his robes and took his bowl. Together with the company of monks, the World-honored one went to the home of King Kiki and sat on a prepared seat before the company of monks.

Then King Kiki, seeing that the Buddha and the company of monks were seated, personally offered water for washing. With his own hands he served all kinds of very beautiful, fresh, and excellent dishes, making sure there was enough to eat, savor, and digest.

After the meal was finished, the utensils had been cleared away, and water for washing had been offered, [King Kiki] prepared a low seat and sat down to one side to listen to the Dharma.

Once King Kiki was seated, the Tathāgata Kassapa, free from attachment and fully awakened, taught him the Dharma, exhorting, encouraging, and delighting him. Having with countless skillful means taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] remained silent.

Then, after the Tathāgata Kassapa, free from attachment and fully awakened, had taught him the Dharma, exhorting, encouraging, and delighting him, King Kiki rose from his seat, arranged his clothes so as to bare one shoulder, placed his palms together [in respect] towards the Tathāgata Kassapa, free from attachment and fully awakened, and said:

May the World-honored One, together with the company of monks, accept my invitation to spend the rains retreat here in Benares!

I will prepare five hundred rooms and five hundred beds and mattresses for the World-honored One; and I will provide, for the World-honored One and the company of monks, white rice like this and food of various flavors similar to what a king eats.

The Tathāgata Kassapa, free from attachment and fully awakened, said to King Kiki, “Great king, please stop, please stop! Though my heart is pleased and satisfied [by your kind offer].”

A second and a third time King Kiki placed his palms together [in respect] toward the Tathāgata Kassapa, free from attachment and fully awakened, and said:

May the World-honored One, together with the company of monks, accept my invitation to spend the rains retreat here in Benares!

501b I will prepare five hundred rooms and five hundred beds and mattresses for the World-honored One; and I will provide, for the World-honored One and the company of monks, white rice like this and food of various flavors similar to what a king eats.

And a second and a third time the Tathāgata Kassapa, free from attachment and fully awakened, said to King Kiki, “Great king, please stop, please stop! Though my heart is pleased and satisfied [by your kind offer].”

Then King Kiki could not bear it and did not like it. His heart was full of grief and distress, [thinking:]

The Tathāgata Kassapa, free from attachment and fully awakened, together with the company of monks, does not accept my invitation to spend the rains retreat here in Benares.

Having had this thought, King Kiki told the Tathāgata Kassapa, free from attachment and fully awakened, “World-honored One, is there any other lay follower who [is able to] make offerings to the World-honored One as I do?”

The Tathāgata Kassapa, free from attachment and fully awakened, told King Kiki:

Yes, there is. In your realm there is a town called Vebhaḷiṅga, very prosperous and pleasant, with many inhabitants. Great king, in that town of Vebhaḷiṅga, there is a potter, Nandipāla.

Great king, Nandipāla the potter has taken refuge in the Buddha, the Dharma, and the community of monks. He is free of

doubt in the Triple Gem, and he has no perplexity in regard to suffering, its arising, its cessation, and the path [leading to its cessation]. He has attained confidence, is keeping the precepts, has learned much, is generous, and is accomplished in wisdom. [Nandipāla] abstains from killing, has given up killing, having discarded blade and cudgel. He has shame and scruple, and a mind [full of] loving-kindness and compassion, [wishing to] benefit all [beings], including insects. He has purified his mind with regard to killing living beings.

Great king, Nandipāla the potter 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 a reward. He has purified his mind with regard to taking what is not given.

Great king, Nandipāla the potter abstains from sexual activity, has given up sexual activity. He diligently practices celibacy, is energetic in this good conduct, pure, without blemish, abstaining from sensual desires, having given up sexual desires. He has purified his mind with regard to sexual activity.

Great king, Nandipāla the potter 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 would not deceive [anyone in] the world. He has purified his mind with regard to false speech.

Great king, Nandipāla the potter abstains from divisive speech, has given up divisive speech. He does not engage in divisive speech, does not intend to harm others. Hearing something from this person he does not tell it to that person, in order to harm this person; hearing something from that person he does not tell it to this person, in order to harm that person. He has the wish to unite those that are divided, delighting in unity. He does not belong to any faction and does not delight in or praise factions. He has purified his mind with regard to divisive speech.

501c

Great king, Nandipāla the potter abstains from harsh speech, has given up harsh speech. He has given up the type of speech that consists of words that are rough and rude in tone, offensive words that grate on the ear, that people neither enjoy nor desire, that cause others suffering and vexation, and that are not conducive to concentration.

He speaks the type of speech that consists of words that are pure, peaceful, gentle, and beneficial, that are pleasant to the ear and enter the mind, that are enjoyable and desirable, that give others happiness, words endowed with meaning, that do not make others afraid and that help others to attain concentration. He has purified his mind with regard to harsh speech.

Great king, Nandipāla the potter abstains from frivolous speech, has given up frivolous speech. He speaks at the [proper] time, speaking what is true, what is Dharma, what is meaningful, what is calming, delighting in speaking what is calming. [In regard to any] matter he teaches well and admonishes well, in accordance with the [proper] time and in a proper way. He has purified his mind with regard to frivolous speech.

Great king, Nandipāla the potter abstains from earning profits, has given up earning profits. He has discarded weights and measures, discarded accepting goods, he does not bind people, he does not try to cheat with measures, nor does he deceive others for the sake of some small profit. He has purified his mind with regard to earning profits.

Great king, Nandipāla the potter abstains from accepting widows or girls, has given up accepting widows or girls. He has purified his mind with regard to accepting widows or girls.

Great king, Nandipāla the potter abstains from accepting male or female servants, has given up accepting male or female servants. He has purified his mind with regard to accepting male or female servants.

Great king, Nandipāla the potter abstains from accepting elephants, horses, cattle, or sheep, has given up accepting elephants,

horses, cattle or sheep. He has purified his mind with regard to accepting elephants, horses, cattle, or sheep.

Great king, Nandipāla the potter abstains from accepting chickens or swine, has given up accepting chickens or swine. He has purified his mind with regard to accepting chickens or swine.

Great king, Nandipāla the potter abstains from accepting farmlands or shops, has given up accepting farmlands or shops. He has purified his mind with regard to accepting farmlands or shops.

Great king, Nandipāla the potter abstains from accepting uncooked rice, wheat, or legumes, has given up accepting uncooked rice, wheat, or legumes. He has purified his mind with regard to accepting uncooked rice, wheat, or legumes.

Great king, Nandipāla the potter abstains from alcoholic beverages, has given up alcoholic beverages. He has purified his mind with regard to alcoholic beverages.

Great king, Nandipāla the potter abstains from [using] high or wide beds, has given up [using] high or wide beds. He has purified his mind with regard to high or wide beds.

Great king, Nandipāla the potter abstains from [using] flower garlands, necklaces, perfumes, and cosmetics, has given up [using] flower garlands, necklaces, perfumes, and cosmetics. He has purified his mind with regard to flower garlands, necklaces, perfumes, and cosmetics.

Great king, Nandipāla the potter abstains from singing, dancing, and acting, and from going to see or hear them; he has given up singing, dancing, and acting, and going to see or hear them. He has purified his mind with regard to singing, dancing, and acting, and going to see or hear them.

Great king, Nandipāla the potter abstains from accepting gold and silver, has given up accepting gold and silver. He has purified his mind with regard to accepting gold and silver.

502a

Great king, Nandipāla the potter abstains from eating after noon, has given up eating after noon. He always takes [only] a single meal [each day], not eating at night, training in eating at

the [proper] time. He has purified his mind with regard to eating after noon.

Great king, for his whole life Nandipāla the potter abstains from taking a spade or a shovel into his hand; he does not dig the earth himself nor tell others to do so. If water has washed out a bank so that it has collapsed, or if a rat has broken up some earth, he takes that [earth] and uses it to make his pots. These he puts on one side and tells customers, “If you have peas, rice, wheat, big or small hempseed, *bi* beans, or mustard seed, pour them out [as payment] and take whichever pot you wish.”

Great king, for his whole life Nandipāla the potter has been looking after his father and mother, who are blind. They are entirely dependent on others, so he is looking after them.

Great king, I recall that in the past I was staying at the town of Vebhaḷiṅga. Great king, at that time, at dawn, having put on my robes and taken my almsbowl, I entered the town of Vebhaḷiṅga to beg for food. Having done the almsround in [proper] sequence [from house to house], I arrived at the home of Nandipāla the potter.

At that time Nandipāla was not at home, having left on account of some small matter. Great king, I asked the parents of Nandipāla the potter, “Elders, where is the potter now?”

They answered me, “World-honored One, [our] supporter is temporarily not at home, having left on account of some small matter. Well-gone One, [our] supporter is temporarily not at home, having left on account of some small matter. World-honored One, there is boiled wheat and rice in the bamboo basket and there is bean soup in the pot. May the World-honored One himself take what he wishes, out of compassion!”

Then, great king, in accordance with the law of Uttarakuru, I took rice and soup from the bamboo basket and the pot and departed.

Later, when Nandipāla the potter returned home and discovered that the rice and soup in the bamboo basket and the pot had diminished, he asked his parents, “Who has taken the soup and rice?”

His parents answered, “Good son, the Tathāgata Kassapa, free from attachment and fully awakened, came here today on his alms-round. He took rice and soup from the bamboo basket and the pot and departed.”

Hearing this, Nandipāla the potter thought: “It is an excellent benefit, a great merit for us, that the Tathāgata Kassapa, free from attachment and fully awakened, felt free [to take what] he wished at our home.” Delighted, he sat down cross-legged with calm and quiet mind, and remained thus for seven days. His delight and happiness continued for [altogether] fifteen days; and his parents also experienced delight and happiness for seven days.

Again, great king, I recall that in the past I was staying at the town of Vebhaḷiṅga. Great king, at that time, at dawn, having put on my robes and taken my alms-bowl, I entered the town of Vebhaḷiṅga to beg for food. Having done the alms-round in due order, I arrived at the home of Nandipāla the potter.

502b

At that time, Nandipāla was not at home, having left on account of some small matter. Great king, I asked the parents of Nandipāla the potter, “Elders, where is the potter now?”

They answered me, “World-honored One, [our] supporter is temporarily not at home, having left on account of some small matter. Well-gone One, [our] supporter is temporarily not at home, having left on account of some small matter. World-honored One, there is rice in the big pot and there is soup in the small pot. May the World-honored One himself take what he wishes, out of [compassion]!”

Great king, in accordance with the law of Uttarakuru, I took rice and soup from the big pot and the small pot and departed.

Later when Nandipāla the potter returned home and discovered that the rice in the big pot and the soup in the small pot had diminished, he asked his parents, “Who has taken rice from the big pot and soup from the small pot?” His parents answered, “Good son, the Tathāgata Kassapa, free from attachment and fully awakened, came here today on his alms-round, and he took rice and soup from the big pot and the small pot and departed.”

Hearing this, Nandipāla the potter thought: “It is an excellent benefit, a great merit for us, that the Tathāgata Kassapa, free from attachment and fully awakened, felt free [to take what] he wished at our home.” Delighted, he sat down cross-legged with calm and quiet mind, and remained so for seven days. His delight continued for [altogether] fifteen days; and his parents also experienced joy and happiness for seven days.

Again, great king, I recall that in the past I was spending the rains retreat in dependence on the town of Vebhaṅga. Great king, at that time my newly built hut had not yet been roofed in. The old potter hut of Nandipāla the potter had been newly roofed in.

Great king, I told my attendant monks, “Go and demolish the [roof of] the old potter hut of Nandipāla the potter and bring it to roof my hut!”

Then the attendant monks, following my instruction, went to the home of Nandipāla the potter, demolished [the roof of] the old potter hut, bound it together, and brought it to roof my hut.

The parents of Nandipāla the potter heard the [sound of the roof] of the old potter hut being demolished. Hearing it, they asked, “Who is demolishing [the roof of] the old potter hut of Nandipāla the potter?”

The attendant monks answered, “Elders, we are the attendant monks of the Tathāgata Kassapa, free from attachment and fully awakened. We are demolishing [the roof of] the old potter hut of Nandipāla the potter, binding it together, and taking it in order to roof the hut of the Tathāgata Kassapa, free from attachment and fully awakened.”

502c The parents of Nandipāla the potter said, “Venerable ones, take away whatever you wish, without limitation!”

Later, when Nandipāla the potter returned home and discovered that the [roof of] the old potter hut had been demolished, he asked his parents, “Who has demolished [the roof] of my old potter hut?”

His parents answered, “Good son, today the attendant monks of the Tathāgata Kassapa, free from attachment and fully awakened,



demolished [the roof of] the old potter hut, bound it together, and took it away to roof the hut of the Tathāgata Kassapa, free from attachment and fully awakened.”

Hearing this, Nandipāla the potter thought: “It is an excellent benefit, a great merit for us, that the Tathāgata Kassapa, free from attachment and fully awakened, felt free [to take what] he wished at our home.” Delighted, he sat down cross-legged with calm and quiet mind, and remained so for seven days. His joy and happiness continued for [altogether] fifteen days; and his parents also experienced joy and happiness for seven days.

Great king, the old potter hut of Nandipāla the potter was not affected by rain for the entire four months of that rainy season. Why was that? Because it was covered by the mighty power of a Buddha.

Great king, Nandipāla the potter was able to bear it, did not dislike it, and had no grief or distress in his heart [on thinking]: “The Tathāgata Kassapa, free from attachment and fully awakened, felt free [to do as] he wished at our home.” You, great king, could not bear it and did dislike it, and you had great grief and distress in your heart [on thinking]: “The Tathāgata Kassapa, free from attachment and fully awakened, together with the company of monks, does not accept my invitation to spend the rains retreat here in Benares.”

Then the Tathāgata Kassapa, free from attachment and fully awakened, taught the Dharma to King Kiki, exhorting, encouraging, and delighting him. Having, with countless skillful means, taught him the Dharma, having exhorted, encouraged, and delighted him, [the Tathāgata Kassapa] rose from his seat and departed.

Then, not long after the Tathāgata Kassapa, free from attachment and fully awakened, had left, King Kiki told his attendants, “Fill five hundred chariots with white rice and food of various flavors, similar to what a king eats, take them to the home of Nandipāla the potter, and tell him, ‘Nandipāla, King Kiki sends these five hundred chariots of white rice and food of various flavors, similar to what a king eats, to be offered to you. You should accept them now out of compassion!’”

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Then the attendants, having received these instructions of the king, filled five hundred chariots with white rice and food of various flavors, similar to what a king eats, took them to the home of Nandipāla the potter, and told him, “Nandipāla, King Kiki sends these five hundred chariots of white rice and food of various flavors, similar to what a king eats, to be offered to you. You should accept them now out of compassion!”

Then Nandipāla the potter politely declined and did not accept [the offering], telling the attendants, “Noble friends, in King Kiki’s household and country there are many great affairs which require vast expense. Knowing this, I do not accept [his offering].”

The Buddha said to Ānanda:

What do you think? Do you think that the young brahmin Uttara was someone other [than me]? Do not think so. You should know that he was me.

At that time, Ānanda, I wanted to benefit myself, to benefit others, to benefit many people; I had compassion for the whole world, and I sought prosperity, benefit, peace, and happiness for gods and human beings.

In the teaching taught at that time I did not reach the ultimate, the ultimate purity, the ultimate holy life, the ultimate completion of the holy life. At that time I was not able to abandon birth, old age, disease, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free of attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a Buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people; I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings.

The teaching I now give leads to the ultimate, is the ultimate purity, the ultimate completion of the holy life. I have now abandoned birth,

old age, sickness, death, sorrow, and distress. I have now attained complete liberation from suffering.

This is what the Buddha said. Having heard the Buddha's words, the venerable Ānanda and the [other] monks were delighted and remembered them well.

#### **64. The Discourse on the Divine Messengers<sup>162</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:

With the divine eye, which is purified and surpasses human [vision], I see beings as they die and as they are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, 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 are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, 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 are reborn in a good realm of existence, in a heavenly realm.

503b

It is just as, when it is raining heavily and bubbles are appearing and disappearing on the water surface, then if a man with good eyesight is standing in a place [close by], he [can] observe the [bubbles] as they appear and as they disappear. In the same way, with the divine eye, which is purified and surpasses human [vision], I see beings as they die and as they are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, 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 are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, 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 are reborn in a good realm of existence, in a heavenly realm.

It is just as, when it is raining heavily and the raindrops are falling on higher [places] or on lower [places], then if a man with good eyesight is standing in a place [close by], he [can] observe them as they fall on higher [places] or on lower [places]. In the same way, with the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence, in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, 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 are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, 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 are reborn in a good realm of existence, even in a heavenly realm.

It is just as if there were a beryl gem, naturally pure and clear, without any flaw or impurity, eight-faceted, well cut, which is strung on a fine thread colored blue, yellow, red, black, or white; if a man with good eyesight is standing in a place [close by], he [can] observe this beryl gem, naturally pure and clear, without any flaw or impurity, eight-faceted, well cut, which is strung on a fine thread colored blue, yellow, red, black, or white. In the same way, with the divine eye,

which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, 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 are reborn in a bad realm of existence, in hell. 503c

If [however] these beings were well conducted in body, speech, and mind, 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 are reborn in a good realm of existence, in a heavenly realm.

It is just as if there were two rooms connected by a single door through which many people go in or out; if a man with good eyesight is standing in a place [close by], he [can] observe them as they go in or out. In the same way, with the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, 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 are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, 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 are reborn in a good realm of existence, in a heavenly realm.

It is just as a man with good eyesight, standing on top of a tall building, [can] observe the people below coming and going, circling around, sitting, lying, walking, or [even] jumping. In the same way,

with the divine eye, which is purified and surpasses human [vision], I see beings as they die and are reborn handsome or ugly, excellent or not excellent, as they come and go between good or bad realms of existence in accordance with their [previous] deeds. I see this as it really is.

If these beings were ill conducted in body, speech, and mind, 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 are reborn in a bad realm of existence, in hell.

If [however] these beings were well conducted in body, speech, and mind, 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 are reborn in a good realm of existence, in a heavenly realm.

If a being, born in the human realm, was unfilial to his parents, did not respect renunciants and brahmins, did not behave honestly, did not do meritorious acts, and was not afraid of the results that evil deeds bring in the next life, then because of these causes and conditions, at the breaking up of the body, after death, he is born in the realm of King Yama.

King Yama's wardens bring [the culprit] to him, saying:

Your majesty, formerly, while a human, this being was unfilial to his parents, did not respect renunciants and brahmins, did not behave honestly, did not do meritorious acts, and was not afraid of the results that evil deeds bring in the next life. May your majesty judge his evil deeds!

504a Then King Yama employs [the parable of] the first divine messenger to thoroughly question, examine, teach, and reprimand him: "Did you ever see the coming of the first divine messenger?"

The man answers, "No, your majesty, I did not see him."

King Yama asks again:

Have you never seen, in a village or town, a small infant, male or female, with weak, tender body, lying in its own excrement and

urine, unable to tell its parents: “Father, mother, take me away from this dirty place! Bathe this body and make it clean!”?

The man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also] subject to the law of birth, I am not exempt from birth, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the first divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama also employs [the parable of] the second divine messenger to thoroughly question, examine, teach, and reprimand him: “Did you ever see the coming of the second divine messenger?”

The man answers, “No, your majesty, I did not see him.”

Then King Yama asks again:

Have you never seen, in a village or town, a very old man or woman, excessively aged, in great pain and near death, with teeth fallen out and hair gone white, with hunched body, walking supported by a stick, and with body trembling?

That man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also]

subject to old age, I am not exempt from old age, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and [your] prolonged decadence [will cause you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the second divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama employs [the parable of] the third divine messenger to thoroughly question, examine, teach, and reprimand him: “Did you ever see the coming of the third divine messenger?”

The man answers, “No, your majesty, I did not see him.”

King Yama asks again:

504b

Have you never seen, in a village or town, a man or a woman who is seriously ill, sitting or lying on a bed or couch, or on the ground, with extreme pain, severe pain arising in the body, which is [totally] undesired and will [eventually] cause death?

The man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also] subject to disease, I am not exempt from disease, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will [my] prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause



you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the third divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama employs [the parable of] the fourth divine messenger to thoroughly question, examine, teach, and reprimand him: “Did you ever see the coming of the fourth divine messenger?”

The man answers, “No, your majesty, I did not see him.”

The King Yama asks again:

Have you never seen, in a village or town, a man or a woman, at the time of death, or already one day dead, or two days, or up to six or seven days dead, pecked at by crows, eaten by jackals and wolves, or already burned by fire, buried in the ground, or rotten and decaying?

The man answers, “I have seen it, your majesty.”

King Yama asks again:

On recalling this later, why did you not think, “I myself am [also] subject to death, I am not exempt from death, and therefore I should do good acts of body, speech, and mind”?

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause you] enduring loss. Now I will examine and punish you as a negligent person acting with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].

Having employed [the parable of] the fourth divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama employs [the parable of] the fifth divine messenger to thoroughly question, examine, teach, and reprimand him, “Did you ever see the coming of the fifth divine messenger?”

The man answers, “No, your majesty, I did not see him.”

King Yama asks again:

504c

Have you never seen that the officers of the king arrest criminals and punish them with various tortures such as cutting off their hands or cutting off their feet, or cutting off both hands and feet, or cutting off their ears, or cutting off their nose, or cutting off both ears and nose, chopping or cutting [them to pieces], tearing out their beard, or tearing out their hair, or tearing out both beard and hair, putting them in a cage and setting fire to their clothing, or wrapping them in straw and setting fire to it, putting [them] in the belly of an iron donkey, in the mouth of an iron pig, or in the mouth of an iron tiger that is then [heated] with fire, placing them in a copper cauldron or an iron cauldron and boiling them, or cutting them into pieces, or stabbing them with a sharp fork, or hooking them with hooks, or laying them down on an iron bed and scalding them with boiling oil, or sitting them in an iron mortar and pounding them with an iron pestle, or [having them be bitten by] serpents, snakes, and lizards, or whipping them with whips, or beating them with sticks, or hitting them with clubs, or impaling them alive on a tall post, or cutting off their heads?

The man answered, “I have seen it, your majesty.”

King Yama asks again, “On recalling this later, why did you not think, ‘I am subject, here and now in the present, to the [effects of past] evil, unwholesome [deeds]’?”

The man says, “Your majesty, I was truly corrupt. Will my prolonged decadence [cause me] enduring loss?”

King Yama says:

You truly were corrupt, and your prolonged decadence [will cause

you] enduring loss. Now I will examine and punish you as a negligent person who acted with negligence. Your evil actions were not done by your parents, nor by kings, gods, renunciants, or brahmins. You did the evil and unwholesome actions yourself. Therefore, you will now certainly experience retribution [for them].”

Having employed [the parable of] the fifth divine messenger to thoroughly question, examine, teach, and reprimand him, King Yama hands him over to the wardens of hell. The wardens of hell take hold of him and put him into the great hell with four gates.

[Then the Buddha] recited a verse:

It has four columns and four gates,  
Its twelve sides are surrounded by  
Walls made of iron,  
Above, it is covered with an iron [roof].

Inside the hell the floor is of iron,  
Iron, all ablaze with flames and fire.  
It is immeasurable leagues in depth,  
Reaching to the bottom of the earth.

[It is] extremely harsh, unbearable.  
The light of its fire is hard to look at.  
Seeing it, one’s body hairs stand on end,  
Out of fear and terror of this great suffering.

[That man], reborn in [this] hell,  
Descends head over heels,  
[Because he] reviled noble ones,  
Who are disciplined, well purified.<sup>163</sup>

[There comes] a time after a very long period when, for the sake of those beings, the eastern gate of the great hell with four gates opens. After the eastern gate has opened, those beings rush towards it, seeking a safe place, a refuge.

[But when] countless hundreds and thousands of beings have gathered there, the eastern gate of the hell closes again on its own. The

[beings] inside experience extreme suffering, weeping and wailing, lying on the ground in utter despair; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

505a

Again, [after] a very long period the southern gate . . . the western gate . . . the northern gate opens. After the northern gate has opened, those beings rush toward it, seeking a safe place, a refuge. [But when] countless hundreds and thousands of beings have gathered there, the northern gate of the hell closes again on its own. The [beings] inside experience extreme suffering, weeping and wailing, lying on the ground in utter despair; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell with four gates. After [having been] in the great hell With four gates, they appear in the [great] hell with a high peak, which is burning with fire within [yet] not [manifesting] smoke or flames. They are forced to walk on it, to walk to and fro and round and round. The skin, flesh, and blood of their two feet disappears [through being burnt] when they put their feet down, but it reappears and becomes as before once they lift their feet up. They are punished in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell with a high peak. After [having been] in the great hell with a high peak, they appear in the great hell of excrement, which is filled with excrement, countless thousands of feet deep. Those beings all fall into it. Inside the great hell of excrement there appear numerous worms called *lingqu-lai*, with white body, black head, and a needle-like mouth.

These worms gnaw into the feet of those beings and devour them. Having devoured the feet, they gnaw into and devour the calf bones. Having devoured the calf bones, they gnaw into and devour the thigh bones. Having devoured the thigh bones, they gnaw into and devour the hip bones. Having devoured the hipbones, they gnaw into and devour the back bones.

Having devoured the back bones, they gnaw into and devour the shoulder bones, the neck bones, and the skull. Having devoured the skull, they eat the brain. Those beings are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell of excrement. After [having been] in the great hell of excrement, they appear in the great hell of the iron-leaved forest. Having seen it, those beings have an impression of coolness and they think: “Let us go there quickly to cool down!” Those beings go toward [this forest], seeking a safe place, a refuge.

Then the countless hundreds and thousands of beings that have gathered enter the great hell of the iron-leaved forest. In the great hell of the iron-leaved Forest, a great hot wind blows from the four directions. After the blowing of the hot wind, the iron leaves fall. When the iron leaves fall, they cut the hands, the feet, or the hands and feet; they cut the ears, the nose, or the ears and nose, as well as other limbs. [Those beings] have their bodies cut and smeared with blood for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, in the great hell of the iron-leaved forest there appear giant dogs with very long fangs. They bite those beings, tearing off their skin from foot to head and eating it, or tearing off their skin from head to foot and eating it. [Those beings] are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

505b

Again, in the great hell of the iron-leaved forest there appear giant ravens with two heads and iron beaks. They stand on the forehead of those beings, pick out their living eyes and swallow them, split the skull with their beak, and take out the brain and eat it. Those beings are tormented in this way for countless hundreds and thousands of

years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period those beings emerge from the great hell of the iron-leaved forest. After [having been] in the great hell of the iron-leaved forest, they appear in the great hell of the iron sword-tree forest.

Those great iron sword-trees are one league high and have thorns some six feet long. Those beings are made to climb up and down them. When they climb up the trees, the thorns turn downward. When they climb down the trees, the thorns turn upward. The thorns of the sword-trees pierce those beings, piercing their hands, their feet, or their hands and feet; piercing their ears, their nose, or their ears and nose, as well as the other limbs. [Those beings] have their bodies pierced and smeared with blood for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, after a very long period, those beings emerge from the great hell of the iron sword-tree forest. After [having been] in the great hell of the iron sword-tree forest they appear by [the side of] the caustic river, which has very high banks surrounded everywhere by thorns. The caustic water is boiling and very dark.

Seeing this, those beings have the impression that this is cool water [thinking]: “There will be cool water.” Having this impression, they think, “Let us go there, bathe in it, and drink as we please, to quickly cool down and be at ease.” Those beings, competing with one another, run toward [the caustic river] and enter it, seeking a pleasant place, a refuge.

Then the countless hundreds and thousands of beings that have gathered there fall into the caustic river. Having fallen into the caustic river, they are swept downstream, or swept upstream, or swept downstream and upstream. As those beings are swept downstream, swept upstream, or swept downstream and upstream, their skin is cooked and peels off, their flesh is cooked and peels off, their skin and flesh are cooked and peel off, [until] only the skeleton remains. On both banks of the caustic river there are wardens of hell holding swords, big clubs,

and iron hooks in their hands. When those beings want to climb up on to the bank, the wardens of hell push them back again.

Again, on both banks of the caustic river there are wardens of hell, holding hooks and nets in their hands. With the hooks they pull those beings out of the caustic river and put them on the ground of red-hot iron, burning, glowing, and all ablaze. They lift those beings up and then throw them on the ground [again], roll them [all over] the ground, and ask them, “Where do you come from?” Those beings answer, “We do not know where we come from, but we are now suffering from great hunger.” 505c

Those wardens of hell then put those beings on a bed of red-hot iron, which is burning, glowing, and all ablaze, forcing them to sit on it. They open their mouths with red-hot iron pincers, and put red-hot iron balls, burning brightly and all ablaze, into their mouths. Those red-hot iron balls burn the lips. Having burned the lips, they burn the tongue. Having burned the tongue, they burn the palate. Having burned the palate, they burn the throat. Having burned the throat, they burn the heart. Having burned the heart, they burn the large intestine. Having burned the large intestine, they burn the small intestine. Having burned the small intestine, they burn the stomach. Having burned the stomach, they come out from the lower part of the body. Those [beings] are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

Again, the wardens of hell ask those beings, “Where do you want to go?” Those beings answer, “We do not know where we want to go, but we are suffering from great thirst.” The wardens of hell then put those beings on a bed of red-hot iron, which is burning, glowing, and all ablaze, forcing them to sit on it. They open their mouths with red-hot iron pincers, and pour boiling molten copper into their mouths. That boiling molten copper burns the lips. Having burned the lips, it burns the tongue. Having burned the tongue, it burns the palate. Having burned the palate, it burns the throat. Having burned the throat, it burns the heart. Having burned the heart, it burns the large intestine. Having

burned the large intestine, it burns the small intestine. Having burned the small intestine, it burns the stomach. Having burned the stomach, it comes out from the lower part of the body. The [beings] are tormented in this way for countless hundreds and thousands of years, enduring extreme pain; yet they are unable to die until [the results of] their evil and unwholesome actions have been completely exhausted.

If those beings in hell have [still] not completely exhausted [the results of] their evil and unwholesome actions, have not exhausted all of it, have not exhausted it without any remainder, then those beings again fall into the caustic river, are again [made to climb] up and down the [trees] in the great hell of the iron sword-tree forest, have to again enter the great hell of the iron-leaved forest, fall again into the great hell of excrement, are again made to walk to and fro in the great hell with a high peak, and again have to enter the great hell with four gates.

If [however,] those beings in hell have completely exhausted [the results of] their evil and unwholesome actions, exhausted all of it, exhausted it without any remainder, then some of those beings proceed to the [realm of] beasts, some fall into the [realm of] hungry ghosts, and some are reborn in a heavenly realm.

506a If a being was formerly a human who was unfilial to his parents, who had no respect for renunciants and brahmins, behaved dishonestly, did no meritorious acts, and was not afraid of the results that evil deeds bring in the next life—then such a being experiences such undesirable, inconceivably unpleasant and painful results, as in those hells.

If [however,] a being was formerly a human who was filial to his parents, who had respect for renunciants and brahmins, behaved honestly, did meritorious acts, and was afraid of the results that evil deeds bring in the next life—then such a being experiences such desirable, conceivably pleasant and happy results, as in a heavenly palace in the sky.

In the past, King Yama made the following aspiration [while] in his pleasure park: when this life ends, may I be reborn in the human realm! If there are very wealthy and prosperous clans, with immeasurable wealth, and possessing in abundance all kinds of livestock,



property, feudatories, and manors—that is, a great clan of *khattiya* householders, a great clan of brahmin householders, or a great clan of merchant householders, or any other such very wealthy and prosperous clan, with immeasurable wealth, and possessing in abundance all kinds of livestock, property, feudatories, and manors—may I be reborn in such a family!

Having been born there, may I develop my faculty of understanding, and may I gain pure confidence in the true Dharma and discipline taught by a Tathāgata! Having gained pure confidence, may I shave off hair and beard, don the robes of a monk, leave the household life out of faith, and go forth to practice the path! [Just] as a clansman, who shaves off his hair and beard, dons the robes of a monk, leaves home out of faith, and goes forth to practice the path [in order] to establish the unsurpassable holy life, [so too, may I] in that very life, personally attain understanding and awakening, and dwell having personally realized it, knowing as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

In the past, King Yama had made this aspiration [while] in his pleasure park; and he recited these verses:

Reprimanded by the divine messengers,  
 A man who has been negligent,  
 Will feel distress and grief for a long time.  
 He is reckoned as hindered by harmful desires.  
 Reprimanded by the divine messengers,  
 A truly superior person,  
 Will not be negligent again,  
 [But will practice] the well-taught, wonderful, noble Dharma.  
 Seeing clinging causes him to be fearful,  
 And to aspire to the extinction of birth and old age.  
 [Once he is] free of clinging, [having] extinguished it without  
 remainder,  
 That is the end of birth and old age.  
 That [person] attains the happiness of peace,

Attains cessation in this lifetime,  
Transcending all that is fearful,  
And crossing over this worldly stream.

This is what the Buddha said. Having heard the Buddha's words, the monks were delighted and remembered them well.

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### **65. The Discourse with the Raven Parable**

Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels' Sanctuary.

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

In the past, when a wheel-turning monarch wanted to test his jewel-treasure, he assembled his fourfold army, that is, elephant troops, cavalry, chariot troops, and infantry. The fourfold army having been assembled, in the dark of night, at midnight, a tall banner was raised, the jewel was placed on top of it, and it was taken out to the pleasure park. The brilliance of the jewel illuminated the fourfold army, and its light extended over an area measuring half a league in [any] direction.

At that time, there was a brahmin who had this thought: "I would like to go and see the wheel-turning monarch, together with his fourfold army, and look at the beryl jewel." Then that brahmin thought again, "For the time being, never mind about visiting the wheel-turning monarch with his fourfold army, and looking at the beryl jewel. I would rather go into the forest." So, the brahmin approached the forest. Having arrived there, he entered and went to the foot of a tree.

Not long after he had sat down, an otter came by. Seeing it, the brahmin asked, "Welcome, otter, where are you coming from and where do you want to go?"

[The otter] answered, "Brahmin, in earlier times this pond was fed to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to live in a large river. I want to leave now, I am afraid of people."

Then, having had this exchange with the brahmin, the otter left.

The brahmin [remained] sitting there as before. Again, there came a *jiu-mu* bird.<sup>164</sup> Seeing it, the brahmin asked, “Welcome, *jiu-mu* bird, where are you coming from and where do you want to go?”

[The bird] answered, “Brahmin, in earlier times this pond was fed to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to nest in a place where dead cattle are collected and to live in dependence on it, . . . or dead donkeys, . . . or to nest in a place where dead human beings are collected and to live in dependence on it. I want to leave now, I am afraid of people.” 506c

Having had this exchange with the brahmin, the *jiu-mu* bird left. The brahmin [remained] sitting there as before.

Again, there came a vulture. Seeing it, the brahmin asked, “Welcome, vulture, where are you coming from and where do you want to go?”

[The vulture] answered, “Brahmin, I am going from one large grave[yard] to another large grave[yard], places for [those who have been] harmed and killed. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people.”

Then, having had this exchange with the brahmin, the vulture left. The brahmin [remained] sitting there as before.

Again, there came a bird that feeds on vomit. Seeing it, the brahmin asked, “Welcome, bird that feeds on vomit, where are you coming from and where do you want to go?”

[The bird that feeds on vomit] answered, “Brahmin, did you see the vulture just now? I eat its vomit. I want to leave now, I am afraid of people.”

Having had this exchange with the brahmin, the bird that feeds on vomit left. The brahmin [remained] sitting there as before.

Again, there came a jackal. Having seen it, the brahmin asked, “Welcome, jackal, where are you coming from and where do you want to go?”

[The jackal] answered, “Brahmin, I am going from one deep ravine to another deep ravine, from one dense jungle to another dense jungle, and from one secluded place to another secluded place. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people.”

Then, having had this exchange with the brahmin, the jackal left. The brahmin [remained] sitting there as before.

Again, there came a raven. Seeing it, the brahmin asked, “Welcome, raven, where are you coming from and where do you want to go?”

[The raven] answered, “Brahmin, you crazy person, why do you ask me, ‘Where are you coming from and where do you want to go?’?”

Then, having reprimanded the brahmin to his face, the raven left. The brahmin [remained] sitting there as before.

Again, there came an ape. Having seen it, the brahmin asked, “Welcome, ape, where are you coming from and where do you want to go?”

[The ape] answered, “Brahmin, I am going from one garden to another garden, from one pleasure park to another pleasure park, from one forest to another forest, to drink at clear springs and eat good fruits. I want to leave now, [though] I am not afraid of people.”

Having had this exchange with the brahmin, the ape left.

507a The Buddha told the monks:

I have delivered these parables and want [you] to understand their meaning. You should know that this teaching has a [deeper] meaning.

What is the meaning of the parable I delivered [that concludes with] “Then, having had this exchange with the brahmin, the otter left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food, without protecting himself, without guarding his sense faculties, without establishing right mindfulness. He nevertheless teaches the Dharma as taught by the Buddha or by one of [the Buddha’s] disciples. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine. He is

supplied with all [he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be living the] holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the otter, the brahmin asked, “Welcome, otter, where are you coming from and where do you want to go?” [The otter] answered, “Brahmin, in earlier times this pond was fed to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to live in a large river. I now want to leave, I am afraid of people.”

The monk I spoke of is just like that. [He] is immersed in evil, unwholesome, and defiled states that are the origin of future existence and have vexation and suffering as their fruit, being the cause of birth, old age, disease, and death.

Therefore, monks, do not act like that otter; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, begging for food in [proper] sequence [from house to house]. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable that I delivered [that concludes with] “Then, having had this exchange with the brahmin, the *jiu-mu* bird left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food without protecting himself, without guarding his sense faculties, without establishing right mindfulness. He enters another’s house and teaches the Dharma as taught by the Buddha or by [one of the Buddha’s] disciples. Because of this he obtains the

benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

507b That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be living the] holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the *jiu-mu* bird, the brahmin asked, “Welcome, *jiu-mu* bird, where are you coming from and where do you want to go?” [The bird] answered, “Brahmin, in earlier times this pond was fed to the brim by a clear spring, had many lotus roots and flowers, and was full of fish and turtles. I formerly [lived] in dependence on it, but now it has dried up. Brahmin, you should know that I want to leave it, to nest in a place where dead cattle are collected and to live in dependence on it, . . . or dead donkeys, . . . or to nest in a place where dead human beings are collected and to live in dependence on it. I want to leave now, I am afraid of people.”

The monk I spoke of is just like that. [He] is immersed in evil, unwholesome, and defiled states that are the origin of future existence and have vexation and suffering as their fruit, being the cause of birth, old age, disease, and death.

Therefore, monks, do not act like that *jiu-mu* bird; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with] “Then, having had this exchange with the brahmin, the vulture left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food without protecting himself, without guarding

his sense faculties, without establishing right mindfulness. He enters another's house and teaches the Dharma as taught by the Buddha or by [one of the Buddha's] disciples. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the vulture, the brahmin asked, "Welcome, vulture, where are you coming from and where do you want to go?" [The vulture] answered, "Brahmin, I am going from one large grave[yard] to another large grave[yard], places for [those who have been] harmed and killed. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people."

The monk I spoke of is just like that. Therefore, monks, do not act like that vulture; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

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What is the meaning of the parable I delivered [that concludes with:] "Then, having had this exchange with the brahmin, the bird that feeds on vomit left"?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food without protecting himself, without guarding his sense faculties, without establishing right mindfulness. He enters a nunnery and teaches the Dharma as taught by the Buddha or by one of [the Buddha's] disciples. Those nuns then enter some houses to explain [what is] good and [what is] evil, accept the offerings of the

faithful, and bring them to the monk. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the bird that feeds on vomit, the brahmin asked, “Welcome, bird that feeds on vomit, where are you coming from and where do you want to go?” [The bird that feeds on vomit] answered, “Brahmin, did you see the vulture just now? I eat its vomit. I want to leave now, I am afraid of people.”

The monk I spoke of is just like that. Therefore, monks, do not act like that bird that feeds on vomit; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with], “Then, having had this exchange with the brahmin, the jackal left”?

Suppose there is a monk who dwells in dependence on a poor village. If he knows that within a certain village or walled town there are many companions in the holy life who are wise and energetic, then he keeps away from it. But if he knows that within that village or walled town there are no companions in the holy life who are wise and energetic, then he comes and stays in it for nine months or for ten months. On seeing him, monks ask, “Venerable friend, where are you dwelling?” Then he answers, “Venerable friends, I am dwelling in dependence on such-and-such a poor village or town.”

Hearing this, the monks think, “This venerable one practices what is difficult to practice. Why is that? This venerable one is able to dwell



in dependence on such-and-such a poor village or town.” The monks then all respect him, revere him, and provide him with food. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

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That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the jackal, the brahmin asked, “Welcome, jackal, where are you coming from and where do you want to go?” [The jackal] answered, “Brahmin, I am going from one deep ravine to another deep ravine, from one dense jungle to another dense jungle, and from one secluded place to another secluded place. I now want to feed on the flesh of dead elephants, dead horses, dead cattle, and dead human beings. I want to leave now, I am afraid of people.”

The monk I spoke of is just like that. Therefore, monks, do not act like that jackal; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with], “Then, having reprimanded the brahmin to his face, the raven left”?

Suppose there is a monk who spends the rains retreat in dependence on a poor and secluded place. If he knows that within a certain village or walled town there are many companions in the holy life who are wise and energetic, he keeps away from it. But if he knows that within that village or walled town there are no companions in the holy life who are wise and energetic, he comes and stays in it for two months

or for three months. On seeing him, monks ask, “Venerable friend, where are you passing the rains retreat?” Then he answers, “Venerable friends, I am passing the rains retreat in dependence on such-and-such a poor and secluded place. I am not like those fools who are equipped with a bed and provided with the five necessities, and live surrounded by them; who, whether before noon or after noon, whether after noon or before noon, have their mouths [ready to] savor tastes and have tastes [ready] to be savored by their mouths; who beg and demand again and again.”

Hearing this, those monks think, “This venerable one practices what is difficult to practice. Why is that? This venerable one is able to spend the rains retreat in dependence on such-and-such a poor and secluded place.” The monks then all respect, revere, and provide food [for him]. Because of this he obtains the benefit of clothing and bedding, food and drink, bed and mattress, and medicine, all [that he needs] to live. Having obtained these benefits, he becomes attached to them, seduced by them, not seeing the danger in them, unable to relinquish them, using them as he wishes.

508b That monk practices bad conduct, develops unwholesome states, goes to extremes, and gives rise to harm and decay. He is not living the holy life, yet claims [to be practicing] the holy life. He is not a renunciant, yet claims [to be] a renunciant. It is just as [in the parable]: seeing the raven, the brahmin asked, “Welcome, raven, where are you coming from and where do you want to go?” [The raven] answered, “Brahmin, you are crazy. Why do you ask me, ‘Where are you coming from and where do you want to go?’”

The monk I spoke of is just like that. Therefore, monks, do not act like that raven; do not rely on what is against the Dharma for your livelihood. With pure conduct of body, speech, and mind, dwell in secluded places, wear rag robes, always beg for food, and beg for food in [proper] sequence. Be of few wishes and contented, abide happily, in detachment, and practice energetically, establishing right mindfulness, right attentiveness, right concentration, and right wisdom. Be always detached and train in this way.

What is the meaning of the parable I delivered [that concludes with], “Then, having had this exchange with the brahmin, the ape left”?

Suppose there is a monk who lives in dependence on a village or town. At dawn this monk puts on his robes, takes his bowl, and enters the village to beg for food, with his body protected, with his sense faculties guarded, and with right mindfulness established. Having returned from begging for food in the village or town, and having finished his meal, put away his robe and bowl, and washed his hands and feet, in the afternoon he puts his sitting mat on his shoulder and goes to a secluded place, to the root of a tree, or to an empty hut. He arranges his sitting mat and sits down cross-legged, keeping his body straight, with right intention, with mindfulness not scattered. [He] eliminates covetousness and has no avarice in his mind. On seeing another’s wealth and means of livelihood, he does not give rise to covetousness [such as]: “I wish I could get [that].”

[Thus] he purifies his mind of covetousness. Likewise, [he purifies his mind of] hatred . . . sloth and torpor . . . restlessness and worry . . . [he] eliminates doubt and transcends perplexity in regard to wholesome states. [Thus] he purifies his mind of doubt. Having cut off these five hindrances, the imperfections of the mind that weaken wisdom, having abandoned desires, and evil and unwholesome states . . . (and so on up to) . . . he dwells having attained the fourth absorption.

When he has attained concentration in this way, his mind being purified, without blemish, free of vexation, malleable, well established, having attained imperturbability, he directs his mind to the realization of the higher knowledge of the destruction of the taints.

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

Seeing it like this, his mind is liberated from the taint of sensual desire, from the taint of existence, and from the taint of ignorance.

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Being liberated, he knows that he is liberated, and he knows as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.” It is as [in the parable]: seeing the ape, the brahmin asked, “Welcome, ape, where are you coming from and where do you want to go?” [The ape] answered, “Brahmin, I am going from one garden to another garden, from one pleasure park to another pleasure park, from one forest to another forest, to drink at clear springs and eat good fruits. I now want to leave, [though] I am not afraid of people.”

The monk I spoke of is just like that. Therefore, monks, do not act like that otter, do not act like that *jiu-mu* [bird], do not act like that vulture, do not act like that bird that feeds on vomit, do not act like that jackal, do not act like that raven. [You] should act like that ape. Why is that? In this world a True Person, without attachment, is like that ape.

This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

## 66. The Discourse on Origins

Thus have I heard: At one time the Buddha was staying at Benares, in the Deer Park, the Place of Seers.

At that time, the monks were seated together in the assembly hall after the midday meal on account of some small matter and had the following discussion:

Venerable friends, what do you say? Which is better for a lay follower—that a monk, who keeps the precepts of the sublime Dharma and is endowed with imposing deportment should enter his house to receive food, or that he [should gain] material benefits a hundred, a thousand, or ten thousand times each day?

A certain monk said:

Venerable friends, what is the use of material benefits a hundred, a thousand, or ten thousand times? Only this is important, namely that a monk who keeps the precepts of the sublime Dharma and is endowed

with imposing deportment should enter his house to receive food, not that [he should gain] material benefits a hundred, a thousand, or ten thousand times each day.

At that time Venerable Anuruddha was seated among the assembly. Then the Venerable Anuruddha addressed the monks:

Venerable friends, what is the use of material benefits a hundred, a thousand, or ten thousand times, or [even] more than that? Only this is important, namely that a monk who keeps the precepts of the sublime Dharma and is endowed with imposing deportment should enter his house to receive food, not [that he should gain] material benefits a hundred, a thousand, or ten thousand times a day. Why is that?

I recall how, in the distant past, I was a poor man in this country of Benares. I relied on gleaning to earn my living. At that time, the country of Benares was afflicted by drought, early frost, and locusts, so [the crops] did not ripen. The people suffered from famine and alms-food was difficult to obtain.

At that time, there was a *paccekabuddha* named Upariṭṭha,<sup>165</sup> who was living in dependence on Benares. Then, when the night was over, at dawn, the *paccekabuddha* Upariṭṭha put on his robes, took his bowl, and went into Benares to beg for food. At that time, in the morning, I was going out of Benares to glean. Venerable friends, as I was going out, I saw the *paccekabuddha* Upariṭṭha coming in. Then the *paccekabuddha* Upariṭṭha, having come in carrying an empty bowl, went out [again] with the bowl empty as before.

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Venerable friends, at that time I was returning to Benares from gleaning, and saw the *paccekabuddha* Upariṭṭha going out again. Seeing me, he thought:

As I was coming in at dawn, I saw this person going out; now as I am going out, I see this person again, coming in. This person may not yet have had his meal. Let me now follow this person.

Then the *paccekabuddha* followed me like a shadow following a form. Venerable friends, when I had got back home with my gleanings, I put down what I had gathered, and turning around, I saw that the

*paccekabuddha* Upariṭṭha had been following me like a shadow following a form. Seeing him, I thought:

As I was going out at dawn, I saw this seer entering the city to beg for food. Now this seer may not yet have obtained any food. Let me forgo my own meal and give it to this seer!

Thinking this, I gave my meal to the *paccekabuddha* saying, “Seer, you should know that this food is my portion. May you accept it out of compassion!”

Then the *paccekabuddha* replied to me saying:

Householder, you should know that this year [the country] is afflicted by drought, early frost, and locusts, [so] the five crops do not ripen. The people are suffering from famine and almsfood is difficult to obtain. Put half of [the food] into my bowl, and eat the other half yourself, so that [we] can both survive. That would be better.

I said further:

Seer, you should know that in my home I have a pot and a stove, firewood, grains, and rice; moreover, I have no restrictions as to when I may eat and drink. Seer, out of compassion for me, accept the whole meal!

So the *paccekabuddha* accepted the whole meal out of compassion.

Venerable friends, because of the merit of giving him a bowlful of food, I was reborn in a heavenly realm seven times, becoming king of the gods; and I was reborn as a human being seven times, becoming the king of human beings. Venerable friends, because of the merit of giving him a bowlful of food, I was reborn in Sakya clans that were very wealthy and prosperous, possessing in abundance all kinds of livestock, feudatories, and manors, limitless wealth and endowed with valuable treasures.

Venerable friends, because of the merit of giving him a bowlful of food, I gave up kingship worth hundreds, thousands, millions of gold coins, not to mention various other possessions, and went forth

to practice the path. Venerable friends, because of the merit of giving him a bowlful of food, I was regarded and treated with admiration by kings, ministers, brahmins, householders, and all the citizens, and was regarded with respect by the four assemblies of monks, nuns, male lay followers, and female lay followers.

Venerable friends, because of the merit of giving him a bowlful of food, I was constantly invited by people to accept food and drink, clothing and bedding, woolen blankets, carpets, beds and mattresses, shawls, medicine, and all [that is required for] living, and I never failed to receive invitations. 509b

Had I known at that time that that renunciant was a True Person, free of attachment, then the merit I gained would have been multiplied again. I would have received a great reward, the most excellent of benefits, its bright splendor boundless and vast.

Then the Venerable Anuruddha, a True Person, free of attachment, who had attained right liberation, uttered this verse:<sup>166</sup>

I recall how in the past I was poor,  
Relying entirely on gleanings to earn a living.  
Already short of food, I offered it to the renunciant  
Upariṭṭha, of utmost virtue.

Because of this, I was reborn in the Sakya clan,  
Given the name Anuruddha.  
Knowing well how to sing and dance,  
I made merry and constantly delighted [in it].

[Then] I got to see the World-honored One,  
Fully awakened, [preaching the Dharma that is] like ambrosia.  
When I saw him, confidence and joy arose in me,  
And I gave up the household life to train in the path.

I attained the recollection of past lives,  
Knowing my former births.  
[I saw that] I was [previously] born among the thirty-three gods,  
Dwelling there for seven [life]times.

I was [born] seven times here, in addition to the seven times there.  
[Thus,] I had experienced fourteen [life]times  
In the human realm and in the heavens,  
Without ever descending into a bad realm.

I now [also] know the death and rebirth  
Of beings, their destinations as they depart and are reborn.  
I know [the states of] mind of others, right or wrong,  
And the five kinds of enjoyment of the noble ones.

[Having] attained the fivefold absorption,  
[By] constantly quieting and silencing the mind,  
Having attained quiescence, rightly abiding,  
I have gained the purified divine eye.

What is considered training in the path,  
Secluded, having given up the household life,  
I now have obtained its benefit,  
And entered the sphere of the Buddha.

I take no delight in death,  
Nor do I wish for rebirth.  
When the time comes, when it is appropriate,  
With right mindfulness and attentiveness established,

In the Bamboo Grove at Vesālī,  
My life will end.  
Beneath the bamboos of the grove,  
[I shall attain] nirvana without remainder.

At that time, the World-honored One was sitting in meditation, and with the divine ear, which is purified and surpasses human [hearing], he heard the monks, sitting together in the assembly hall after the midday meal, discussing this topic.

509c Having heard it, in the late afternoon the World-honored One rose from sitting in meditation, went to the assembly hall and sat on a seat arranged before the assembly of monks. He asked the monks, “On account of what matter are you assembled in the assembly hall today?”



Then the monks answered:

World-honored One, we are assembled in the assembly hall today because Venerable Anuruddha was teaching the Dharma in relation to events of the past.

Then the World-honored One told the monks, “Would you like to hear the Tathāgata teach the Dharma in relation to an event of the future?”

The monks answered:

World-honored One, now is the right occasion. Well-gone One, now is the right occasion. If the World-honored One would teach the monks the Dharma in relation to an event of the future, the monks, hearing it, will receive and remember it well.

The World-honored One said, “Listen carefully, monks. Listen carefully and pay proper attention, and I will explain it to you in full.”

Then the monks listened in order to receive instruction. The World-honored One said:

Monks, in the distant future the human life span will be eighty thousand years.<sup>167</sup> When the human life span is eighty thousand years, [this continent of] Jambudīpa will be very wealthy and pleasant, with many inhabitants; villages and cities will be as close [together] as a single cock’s flight. Monks, when the human life span is eighty thousand years, women will get married at the age of five hundred. Monks, when the human life span is eighty thousand years, there will be only such problems as [being afflicted by] cold or heat, [having to] defecate and urinate, [having sexual] desires, [having to] eat and drink, and old age. There will be no other afflictions. Monks, when the human life span is eighty thousand years, there will be a king called Saṅkha, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king, he will attain seven treasures. Those seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these are the seven. He will have a thousand sons, of handsome appearance, brave, fearless, and able to overcome others. He will

certainly rule over the whole earth, as far as the ocean, without relying on blade and cudgel, just by teaching the Dharma, bringing peace and happiness. He will have a great golden banner, gloriously decorated with various precious things, a thousand feet in height when raised, and sixteen feet in circumference. He will have it set up; and after it has been set up, beneath it he will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away.

Having made these offerings, he will then shave off his hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [He will do like those] clansmen, who shave off their hair and beards, don the yellow robe, leave the household life out of faith, and go forth to practice the path until the unsurpassable holy life has been established. He will, in that lifetime, personally [attain] understanding and awakening, and dwell having personally realized it. He will know as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

510a        At that time Venerable Ajita was seated among the assembly. Then Venerable Ajita rose from his seat, arranged his robe so as to bare one shoulder, placed his palms together [in respect] toward the Buddha, and said:

World-honored One, in the distant future when the human life span is eighty thousand years, may I become a king called Sankha, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as I like. Being a righteous Dharma king, I will attain 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. I will have a thousand sons, of handsome appearance, brave, fearless, and able to overcome others. I will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness. [I

will] have a great golden banner, gloriously decorated with various precious things, a thousand feet in height when raised, and sixteen feet in circumference. I will have it set up; and after it has been set up, beneath it I will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away. Having made these offerings, I will then shave off my hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [I will do like those] clansmen, who shave off their hair and beards, don the yellow robe, leave the household life out of faith, and go forth to practice the path until the unsurpassable holy life has been established. I will, in this very life, personally attain understanding and awakening, and dwell having personally realized it. I will understand as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

Then the World-honored One reprimanded Venerable Ajita:

You foolish man, accepting to die one more time and [only] then trying to end it! Why is that? Because you have the thought:

World-honored One, in the distant future when the human life span is eighty thousand years, I will be a king called Saṅkha, a wheel-turning monarch, intelligent and wise, equipped with a four-fold army to reign over the entire world, freely, as I like. Being a righteous Dharma king, I will attain 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. I will have a thousand sons, handsome, brave, fearless, and able to overcome others. I will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness. [I will] have a great golden banner, gloriously decorated with various precious things, a thousand feet

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in height when raised, and sixteen feet in circumference. I will have it set up; and after it has been set up, beneath it I will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away. Having made these offerings, I will then shave off my hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [I will do like those] clansmen, who shave off their hair and beards, don the yellow robe, leave the household life out of faith, and go forth to practice the path until the unsurpassable holy life has been established. I will, in this lifetime, personally attain understanding and awakening, and dwell having personally realized it. I will understand as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

The World-honored One said:

Ajita, in the distant future when the human life span is eighty thousand years, you will be a king called Saṅkha, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as you like. Being a righteous Dharma king, you will attain 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. You will have a thousand sons, handsome, brave, fearless, and able to overcome others. You will certainly rule over the whole earth, as far as the ocean, without relying on blade or cudgel, just by teaching the Dharma, bringing peace and happiness.

[You] will have a great golden banner, gloriously decorated with various precious things, a thousand feet in height when raised, and sixteen feet in circumference. You will have it set up; and after it has been set up, beneath it you will make offerings of food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume,

dwelling, mattresses, woolen blankets, shawls, servants, and lamps, offering these to renunciants and brahmins, [as well as to] those in poverty, those without kin, and beggars from far away.

Having made these offerings, you will then shave off your hair and beard, don the yellow robe, leave the household life out of faith, and go forth to practice the path. [You will do like those] clansmen who shave off their hair and beards, don the yellow robe, leave home out of faith, and go forth to practice the path until the unsurpassable holy life has been established. You will, in this lifetime, personally attain understanding and awakening, and dwell having personally realized it. You will understand as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

The Buddha addressed the monks:

In the distant future, when the human life span is eighty thousand years, there will be a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as I now have become a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, he will [attain] understanding and awakening by himself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants and brahmins, from human beings to gods, I have [attained] understanding and awakening by myself, and dwell having personally realized it.

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He will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as I now teach the Dharma that is sublime in the beginning, sublime in

the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

He will spread widely the holy life, revealing it widely to countless great assemblies, from human beings to gods—just as I now spread widely the holy life, revealing it well to countless great assemblies, from human beings to gods. He will have a community of countless hundreds and thousands of monks—just as I now have a community of countless hundreds and thousands of monks.

At that time Venerable Metteyya was seated among the assembly. Then Venerable Metteyya rose from his seat, arranged his robe so as to bare one shoulder, placed his palms together [in respect] toward the Buddha, and said:

World-honored One, in the distant future, when the human life span is eighty thousand years, may I become a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as the World-honored One now is a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, a teacher of gods and human beings, a buddha, a Fortunate One. In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, I will [attain] understanding and awakening by myself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, the World-honored One has [attained] understanding and awakening by himself, and dwells having personally realized it.

I will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as the World-honored One now teaches the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

I will spread widely the holy life, revealing it widely to countless great assemblies, from human beings to gods—just as the World-honored One now spreads widely the holy life, revealing it well to countless great assemblies, from human beings to gods. I will have a community of countless hundreds and thousands of monks—just as the World-honored One now has a community of countless hundreds and thousands of monks.

Then the World-honored One praised Metteyya, saying:

Very good, very good, Metteyya! You have expressed a wonderful wish, namely to lead great assemblies. Why is that? You had this thought:

World-honored One, in the distant future, when the human life span is eighty thousand years, may I become a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as the World-honored One now is a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One. 511a

In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, I will [attain] understanding and awakening by myself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants and brahmins, from human beings to gods, the World-honored One has [attained] understanding and awakening by himself, and dwells having personally realized it.

I will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as the World-honored One now teaches the Dharma that is

sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

I will spread widely the holy life, revealing it widely to innumerable great assemblies, from human beings to gods—just as the World-honored One now spreads widely the holy life, revealing it well to innumerable great assemblies, from human beings to gods. I will have a community of countless hundreds and thousands of monks—just as the World-honored One now has a community of countless hundreds and thousands of monks.

The Buddha also told Metteyya:

Metteyya, in the distant future, when the human life span is eighty thousand years, you will be a buddha called Metteyya Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One—just as I now am a Tathāgata, free from attachment and fully awakened, accomplished in knowledge and conduct, a Well-gone One, a knower of the world, unsurpassable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

In this world with its gods, Māras, Brahmās, renunciants, and brahmins, from human beings to gods, you will [attain] understanding and awakening by yourself and dwell having personally realized it—just as, in this world with its gods, Māras, Brahmās, renunciants and brahmins, from human beings to gods, I have [attained] understanding and awakening by myself, and dwell having personally realized it.

You will teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity—just as I now teach the Dharma that is sublime in the beginning, sublime in the middle, and also sublime in the end, with the right meaning and phrasing, revealing a holy life endowed with purity.

You will spread widely the holy life, revealing it widely to countless great assemblies, from human beings to gods—just as I now spread



widely the holy life, revealing it well to countless great assemblies, from human beings to gods. You will have a community of countless hundreds and thousands of monks—just as I now have a community of countless hundreds and thousands of monks.

At that time, Venerable Ānanda was holding a fly whisk and attending on the Buddha. Then the World-honored One turned to him and said, “Ānanda, bring me the robes woven with golden thread. I now wish to present them to the monk Metteyya.” 511b

Then Venerable Ānanda, following the instruction of the World-honored One, brought the robes woven with golden thread and gave them to the World-honored One. Then, having received from Venerable Ānanda the robes woven with golden thread, the World-honored One said:

Metteyya, take these robes woven with golden thread from the Tathāgata and offer them to the Buddha, the Dharma, and the community of monks. Why? Metteyya, all Tathāgatas, free from attachment and fully awakened, are the protectors of the world, seeking its prosperity, benefit, peace, and happiness.

Then Venerable Metteyya, having taken the robes woven with golden thread from the Tathāgata, offered them to the Buddha, the Dharma, and the community of monks.

At that time, Māra the Bad had this thought:

The renunciant Gotama, who is staying at Benares, in the Deer Park, the Place of Seers, is teaching his disciples the Dharma for the sake of the future. Let me go and hinder and confuse them.

Then Māra the Bad approached the Buddha. Having arrived there, he recited a verse to the Buddha:

One will certainly attain  
 The most wonderful appearance  
 Wearing flower garlands and jade necklaces on one’s body  
 And brilliant pearls on ones arms,  
 If one stays in the town of Ketumatī,  
 In the realm of King Saṅkha.

Thereupon the World-honored One thought: “This Māra the Bad has come here, wanting to hinder and confuse [my disciples].” Knowing [this], the World-honored One recited a verse to Māra the Bad:

One will certainly attain [the state]  
Free of oppression, free of doubt and delusion,  
Eradicating birth, old age, disease, and death,  
[Attaining] freedom from the taints, completing what has to be done,  
If one practices the holy life  
In the realm of Metteyya.

Then Māra the Bad again recited a verse:

One will certainly obtain  
Fame and superior, excellent clothes  
Sandalwood [oil] to apply to the body,  
And an even, straight, beautiful, and slender body,  
If one stays in the town of Ketumatī,  
In the realm of King Saṅkha.

Then, the World-honored One again recited a verse:

One will certainly attain [the state] of  
Non-ownership and homelessness,  
Holding no golden treasures in his hands,  
Free from activity, with nothing to fear,  
If one practices the holy life  
In the realm of Metteyya.

511c Then Māra the Bad again recited a verse:

One will certainly obtain  
Fame, wealth, and fine food and drink.  
Knowing well how to sing and dance,  
[One] will make merry and constantly delight [in it].  
If one stays in the town of Ketumatī,  
In the realm of King Saṅkha.

Then, the World-honored One again recited a verse:

One will certainly cross to the other shore,  
 As a bird breaks a net and escapes,  
 And achieve absorption, abiding in it freely,  
 Possessed of happiness, always joyful.  
 Māra, you must know  
 That I have overcome [you].

Then King Māra thought: “The World-honored One knows me. The Well-gone One has seen me.” Anxious, worried, aggrieved, and unable to remain there, he suddenly disappeared from that place.

This is what the Buddha said. Having heard the Buddha’s words, Metteyya, Ajita, the venerable Ānanda, and the [other] monks were delighted and remembered them well.

### **67. The Discourse on Mahādeva’s Mango Grove<sup>168</sup>**

Thus have I heard: At one time the Buddha was staying in the country of Videha together with a large company of monks. They approached Mithilā and stayed in Mahādeva’s Mango Grove. On that occasion, while on the journey, the World-honored One smiled joyfully.

Venerable Ānanda, on seeing the World-honored One smile, placed his palms together [in respect] toward the Buddha and said:

World-honored One, what is the reason for this smile? Tathāgatas, free from attachment and fully awakened, do not smile randomly, for no reason. May I hear the meaning [of this smile].

Then the World-honored One told him:

Ānanda, in the distant past, in a different era, there was in this Mango Grove at Mithilā a king named Mahādeva. He was a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. Being a righteous Dharma king he possessed seven treasures and had acquired four kinds of success. 512a

Ānanda, what were the seven treasures that King Mahādeva possessed? They were the wheel treasure, the elephant treasure, the horse

treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure—these were the seven.

Ānanda, what is reckoned to be King Mahādeva’s possession of the wheel treasure? Ānanda, at one time on the fifteenth day of the [half-]month, the time for reciting the code of rules, after having bathed, King Mahādeva ascended to the main hall. [Then] the divine wheel treasure manifested, coming from the east. It had a thousand spokes, was complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

On seeing it, King Mahādeva delighted and rejoiced, thinking to himself:

The auspicious wheel treasure has arisen! The wonderful wheel treasure has arisen! I heard from the ancients thus: if a duly anointed *khattiya* king, on the fifteenth day of the [half-]month, the time for reciting the code of rules, after having bathed, ascends to the main hall, and the divine wheel treasure manifests, coming from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining, then he will become a wheel-turning monarch. Will I not be a wheel-turning monarch?

Ānanda, in those former times, when King Mahādeva wanted to test for himself the divine wheel treasure, he assembled his fourfold army, namely elephant troops, cavalry, chariot troops, and infantry. Having assembled his fourfold army, he approached the divine wheel treasure. He placed his left hand on the wheel and rotated it with his right hand, saying [to his fourfold army]: “Follow the divine wheel treasure! Follow the divine wheel treasure wherever it goes!”

Ānanda, the divine wheel treasure rolled and moved toward the east and King Mahādeva followed it himself, together with his fourfold army. Wherever the divine wheel treasure stopped, there King Mahādeva took up residence with his fourfold army.

Then the kings of the small countries in the east all approached King Mahādeva and said:

Welcome, your majesty! Your majesty, these lands, which are extremely large, rich, pleasant, and with many inhabitants, all belong to your majesty. May your majesty teach them the Dharma! We shall assist your majesty.

Thereupon King Mahādeva told those minor kings:

Each of you should rule his own territory by the Dharma, not by what is against the Dharma. Let your country be free of evil actions and of people of impure behavior!

Ānanda, the divine wheel treasure passed through the east and crossed the eastern ocean. Then it turned to the south . . . to the west . . . to the north. . . .

Ānanda, as the divine wheel treasure rolled and moved on, King Mahādeva followed it himself, together with his fourfold army. Whenever the divine wheel treasure stopped, there King Mahādeva took up residence with his fourfold army. Then the kings of the small countries in the north all approached King Mahādeva and said: 512b

Welcome, your majesty! Your majesty, these lands, which are extremely rich and pleasant, with many inhabitants, all belong to your majesty. May your majesty teach them the Dharma! We shall assist your majesty.

Thereupon King Mahādeva told those minor kings:

Each of you should rule his own territory by the Dharma, not by what is against the Dharma. Let your country be free of evil actions and of people of impure behavior!

Ānanda, the divine wheel treasure passed through the north and crossed the northern ocean. Then it quickly returned to its point of departure in the royal capital. While King Mahādeva was sitting in the main hall managing his properties, the divine wheel treasure remained in the sky. Such is reckoned to be King Mahādeva's possession of the divine wheel treasure.

Ānanda, what is reckoned to be King Mahādeva's possession of

the elephant treasure? Ānanda, at one time the elephant-treasure appeared to King Mahādeva. That elephant was completely white and had the seven limbs.<sup>169</sup> The elephant was named Usabha.<sup>170</sup> Having seen it, King Mahādeva delighted and rejoiced, [thinking:] “If it can be tamed, let it be made thoroughly virtuous and good.” Afterward, Ānanda, King Mahādeva said to his elephant trainer: “Quickly tame the elephant and make it thoroughly well trained. Come and report to me when the elephant is trained.”

Then, following the king’s instructions, the elephant trainer approached the elephant treasure, quickly controlled the elephant treasure, and made it thoroughly well trained. At that time the elephant treasure was thoroughly controlled and tamed, and quickly became well trained. Just as in ancient times a fine elephant with a life span of countless hundreds and thousands of years had been thoroughly controlled and tamed and quickly became well trained for countless hundreds and thousands of years, so the elephant treasure was also thoroughly controlled and tamed and quickly became well trained.

Ānanda, at that time the elephant trainer, having quickly controlled the elephant treasure, made it thoroughly well trained. And having trained the elephant treasure, he approached King Mahādeva and said: “May your majesty know that I have thoroughly controlled and tamed the elephant treasure and it has been trained. It is at your majesty’s disposal.”

Ānanda, in those former times, when King Mahādeva tested the elephant treasure, he approached the elephant treasure in the morning as the sun rose. Mounting the elephant treasure, he traveled all over the land as far as the ocean, then quickly returned to his point of departure in the royal capital. Such is reckoned to be King Mahādeva’s possession of the white elephant treasure.

Ānanda, what is reckoned to be King Mahādeva’s possession of the horse treasure? Ānanda, at one time the horse treasure appeared to King Mahādeva. The horse treasure was completely dark blue in color, with a head like a crow, with its body adorned with hair, and was named “King Hairy-horse.” Seeing it, King Mahādeva delighted and rejoiced, [thinking:] “If it can be tamed, let it be made thoroughly virtuous and

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good.” Afterward, Ānanda, King Mahādeva said to his horse trainer: “Quickly tame the horse and make it thoroughly well trained. Come and report to me when the horse is trained.”

Then, following the king’s instructions, the horse trainer approached the horse treasure, quickly controlled the horse treasure, and made it thoroughly well trained. At that time the horse treasure was thoroughly controlled and tamed, and quickly became well trained. Just as in ancient times a fine horse with a life span of countless hundreds and thousands of years had been thoroughly controlled and tamed and quickly became well trained for countless hundreds and thousands of years, so the horse treasure was also thoroughly controlled and tamed and quickly became well trained.

Ānanda, at that time the horse trainer, having quickly controlled the horse treasure, made it thoroughly well trained. And having trained the horse treasure, he approached King Mahādeva and said: “May your majesty know that I have thoroughly controlled and tamed the horse treasure and it has been trained. It is at your majesty’s disposal.” Ānanda, in those former times, when King Mahādeva tested the horse treasure, he approached the horse treasure in the morning as the sun rose. Mounting the horse treasure, he traveled all over the land as far as the ocean, then quickly returned to his point of departure in the royal capital. Such is reckoned to be King Mahādeva’s possession of the dark blue horse treasure.

Ānanda, what is reckoned to be King Mahādeva’s possession of the jewel treasure? Ānanda, at one time the jewel treasure appeared to King Mahādeva. The jewel treasure was bright and pure, natural, not artificial, eight-faceted, without any flaw, very well polished, and was strung on a thread of five colors, namely, blue, yellow, red, white, and black. Ānanda, at that time King Mahādeva wanted a lamp to light the inner hall of his palace, so he used the jewel treasure.

Ānanda, in those former times, when King Mahādeva tested his jewel treasure, he assembled his fourfold army, that is, elephant troops, cavalry, chariot troops, and infantry. The fourfold army having been assembled, in the dark of night a tall banner was raised, the jewel was placed on top of it, and it was taken out to the pleasure park. The brilliance of

the jewel illuminated the fourfold army, and its light extended over an area measuring half a league in [any] direction. Such is reckoned to be King Mahādeva's possession of the bright jewel treasure.

513a      Ānanda, what is reckoned to be King Mahādeva's possession of the woman treasure? Ānanda, at one time the woman treasure appeared to King Mahādeva. The woman treasure had a lustrous body, splendid and pure, with a beauty surpassing that of human beings, almost like a goddess. Her appearance was graceful, and whoever saw her would be pleased. From her mouth came forth the fragrant scent of blue lotuses, and from the pores of her body came forth the scent of sandalwood. Her body was warm in winter and cool in summer. This woman sincerely served the king, her words were pleasant, and her behavior was agile, intelligent, and wise. She rejoiced in doing good. She was attentive to the king and always attached to him in thought, not to mention in bodily actions and words. Such is reckoned to be King Mahādeva's possession of the beautiful woman treasure.

    Ānanda, what is [reckoned to be] King Mahādeva's possession of the steward treasure? Ānanda, at one time the steward treasure appeared to King Mahādeva. The steward treasure was extremely rich, with immeasurable wealth, and possessed in abundance all kinds of livestock, feudatories, and manors. He was endowed in various ways with the results of meritorious actions, and had thereby acquired the divine eye. He saw all treasure vaults, [knowing] whether they were empty or not, guarded or not. He saw hoards of gold, hoards of coin, wrought treasure and unwrought treasure. Ānanda, the steward treasure approached King Mahādeva and said: "If your majesty wishes to have hoards of gold and coin, please do not worry. I will know the [right] time."

    Ānanda, in those former times, when King Mahādeva tested the steward treasure, he boarded a boat, pulled out into the Ganges River, and said: "Steward, I want to have hoards of gold and coin." The steward said: "May your majesty have the boat pull in to shore!" Then King Mahādeva said: "Steward, I want to have them right here! I want to have them right here!" The steward said: "Then may your majesty have the boat stop!"



Then, Ānanda, the steward treasure moved to the front of the boat. Kneeling down and reaching out with his hands, he drew up four coffers from the water, a coffer [filled] with gold, a coffer with coins, a coffer with wrought [treasure], and a coffer with unwrought [treasure]. He said: “May your majesty do with them as he wishes! The hoards of gold and coin are at your disposal. After you have made use of them, the remainder will be returned to the water.” Such is reckoned to be King Mahādeva’s possession of the steward treasure.

Ānanda, what is [reckoned to be] King Mahādeva’s possession of the counselor treasure? Ānanda, at one time the counselor treasure appeared to King Mahādeva. The counselor treasure was intelligent, wise, eloquent, knowledgeable, and discriminating. For King Mahādeva the counselor treasure established [policies for] the benefit of the present generation and encouraged peace and stability for it, for King Mahādeva he established [policies for] the benefit of future generations and encouraged peace and stability for them. He planned for the benefit of present and future generations and encouraged peace and stability for them.

For King Mahādeva the counselor treasure assembled and dismissed the army as the king wished. He desired to prevent King Mahādeva’s fourfold army from becoming fatigued and aimed to help. He did the same in regard to the officials. Such is reckoned to be King Mahādeva’s possession of the counselor treasure. These, Ānanda, are reckoned to be the seven treasures that King Mahādeva possessed.

Ānanda, what are the four kinds of success acquired by King Mahādeva? King Mahādeva had an extremely long life span. As a prince, he played games for eighty-four thousand years. He was the king of a small country for eighty-four thousand years, and the king of a large country for eighty-four thousand years. [Then,] having shaved off his hair and beard, donned the yellow robe, left home out of faith, and gone forth, he practiced the path for eighty-four thousand years. As a royal sage,<sup>171</sup> he practiced the holy life, dwelling here at Mithilā in Mahādeva’s Mango Grove.

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Ānanda, that King Mahādeva had an extremely long life span; [that] as a prince, he played games for eighty-four thousand years;

[that] he was king of a small country for eighty-four thousand years, and king of a large country for eighty-four thousand years; [that] having shaved off his hair and beard, donned the yellow robe, left home out of faith, and gone forth, he practiced the path for eighty-four thousand years; [that] as a royal sage, he practiced the holy life, dwelling here at Mithilā in Mahādeva’s Mango Grove—this is reckoned to be the first kind of success of King Mahādeva.

Again, Ānanda, King Mahādeva was free of illness, he was endowed with an even digestion, [his digestion became] neither [too] cold nor [too] hot, [was] comfortable and non-afflictive, so that whatever he ate and drank was well digested. Ānanda, that King Mahādeva was free of illness, that he had developed a balanced manner of eating, [he ate things] neither too hot not too cold, comfortable and peaceful, so that whatever he ate and drank was well digested—this is reckoned to be the second kind of success of King Mahādeva.

Again, Ānanda, King Mahādeva had a lustrous body, splendid and pure, with a beauty surpassing that of human beings, almost like a god. He was graceful and handsome, so that whoever saw him was pleased. Ānanda, that King Mahādeva had a lustrous body, fresh and bright, with a beauty surpassing that of human beings, almost like a god; and that he was graceful and handsome, so that whoever saw him was pleased—this is reckoned to be the third kind of success of King Mahādeva.

Again, Ānanda, King Mahādeva always had thoughts of affection for brahmins and householders, just as a father thinks of his children; and the brahmins and householders, too, greatly respected King Mahādeva, just as children respect their father. Ānanda, once while in his pleasure park, King Mahādeva told his charioteer, “Drive slowly. I wish to see the brahmins and householders longer.” The brahmins and householders, too, told their charioteers, “Drive slowly. We wish to see King Mahādeva longer.”

Ānanda, that King Mahādeva always had thoughts of affection for brahmins and householders just as a father thinks of his children; and that the brahmins and householders, too, greatly respected King Mahādeva, just as children respect their father—this is reckoned to be

the fourth kind of success of King Mahādeva. These, Ānanda, are reckoned to be the four kinds of success that King Mahādeva had acquired.

Ānanda, at a later time King Mahādeva told his barber, “If you see gray hairs growing on my head, then tell me.” Thereupon, after some time, while washing the king’s head, the barber saw that some gray hairs had grown. Following the king’s instructions, on seeing them he said: “May your majesty know that the divine messengers have arrived! Gray hairs are growing on your head.” King Mahādeva told his barber, “Pull out the gray hairs gently with golden tweezers and place them in my hand!” 513c

Then, following the king’s instructions, the barber pulled out the gray hairs gently with golden tweezers and placed them in the king’s hand. Ānanda, holding the gray hairs in his hand, King Mahādeva said in verse:

Gray hairs are growing on my head.  
 My life is going into decline.  
 The divine messengers have come.  
 It is time for me to practice the path.

Ānanda, having seen the gray hairs, King Mahādeva told the crown prince:

Crown prince, you should know that the divine messengers have come; gray hairs are growing on my head. Crown prince, I have enjoyed worldly pleasures. Now I will seek divine pleasures. Crown prince, I want to shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people with impure behavior! Later on, crown prince, when the divine messengers arrive and you see that gray hairs have grown on your head, then you should in turn entrust the country’s affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you too should shave off your hair and

beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes! Crown prince, what do I mean by saying: “I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes”? Crown prince, if in this country this transmission of Dharma is broken and no longer continues, this is reckoned to be “letting the people fall into extremes.”

For this reason, crown prince, I now pass [this Dharma] on to you. Crown prince, as I have passed this transmitted Dharma on to you, you should in turn likewise pass on this transmitted Dharma. Do not let the people fall into extremes!

Ānanda, having entrusted the country’s affairs to the crown prince and instructed him properly, King Mahādeva shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path. As a royal sage, he practiced the holy life, dwelling here at Mithilā, in King Mahādeva’s Mango Grove.

514a [The crown prince] also became a wheel-turning monarch, possessing the seven treasures, and acquiring the four kinds of success. What are the seven treasures that he possessed and the four kinds of success that he acquired? . . . (as described above) ... These are the seven treasures and the four kinds of success.

Ānanda, later on, this wheel-turning monarch similarly told his barber: “If you see gray hairs growing on my head, then tell me!” Thereupon, after some time, while washing the king’s head, the barber saw that some gray hairs had grown. Following the king’s instructions, on seeing them he said: “May your majesty know that the divine messengers have arrived! Gray hairs are growing on your head.”

The wheel-turning monarch told his barber: “Pull out the gray hairs gently with golden tweezers and place them in my hand!” Then, following the king’s instructions, the barber pulled out the gray hairs gently with golden tweezers and placed them in the king’s hand.

Ānanda, while holding the gray hairs in his hand, the wheel-turning monarch said in verse:

Gray hairs are growing on my head.  
 My life is going into decline.  
 The divine messengers have come.  
 It is time for me to practice the path.

Ānanda, having seen the gray hairs, the wheel-turning monarch told his crown prince:

Crown prince, you should know that the divine messengers have come; gray hairs are growing on my head. Crown prince, I have enjoyed worldly pleasures. Now I will seek divine pleasures. Crown prince, I want to shave off my hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people with impure behavior! Later on, crown prince, when the divine messengers arrive and you see that gray hairs have grown on your head, then you should in turn entrust the country's affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you in turn should shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes! What do I mean by saying: "I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the people fall into extremes"? Crown prince, if in this country this transmission of Dharma is broken and no longer continues, this is reckoned to be "letting the people fall into extremes."

For this reason, crown prince, I now pass [this Dharma] on to you. Crown prince, as I have passed this transmitted Dharma

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on to you, you should in turn likewise pass on this transmitted Dharma. Do not let the people fall into extremes!

Ānanda, having entrusted the country's affairs to the crown prince and instructed him properly, the wheel-turning monarch shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path. As a royal sage, he practiced the holy life, dwelling here at Mithilā in King Mahādeva's Mango Grove. Thus, Ānanda, from son to son, from grandson to grandson, from generation to generation, from tradition to tradition,<sup>172</sup> eighty-four thousand wheel-turning monarchs in succession shaved off their hair and beards, donned the yellow robe, left home out of faith, and went forth to practice the path. As royal sages, they practiced the holy life, dwelling here at Mithilā, in King Mahādeva's Mango Grove. The last of those kings, named Nimi, was a righteous Dharma king, who practiced the Dharma in accordance with the Dharma.

He held a Dharma feast<sup>173</sup> for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, when he practiced charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

At that time, the thirty-three gods, who were sitting together in the Sudhamma Hall, extolled and praised King Nimi thus:

Friends, the people of Videha are endowed with great benefits and great merits. Why is that? The last [of their] kings, named Nimi, is a righteous Dharma king who practices the Dharma according to the Dharma. He holds a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, when he practices charity, providing those in need, the renunciants and

brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

At that time Sakka, king of the gods, was also among them. Then Sakka, king of the gods, addressed the thirty-three gods, “Friends, would you like to see King Nimi right here?”

The thirty-three gods replied, “Kosiya, we would like to see King Nimi right here.”

At that time, just as quickly as a strong man might bend or stretch his arm, Sakka suddenly vanished from the heaven of the thirty-three and arrived at King Nimi’s palace.

There, having seen Sakka, king of the gods, King Nimi asked, “Who are you?”

Sakka replied, “Great king, have you heard of Sakka, king of the gods?”

He replied, “Yes, I have heard of Sakka.”

Sakka said:

I am he. Great king, you are endowed with great benefits and great merits. Why is that? The thirty-three gods sat together in the Sudhamma Hall on your account and praised you, exclaiming: “Friends, the people of Videha are endowed with great benefits and great merits. Why is that? The last [of their] kings, named Nimi, is a righteous Dharma king who practices the Dharma according to the Dharma. He holds a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.”

Great king, would you like to see the thirty-three gods?

He replied, “I would like to see them.”

Sakka told King Nimi:

I shall return to [my] heaven and order the preparation of a chariot drawn by a thousand elephants. The great king can board that chariot and enjoy the ride while ascending to heaven.

Then King Nimi expressed his assent to Sakka, king of the gods, by remaining silent. Sakka, understanding that King Nimi had assented by remaining silent, just as quickly as a strong man might bend or stretch his arm, suddenly vanished from King Nimi’s palace and returned to the heaven of the thirty-three.

Having arrived, Sakka told the charioteer:

Quickly prepare a chariot drawn by a thousand elephants and go to receive King Nimi. Having arrived, you should say: “Great king, may you know that Sakka, king of the gods, has sent this chariot drawn by a thousand elephants to receive you! May you board this chariot and enjoy the ride while ascending to heaven!” After the king has boarded the chariot, you should ask: “By which route would you like me to drive you: by the route on which evil-doers experience the results of evil or by the route on which doers of good experience the results of good?”

Thereupon, following Sakka’s instructions, the charioteer prepared a chariot drawn by a thousand elephants and went to King Nimi. Having arrived there, he said:

Great king, may you know that Sakka has sent this chariot drawn by a thousand elephants to receive you! May you board this chariot and enjoy the ride while ascending to heaven!

Then, after King Nimi had boarded the chariot, the charioteer addressed the king again:

By which route would you like me to drive you: by the route on which evildoers experience the results of evil or by the route on which doers of good experience the results of good?



Then King Nimi told the charioteer:

You may drive me between the two routes: [the route on which] evildoers experience the results of evil and [the route on which] doers of good experience the results of good.

So the charioteer drove the king between the two routes: [the route on which] evildoers experience the results of evil and [the route on which] doers of good experience the results of good.

Then the thirty-three gods saw King Nimi coming in the distance. Seeing him, they praised him, [saying:] “Welcome, great king! Welcome, great king! May you dwell together with the thirty-three gods and enjoy yourself!”

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Then King Nimi addressed the thirty-three gods in verse:

Just like riding in a borrowed chariot,  
 A vehicle acquired temporarily,  
 So is this place;  
 That is to say, it belongs to others.  
 I shall return to Mithilā,  
 [Where] I shall do immeasurable good,  
 Because this results in rebirth in heaven.  
 Making merit is provision [for rebirth in heaven].

Ānanda, do you regard King Mahādeva on that former occasion as someone other [than me]? Do not think like this! You should know that he was me.

Ānanda, on that former occasion I and the eighty-four thousand wheel-turning monarchs descending from me in succession—from son to son, from grandson to grandson, from generation to generation—shaved off our hair and beards, donned the yellow robe, left home out of faith, and went forth to practice the path. As royal sages, we practiced the holy life dwelling here at Mithilā in King Mahādeva’s Mango Grove.

Ānanda, at that time I benefited myself, benefited others, and benefited many people. I had compassion for the whole world and I sought prosperity, benefit, peace and happiness for gods and human beings. The teaching I gave at that time did not lead to the ultimate, was not

the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. Not having fulfilled the holy life, I did not at that time become free from birth, old age, sickness, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free from attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, incomparable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people. I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings. My teaching of the Dharma has now reached fulfillment, I have fulfilled my purification, fulfilled the holy life. Having fulfilled the holy life, I am now free from birth, old age, sickness, death, sorrow, and distress. I have now attained liberation from all suffering.

Ānanda, I now pass on to you this transmitted Dharma. Likewise, you should in turn pass on this transmitted Dharma. Do not let the Buddha's lineage be broken! What is this transmitted Dharma that I now pass on to you, this transmitted Dharma that you should in turn pass on, not letting the Buddha's lineage be broken? Ānanda, it is the noble eightfold path consisting of right view . . . (and so on up to) . . . right concentration. This, Ānanda, is the transmitted Dharma that I now pass on to you, the transmitted Dharma that you should in turn pass on, not letting the Buddha's lineage be broken.

This is what the Buddha said.

515b Having heard the Buddha's words, Venerable Ānanda and the [other] monks were delighted and remembered them well.

## 68. The Discourse on Mahāsudassana<sup>174</sup>

Thus have I heard: At one time the Buddha was staying at Kusinārā, staying in the Sāla Grove of the Mallas at Upavattana.

At that time the World-honored One, who was about to attain final nirvana, said:

Ānanda, go to the twin *sāla* trees and prepare a bed for the Tathāgata between the trees with its head toward the north. The Tathāgata will attain final nirvana at midnight.

Following the Tathāgata’s instruction, Venerable Ānanda went to the twin trees and prepared a bed for the Tathāgata, between the twin trees with its head toward the north. Having prepared the bed, he returned to where the Buddha was. After making obeisance with his head at the Buddha’s feet, he stood to one side and said:

World-honored One, I have prepared a bed for the Tathāgata between the twin trees with its head toward the north. May the World-honored One know the [right] time!

Then the World-honored One, together with Venerable Ānanda, approached the place between the twin trees. He folded his outer robe in four and placed it on the bed, folded the inner robe to use as a pillow, and lay down on his right side, one foot on the other, ready to attain final nirvana. At that time Venerable Ānanda, holding a fly whisk, was attending on the Buddha.

Venerable Ānanda placed his palms together [in respect] toward the Buddha and said:

World-honored One, there are also great cities, such as Campā, Sāvattihī, Vesālī, Rājagaha, Benares, and Kapilavatthu. Rather than attaining final nirvana in [one of] these cities, why is the World-honored One [attaining final nirvana] in this small mud-built town, this lowliest of all towns?

Then the World-honored One said:

Ānanda, do not call this “a small mud-built town, the lowliest of all towns.” Why is that? In the past, this Kusinārā was called “the royal city of Kusinārā.” It was extremely rich and pleasant, with many inhabitants. Ānanda, the royal city of Kusinārā was twelve leagues long and seven leagues wide. Ānanda, the watchtowers that had been set up were as tall as a man, or two, three, four, or even seven times a man’s height.

Ānanda, the royal city of Kusinārā was surrounded on all sides by seven moats, which were built of four precious materials: gold, silver,

515c beryl, and crystal. The bottom of each moat was covered with sand of four precious materials: gold, silver, beryl, and crystal. Ānanda, the royal city of Kusinārā was surrounded on all sides by seven walls, which were also built out of four precious materials: gold, silver, beryl, and crystal.

Ānanda, the royal city of Kusinārā was surrounded by seven rows of palm trees made of four precious materials: gold, silver, beryl, and crystal. The golden palm trees had silver leaves, flowers, and fruits. The silver palm trees had golden leaves, flowers, and fruits. The beryl palm trees had crystal leaves, flowers, and fruits. The crystal palm trees had beryl leaves, flowers, and fruits.

Ānanda, between the palm trees were ponds with various flowers: ponds with blue lotuses, ponds with pink lotuses, ponds with red lotuses, and ponds with white lotuses. Ānanda, the banks of those lotus ponds were built of four precious materials: gold, silver, beryl, and crystal. The bottom of each pond was covered with sand of four precious materials: gold, silver, beryl, and crystal. Ānanda, the ponds were equipped with staircases made of four precious materials: gold, silver, beryl, and crystal. The golden staircases had silver stairs. The silver staircases had golden stairs. The beryl staircases had crystal stairs. The crystal staircases had beryl stairs.

Ānanda, the ponds were surrounded by railings made of four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings.

Ānanda, the ponds were draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers. Ānanda, in those ponds grew various water flowers: blue lotuses, pink lotuses, red lotuses, and white lotuses. Water and flowers were always there, under no guard, and accessible to everyone.

Ānanda, on the banks of the ponds grew various terrestrial flowers: jasmine, great-flowered-jasmine, *campaka*, white water lily, honey tree, pearl bush, and trumpet flower.<sup>175</sup>

Ānanda, on the banks of the lotus ponds were a multitude of women, with lustrous bodies, splendid and pure, with a beauty surpassing that of human beings, almost like goddesses. Their appearance was graceful, and pleasing to whoever saw them. They were sumptuously adorned with many strings of gems. They practiced charity according to what the people needed, providing food and drink, clothes and bedding, vehicles, dwellings, mattresses, woolen blankets, servants, and lamps—all of this they gave away.

Ānanda, the leaves of the palm trees, when stirred by the wind, produced sounds of the most marvelous kind of music. Just like the five kinds of music produced by skillful musicians,<sup>176</sup> marvelous and harmonious sounds, Ānanda, such [was the sound of] the leaves of the palm trees when stirred by the wind. Ānanda, in the city of Kusinārā, if low-class libertines desired to hear the five kinds of music, they would go together to the palm trees, all indulging and enjoying themselves to the full.

Ānanda, the royal city of Kusinārā was never free of twelve sounds: the sound of elephants, the sound of horses, the sound of carriages, the sound of footsteps, the sound of conchs being blown, the sound of drums, the sound of kettledrums, the sound of side drums, the sound of singing, the sound of dancing, the sound of eating and drinking, and the sound of charitable giving.

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Ānanda, in the city of Kusinārā lived a king named Mahāsudassana, a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. As a righteous Dharma king he possessed the seven treasures and had acquired the four kinds of success. What are the seven treasures that King Mahāsudassana possessed and the four kinds of success that he had acquired? . . . (as described above)—these were the seven treasures and the four kinds of success.

Then, Ānanda, brahmins and householders in the royal city of Kusinārā took many jewels and precious fabrics and went to King Mahāsudassana, saying, “Your majesty, here are many jewels and precious fabrics. May your majesty accept them out of compassion!” King Mahāsudassana told the brahmins and householders, “I do not really

need what you are offering, as I already have [enough of] such things myself.”

Again, Ānanda, the kings of eighty-four thousand small countries approached King Mahāsudassana, saying, “Your majesty, we wish to build a palace for you.” King Mahāsudassana told these minor kings, “You wish to build a palace for me, but I do not need it, as I already have one.” The kings of the eighty-four thousand small countries all lifted their hands, placed their palms together [in respect] toward [the king] and said a second and a third time, “Your majesty, we wish to build a palace for you. We wish to build a palace for you.”

Thereupon, King Mahāsudassana consented by remaining silent for the sake of the eighty-four thousand minor kings. Then the kings of the eighty-four thousand small countries, understanding that King Mahāsudassana had consented by remaining silent, paid homage to take leave of him, circumambulated him three times, and departed. Returning to their respective countries, they loaded eighty-four thousand carriages with their own weight in gold, coin, and wrought and unwrought treasures, and jeweled pillars, and transported them to the city of Kusinārā. They built a great palace not far away from the city.

Ānanda, the great palace was one league long and one league wide. Ānanda, the great palace was built of four precious materials: gold, silver, beryl, and crystal. Ānanda, the great palace was equipped with staircases made of four precious materials: gold, silver, beryl, and crystal. The golden staircases had silver stairs. The silver staircases had golden stairs. The beryl staircases had crystal stairs. The crystal staircases had beryl stairs.

Ānanda, in the great palace there were eighty-four thousand pillars made of four precious materials: gold, silver, beryl, and crystal. The golden pillars had silver capitals and bases. The silver pillars had golden capitals and bases. The beryl pillars had crystal capitals and bases. The crystal pillars had beryl capitals and bases.

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Ānanda, in the great palace stood eighty-four thousand buildings made of four precious materials: gold, silver, beryl, and crystal. The golden buildings had silver coverings. The silver buildings had golden

coverings. The beryl buildings had crystal coverings. The crystal buildings had beryl coverings.

Ānanda, the great palace was furnished with eighty-four thousand thrones, which were also made of four precious materials: gold, silver, beryl, and crystal. The golden buildings were furnished with silver thrones, which were covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Likewise, the silver buildings were furnished with golden thrones. . . . The beryl buildings were furnished with crystal thrones. . . . The crystal buildings were furnished with beryl thrones, which were covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Ānanda, the great palace was surrounded by railings made of four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings. Ānanda, the great palace was draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers.

Ānanda, when the great palace had been completed, the kings of the eighty-four thousand small countries built a great flower pond not far from the palace. Ānanda, the great flower pond was one league long and one league wide. Ānanda, the great flower pond was built of four precious materials: gold, silver, beryl, and crystal. Its bottom was covered with sand of four precious materials: gold, silver, beryl, and crystal.

Ānanda, the great flower pond was equipped with staircases made of four precious materials: gold, silver, beryl, and crystal. The golden staircases had silver stairs. The silver staircases had golden stairs. The beryl staircases had crystal stairs. The crystal staircases had beryl stairs. Ānanda, the great flower pond was surrounded by railings made of

four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings.

516c Ānanda, the great flower pond was draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers. Ānanda, in the great flower pond grew various water flowers: blue lotuses, pink lotuses, red lotuses, and white lotuses. Water and flowers were always there, [but] were guarded and not accessible to everyone.

Ānanda, on the banks of the great flower pond grew various terrestrial flowers: jasmine, great-flowered jasmine, *campaka*, white water lily, honey tree, pearl bush, and trumpet flower. Then, Ānanda, when the great palace and the great flower pond had been completed, the kings of the eighty-four thousand small countries built a grove of palm trees, not far from the palace. Ānanda, the grove of palm trees was one league long and one league wide.

Ānanda, in the grove of palm trees there were eighty-four thousand palm trees made of four precious materials: gold, silver, beryl, and crystal. The golden palm trees had silver leaves, flowers, and fruits. The silver palm trees had golden leaves, flowers, and fruits. The beryl palm trees had crystal leaves, flowers, and fruits. The crystal palm trees had beryl leaves, flowers, and fruits.

Ānanda, the grove of palm trees was surrounded by railings made of four precious materials: gold, silver, beryl, and crystal. The golden railings had silver fittings. The silver railings had golden fittings. The beryl railings had crystal fittings. The crystal railings had beryl fittings.

Ānanda, the grove of palm trees was draped with canopies, from which hung bells made of four precious materials: gold, silver, beryl, and crystal. The golden bells had silver clappers. The silver bells had golden clappers. The beryl bells had crystal clappers. The crystal bells had beryl clappers.

Ānanda, when the great palace, the flower pond, and the grove of palm trees had been completed in this way, the kings of the eighty-four



thousand small countries went together to King Mahāsudassana and said:

May your majesty know that the great palace, the flower pond, and the grove of palm trees have all been completed! They are at your majesty's disposal.

Then, Ānanda, King Mahāsudassana thought:

I should not be the first to ascend to this great palace. There are most highly regarded renunciants and brahmins living in this royal city of Kusinārā. Let me invite them all to sit together in this great palace. I will have delicious, wonderful, delicate food prepared, various rich food to eat, savor and digest, and serve it with my own hands, making sure everybody will eat his fill. After the meal is finished, the utensils have been cleared away, and water for washing has been offered, they will be dismissed and allowed to return.

Ānanda, having thought thus, King Mahāsudassana invited all of the most highly regarded renunciants and brahmins living in that royal city of Kusinārā to ascend to the great palace. Having had them seated, [the king] himself brought water for washing. Then delicious, wonderful, delicate food was brought. And with his own hands he served the various rich food to eat, savor and digest, making sure everybody ate his fill. After the meal was finished, the utensils had been cleared away, and water for washing had been offered, [the king], having received a blessing, dismissed them and allowed them to return.

Ānanda, again King Mahāsudassana thought:

It would not be proper for me to engage in sensual pleasures in the great palace. Let me rather take a single attendant and ascend to the great palace and reside there.

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Ānanda, King Mahāsudassana therefore took a single attendant and ascended to the great palace. Then he entered a golden building and sat on a silver royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After

sitting down, separated from desires, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

He came out of the golden building and entered a silver building. He sat on a golden royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After sitting down, separated from desires, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

He came out of the silver building and entered a beryl building. He sat on a crystal royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After sitting down, separated from desires, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

He came out of the beryl building and entered a crystal building. He sat on a beryl royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. After sitting down, separated from desire, separated from evil and unwholesome states, he dwelled having attained the first absorption, which is accompanied by initial and sustained application of mind, with rapture and pleasure born of seclusion.

At that time, Ānanda, the eighty-four thousand wives and the woman treasure had not seen King Mahāsudassana for a long time, and were keen and eager to see him. Therefore, his eighty-four thousand wives approached the woman treasure and said:

Your majesty, may you know that we have not had an audience with the great king for a long time. Your majesty, we now wish to [go and] see the great king together.

Having heard that, the woman treasure told the counselor treasure, “May you know that we have not had an audience with the great king for a long time. We now wish to go and see him.”

On hearing this, the counselor treasure accompanied the [king’s] eighty-four thousand wives and the woman treasure to the great palace. They were also escorted by eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings. As they approached, they produced a tremendous noise, reverberating [all around]. King Mahāsudassana heard the tremendous noise, reverberating [all around].

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Hearing it, he asked the attendant at his side, “Who is making that tremendous noise, reverberating [all around]?”

The attendant said:

Your majesty, it is being made by your eighty-four thousand wives and the woman treasure, who are all coming to the great palace; the eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings are also coming together to the great palace; consequently there is this tremendous noise, reverberating [all around].

On hearing this, King Mahāsudassana told the attendant, “Descend from the palace immediately and promptly prepare a golden couch out of doors. Return and tell me when this is finished.”

Following these instructions, the attendant descended from the palace and promptly prepared a golden couch out of doors. When he had finished, he returned and said, “I have finished preparing a golden couch out of doors for your majesty. It is at your majesty’s disposal.” Then, Ānanda, King Mahāsudassana, accompanied by the attendant, descended from the palace and sat down cross-legged on the golden couch.

Then, Ānanda, King Mahāsudassana’s eighty-four thousand wives and the woman-treasure all advanced toward him. Ānanda, King Mahāsudassana saw his eighty-four thousand wives and the woman treasure in the distance. Having seen them, he swiftly restrained his senses.

Then, having noticed that the king had restrained his senses, his eighty-four thousand wives and the woman treasure thought, “His majesty must have no need of us. Why is that? His majesty restrained his senses as soon as he saw us.”

Thereupon, Ānanda, the woman treasure approached King Mahāsudassana. Having arrived, she said:

May your majesty know that these eighty-four thousand wives and the woman treasure all belong to your majesty! May your majesty be always attentive to us, until death! The eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings all belong to your majesty. May your majesty be always attentive to us, until death!

Then, having heard those words, King Mahāsudassana told the woman treasure:

Sister, all of you have long encouraged me into evil ways and not into the way of practicing loving-kindness. Sister, from now on you should all encourage me into the way of practicing loving-kindness and not into evil ways.

Ānanda, the eighty-four thousand wives and the woman treasure stood to one side, weeping and crying with grief, and said, “We are not his majesty’s sisters, yet now he calls us sisters.”

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Ānanda, those eighty-four thousand wives and the woman treasure each wiped away their tears with their clothes. They approached nearer to King Mahāsudassana. Having arrived there, they said, “Your majesty, how should we encourage you into the way of practicing loving-kindness and not into evil ways?”

King Mahāsudassana answered:

Sisters, for my sake you should say this:

Did your majesty know that a human being has a very short life span and will soon pass on to the next life? One should practice the holy life, because whatever is born is bound to end.

May your majesty know this: there will surely come the phenomenon which is neither desirable nor agreeable and which destroys everything in the world, namely death.

Therefore, if your majesty has any longing or desire for the eighty-four thousand wives and the woman treasure, may your majesty completely abandon and renounce it, and never have such longing, until death! If your majesty has any longing or desire for the eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings, may your majesty completely abandon and renounce it, and never have such longing, until death!

Thus, sisters, should you encourage me to practice loving-kindness and not cause [me] to do evil.

Ānanda, those eighty-four thousand wives and the woman treasure said:

Your majesty, from now on we will encourage you to practice loving-kindness and not cause you to do evil. Your majesty, a human being has a very short life span and will soon pass on to the next life. There will surely come the phenomenon which is neither desirable nor agreeable and which destroys everything in the world, namely death.

Therefore, if your majesty has any longing or desire for the eighty-four thousand wives and the woman-treasure, may your majesty completely abandon and renounce it, and never have such longing, until death! If your majesty has any longing or desire for the eighty-four thousand elephants, eighty-four thousand horses, eighty-four thousand chariots, eighty-four thousand infantry troops, and eighty-four thousand minor kings, may your majesty completely abandon and renounce it, and never have such longing until death!

Ānanda, King Mahāsudassana taught the Dharma to his eighty-four thousand wives and the woman treasure, exhorting, encouraging, and

delighting them. Having with countless skillful means taught them the Dharma, having exhorted, encouraged, and delighted them, he dismissed them and allowed them to return. Ānanda, understanding that King Mahāsudassana had dismissed them, his eighty-four thousand wives and the woman treasure each paid homage to him and returned.

518a Ānanda, not long after his eighty-four thousand wives and the woman treasure had left, King Mahāsudassana ascended to the great palace together with his attendant. Then he entered a golden building and sat on a silver royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends.

Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with loving-kindness, likewise the second, the third, and the fourth quarters, the four intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he dwelled pervading the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

He came out of the golden building and in turn entered a silver building. He sat on a golden royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with compassion, likewise the second, the third, and the fourth quarters, the four

intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he abided pervading the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

He came out of the silver building and entered a beryl building. He sat on a crystal royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with empathic joy, likewise the second, the third, and the fourth quarters, the four intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he abided pervading the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

He came out of the beryl building and entered a crystal building. He sat on a beryl royal couch, which was covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends. Having sat down, he contemplated thus:

I am putting an end to thoughts of desire, thoughts of anger, thoughts of malice, strife, hatred, flattery, hypocrisy, deceit, and false speech. These countless evil and unwholesome states shall come to an end.

He [then] abided pervading one quarter with a mind imbued with equanimity, likewise the second, the third, and the fourth quarters, the four intermediate directions, above and below, encompassing all. Free from fetters or resentment, without ill will or quarrel, he abided pervading

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the entire world [with a mind that was] boundless, exalted, immeasurable, and well cultivated.

Ānanda, [only] a slight death pain arose in King Mahāsudassana in his last moments. Just as a slight affliction may arise in a householder or a householder's son after eating marvelous food, so only a slight death pain arose in King Mahāsudassana in his last moments.

Ānanda, at that time King Mahāsudassana, having practiced the four divine abodes and having abandoned longing and desire, passed on and, after death, was reborn in a Brahmā world. Ānanda, do you consider King Mahāsudassana on that former occasion to be someone other [than me]? Do not think thus. You should know that he was me.

Ānanda, at that time I benefited myself, benefited others, and benefited many people. I had compassion for the whole world and I sought prosperity, benefit, peace, and happiness for gods and human beings. The teaching I gave at that time did not lead to the ultimate, was not the ultimate purity, not the ultimate holy life, not the ultimate completion of the holy life. Not having fulfilled the holy life, I did not at that time become free from birth, old age, sickness, death, sorrow, and distress, and I was not able to attain liberation from all suffering.

Ānanda, I have now appeared in this world as a Tathāgata, free from attachment, fully awakened, perfect in knowledge and conduct, a Well-gone One, a knower of the world, incomparable leader of persons to be tamed, teacher of gods and human beings, a buddha, a Fortunate One.

I now benefit myself, benefit others, benefit many people. I have compassion for the whole world, and I seek prosperity, benefit, peace, and happiness for gods and human beings. My teaching of the Dharma has now reached fulfillment, I have fulfilled my purification, fulfilled the holy life. Having fulfilled the holy life, I am now free from birth, old age, sickness, death, sorrow, and distress. I have now attained liberation from all suffering.

Ānanda, at Kusinārā, in the Sāla Grove of the Mallas at Upavattana, by the Nerañjarā River, by the Vaggumudā River, at the Makuṭabandhana shrine, at the spot where a couch has been prepared for me—within these places I will have discarded the body seven times: six



times as a wheel-turning monarch, and now on the seventh [occasion] as a Tathāgata, free from attachment and fully awakened.

Ānanda, I see no place in this world with its gods, Māras, Brahmās, renunciants, and brahmins, from gods to humans, where I will discard the body again. That is not possible [anymore], Ānanda. This is my final birth, my final existence, my final body, my final form, this is the end of me. I say: “This is the end of suffering.”

This is what the Buddha said. Having heard the Buddha’s words, Venerable Ānanda and the monks were delighted and remembered them well.

## **69. The Discourse with the Thirty Analogies**

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Thus have I heard: At one time the Buddha was staying at Rājagaha, in the Bamboo Grove, the Squirrels’ Sanctuary, together with a large company of monks, who were observing the rains retreat.

At that time, on the fifteenth day [of the half-month], the time for reciting the code of rules, the World-honored One sat down on a seat arranged before the monks.

Having sat down, the World-honored One entered meditative absorption and investigated the monks’ minds. Thereupon, the World-honored One saw that the company of monks was sitting in meditation silently, in deep silence, without sloth or torpor, through having eliminated the hindrances; [he saw that] the company of monks was seated in [meditation] that was profound, extremely profound, tranquil, extremely tranquil, excellent, extremely excellent.

At that time Venerable Sāriputta was also among them. Then the World-honored One said: Sāriputta, the company of monks is sitting in meditation silently, in deep silence, without sloth or torpor, through having eliminated the hindrances. The company of monks is seated in [meditation that is] profound, extremely profound, tranquil, extremely tranquil, excellent, extremely excellent. Sāriputta, who can respect and support [such a] company of monks?

Thereupon, Venerable Sāriputta got up from his seat, arranged his robe so as to bare one shoulder, placed his palms together [in respect] toward the Buddha, and said:

So it is, World-honored One. The company of monks is sitting in meditation silently, in deep silence, without sloth or torpor, through having eliminated the hindrances. The company of monks is seated in [meditation] that is profound, extremely profound, tranquil, extremely tranquil, excellent, extremely excellent.

World-honored One, nobody [else] can respect and support [such a] company of monks. Only the World-honored One can respect and support the Dharma and the company of monks, as well as morality, diligence, charity, and concentration. Only the World-honored One can respect and support them.

The World-honored One said:

519a So it is, Sāriputta, so it is. Nobody [else] can respect and support [such a] company of monks. Only the World-honored One can respect and support the Dharma and the company of monks, as well as morality, diligence, charity, and concentration. Only the World-honored One can respect and support them.

Sāriputta, just as kings and senior ministers have various adornments: colorful silk and woolen fabrics, finger rings, armlets, elbow ornaments, necklaces, and garlands of gold and jewels; so, Sāriputta, monks and nuns have moral virtue as their adornment. If, Sāriputta, monks and nuns are endowed with moral virtue as their adornment, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have five insignia: sword, parasol, royal headdress, fly whisk with jeweled handle, and ornate sandals, whereby they protect their bodies and obtain well-being; so, Sāriputta, monks and nuns observe the precepts, thereby protecting the holy life. If, Sāriputta, monks and nuns are endowed with observance of the precepts, thereby protecting the holy life, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have wardens; so, Sāriputta, monks and nuns have guarding the six senses as their warden. If, Sāriputta, monks and nuns are endowed with guarding the six senses as their warden, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have gatekeepers who are intelligent, wise, discriminating, and comprehending; so, Sāriputta, monks and nuns have right mindfulness as their gatekeeper. If, Sāriputta, monks and nuns are endowed with right mindfulness as their gatekeeper, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have pleasant baths brimming with fresh spring water; so, Sāriputta, monks and nuns have mental calm as their bathing water. If, Sāriputta, monks and nuns are endowed with mental calm as their bathing water, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have bath attendants who regularly bathe them; so, Sāriputta, monks and nuns have good friends as their bath attendants. If, Sāriputta, monks and nuns are endowed with good friends as their bath attendants, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have perfumes to apply to their bodies: perfume of deodar, of aloe, of sandalwood, of olibanum, of clove, or of eupatorium; so, Sāriputta, monks and nuns have moral virtue as their perfume. If, Sāriputta, monks and nuns are endowed with moral virtue as their perfume, then they are able to abandon evil and practice what is wholesome.

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Sāriputta, just as kings and senior ministers have good garments made of linen, of fine silk, of fine wool, or of choice antelope hide; so, Sāriputta, monks and nuns have shame and scruples as their garments. If, Sāriputta, monks and nuns are endowed with shame and scruples as their garments, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have good beds and seats, very wide and high; so, Sāriputta, monks and nuns have the four absorptions as their beds and seats. If, Sāriputta, monks and nuns are endowed with the four absorptions as their beds and seats, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have skillful barbers who dress their hair; so, Sāriputta, monks and nuns have right mindfulness as their barber. If, Sāriputta, monks and nuns are endowed with

right mindfulness as their barber, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have delicate and wonderful food with a variety of flavors; so, Sāriputta, monks and nuns have joy as their food. If, Sāriputta, monks and nuns are endowed with joy as their food, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have a variety of drinks: mango juice, rose-apple juice, sugarcane juice, grape juice, and intoxicating drinks; so, Sāriputta, monks and nuns have the flavor of the Dharma as their drink. If, Sāriputta, monks and nuns are endowed with the flavor of the Dharma as their drink, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have excellent garlands made of blue lotus flowers, *campaka* flowers, jasmine flowers, great-flowered-jasmine flowers, and pearl bush flowers; so, Sāriputta, monks and nuns have the three kinds of concentration as their garlands: emptiness [concentration], desireless [concentration], and signless [concentration]. If, Sāriputta, monks and nuns are endowed with the three kinds of concentration as their garlands, then they are able to abandon evil and practice what is wholesome.

519c Sāriputta, just as kings and senior ministers have as their dwellings halls or lofty buildings; so, Sāriputta, monks and nuns have as their dwellings the three abodes: the abode of gods, the abode of Brahmās, and the abode of noble ones. If, Sāriputta, monks and nuns are endowed with the three abodes as their dwellings, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have guardians, that is to say, guardians who protect their homes; so, Sāriputta, monks and nuns have wisdom as that which protects their home. If, Sāriputta, monks and nuns are endowed with wisdom as that which protects their home, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have four kinds of revenues collected from all the towns of the country: one part to support the king, the queen and the palace women; a second part to support the

crowns prince and the ministers; a third part to support the entire population of the country; and a fourth part to support renunciants and brahmins; so, Sāriputta, monks and nuns have the four establishments of mindfulness as their revenue. If, Sāriputta, monks and nuns are endowed with the four establishments of mindfulness as their revenue, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have a fourfold army: elephant troops, cavalry, chariot troops, and infantry; so, Sāriputta, monks and nuns have the four right abandonments as [their] fourfold army. If, Sāriputta, monks and nuns are endowed with the four right abandonments as [their] fourfold army, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have various vehicles: elephant carriages, horse carriages, carts, palanquins; so, Sāriputta, monks and nuns have the four bases of supernormal power as their vehicles. If, Sāriputta, monks and nuns are endowed with the four bases of supernormal power as their vehicles, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have various chariots decorated with various colorful adornments made from choice patterned hides of lions, tigers, and panthers; so, Sāriputta, monks and nuns have serenity and insight as their chariots. If, Sāriputta, monks and nuns are endowed with serenity and insight as their chariots, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have charioteers, that is to say drivers of chariots; so, Sāriputta, monks and nuns have right mindfulness as their charioteer. If, Sāriputta, monks and nuns are endowed with right mindfulness as their charioteer, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have very lofty banners; so, Sāriputta, monks and nuns have their own mind as their lofty banner. If, Sāriputta, monks and nuns are endowed with [having] their own mind as their lofty banner, then they are able to abandon evil and practice what is wholesome.

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Sāriputta, just as kings and senior ministers have good roads which are even and wide and lead directly to their pleasure park; so, Sāriputta, monks and nuns have the noble eightfold path as their road which is even and wide and leads directly to nirvana. If, Sāriputta, monks and nuns are endowed with the noble eightfold path as their road, which is even and wide and leads directly to nirvana, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have commanders who are intelligent, wise, discriminating, and comprehending; so, Sāriputta, monks and nuns have wisdom as their commander. If, Sāriputta, monks and nuns are endowed with wisdom as their commander, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have great palaces, very wide and lofty; so, Sāriputta, monks and nuns have wisdom as their great palace. If, Sāriputta, monks and nuns are endowed with wisdom as their great palace, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers ascend to a lofty palace and watch people below the palace going and returning, walking, jumping, standing, sitting, or lying down; so, Sāriputta, monks and nuns ascend to the lofty palace of unsurpassed wisdom in order to contemplate their own minds as upright, malleable, delighted, and detached. If, Sāriputta, monks and nuns are endowed with the lofty palace of unsurpassed wisdom in order to contemplate their own minds as upright, malleable, delighted, and detached, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have genealogists, who are conversant with the family lineage; so, Sāriputta, monks and nuns have the fourfold noble lineage as their genealogist. If, Sāriputta, monks and nuns are endowed with the fourfold noble lineage as their genealogist, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have famous expert physicians who can cure many diseases; so, Sāriputta, monks and nuns have right mindfulness as their expert physician. If, Sāriputta, monks

and nuns are endowed with right mindfulness as their expert physician, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers have formal royal couches, which are covered with woolen blankets, draped with brocades and fine silk fabric, with lined and quilted coverlets, and with cushions [made of] antelope hide at both ends; so, Sāriputta, monks and nuns have unobstructed concentration as their formal royal couches. If, Sāriputta, monks and nuns are endowed with unobstructed concentration as their formal royal couches, then they are able to abandon evil and practice what is wholesome.

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Sāriputta, just as kings and senior ministers have precious jewels; so, Sāriputta, monks and nuns have imperturbable liberation of the mind as their precious jewel. If, Sāriputta, monks and nuns are endowed with imperturbable liberation of the mind as their precious jewel, then they are able to abandon evil and practice what is wholesome.

Sāriputta, just as kings and senior ministers bathe thoroughly and apply fine perfume to their bodies, to make themselves extremely pure; so, Sāriputta, monks and nuns have contemplation of their own minds to make themselves extremely pure. If, Sāriputta, monks and nuns are endowed with contemplation of their own minds to make themselves extremely pure, then they can respect and support the World-honored One, the Dharma, and the company of monks, as well as morality, diligence, charity, and concentration.

This is what the Buddha said. Having heard the Buddha's words, Venerable Sāriputta and the [other] monks were delighted and remembered them well.

## **70. The Discourse on the Wheel-turning Monarch<sup>177</sup>**

Thus have I heard: At one time the Buddha was staying among the *khattiya* community of Mātulā, staying in a mango grove on the bank of a river. At that time the World-honored One told the monks:

Monks, you should be shining with the light of the Dharma<sup>178</sup> and take the Dharma as your refuge. Do not be like any other light or take refuge

in other teachings. Monks, if you yourselves shine with the light of the Dharma and take the Dharma as your refuge, rather than being like other lights and taking refuge in other teachings, then you can strive in the training, obtain benefit, and acquire immeasurable merit.

Why is that? Monks, in the past there was a king named Daḷhanemi, who was a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he liked. Being a righteous Dharma king he possessed seven treasures and had acquired four kinds of success. What were the seven treasures that he possessed and the four kinds of success that he had acquired? . . . (as described above) . . . These are the seven treasures that he possessed and the four kinds of success that he had acquired.

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In the latter days of King Daḷhanemi's reign, the divine wheel treasure suddenly slipped from its original position. Someone noticed this and reported it to King Daḷhanemi: "May your majesty know that the divine wheel treasure has slipped from its original position." On hearing this, King Daḷhanemi said [to his crown prince]:

Crown prince, my divine wheel treasure has slipped from its original position. Crown prince, I heard from the ancients that if a wheel-turning monarch's divine wheel treasure slips from its original position, that king certainly has not long to live; his life will not last much longer.

Crown prince, I have enjoyed human pleasures. Now I shall seek divine pleasures. Crown prince, I wish to shave off my hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path. Crown prince, I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people of impure behavior!

Later on, crown prince, if you notice that the divine wheel treasure has slipped from its original position, you should in turn entrust the country's affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you too should shave off your hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.



Having thus entrusted the country to the crown prince and instructed him properly, King Dalhanemi shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path.

Then, seven days after King Dalhanemi had gone forth to practice the path, the divine wheel treasure vanished. The divine wheel treasure being lost, [his son,] the duly anointed<sup>179</sup> *khattiya* king, was greatly grieved, sad, and unhappy. Then the duly anointed *khattiya* king approached his father, the royal sage Dalhanemi. Having arrived, he said, “May your majesty know that seven days after your majesty had gone forth to practice the path, the divine wheel treasure vanished!”

The father, the royal sage Dalhanemi, told his son, the duly anointed *khattiya* king, “Do not grieve over the loss of the divine wheel treasure. Why is that? You do not inherit this divine wheel from your father.” The duly anointed *khattiya* king addressed his father again, “Your majesty, what should I do now?”

The father, the royal sage Dalhanemi, told his son:

You should follow the transmitted Dharma. If you follow the transmitted Dharma, then on the fifteenth day of the [half-]month, the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

The duly anointed *khattiya* king addressed his father again:

Your majesty, what is the transmitted Dharma that you want me to follow, so that through my having followed it, on the fifteenth day [of the half-month], the time for reciting the code of rules, after I have bathed and ascended to the main hall, the divine wheel treasure will come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining?

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The father, the royal sage Dalhanemi, told his son further:

You should contemplate the Dharma according to the Dharma and practice the Dharma according to the Dharma.

You should hold a Dharma feast for the sake of your crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there are in your country renunciants and brahmins who are highly regarded and renowned for their virtue, you should approach them at an appropriate time, consult them on the Dharma, and receive their teachings: “Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?” Having heard [the answers] from them, you should act in accordance with what they say.

If there are poor people in your country, you should give away property to help them. This, your majesty, is called the transmitted Dharma, which you should practice well. Having practiced it well, then on the fifteenth day [of the half-month], the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will certainly come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

Afterward, the duly anointed *khattiya* king contemplated the Dharma according to the Dharma and practiced the Dharma according to the Dharma. He held a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in

poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there were in his country renunciants and brahmins who were highly regarded and renowned for their virtue, he personally approached them at an appropriate time, consulted them on the Dharma, and received their teachings:

Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?

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Having heard [the answers] from them, he acted in accordance with what they had said.

If there were poor people in his country, he gave away property to help them at an appropriate time. Later, on the fifteenth day of the [half-]month, the time for reciting the code of rules, after the duly anointed *khattiya* king had bathed and ascended to the main hall, there came from the eastern direction the divine wheel treasure, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

He too became a wheel-turning monarch; he too possessed the seven treasures and acquired the four kinds of success. What are the seven treasures that he possessed and the four kinds of success that he acquired? . . . (as described above) . . . In the latter days of that wheel-turning monarch's reign, the divine wheel treasure suddenly slipped from its original position. Someone noticed that and reported it to the wheel-turning monarch, "May your majesty know that the divine wheel treasure has slipped from its original position!"

Hearing this, the wheel-turning monarch said [to his crown prince]:

Crown prince, my divine wheel treasure has slipped from its original position. Crown prince, I heard from my father Daḷhanemi,

the royal sage, that when a wheel-turning monarch's divine wheel treasure slips from its original position, that king certainly has not long to live; his life will not last much longer. Crown prince, I have enjoyed human pleasures. Now I shall seek divine pleasures. Crown prince, I wish to shave off my hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Crown prince, I now entrust to you the four continents of the world. You should rule by the Dharma, not by what is against the Dharma. Let the country be free of evil actions and of people of impure behavior! Later on, crown prince, if you find that the divine wheel treasure has slipped from its original position, you should in turn entrust the country's affairs to your crown prince and instruct him properly. Having entrusted the country to your crown prince, you too should shave off your hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

Having thus entrusted the country to the crown prince and instructed him properly, the wheel-turning monarch shaved off his hair and beard, donned the yellow robe, left home out of faith, and went forth to practice the path. Then, seven days after the wheel-turning monarch had gone forth to practice the path, the divine wheel treasure vanished.

The divine wheel treasure being lost, the duly anointed *khattiya* king was not grieved, but was attached to sensual pleasures, insatiably avaricious, bound by desires, touched by desires, and dominated by desires. He did not see the danger [in them] and did not know an escape [from them], so he ruled the country according to his own ideas. Because he ruled the country according to his own ideas, the country declined and no longer prospered.

521c In the past, as long as a wheel-turning monarch followed the transmitted Dharma, the people of the country prospered and did not decline. [This] duly anointed *khattiya* king, however, ruled the country according to his own ideas. Because he ruled the country according to his own ideas, the country declined and no longer prospered. Then the brahmin teachers of the country, traveling around within the national borders, saw the people of the country declining rather than prospering, so they thought:

The duly anointed *khattiya* king rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering. In the past, as long as a wheel-turning monarch followed the transmitted Dharma, the people of the country prospered and did not decline. This duly anointed *khattiya* king, however, rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering.

Then the brahmin teachers of the country went together to the duly anointed *khattiya* king and said:

May your majesty know that he rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering. In the past, as long as a wheel-turning monarch followed the transmitted Dharma, the people of the country prospered and did not decline. Now, however, your majesty rules the country according to his own ideas. Because he rules the country according to his own ideas, the people of the country are declining rather than prospering.

Hearing this, the duly anointed *khattiya* king said, “Brahmins, what should I do?” The brahmin teachers of the country replied:

Your majesty, in the country there are people who are intelligent and wise, knowledgeable and calculating. In the country there are senior ministers and retainers who have learned the scriptures and understand them, who recite and preserve the transmitted Dharma, [people] such as we, your retainers. May your majesty practice the transmitted Dharma. When you have practiced the transmitted Dharma, then on the fifteenth day [of the half-month], the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will certainly come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

The duly anointed *khattiya* king asked further:

Brahmins, what is the transmitted Dharma that you want me to follow, so that through my having followed it, on the fifteenth day [of the half-month], the time for reciting the code of rules, after I have bathed and ascended to the main hall, the divine wheel treasure will come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining?

The brahmin teachers of the country said:

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Your majesty should contemplate the Dharma according to the Dharma and practice the Dharma according to the Dharma. You should hold a Dharma feast for the sake of your crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects, on the eighth day and the fourteenth and fifteenth days of each [half-]month, practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there are in your country renunciants and brahmins who are highly regarded and renowned for their virtue, you should approach them at an appropriate time, consult them on the Dharma, and receive their teachings:

Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?

Having heard [the answers] from them, you should act in accordance with what they say.

If there are poor people in your country, you should give away property to help them. Your majesty, this is called the transmitted Dharma, which you should practice well. Having practiced it well, then on the fifteenth day [of the half-month], the time for reciting the code of rules, after you have bathed and ascended to the main hall, the divine wheel treasure will certainly come from the east, with a thousand spokes, complete in every aspect, pure and natural, not man-made, flamelike in color, bright and shining.

Afterward, the duly anointed *khattiya* king contemplated the Dharma according to the Dharma and practiced the Dharma according to the Dharma. He held a Dharma feast for the sake of his crown prince, queen, concubines, maids, subjects, renunciants, brahmins, and [all sentient beings] including insects on the eighth day and the fourteenth and fifteenth days [of each half-month], practicing charity, providing those in need, the renunciants and brahmins, [as well as] those in poverty, those without kin, and beggars from far away, with food and drink, clothes and bedding, vehicles, flower garlands, scattered flowers, perfume, dwellings, mattresses, woolen blankets, shawls, servants, and lamps.

If there were in his country renunciants and brahmins who were highly regarded and renowned for their virtue, he personally approached them at an appropriate time, consulted them on the Dharma, and received their teachings:

Venerable sirs, what are wholesome states? What are unwholesome states? What are faults? What is merit? What is excellence? What is not excellence? What is black? What is white? From where do black and white states arise? What are the benefits [to be attained] in this life? What are the benefits [to be attained] in future lives? What actions bring good rather than bad retribution?

Having heard [the answers] from them, he acted in accordance with what they had said.

However, there were poor people in the country and he did not give away property to help them. Because those who were poor and had no property did not get help, people became poorer. Because of

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poverty, someone stole another's property. Because he had stolen, the owner arrested and bound him and brought him before the duly anointed *khattiya* king, saying, "Your majesty, this man stole my property. May your majesty punish him!"

The duly anointed *khattiya* king asked that man, "Is it true that you stole?"

That man replied, "Your majesty, I did steal. And why? Because of poverty, your majesty. Without stealing I would have nothing to live on."

Then the duly anointed *khattiya* king gave the thief some property and told him, "Go home, and never do it again!"

Then the people of the country heard that the duly anointed *khattiya* king was giving away property to citizens who stole. Because of this, people thought: "We too should steal others' property." Thereupon the people of the country vied with one another to steal others' property. So, because those people who were poor and had no property did not get help, they became poorer; and because of poverty, theft became rife.

Owing to the growth of theft, people's life span decreased and their physical appearance worsened. Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for eighty thousand years, his son would live for [only] forty thousand years. Monks, when people's life span was forty thousand years, someone stole another's property. The owner arrested and bound [the thief], and brought him before the duly anointed *khattiya* king, saying, "Your majesty, this man stole my property. May your majesty punish him!"

The duly anointed *khattiya* king asked that man, "Is it true that you stole?"

That man replied, "I did steal, your majesty. And why? Because of poverty. Without stealing I would have nothing to live on."

Hearing this, the duly anointed *khattiya* king thought:

If I give away property to all those in my country who steal others' property, that will exhaust the country's treasury for nothing, and will cause theft to become rife. Now let me rather employ a sharp



sword. If someone in my country steals, I will have him arrested, seated beneath a tall signpost, and beheaded.

So then the duly anointed *khattiya* king ordered that a sharp sword should be employed. He ordered that anyone in the country who stole should be arrested, seated beneath a tall signpost, and beheaded.

The people of the country heard that the duly anointed *khattiya* king had ordered that a sharp sword should be employed, and that anyone in the country who stole should forthwith be arrested, seated beneath a tall signpost, and beheaded. [They thought,] “Let us rather follow his example and employ a sharp sword, using it for robbery. If when committing robbery we catch the owner, we will behead him.”

Thereupon, those people followed [the king’s] example and employed sharp swords, using them for robbing, catching the owners, and beheading them. Because those who were poor and had no property did not get help, people became poorer. Because of poverty, theft became rife. Owing to the increase in theft, killing with swords increased. Owing to the increase in killing with swords, people’s life span decreased and their physical appearance worsened. 522c

Monks, as their life span decreased and their physical appearance worsened, whereas a father lived for forty thousand years, his son lived for [only] twenty thousand years. Monks, when people’s life span was twenty thousand years, someone stole another’s property. The owner arrested and bound [the thief], and brought him before the duly anointed *khattiya* king, saying, “Your majesty, this man stole my property. May your majesty punish him!”

The duly anointed *khattiya* king asked that man, “Is it true that you stole?”

Then the thief thought:

If the duly anointed *khattiya* king knew the facts, he would have me bound and whipped, or have me cast out or exiled, or have my money and property confiscated, or have various painful punishments inflicted on me, impaling me or beheading me. Let me rather deceive the duly anointed *khattiya* king with false speech.

Thinking thus, he said, “Your majesty, I did not steal.”

Because those who were poor and had no property did not get help, people became poorer. Because of poverty, theft became rife. Owing to the increase of theft, killing with swords increased. Owing to the increase in killing with swords, false speech and divisive speech increased. Owing to the increase in false speech and divisive speech, people’s life span decreased and their physical appearance worsened.

Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for twenty thousand years, his son would live for [only] ten thousand years. Monks, when people’s life span was ten thousand years, some were virtuous and others were not virtuous. Those who were not virtuous, being envious of those who were virtuous, committed adultery with the wives [of the virtuous ones].

Because those who were poor and had no property did not get help, people became poorer. Because of poverty, theft became rife. Owing to the increase in theft, killing with swords increased. Owing to the increase in killing with swords, false speech and divisive speech increased. Owing to the increase in false speech and divisive speech, envy and sexual misconduct increased. Owing to the increase in envy and sexual misconduct, those people’s life span decreased and their physical appearance worsened.

Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for ten thousand years, his son would live for [only] five thousand years. Monks, when people’s life span was five thousand years, three kinds of behavior increased: unlawful desires, disagreeable covetousness, and wrong teachings.<sup>180</sup> Owing to the increase of these three kinds of behavior, people’s life span decreased and their physical appearance worsened. Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for five thousand years, his son would live for [only] two thousand five hundred years.

Monks, when people’s life span was two thousand five hundred years, another three conditions increased: divisive speech, harsh speech, and frivolous speech. Owing to the increase of these three conditions, those people’s life span decreased and their physical

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appearance worsened. Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for two thousand five hundred years, his son would live for [only] one thousand years. Monks, when people's life span was one thousand years, one condition increased, namely wrong view. Owing to the increase in [this] one condition, those people's life span decreased and their physical appearance worsened.

Monks, as their life span decreased and their physical appearance worsened, whereas a father would live for one thousand years, his son would live for [only] five hundred years.

Monks, when people's life span was five hundred years, those people were not filial to their parents throughout their lives and could not respect renunciants and brahmins. They did not serve them obediently, did not perform meritorious actions, and did not see that retribution for faults comes in future lives.

Because they were not filial to their parents throughout their lives and could not respect renunciants and brahmins, [because they] did not serve them obediently, did not perform meritorious actions, and did not see that retribution for faults comes in future lives—consequently, monks, whereas a father would live for five hundred years, his son would live for either two hundred and fifty years or two hundred years. Nowadays, monks, someone who enjoys longevity may live one hundred years or not much more.

The Buddha said further:

Monks, in the distant future, people's life span will be ten years. Monks, when people's life span is ten years, girls will get married as soon as they reach the age of five months.

Monks, when people's life span is ten years, a kind of grain called barnyard millet will become the preferred food, just as white rice is the preferred food at present. Thus, monks, when people's life span is ten years, the kind of grain called barnyard millet will become the preferred food. Monks, when people's life span is ten years, today's preferred foods—ghee, salt, honey, sugarcane, sugar—will all disappear.

Monks, when people's life span is ten years, those who follow the ten unwholesome courses of action will be respected by others. Just as those who follow the ten wholesome courses of action are respected by others today, so monks, when people's life span is ten years, those who follow the ten unwholesome courses of action will be respected by others. Monks, when people's life span is ten years, there will be no such word as "wholesome," let alone people who follow the ten wholesome courses of action.

Monks, when people's life span is ten years, someone called "the Punisher" will travel around, going everywhere, from house to house, inflicting punishment. Monks, when people's life span is ten years, mothers will have strong thoughts of cruelty toward their children. Children will also have strong thoughts of cruelty toward their mothers. Fathers, children, brothers, sisters, and [other] relatives will gradually turn against one another, and have thoughts of cruelty toward one another.

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Monks, just as a hunter has strong thoughts of cruelty on seeing a deer, so when people's life span is ten years, mothers will have strong thoughts of cruelty toward their children. Children will also have strong thoughts of cruelty toward their mothers. Fathers, children, brothers, sisters, and [other] relatives will gradually turn against one another, and have thoughts of cruelty toward one another.

Monks, when people's life span is ten years, there will be a massacre by sword lasting seven days. [During this period,] if one grasps a piece of grass, it will be transformed into a sword, and if one grasps a piece of firewood, it will also be transformed into a sword, and people will use these swords to kill one another.

At the end of the seven-day sword massacre, they will stop. During that period there will also be some people who give rise to shame and scruples, who detest and dislike hostility. During the seven-day sword massacre, these [people] will go into the mountains or into the wilderness and hide in secret places. At the end of the seven days, they will come out of the secret places in the mountains or the wilderness and, on meeting one another again, will give rise to a mind of kindness and compassion, and have strong thoughts of mutual affection.

It is just as when a loving mother's only son returns home safely from afar after a long absence, and on seeing each other again they rejoice, and give rise to a mind of kindness and compassion, with strong thoughts of mutual affection. In the same way, at the end of the seven days, those people will come out of the secret places in the mountains or in the wilderness and, on meeting one another again, will give rise to a mind of kindness and compassion, with strong thoughts of mutual affection.

Having met together, they will say:

Friends, now we see each other [again]; now we have attained safety. It is because we gave rise to unwholesome practices that we now witness this destruction of our kindred. Let us rather perform wholesome practices together. How should we perform wholesome practices together? We have all killed living beings. Let us now together abstain from killing, abandon killing. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is ten years will give birth to children whose life span is twenty years.

Monks, those whose life span is twenty years will think: If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? Together we abstain from killing, have abandoned killing; but we still take what is not given. Let us rather abstain from taking what is not given, abandon taking what is not given. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is twenty years will give birth to children whose life span is forty years.

Monks, those whose life span is forty years will think:

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If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? We abstain from killing, have abandoned killing; and we abstain from taking what is not given, have abandoned taking what is not given; but we still commit sexual misconduct. Let us rather abstain from sexual misconduct, abandon sexual misconduct. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is forty years will give birth to children whose life span is eighty years.

Monks, those whose life span is eighty years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; and abstain from sexual misconduct, have abandoned sexual misconduct; but we still commit false speech. Let us rather abstain from false speech, abandon false speech. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is eighty years will give birth to children whose life span is one hundred and sixty years. Monks, those whose life span is one hundred and sixty years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; and abstain from false speech, have abandoned false speech; but we still commit divisive speech. Let us rather abstain from divisive speech, abandon divisive speech. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is one hundred and sixty years will give birth to children whose life span is three hundred and twenty years. Monks, those whose life span is three hundred and twenty years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; and abstain from divisive speech, have abandoned divisive speech; but we still commit harsh speech. Let us rather abstain from harsh speech, abandon harsh speech. We should together perform this wholesome practice.

So they will together perform such wholesome practices. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is three hundred and twenty years will give birth to children whose life span

is six hundred and forty years. Monks, those whose life span is six hundred and forty years will think:

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If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform more wholesome practices? We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; and abstain from harsh speech, have abandoned harsh speech; but we still commit frivolous speech. Let us rather abstain from frivolous speech, abandon frivolous speech. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is six hundred and forty years will give birth to children whose life span is two thousand five hundred years. Monks, those whose life span is two thousand five hundred years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; and abstain from frivolous speech, have abandoned frivolous speech; but we still have avarice and envy. Let us rather abstain from



avarice and envy, abandon avarice and envy. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is two thousand five hundred years will give birth to children whose life span is five thousand years. Monks, those whose life span is five thousand years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

We renounce killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; abstain from frivolous speech, have abandoned frivolous speech; and abstain from avarice and envy, have abandoned avarice and envy; but we still have hatred. Let us rather abstain from hatred, abandon hatred. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is five thousand years will give birth to children whose life span is ten thousand years. Monks, those whose life span is ten thousand years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

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We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; abstain from frivolous speech, have abandoned frivolous speech; abstain from avarice and envy, have abandoned avarice and envy; and abstain from hatred, have abandoned hatred; but we still have wrong views. Let us rather abstain from wrong views, abandon wrong views. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is ten thousand years will give birth to children whose life span is twenty thousand years. Monks, those whose life span is twenty thousand years will think:

If one pursues and follows the wholesome, his life span increases and his physical appearance improves. We should together perform still more wholesome practices. How should we together perform still more wholesome practices?

We abstain from killing, have abandoned killing; abstain from taking what is not given, have abandoned taking what is not given; abstain from sexual misconduct, have abandoned sexual misconduct; abstain from false speech, have abandoned false speech; abstain from divisive speech, have abandoned divisive speech; abstain from harsh speech, have abandoned harsh speech; abstain from frivolous speech, have abandoned frivolous speech; abstain from avarice and envy, have abandoned avarice and envy; abstain from hatred, have abandoned hatred; and abstain from wrong views, have abandoned wrong views; but we still are subject to unlawful desires, disagreeable covetousness, and wrong teachings. Let us rather abstain from these three evil and unwholesome

practices, abandon these three evil and unwholesome practices. We should together perform this wholesome practice.

So they will together perform such a wholesome practice. As they perform wholesome practices, their life span will increase and their physical appearance will improve. Monks, as their life span increases and their physical appearance improves, those whose life span is twenty thousand years will give birth to children whose life span is forty thousand years. Monks, when people's life span is forty thousand years, they will be filial to their parents, have respect for renunciants and brahmins; they will serve them obediently, perform meritorious actions, and see that retribution for faults comes in future lives.

Monks, as they are filial to their parents and have respect for renunciants and brahmins; as they serve them obediently, perform meritorious actions, and see that retribution for faults comes in future lives, those whose life span is forty thousand years will give birth to children whose life span is eighty thousand years. Monks, when people's life span is eighty thousand years, this continent of Jambudīpa will be extremely rich and pleasant, with many inhabitants; and villages and towns will be close together, only a cock's flight apart.

Monks, when people's life span is eighty thousand years, women will not get married until they are five hundred years old. Monks, when people's life span is eighty thousand years, there will be only these diseases: affliction with cold and heat, need to defecate and urinate, desire, lack of food, and old age. There will be no other troubles.

Monks, when people's life span is eighty thousand years, a king named Saṅkha will become a wheel-turning monarch, intelligent and wise, equipped with a fourfold army to reign over the entire world, freely, as he likes. Being a righteous Dharma king he will possess the seven treasures. These seven treasures are the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the steward treasure, and the counselor treasure. These are the seven. He will have a thousand sons, handsome, brave, fearless, and able to overcome others.

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He will certainly rule over the whole earth, as far as the ocean, without relying on blade and cudgel, just by teaching the Dharma,

bringing peace and happiness. Monks, the duly anointed *khattiya* king will be lord of humankind, ruling the world, and keeping to his own resort inherited from his father. As he keeps to his own resort inherited from his father, life span will not decrease, physical appearance will not worsen, happiness will not disappear, and power will not decline.

Monks, you too should be like this. [Having] shaved off your hair and beard, donned yellow robe, left home out of faith, and gone forth to practice the path, [you should] keep to your own resort inherited from your fathers. Monks, as you keep to your own resort inherited from your fathers, life span will not decrease, physical appearance will not worsen, happiness will not disappear, and power will not decline. How does a monk keep to his own resort inherited from his father?

Here a monk inwardly contemplates the body as body . . . inwardly contemplates feelings . . . mind . . . phenomena as phenomena. This is how a monk keeps to his own resort inherited from his father. What is life span for a monk? Here a monk develops the basis for supernormal power that possesses concentration due to desire, which depends on seclusion, dispassion, and cessation, and inclines towards release; he develops the basis for supernormal power that possesses concentration due to energy. . . ; he develops the basis for supernormal power that possesses concentration due to mind. . . ; he develops the basis for supernormal power that possesses concentration due to investigation, which depends on seclusion, dispassion, and cessation, and inclines toward release. This is life span for a monk.

What is physical appearance for a monk? Here a monk observes the precepts, guards [against breaking] the code of rules; skillfully controls his comportment in accordance with proper conduct, always fearful of seeing the slightest fault; he undertakes and upholds the training in the precepts. This is physical appearance for a monk. What is happiness for a monk? Here a monk, separated from desires, separated from evil and unwholesome states, . . . (and so on up to) . . . [he] dwells having attained the fourth absorption. This is happiness for a monk.

What is power for a monk? Here a monk, having destroyed the taints, [attains] liberation of the mind and liberation through wisdom without taints; in that very life, he personally attains understanding

and awakening, and dwells having personally realized. He understands as it really is: “Birth is ended, the holy life has been established, what was to be done has been done. There will not be another existence.”

This is power for a monk. Monks, I do not see any power so hard to subdue as the power of Māra. [Yet] the monk who has ended the taints can subdue it by the power of his unsurpassed noble wisdom.

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This is what the Buddha said. Having heard the Buddha’s words, the monks were delighted and remembered them well.

### 71. The Discourse to Pāyāsi<sup>181</sup>

Thus have I heard: At one time Venerable Kumāra Kassapa was staying in the country of Kosala. Together with a large company of monks he approached Setavyā, and stayed to the north of the village in a rosewood grove.

At that time in Setavyā there was a king named Pāyāsi, who was extremely rich, possessing limitless wealth and countless livestock and property, endowed with various feudatories and manors. The manors, springs, ponds, grass, and trees in Setavyā all belonged to the king, having been given to him by King Pasenadi of Kosala.

Then the brahmins and householders in Setavyā heard this:

A renunciant named Kumāra Kassapa is dwelling in the country of Kosala together with a large company of monks; he has arrived in Setavyā and is staying to the north of the village in the Rosewood Grove. The renunciant Kumāra Kassapa has a great reputation, is well known in all the ten directions.

[Thus they thought:]

Kumāra Kassapa has unhindered eloquence and what he says is subtle. He is a learned arahant. Those who visit this arahant, pay respect to him, and serve him respectfully quickly gain good benefits. Let us go and see the renunciant Kumāra Kassapa!

[So] the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, went together out of Setavyā toward the north, heading for the Rosewood Grove.

At that time King Pāyāsi, who was in his main hall, saw in the distance the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, going together out of Setavyā toward the north, heading for the Rosewood Grove. Seeing this, King Pāyāsi said to an attendant:

525b       Why are the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, going together out of Setavyā today toward the north, heading for the Rosewood Grove?

The attendant said:

Your majesty, those brahmins and householders in Setavyā have heard this:

A renunciant named Kumāra Kassapa is dwelling in the country of Kosala together with a large company of monks; he has arrived in Setavyā and is staying to the north of the village in the Rosewood Grove.

Your majesty, the renunciant Kumāra Kassapa has a great reputation, being well known widely in the ten directions. [Thus they thought]:

Kumāra Kassapa has unhindered eloquence and what he says is subtle. He is a learned arahant. If one sees this arahant, pays respect to him and serves him respectfully, one will quickly gain good benefits. Let us go and see the renunciant Kumāra Kassapa!

For this reason, your majesty, the people of Setavyā, walking in groups, brahmins with brahmins, householders with householders, are going together out of Setavyā toward the north, heading for the Rosewood Grove.

Hearing this, King Pāyāsi told the attendant:

Go to the brahmins and householders of Setavyā and tell them: King Pāyāsi tells the brahmins and householders of Setavyā:

Please wait, friends. Let me go with you to see the renunciant Kumāra Kassapa. You are foolish. Do not be deceived by him

[into believing that] there are future lives, [that] beings are reborn. I hold this view, this tenet: “There are no future lives; beings are not reborn.”

Following the king’s instructions, the attendant approached the brahmins and householders of Setavyā and said to them:

King Pāyāsi tells the brahmins and householders of Setavyā:

Please wait, friends. Let me go with you to see the renunciant Kumāra Kassapa. You are foolish. Do not be deceived by him [into believing that] there are future lives, that beings are reborn. I hold this view, this tenet: “There are no future lives; beings are not reborn.”

Having heard this message, the brahmins and householders of Setavyā replied to the attendant: “We shall wait as commanded.”

The attendant returned and reported: “I have delivered your command.<sup>182</sup> The brahmins and householders of Setavyā await your majesty. May your majesty know the right time.”

Then King Pāyāsi commanded a charioteer: “Prepare a chariot immediately. I wish to go now.”

Following the king’s instruction, the charioteer immediately prepared a chariot and returned to tell the king: “The chariot is ready. It is at your majesty’s disposal.”

Then King Pāyāsi boarded the chariot and departed. Approaching the brahmins and householders of Setavyā, he went with them to the Rosewood Grove. Then, on seeing in the distance the venerable Kumāra Kassapa among the trees in the grove, King Pāyāsi alighted from the chariot and proceeded on foot toward the venerable Kumāra Kassapa.

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After having exchanged greetings with Venerable Kumāra Kassapa, he sat down to one side and asked: “Kassapa, I now want to ask a question. Would you listen?”

Venerable Kumāra Kassapa said, “Pāyāsi, ask what you will. Having heard it, I will consider it.”

So King Pāyāsi asked:

Kassapa, I hold this view, this tenet: “There are no future lives; beings are not reborn.” Renunciant Kumāra Kassapa, what do you think [of this]?

Venerable Kumāra Kassapa said:

Pāyāsi, I will now question you, king. Please reply as you see fit. What do you think, king? The present sun and moon, are they [only] in this life or [also in] future lives?

Pāyāsi replied, “Despite what the renunciant Kumāra Kassapa says, still I hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counter-argument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument.<sup>183</sup> Kassapa, [once] some of my relatives were critically ill, so I went to their place. Having arrived there, I said:

You should know that I hold this view, this tenet: “There are no future lives; beings are not reborn.” [But], relatives, some renunciants and brahmins hold this view, this tenet: “There are future lives; beings are reborn.” I have always disbelieved what they say.

They say further: “If men or women perform evil deeds, if they are indolent, idle, negligent, jealous, stingy, greedy, closefisted, not virtuous, and strongly attached to property, then owing to these causes and conditions, at the breaking up of the body, after death, they will certainly go to a bad realm of existence and be reborn in hell.”

[Let us] suppose that what those renunciants and brahmins say is true. You, my relatives, have performed evil deeds, you have been indolent, idle, negligent, jealous, stingy, greedy, closefisted, not virtuous, and strongly attached to property.

If, at the breaking up of the body, after death, you do [indeed] have to go to a bad realm of existence and are reborn in hell, then come back and tell me: “Pāyāsi, in hell the torments are thus and thus.” If that happens, then I will see it in the present.



They heard what I said, they received my instructions, yet none of them has come to tell me: “Pāyāsi, in hell the torments are thus and thus.” For this reason, Kassapa, I think: “There are no future lives; beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, I will question you again. Please reply as you see fit. Suppose the king’s men arrest a criminal and bring him before the king, saying, “Your majesty, this man has committed a crime. The king should punish him.” The king tells them:

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Take him away. Bind his hands behind him and set him on a donkey. Beat a broken drum that makes a sound like a donkey’s braying. Having announced the sentence widely, lead him out through the southern gate, seat him beneath a tall signpost, and behead him.

Following his instructions, the king’s men bind the criminal’s hands behind him and set him on a donkey. They beat a broken drum that makes a sound like a donkey’s braying. Having announced the sentence widely, they lead him out through the southern gate, seat him beneath a tall signpost, and are about to behead him. This man, on the point of death, says to the executioner, “Please wait a while. I wish to see my parents, wife and children, my male and female servants and messengers. Let me go temporarily.”

What do you think, king? Would the executioner release the criminal and let him go temporarily?

Pāyāsi replied, “No, Kassapa.”

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with your relatives who had performed evil deeds, who had been indolent, idle, negligent, jealous, stingy, greedy, closefisted, not virtuous, and strongly attached to property, and who, owing to these causes and conditions, at the breaking up of the body, after death, certainly went to a bad realm of existence and were reborn in hell.

When the wardens of hell caught them and tortured them, [suppose that] they told the wardens of hell:

Wardens of hell, please wait a while and stop torturing me. I wish to go temporarily and visit King Pāyāsi to tell him: “In hell the torments are thus and thus,” so that he can see it in the present.

What do you think, king? Would the wardens of hell release your relatives and let them come [back] temporarily?

Pāyāsi replied, “No, Kassapa.”

Venerable Kumāra Kassapa said:

Pāyāsi, you should contemplate future lives in this way, since you cannot see them with your physical eyes.

Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines towards abandoning hatred; if he cuts off and abandons delusion, inclines towards abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said: “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] some of my relatives were critically ill, so I went to their place. Having arrived there, I said:

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You should know that I hold this view, this tenet: “There are no future lives; beings are not reborn.” [But,] relatives, some renunciants and brahmins hold this view, this tenet: “There are future

lives; beings are reborn.” I have always disbelieved what they say.

They say further, “If men or women perform good deeds, if they are energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; if they generously renounce [their wealth] and give it to orphans and the poor, always enjoy practicing charity, and are not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they will certainly ascend to a good realm of existence, and be reborn in a heavenly realm.”

Let us suppose that what those renunciants and brahmins say is true. You, my relatives, have performed good deeds, you are energetic, diligent, not negligent, not jealous, not stingy or greedy, openhanded, virtuous; you have generously renounced [your wealth] and given it to orphans and the poor, you have always enjoyed practicing charity, and you are not attached to property. If, at the breaking up of the body, after death, you do [indeed] ascend to a good realm of existence and are reborn in heaven, then come back and tell me, “Pāyāsi, in heaven the pleasures are thus and thus.” If that happens, I will see it in the present.

They heard what I said, they received my instructions, yet none of them has ever come to tell me, “Pāyāsi, in heaven the pleasures are thus and thus.” For this reason, Kassapa, I think: “There are no future lives; beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you a parable. The wise, on hearing a parable, understand its implication. Suppose, Pāyāsi, that outside a village or a town there is a cesspit full of feces, so deep that a man could be submerged in it up to his head. A man has fallen into this cesspit and sunk to the bottom. Suppose that another man, pitying him, seeking his prosperity, benefit, peace, and happiness, pulls him gently from the cesspit, wipes him down with a slice of bamboo, brushes him with leaves, and bathes him with warm water.

Later on, after [the first man] has been cleaned and bathed, perfume is applied to his body. He ascends to the main hall, and is entertained with the pleasures of the five senses. What do you think, king? Would that man enjoy recalling that cesspit, delight in praising it, and wish to revisit it?

Pāyāsi replied:

No, Kassapa. If someone else were to recall that cesspit [to him], delight in praising it, and wish [him] to revisit it, then he would not love this person. How much less would he himself recall that cesspit, delight in praising it, and wish to see it again! This is not possible.

[Venerable Kumāra Kassapa continued:]

Pāyāsi, if your relatives performed good deeds, if they were energetic, diligent, not negligent, not jealous, not stingy or greedy, openhanded, virtuous; if they generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they certainly ascended to a good realm of existence, were reborn in a heavenly realm.

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Having been reborn in heaven, they would entertain themselves with the heavenly pleasures of the five senses. What do you think, king? Would those gods in heaven give up the heavenly pleasures of the five senses and, recalling the pleasures of the five senses in this human realm, delight in praising them, and wish to revisit them?

Pāyāsi replied:

No, Kassapa. Why is that? The pleasures of the five senses of this human realm are putrid, unclean, utterly abhorrent, unattractive, undesirable, coarse, and impure. Kassapa, compared with the pleasures of the five senses in this human realm, heavenly sensual pleasures are the utmost, the supreme, the best, the most wonderful and excellent. It cannot be that a god in heaven would give up the heavenly pleasures of the five senses, recall the pleasures of the five senses in this human realm, delight in praising them, and wish to see them again.

[Venerable Kumāra Kassapa continued:]

Pāyāsi, you should contemplate future lives in this way, since you cannot see them with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] some of my relatives were critically ill, so I went to their place. Having arrived there, I said:

You should know that I hold this view, this tenet: “There are no future lives; beings are not reborn.” [But], relatives, some renunciants and brahmins hold this view, this tenet: “There are future lives; beings are reborn.” I have always disbelieved what they say.

[But] they say further: “If men or women perform good deeds, if they are energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; if they generously renounce [their wealth] and give it to orphans and the poor, always enjoy practicing charity, and are not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they will certainly ascend to a good realm of existence, and be reborn in a heavenly realm.”

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Let us suppose that what those renunciants and brahmins say is true. You, my relatives, have performed good deeds, you are energetic, diligent, not negligent, not jealous, not stingy or greedy, openhanded, virtuous; you have generously renounced [your wealth] and given it to orphans and the poor, you have always enjoyed practicing charity, and you are not attached to property. If, at the breaking up of the body, after death, you do [indeed] go to a good realm of existence and are reborn in heaven, then come back and tell me: “Pāyāsi, in heaven the pleasures are thus and thus.” In heaven you might think thus: “What shall I gain by going back?” [However,] in King Pāyāsi’s household there is much wealth. I will give [some] to you.

They heard what I said, they received my instructions, yet none of them has ever come to tell me, “Pāyāsi, in heaven the pleasures are thus and thus.”

For this reason, Kassapa, I think: “There are no future lives; beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, the life span in heaven is long, while the life span in the human realm is short. What is a hundred years for human beings is one day and night for the thirty-three gods. Thirty such days and nights make a month, twelve such months make a year, and a thousand such years are the heavenly life span of the thirty-three gods. What do you think, king?

If your relatives performed good deeds, if they were energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; if they generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property—then owing to these causes and conditions, at the breaking up of the body, after death, they certainly ascended to a good realm of existence, were reborn in a heavenly realm.

Having been reborn in heaven, they might think:

We should first entertain ourselves with the heavenly pleasures of the five senses for one day and night, or entertain ourselves with

the heavenly pleasures of the five senses for two, three, four, or even six or seven days. After that we shall go to tell King Pāyāsi that the pleasures in heaven are thus and thus.

What do you think, king? Would you be still alive [when they came back]?

Pāyāsi asked:

Kassapa, who has come back from his afterlife to tell you: “Renunciant Kumāra Kassapa, the life span in heaven is long, while the life span in the human realm is short. What is a hundred years for human beings is one day and night for the thirty-three gods. Thirty such days and nights make a month, twelve such months make a year, and a thousand such years are the heavenly life span of the thirty-three gods”?

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you a parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that a blind man were to say this:

There are no black or white objects, nor is there seeing of black or white objects. There are no long or short objects, nor is there seeing of long or short objects. There are no near or far objects, nor is there seeing of near or far objects. There are no rough or smooth objects, nor is there seeing of rough or smooth objects. Why? There are no objects because from the beginning I have never seen or known them.

[If] the blind man spoke like this, would it be true?

Pāyāsi replied:

No, Kassapa. Why is that? Kassapa, there are black and white objects, and also there is seeing of black and white objects. There are long and short objects, and also there is seeing of long and short objects. There are near and far objects, and also there is seeing of near and far objects. There are rough and smooth objects, and also there is seeing of rough and smooth objects. If the blind man were to say “There are no objects

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because from the beginning I have never seen or known them,” then what he said would not be true.

Venerable Kumāra Kassapa said:

King Pāyāsi, you are also like a blind man if you say:

Kassapa, who has come back from his afterlife to tell you: “Renunciant Kumāra Kassapa, the life span in heaven is long, while the life span in the human realm is short. What is a hundred years for human beings is one day and night for the thirty-three gods. Thirty such days and nights make a month, twelve such months make a year, and a thousand such years are the heavenly life span of the thirty-three gods”?

King Pāyāsi said:

Renunciant Kumāra Kassapa, you certainly must not and should not speak so. Why is that?

Renunciant Kumāra Kassapa, you go so far as to compare me to a blind man. Kassapa, assuming it was known to me or known to my relatives who performed good deeds, who were energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; who generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property, that owing to these causes and conditions, at the breaking up of the body, after death, they certainly would ascend to a good realm of existence, and be reborn in heaven—then, Kassapa, I would now practice charity, perform meritorious actions, observe the *uposatha* and the precepts, and then commit suicide by using a knife, or taking poison, or throwing [myself] into a hole or a well, or hanging myself. Renunciant Kumāra Kassapa, you should not go so far as to compare me to that blind man.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.



Suppose, Pāyāsi, that a brahmin has a young wife who has just become pregnant, and that he already has a son by his former wife; and then in the midst of this that brahmin suddenly dies.

After his death, the former wife's son says to his stepmother, "Stepmother, you should know that all the property of this household should now belong to me. I see no one else anymore who should share in it." The stepmother replies, "I am pregnant now. If I give birth to a boy, you should share with him. If I give birth to a girl, all the property belongs to you."

The former wife's son says to his stepmother a second and a third time, "All the property of this household should now belong to me. I see no one else anymore who should share in it." And the stepmother also replies a second and a third time, "I am pregnant now. If I give birth to a boy, you should share with him. If I give birth to a girl, all the property belongs to you."

Then the stepmother, being foolish, ignorant, of poor understanding, lacking wisdom, [though] desiring to protect her life, on the contrary harms herself. She enters an inner room, takes a sharp knife and cuts open her belly, to see whether it is a boy or a girl. Being foolish, ignorant, of poor understanding, lacking wisdom, [though] desiring to protect her life, she on the contrary harms herself and the child in her belly. 527c

It should be known that Pāyāsi is likewise foolish, ignorant, of poor understanding, lacking wisdom, in that [though] desiring to protect his life, he on the contrary thinks like this:

Kassapa, if it were known to me or known to my relatives who performed good deeds, who were energetic, diligent, not negligent, not jealous, not stingy, not greedy, openhanded, virtuous; who generously renounced [their wealth] and gave it to orphans and the poor, always enjoyed practicing charity, and were not attached to property, that owing to these causes and conditions, at the breaking up of the body, after death, they certainly would ascend to a good realm of existence, and be reborn in heaven—then, Kassapa, I would now practice charity, perform meritorious actions, observe

the *uposatha* and the precepts, and then commit suicide by using a knife, or taking poison, or throwing [myself] into a hole or a well, or hanging myself.

[And Pāyāsi also says:] “Renunciant Kumāra Kassapa, you should not go so far as to compare me to that blind man.”

Pāyāsi, if an energetic man lives long, he will acquire great merit. If he acquires great merit, he will be reborn in heaven and enjoy longevity. Pāyāsi, you should contemplate future lives thus, [since you] cannot see them with your physical eyes:

Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘There are no future lives; beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] some of my relatives were critically ill. I went to their place to visit and greet them, and they also visited and greeted me. When they died, I visited and greeted them again, but they did not visit and greet me again; so I also do not visit and greet them. Kassapa, for this reason I think, “Beings are not reborn.”

Venerable Kumāra Kassapa said:

528a Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, there is a skilled conch-blower. He goes to a place where nobody has ever heard the sound of a conch. He mounts a high hill on a dark night, and with all his might he blows the conch. Because the people there have never heard the sound of a conch, on hearing it, they think, “What is this sound that is so wonderful, very extraordinary, truly delightful, pleasant to the ear, and gladdening to the heart?”

Then that crowd together approaches the skilled conch-blower. Having arrived, they ask: “What is this sound that is so wonderful, very extraordinary, truly delightful, pleasant to the ear, and gladdening to the heart?”

The skilled conch-blower puts the conch down on the ground and tells the crowd: “Sirs, you should know that it is the sound of this conch.”

Thereupon, the people kick the conch, saying, “Make a sound, conch! Make a sound, conch!” But it is silent, producing no sound.

The skilled conch-blower thinks:

Now, these people are foolish, ignorant, poor in understanding, lacking wisdom. Why so? They seek to get sound from a senseless object.

Then the skilled conch-blower takes the conch, washes it with water, raises it to his mouth, and blows it with all his might. Hearing it, the people in the crowd think:

The conch is marvelous! Why so? Because by means of hands, water, and the blowing of wind from the mouth it produces a fine sound that pervades the four directions.

In the same way, Pāyāsi, if a man is still alive, he can talk with and greet others. [But] when he is dead, he can no longer talk with or greet others.

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning

hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘Beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

528b Yes, Kassapa, I have another counterargument. Kassapa, [once] my officers arrested a criminal and brought him before me. Having arrived, they said, “Your majesty, this man has committed a crime. May your majesty punish him!” I told them:

Take this criminal away and weigh him on the scales alive. After having weighed him alive, put him down on the ground and strangle him with a rope. Having killed him, weigh him again. I want to know when this man is light, soft, and has a lustrous appearance: when he is dead or when he is alive.

Following my instructions, they took this criminal away and weighed him on the scales alive. Having done so, they put him down on the ground and strangled him with a rope. Having killed him, they weighed him again. When the criminal was alive, he was very light and soft, with lustrous appearance. When dead, his skin became thick and he became heavy, stiff, not soft, and lost his lustrous appearance. For this reason, Kassapa, I think, “Beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that an iron ball or an iron ploughshare has been heated by fire all day. At that time, it is very light and soft, with

a lustrous appearance. [But] once the fire is extinguished, it gradually cools down, becomes solid, thick, and heavy, and becomes stiff, not soft, and loses its lustrous appearance.

In the same way, Pāyāsi, if a man is alive, his body is very light and soft, with lustrous appearance. [But] once he is dead, he becomes thick, heavy, stiff, not soft, and loses his lustrous appearance.

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘Beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument.

Kassapa, [once] my officers arrested a criminal and brought him before me. Having arrived, they said, “Your majesty, this man has committed a crime. May your majesty punish him!” I told them:

Take this criminal and put him head downward into an iron cauldron or a copper cauldron. Seal its mouth and light a fire underneath it. Having lit the fire, watch to see [if any] being enters or leaves, comes or goes, or moves around.

Following my instructions, they took this criminal away and put him head downward into an iron cauldron or a copper cauldron. They sealed its mouth and lit a fire underneath it. Having lit the fire, they watched to see [if any] being entered or left, came or went, or moved around.

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Kassapa, by such means I saw no rebirth of any being. For this reason, Kassapa, I think: “Beings are not reborn.”

Venerable Kumāra Kassapa said:

Pāyāsi, I will question you now. Please reply as you see fit. What do you think? Do you recall that, while taking the noontide rest on your bed [after having] eaten excellent, delicious food, you saw in a dream pleasure parks, bathing pools, groves, flowers, fruits, clear springs, and long streams, and saw yourself taking recreation there, moving around, coming and going to your heart’s content?

Pāyāsi replied, “Yes, I do recall so.”

Kassapa asked further, “While you were taking the noontide rest on your bed [after having] eaten excellent, delicious food, were any attendants present?”

He replied, “Yes.”

Kassapa asked further:

While you were taking the noontide rest on your bed [after having] eaten excellent, delicious food, at that time did the attendants to [your] left and right see you entering or leaving, moving around, or coming and going?

Pāyāsi replied, “How could even the most remarkable individual see this, let alone the attendants to [my] left and right?”

[Kassapa said:]

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said, “Despite what the renunciant Kumāra Kassapa says, I still hold this view, this tenet: ‘Beings are not reborn.’”

Venerable Kumāra Kassapa said, “Pāyāsi, have you another counterargument beyond this?”

Pāyāsi replied:

Yes, Kassapa, I have another counterargument. Kassapa, [once] my officers arrested a criminal and brought him before me. Having arrived, they said, “Your majesty, this man has committed a crime. May your majesty punish him!” I told them:

Take this criminal away. Peel off his skin and tear off his flesh.  
Cut off his sinews and break his bones to the marrow. Search for  
the being to be reborn.

Following my instructions, they took this criminal away, peeled off his skin, tore off his flesh, cut off his sinews, and broke his bones to the marrow, searching for the being to be reborn. Kassapa, I used such means to search for the being to be reborn, but in the end I could not see any being to be reborn. For this reason, Kassapa, I think: “Beings are not reborn.”

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Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that a fire-worshipping matted-hair brahmin is living near a road. Some merchants stay the night at a place not far away from him. Then, when the night has passed and dawn has broken, the merchants set out hastily, forgetfully leaving behind a small child.

Then the fire-worshipping matted-hair brahmin, having risen early, looks around the place where the merchants stayed and sees the small child left alone without an owner. Seeing it, he thinks, “This small child has nobody to depend on. He will definitely die unless I support him.” So he carries the small child away, returns to his own place, and rears him. The small child grows up, endowed with all his faculties.

Then the fire-worshipping matted-hair brahmin has some small matter for which he has to go among the people. The fire-worshipping matted-hair brahmin therefore instructs the boy:

I have some small matter for which I have to go among the people for a while. You must feed the fire and be careful not to let it go out. If it should go out, use these fire-sticks to make fire.

Then, having instructed him well, the fire-worshipping matted-hair brahmin goes among the people.

Later on the boy goes out to play, and the fire goes out. When he returns he tries to make fire. He takes the fire-sticks and hits them on the ground, saying, “Come out, fire! Come out, fire!” But no fire comes out. He exerts more effort, hitting it on a stone, [saying,] “Come out, fire! Come out, fire!” But still no fire comes out. As no fire comes out, he breaks the fire-sticks into ten and even a hundred pieces, throws them away, and sits down on the ground, anxiously saying, “I cannot get fire. What should I do?”

Then the fire-worshipping matted-hair brahmin, having finished what he had to do among the people, returns to his own place. Having arrived, he asks, “Boy, did you look after the fire without playing and not let it go out?”

The boy said:

Venerable sir, I went out to play, and the fire went out. When I returned, I tried to make fire. I took the fire-sticks and hit them on the ground, saying: “Come out, fire! Come out, fire!” But no fire came out. I exerted more effort, hitting them on a stone, [saying,] “Come out, fire! Come out, fire!” But still no fire came out. As no fire came out, I broke the fire-sticks into ten and even a hundred pieces, threw them away and sat down on the ground. Venerable sir, I tried like this, but could not get fire. What should I have done?

Then the fire-worshipping matted-hair brahmin thinks:

This boy is foolish, ignorant, poor in understanding, and lacking wisdom. Why so? How else could one implore the non-intelligent fire-sticks [with words] to render fire?

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The fire-worshipping matted-hair brahmin then takes dry sticks to use as the upper and lower fire-sticks, places them on the ground and, by



rubbing, causes [sparks of] fire to come out, which gradually become flames. He tells the boy:

Boy, this is how one should make fire. One should not be like you, foolish, ignorant, poor in understanding, lacking wisdom, and try to implore the non-intelligent fire-sticks to render fire.

Pāyāsi, it should be known that you are likewise foolish, ignorant, poor in understanding, and lacking wisdom, searching in dead flesh and even in marrow for a being to be reborn.

Pāyāsi, you should contemplate the rebirth of beings thus, [since you] cannot see it with your physical eyes. Pāyāsi, if a renunciant or a brahmin cuts off and abandons desire, inclines toward abandoning desire; if he cuts off and abandons hatred, inclines toward abandoning hatred; if he cuts off and abandons delusion, inclines toward abandoning delusion—then with the purified divine eye, which surpasses human [vision], he sees beings as they die and are reborn handsome or ugly, excellent or not excellent, as they depart and return to good or bad realms of existence in accordance with their [previous] deeds. He sees this as it really is.

King Pāyāsi again said:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that?

If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.” For this reason, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you a parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, two friends leave home to make a living. On

their way, they first see a large amount of hemp without an owner. On seeing it, one of the men tells his companion:

You should know that there is a large amount of hemp here without an owner. Let us take it, make up a heavy load for each of us, and carry it back home as our source of livelihood.

So they carry off their heavy load. Further on, they see a large amount of cotton thread and cotton clothes without an owner. Further on again, they see a large amount of silver without an owner. On seeing it, one of them lays down his load of hemp, takes the silver, and loads himself up with it. Still further on they see a large amount of gold without an owner.

Then the man loaded with silver tells the one loaded with hemp:

Now, you should know that there is a great amount of gold here without an owner. You discard your hemp and I will discard my silver. I want you and me to take this gold and carry a heavy load of it home, as our source of livelihood.

529c The man loaded with hemp tells the one loaded with silver:

My load of hemp is fine. It is well packed and tied up, and I have carried it a long way. I cannot let go of it. You know what is fit for you. Don't worry about me!

At this the man loaded with silver grabs the load of hemp by force and throws it to the ground, damaging it. The one with the hemp tells the one with the silver:

You have damaged my load. My load of hemp is well tied up, and I have carried it a long way. I want to carry this hemp back home myself. I will never let go of it. You know what is fit for you. Don't worry about me!

Then the man with the load of silver discards it, loads himself up heavily with gold, and heads back home. As this man loaded with gold approaches his home, his father and mother, seeing him in the distance coming back with a load of gold, exclaim:

Welcome, good son! Come quickly, good son! Thanks to this gold, you will make a good living, support your father and mother, and sustain your wife, children, your male and female servants, and messengers. Furthermore, you can make offerings to renunciants and brahmins, make merit and uplift [yourself], [experience] good fruits and good results, being reborn in heaven and enjoying longevity.

[But when] the man loaded with hemp returns to his home, his father and mother, seeing him in the distance coming back with a load of hemp, reprove him saying:

Here you come, criminal! Here you come, man without virtue! With this hemp you will not make a living, or support your father and mother, or sustain your wife, children, male and female servants, and messengers. Neither can you make offerings to renunciants and brahmins, make merit and uplift [yourself], [experience] good fruits and good results, or be reborn in heaven and enjoy longevity.

Pāyāsi, you should know that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and be abhorred by many people.

King Pāyāsi again said:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.” For this reason, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, some merchants and a crowd of associates, with a thousand carts, are traveling on a road [through an area] of scarce provisions. The crowd has two leaders. They think: “How can we get out of this trouble?” They think further: “This crowd should be divided into two groups of five hundred carts each.” So those merchants divide into two groups of five hundred carts each.

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Then one leader of the merchants leads five hundred carts along the road [through the area] of scarce provisions. That merchant leader often goes ahead [by himself]. He sees a man coming from a side road with his clothes all wet, with dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels are splashed with mud. On seeing him, the merchant leader asks, “Has it been raining on the road [through the area] of scarce provisions? Is there new water, firewood, and grass [ahead]?”

That man replies:

There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long.

Hearing this, the merchant leader returns to the merchants and says:

As I was going ahead, I saw a man coming from a side road with his clothes all wet, with dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels were splashed with mud. I asked him, “Has it been raining on the road [through the area] of scarce provisions? Is there new water, firewood, and grass [ahead]?” He replied to me, saying, “There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long.”

Merchants, let us throw away the water, firewood, and grass

that we already have. We will find new water, firewood, and grass before long. Let us not tire our vehicles!

So those merchants throw away the water, firewood, and grass that they already have. After one day's journey, they find no new water, firewood, or grass. After two days . . . three days . . . even after seven days of travel, they still find no new water, firewood, or grass. After seven days have passed, they are killed by man-eating ghosts.

The second merchant leader thinks, "The first merchant leader has crossed over the danger. By what means can we now overcome the hardships?" Having thought thus, the second merchant leader proceeds along the road [through the area] of scarce provisions together with the five hundred carts. The second merchant leader goes ahead by himself. He sees a man coming from a side road with his clothes all wet, with dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels are splashed with mud.

On seeing him, the second merchant leader asks, "Has it been raining on the road [through the area] of scarce provisions? Are there new water, firewood, and grass [ahead]?" That man replies:

There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long.

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Hearing this, the second merchant leader returns to the merchants and says:

While I was going ahead, I saw a man coming from a side road with his clothes all wet, with a dark body, yellow head, and two deep red eyes, wearing a garland of hibiscus flowers, and driving a donkey cart whose two wheels were splashed with mud. I asked him, "Has it been raining on the road [through the area] of scarce provisions? Are there new water, firewood, and grass [ahead]?"

He replied, “There has been a great deal of rain on the road [through the area] of scarce provisions. There is plenty of new water, firewood, and grass. Friend, throw away the water, firewood, and grass that you already have, so as not to tire your vehicles. You will find new water, good firewood, and grass before long.”

[But,] merchants, we cannot throw away the water, firewood, or grass that we already have. We should throw them away only if we find new water, firewood, and grass.

[So] they do not throw away the water, firewood, and grass that they already have. After one day’s journey, they find no new water, firewood, or grass. After two days . . . three days . . . even after seven days of travel, they still find no new water, firewood, or grass. While going ahead, the second merchant leader finds that the first merchant leader and his merchants have been killed by man-eating ghosts.

Seeing this, the second merchant leader tells the merchants:

You see! The first merchant leader was foolish, ignorant, poor in understanding, and lacking wisdom. He himself has been killed, and all his people too have been killed. Merchants, if you would like to take the belongings of the first group of merchants, do so at will!

Pāyāsi, you should know that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and also be abhorred by many people, just like the first merchant leader and his merchants.

King Pāyāsi said again:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.”

For this reason, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, that two men wanted to gamble with grains<sup>184</sup> [as tokens]. The first player [on losing] furtively eats the [extra] grains [that cause him to lose]: once, twice, three times, again and again. The second player thinks, “I am playing against this man, but he has cheated me many times, furtively eating the [extra] grains: once, twice, three times, again and again.”

Seeing this, he tells his companion, “Now I want to rest. Let us resume the game later.” Thereupon the second player leaves that place and smears the grains with poison. Having smeared them, he returns and tells his companion, “Come and [resume] the game with me!” So he comes and they play together. Again the first player furtively eats the grains: once, twice, three times, again and again. Having eaten the grains, his eyes become vacant, he foams at the mouth, and is almost dying.

Then the second player utters this verse to the first player:

These grains are smeared with poison.

You ate them greedily without noticing.

You cheated me with the grains,

That was bound to make you suffer!

Pāyāsi, you should know that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and be abhorred by many people, just as the player who cheated the other out of grains brought disaster on himself.

King Pāyāsi again said:

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.”

Therefore, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you another parable. The wise, on hearing a parable, understand its implication.

Suppose, Pāyāsi, a pig farmer, while walking along a road, sees a large amount of dry dung without an owner. He thinks, “This dung can feed many pigs. Let me take it, load myself up, and leave.” So he takes it and leaves.

On the way he encounters heavy rain. The dung, dissolving and oozing, fouls his body, but he keeps on carrying it along, never discarding it. Consequently he experiences immeasurable misfortune and is abhorred by many people.

You should know, Pāyāsi, that such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will experience immeasurable misfortune and be abhorred by many people, just like that pig farmer.

King Pāyāsi again said:

531a

Despite what the renunciant Kumāra Kassapa says, I still hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it. Why is that? If other people in other countries heard of this, they would say, “King Pāyāsi held his view for a long time, but he has been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.”

Therefore, Kassapa, I hold on to this view, out of desire, aversion, fear, and delusion; I am utterly unable to let go of it.

Venerable Kumāra Kassapa said:

Pāyāsi, listen while I tell you one last parable. It will be good if you understand it. If not, I will not teach you the Dharma any more.

Suppose, Pāyāsi, a large pig, the king of five hundred pigs, while walking along a dangerous road, encounters a tiger on the way.

On seeing the tiger, the pig thinks:



If I fight with this tiger, he will definitely kill me. If I run away in fear, my kinsmen will slight me. By what means can I get out of this trouble?

Having thought thus, he tells the tiger, “If you want to fight, I can fight with you. If not, then let me pass.” Hearing this, the tiger tells the pig, “I allow you to fight with me. I will not let you pass.”

The pig says further, “Tiger, wait a little, while I put on the armor of my grandfather’s time, and then I will return to fight.” Hearing this, the tiger thinks, “He is no match for me, let alone in the armor of his grandfather’s time.” So he tells the pig, “Do as you like!” Then the pig returns to his own cesspit and rolls around in feces, smearing his body with it up to the eyes. Then he goes to the tiger and says, “If you want to fight, I can fight with you. If not, let me pass.”

On seeing the pig, the tiger thinks, “I never even eat food that has worms in it, in order to protect my teeth, so I certainly won’t get close to this foul pig.” Thinking thus, the tiger tells the pig, “I will let you pass rather than fight with you.” Having passed, the pig utters a verse to the tiger:

Tiger, you have four feet.  
I too have four feet.  
Come and fight with me!  
What do you fear that you walk away?

Then, on hearing this, the tiger also utters a verse in response to the pig:

Your bristles stand up like a dense forest,  
You lowest among animals!  
Go away, pig! Quickly!  
The stench of feces is unbearable.

Then the pig, boasting, utters another verse:

[Citizens of] the two countries of Magadha and Aṅga  
Will hear that I fought with you.  
Come and battle with me!  
What do you fear that you walk away?

531b

Hearing this, the tiger uttered another verse:

With all the bristles on your body fouled,  
Your stench chokes me, pig.  
If you want to fight for victory,  
I now concede you victory.

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with you. If you hold on to this view out of desire, aversion, fear, and delusion, and do not let go of it, you will be subject to immeasurable misfortune and be abhorred by many people, just as the tiger conceded victory to the pig.

Having heard this, King Pāyāsi said:

When the venerable one told the first parable, about the sun and the moon, I understood it on hearing it and joyfully received it with respect. However, I wanted to get further excellent and wise teachings from the venerable Kumāra Kassapa, and for this reason I asked you again and again. I now go for refuge to the venerable Kumāra Kassapa.

Venerable Kumāra Kassapa said, “Pāyāsi, you should not go to me for refuge. I go to the Buddha for refuge. You too should go to him for refuge.”

King Pāyāsi said:

Venerable sir, I now go for refuge to the Buddha, the Dharma and the community of monks. May the venerable Kumāra Kassapa accept me, on behalf of the Buddha, as a lay follower. From this day forth I take refuge until the end of my life. Venerable Kumāra Kassapa, from this day forth I will practice charity and make merit.

Venerable Kumāra Kassapa asked, “Pāyāsi, you want to practice charity and make merit, but how many people will you give to? And how long will it last?”

King Pāyāsi said, “I will give to a hundred people or even a thousand people, for one day, two days, or even seven days.”

Venerable Kumāra Kassapa said:

King, if you practice charity and make merit by giving to a hundred people or even a thousand people, for one day, two days, or even seven days, then renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa.

Hearing this, people in the various directions will all come from afar. But if within those seven days, some do not get to eat the food that the king gives in faith, then the king will make no merit and will not get to experience long-lasting happiness.

Suppose, King Pāyāsi, [that there are] seeds that are neither broken nor spoiled, neither split nor damaged, not harmed by wind, sun, or water, and that have been stored away safely since the autumn; and suppose that a householder thoroughly ploughs a fertile field. Having thoroughly prepared the land, he sows the seeds at the appropriate time, but there is no timely rain or other supply of water. What do you think, Pāyāsi? Would those seeds germinate and grow? 531c

He replied, “They would not.”

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with you if you practice charity to produce merit by giving to a hundred people, or even a thousand people, for one day, two days, or even seven days.

Renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa. Hearing this, people in the various directions will all come from afar. But if within those seven days, some do not get to eat the almsfood that the king gives in faith, then the king will make no merit and will not get to experience long-lasting happiness.

King Pāyāsi asked further, “Venerable sir, what should I do?”

Venerable Kumāra Kassapa replied:

Pāyāsi, you should practice charity and make merit by providing alms-food constantly. If, King Pāyāsi, you practice charity and make merit

by supplying almsfood constantly, then renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa. Hearing this, people in the various directions will all come from afar, and will be able to receive the almsfood that the king gives in faith. Then the king will make merit and experience long-lasting happiness.

Suppose, King Pāyāsi, [that there are] seeds that are neither broken nor spoiled, neither split nor damaged, not harmed by wind, sun, or water, and that were stored away safely in the autumn; and suppose that a householder thoroughly ploughs a fertile field. Having thoroughly prepared the land, he sows the seeds at the appropriate time, and there is timely rain or some other supply of water. What do you think, Pāyāsi? Would those seeds germinate and grow?

He replied, “They would.”

Venerable Kumāra Kassapa said:

Pāyāsi, such is also the case with you. If you practice charity and make merit by providing almsfood constantly, then renunciants and brahmins in the various directions will all hear that King Pāyāsi held on to his view for a long time, but has [now] been refuted, defeated, and made to abandon it by the renunciant Kumāra Kassapa. Hearing this, people in the various directions will all come from afar, and all of them will be able to receive the almsfood that the king gives in faith. Then the king will make merit and experience long-lasting happiness.

Thereupon King Pāyāsi said, “Venerable sir, from now on I will practice charity and make merit by providing almsfood constantly.”

Then with innumerable skillful means, Venerable Kumāra Kassapa taught the Dharma to King Pāyāsi and to the brahmins and householders of Setavyā, exhorting, encouraging, and delighting them. Having with innumerable skillful means taught them the Dharma, having exhorted, encouraged, and delighted them, he remained silent.

532a Then, after Venerable Kumāra Kassapa had taught the Dharma to King Pāyāsi and the brahmins and householders of Setavyā, exhorting, encouraging,

and delighting them, they got up from their seats, paid homage to Venerable Kumāra Kassapa, circumambulated him three times, and departed.

Although King Pāyāsi practiced charity and made merit, [the almsfood included] very bad, coarse, and inferior bean gruel and vegetables, and only one piece of ginger. He also gave coarse and inferior robes. The kitchen supervisor at that time was named Uttara. While practicing charity to produce merit on behalf of King Pāyāsi he asked some elder monks to make this aspiration: “If this charity brings retribution for merit, let King Pāyāsi not experience it either in this life or the next.”

King Pāyāsi heard that Uttara, while practicing charity and making merit, always asked some elder monks to make this aspiration: “If this charity brings retribution for merit, let King Pāyāsi not experience it either in this life or the next.” Having heard this, he sent for him and asked:

Uttara, is it true that while practicing charity to make merit on my behalf you ask elder monks to make this aspiration, “If this charity brings retribution for merit, let King Pāyāsi not experience it either in this life or the next”?

Uttara replied:

Yes, your majesty. Why is that? Although your majesty practices charity and makes merit, [the alms include] very bad, coarse, and inferior bean gruel, vegetables, and only one piece of ginger. Your majesty, such food cannot even be touched by hands, much less eaten. [Also] your majesty gives coarse and inferior robes. Your majesty, such robes cannot even be stepped on with one’s feet, much less worn. I respect your majesty rather than what is given.

Therefore, your majesty, I do not wish your majesty to experience the retribution for such inferior alms.

On hearing this, King Pāyāsi said, “Uttara, from now on you should provide food such as I eat and give robes such as I wear.” So, from then on Uttara provided food such as the king ate and gave robes such as the king wore.

Then, because of his supervising the practice of charity for King Pāyāsi, Uttara was reborn at the breaking up of the body, after death, among the four divine kings. King Pāyāsi, for his practice of charity without sincerity, was

reborn at the breaking up of the body, after death, in the empty palace of the Acacia Grove. Venerable Gavampati often wandered near the empty palace of the Acacia Grove. Venerable Gavampati saw King Pāyāsi in the distance and asked, “Who are you?”

King Pāyāsi replied, “Venerable Gavampati, have you ever heard that in the continent of Jambudīpa there was a king of Setavyā named Pāyāsi?”

532b Venerable Gavampati replied, “I have heard that in the continent of Jambudīpa there was a king of Setavyā named Pāyāsi.”

King Pāyāsi said, “Venerable Gavampati, I was he, originally named Pāyāsi.”

Venerable Gavampati asked further:

King Pāyāsi held to this view, this tenet: “There are no future lives; beings are not reborn.” For what reason was he reborn here in the little empty palace of the Acacia Grove dependent on the four divine kings?

King Pāyāsi said:

Venerable Gavampati, I did indeed hold this view, but I had been refuted, defeated, and made to abandon it by the venerable renunciant Kumāra Kassapa. If, Venerable Gavampati, you return to the continent of Jambudīpa, please tell the people in the continent of Jambudīpa that when practicing charity to make merit, they should give with sincerity, give with their own hands, give having gone there themselves, give with steadfast faith, give with understanding of deeds and the results of deeds.

Why? So that they may not experience the results of [malpracticed] charity, in the manner of King Pāyāsi of Setavyā. King Pāyāsi was a practitioner of charity, but because he gave without sincerity, he was reborn in the little empty palace of the Acacia Grove, dependent on the four divine kings.

Then Venerable Gavampati consented by remaining silent.

Thereafter, on his occasional descents to the continent of Jambudīpa, Venerable Gavampati told people all over the continent of Jambudīpa:

Give with sincerity, give with your own hands, give having gone there yourselves, give with steadfast faith, give with understanding of deeds

and the results of deeds. Why? So that you may not experience the results of [malpracticed] charity, in the manner of King Pāyāsi of Setavyā. King Pāyāsi was a practitioner of charity, but because he gave without sincerity he was reborn [only] in the little empty palace of the Acacia Grove, dependent on the four divine kings.

This is what Venerable Kumāra Kassapa said. Having heard what Venerable Kumāra Kassapa said, King Pāyāsi, the brahmins and householders of Setavyā, and the monks were delighted and remembered it well.





## Notes

- <sup>1</sup> T.55.2145:4c5–6. All references in this format were retrieved from and are based on the CBETA corpus (CD Version 2009), which contains a digital edition of the Taishō Canon.
- <sup>2</sup> The three others are the *Chang ahan jing* (*Dīrghāgama*, T. 1), the *Za ahan jing* (*Samyuktāgama*, T. 99), and the *Zengyi ahan jing* (*Ekottarikāgama*, T. 125).
- <sup>3</sup> All Chinese Āgamas have been translated into Japanese and Korean.
- <sup>4</sup> In the Pāli canon the *Sutta-piṭaka* includes a fifth collection of texts, the *Khuddakanikāya*. The schools of the northern tradition knew a similar group of texts, but some established it as a separate *piṭaka*, the *Kṣudraka-piṭaka*, instead of including it in the *Sūtra-piṭaka* (though the designation *Kṣudrakāgama* is also found in some sources: Egaku Mayeda, “Japanese Studies on the Schools of the Chinese Āgamas,” in Heinz Bechert, ed., *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur* [Göttingen: Vandenhoeck & Ruprecht, 1985], p. 95; Étienne Lamotte, *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna*, vol. 3 [Louvain: Université de Louvain Institut Orientaliste, 1970]). *Piṭaka* or *Āgama*, the fifth collection was never translated as such into Chinese.
- <sup>5</sup> For want of better terms we subsume under the term “northern tradition” the textual traditions of the schools in Northern India and Central Asia that were codified in languages other than Pāli; the textual traditions that were transmitted to Sri Lanka and eventually resulted in the Pāli canon are correspondingly termed “southern.” This distinction may be blunt, but is nevertheless useful.
- <sup>6</sup> See Bhikkhu Anālayo, “The Chinese *Madhyama-āgama* and the Pāli *Majjhima-nikāya*—In the Footsteps of Thich Minh Chau,” *Indian International Journal of Buddhist Studies* 9 (2008): 1–21.
- <sup>7</sup> The figures cited here are query results from the digital version of Chizen Akanuma’s *Kaṇpa shibu shiagon goshōroku* (comcatV3.xml, available at <http://mbingenheimer.net/tools/comcat/indexComcat.html>). Added together, these numbers slightly exceed the total of two hundred and twenty-two, because in some cases one sutra has more than one parallel. Moreover, these numbers are subject to debate. Bhikkhu Anālayo, in his detailed study, *A Comparative Study of the Majjhima-nikāya* (Taipei: Dharma Drum, 2011, p. 9), allows for only ninety-six parallels of the *Zhong ahan jing* in the MN. While the absolute numbers will always depend on the definition of “parallel,” this

general ratio will hold true: less than half of the sutras of T. 26 are found in the MN, most of the rest are found in the three other Nikāyas, and for a small percentage there seems to be no clear parallel in the Pāli corpus. Akanuma's catalogue, *Kanpa shibu shiagon goshōroku* (*The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas*) (Nagoya: Hajinkaku shobō, 1929) is now dated; for the MN parallels one should refer to Bhikkhu Anālayo and Roderick S. Bucknell, "Correspondence Table for Parallels to the Discourses of the Majjhima Nikāya: Toward a Revision of Akanuma's Comparative Catalogue," *Journal of the Centre for Buddhist Studies, Sri Lanka* 4 (2006): 215–243, which has also been included in a recent attempt to synthesize the available data in database format (<http://www.suttacentral.net/>).

- <sup>8</sup> Only a few Āgama sutras were translated into Tibetan. For an in-depth discussion of these, see Peter Skilling, "Theravādin Literature in Tibetan Translation," *Journal of the Pali Text Society* 19 (1993): 69–203.
- <sup>9</sup> See Oskar von Hinüber, "Origin and Varieties of Buddhist Sanskrit," in Colette Caillat, ed., *Dialectes dans les Littératures Indo-aryennes* (Paris: de Boccard, 1989), pp. 341–367, on the varieties of Buddhist Sanskrit. See Richard Salomon, *Ancient Buddhist Scrolls from Gandhāra—The British Library Kharoṣṭī Fragments* (Seattle: University of Washington Press, 1999), pp. 110–140, for an overview of Gāndhārī and evidence that Gāndhārī was indeed one single Prakritic language that exerted a strong influence on the transmission of Buddhist texts. It has been argued that the source texts of the *Chang ahan jing* (*Dīrghāgama*, T. 1) (Ernst Waldschmidt, "Remarks on the Madhyamāgama Ms. Cat.-no.412," in Ernst Waldschmidt, Walter Clawiter, Lore Sander, and Preussische Turfan-Expeditionen, eds., *Sanskriithandschriften aus den Turfan-funden*, vol. IV, pp. 1–5 [Wiesbaden: F. Steiner, 1980]), and the *Pu yao jing* (*Lalitavistara*, T. 186) (John Brough, "The Arapacana Syllabary on the Old Lalitavistara," *Bulletin of the School of Oriental and African Studies* 40 [1977]: 85–95) were in Gāndhārī. On the language of the source text for the *Chang ahan jing* (T. 1), see Seishi Karashima, *Chōagonkyō no gengo no kenkyū* (*A Study of the Original Language of the Chinese Dīrghāgama*) (Tokyo: Hidakawa shuppan, 1994). Daniel Boucher, in "Gāndhārī and the Early Chinese Buddhist Translations Reconsidered: The Case of the *Saddharmapuṇḍarikasūtra*," *The Journal of the American Oriental Society* 118 (4) (October 1998): 471–506, has criticized the trend to assume by default that Gāndhārī was the original language of most of the early translations, and emphasizes that other factors connected to the orality of the translation process must be taken into account when reconstructing the Indian source text from the Chinese.
- <sup>10</sup> Jens-Uwe Hartmann, "Further Remarks on the New Manuscript of the Dīrgha-āgama," *Journal of the International College for Advanced Buddhist Studies* 5 (2002): 133–150 (98–81); and "Contents and Structure of the Dīrghāgama of the (Mūla-) Sarvāstivādins," *Annual Report of the International Research Institute for Advanced Buddhism* 7 (2004): 119–137. Various parts of this manuscript have been edited: Oliver von Criegen, *Das Kūṭatāṇḍyasūtra. Nach dem Dīrghāgama-Manuskript herausgegeben und übersetzt*, unpublished MA thesis, Ludwig-Maximilians-Universität München, 2002; Gudrun Melzer, *Ein Abschnitt aus dem Dīrghāgama, Teil 1*, unpublished Ph.D.

dissertation, Ludwig-Maximilians-Universität, München, 2006; Lita Peipina, *The Piṅgalātreya sūtra of the (Mūla)sarvāstivādins: Its Edition and Study. Investigation of the Piṅgalātreya sūtra's Status within the Dīrghāgama Collection of "Long Discourses of the Buddha,"* unpublished MA thesis, Department of Culture Studies and Oriental Languages, University of Oslo, 2008; Lixiang Zhang, *Das Śaṃkarasūtra: Eine Übersetzung des Sanskrit-Textes im Vergleich mit der Pāli Fassung,* unpublished MA thesis, Ludwig-Maximilians-Universität, München, 2004; Chunyang Zhou, "Das *Kaivartīsūtra* der neuentdeckten Dīrghāgama-Handschrift: Eine Edition und Rekonstruktion des Textes," unpublished MA thesis, Göttingen, 2008.

- <sup>11</sup> Anālayo "Zhong Ahan," in W. G. Weeraratne, ed., *Encyclopaedia of Buddhism* (Sri Lanka: Department of Buddhist Affairs, 2009), vol. 8, no. 3, pp. 827–830, includes a helpful list of Sanskrit fragments published in the first nine volumes of the ten-volume *Sanskrihandschriften aus den Turfanfunden*, Ernst Waldschmidt, et al. (Wiesbaden: F. Steiner, 1965–2004).

For the Chinese *Śaṃyuktāgama* translations (T. 99, T. 100, T. 101) Jin-il Chung, *A Survey of the Sanskrit Fragments Corresponding to the Chinese Śaṃyuktāgama* (Tokyo: Sankibo, 2008), provides bibliographic information for all known Sanskrit parallels to the Chinese *Śaṃyuktāgama*. Fumio Enomoto, *A Comprehensive Study of the Chinese Śaṃyuktāgama: Indic Texts Corresponding to the Chinese Śaṃyuktāgama as found in the Sarvāstivāda-Mūlasarvāstivāda Literature* (Kyoto: Kacho Junior College, 1994), collates the known Sanskrit fragments corresponding to the *Saṅgītanipāṭa (Sagāthavagga)* of the Chinese *Śaṃyuktāgama*.

Numerous quotations from the Sanskrit Āgamas can be found in the *Abhidharma-kośa* and (in Tibetan translation) in one of its commentaries, Śamathadeva's *Abhidharmakośopāyikā*. *Madhyamāgama* passages in the former can be located in Bhikkhu Pāsādika, *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu* (Göttingen: Vandenhoeck & Ruprecht, 1989), especially p. 135; for *Madhyamāgama* passages in the latter, see Yoshifumi Honjō, *A Table of Āgama Citations in the Abhidharmakośa and the Abhidharmakośopāyikā* (Kyoto: Privately published, 1984). The Āgama quotations in the *Upāyikā* are being translated by Sāmaṇerī Dhammadinnā. The first installment was published as "A Translation of the Quotations in Śamathadeva's *Abhidharmakośopāyikā-tīkā* Parallel to the Chinese *Śaṃyukta-āgama* Discourses 8, 9, 11, 12, 17 and 28," *Dharma Drum Journal of Buddhist Studies* 11 (2012): 63–96.

- <sup>12</sup> See Bhikkhu Anālayo, "Oral Dimensions of Pali Discourses: Pericopes, Other Mnemonic Techniques and the Oral Performance Context," *Canadian Journal of Buddhist Studies* 3 (2007): 5–33, on the reliability of transmission in the Pāli tradition and further references.

- <sup>13</sup> For instance, the confusion of the sutra order in the longer Chinese *Śaṃyuktāgama* (T. 99) before the ninth century (Roderick S. Bucknell, "The Structure of the *Sagāthavagga* of the *Śaṃyutta-Nikāya*," *Buddhist Studies Review* 24 [1] [2007]: 7–34), or the forking of the shorter Chinese *Śaṃyuktāgama* (T. 100) into two versions (Bucknell, "The Two Versions of the Other Translation of *Śaṃyuktāgama*," *Chung-Hwa Journal of Buddhist Studies* 21 [2008]: 23–54) in or before the twelfth century.

- <sup>14</sup> Cf. the differences between some passages in T. 26 and later Sanskrit texts pointed out by P. V. Bapat, “Chinese Madhyamāgama and the Language of its Basic Text,” in B. P. Sinha, ed., *Dr. Satkari Mookerji Felicitation Volume* (Varanasi: Chowkhamba Publications, 1969), p. 2. See Waldschmidt, “Remarks on the Madhyamāgama Ms. Cat.-no. 412,” and Lore Sander, “Fixed Sequences of Texts in some Sūtra Collections,” in Waldschmidt, et al., eds., *Sanskrihandschriften aus den Turfanfunden*, vol. IV, pp. 6–12, for examples of how at least some sutra sequences contained in the *Madhyamāgama* were included in fragments of other, as yet unidentified collections as well.
- <sup>15</sup> Jens-Uwe Hartmann and Klaus Wille, “A Version of the Śikhālakasūtra/Singālovādasutta,” in Jens Braarvig, Paul Harrison, Jens-Uwe Hartmann, Kazunobu Matsuda, and Lore Sander, eds., *Manuscripts of the Schøyen Collection* (Oslo: Hermes Academic Publishing, 2006), vol. 3, pp. 1–6.
- <sup>16</sup> T.1.26:763b.
- <sup>17</sup> T.2.99:199a14.
- <sup>18</sup> T.1.26:809b. The identity of Daoci is unclear. The *Lidai sanbao ji* (T.49.2034:70c3) names Daozu (probably identical with Zhu Daozu [347–419]) as the scribe for this translation and this is also the name that appears in the Taishō byline (T.1.26:421a7). The Taishō edition, following the Tripiṭaka Koreana, has included Daoci’s text as postscript without mentioning the name of the author (though the text itself clearly identifies Daoci as the author). There are other early sources that give Daoci as the author of the preface (cf. the independent report in the *Kaiyuan shijiao lu* (T.55.2154:505b6). The *Lidai sanbao ji* is much less reliable than the *Chu sanzang jiji* and is responsible for many spurious attributions of pre-Sui Chinese Buddhist texts. Naming Daozu of Wu as the scribe who set down T. 26 should therefore be considered one of the many mistakes made by Fei Changfang, the author of the *Lidai sanbao ji* (a mere scribal error of *zu* for *ci* is unlikely). The mistake found its way into later catalogues (e.g., T.55.2149:246b21), the Tripiṭaka Koreana, and from there into the Taishō edition.
- <sup>19</sup> T.2.125:549a10. This version of events is taken up in Dharmanandin’s biography in the *Liang gaoseng zhuan* (T.50.2059:328b19). Dharmanandin was also involved in the translation of Abhidharma scriptures, which he recorded as recited by Saṅghabhūti (T.50.2059:328b8).
- <sup>20</sup> E.g., T.55.2146:129a2.
- <sup>21</sup> Dao’an refers to this earlier preface in his preface to the *Zengyi ahan jing* (T. 125) (T.55.2145:64b1). It is also attested in Fajing’s *Zhongjing mulu* (T.55.2146:147b27).
- <sup>22</sup> Kōgen Mizuno has reported on these findings in “Kanyaku Chūagonkyō to Zōichigonkyō no yakushutsu ni tsuite,” *Okurayama gakuin kiyō* 2 (1956): 41–90; “Chūagonkyō kaidai,” in *Kokuyaku issai-gyō* (Agon bu) (Tokyo: Taitō, 1969, revised ed.), vol. 6, pp. 403–411; and “Kanyaku no Chūagonkyō to Zōichigonkyō,” *Bukkyō*

- kenkyū* 18 (1989): 1–42. His inference that the same team translated these sutras is based mainly on the identical opening and closing formulas and the general style of the texts.
- <sup>23</sup> Jen-Jou Hung, Marcus Bingenheimer, and Simon Wiles, “Quantitative Evidence for a Hypothesis regarding the Attribution of early Buddhist Translations,” *Literary and Linguistic Computing* 2009. DOI: 10.1093/lc/fqp036.
- <sup>24</sup> I am grateful to Jan Nattier, who alerted me to the problems with the second part of Mizuno’s thesis discussed below.
- <sup>25</sup> First translation in fifty-nine *juan* at T.55.2145:10b23, second translation (today’s T. 26) is at T.55.2145:10c7. Sengyou generally marks non-extant texts with *jinque*.
- <sup>26</sup> T.53.2121:243a7
- <sup>27</sup> Entry at T.55.2147:178b20.
- <sup>28</sup> In some sources mistakenly written as Kang Hua.
- <sup>29</sup> The *Gaoseng zhuan* does not mention Daoci, Li Bao, or Tang Hua. It does, however, state that Huiyuan’s disciple Huichi (337–413) (T.50.2059:361b25–26 and 329a22) was involved in the translation. On the other hand, the *Gaoseng zhuan* (T.50.2059: 374c23) mentions a Daoci from Yuzhou, but at a time some hundred years later. The contradiction can be settled on logical grounds. If we accept Daoci’s preface in the *Chu sanzang jiji* as genuine, and there is little reason to doubt its authenticity, we also have to accept its account as authoritative, since Daoci was directly involved in the translation process. The Daoci mentioned in the *Gaoseng zhuan* must have been another monk with the same name.
- <sup>30</sup> T.50.2059:328b12.
- <sup>31</sup> T.1.26:809b6–8.
- <sup>32</sup> For a discussion of Sengyou’s assessment of Zhu Fonian, see Jan Nattier, “Re-Evaluating Zhu Fonian’s *Shizhu duanjie jing* (T. 309): Translation or Forgery?,” *Annual Report of the International Research Institute for Advanced Buddhology* 13 (2010): 231–258.
- <sup>33</sup> For a discussion of Hōdō’s attribution of the shorter Chinese *Samyuktāgama*, see Marcus Bingenheimer, *Studies in Āgama Literature—With Special Reference to the Shorter Chinese Samyuktāgama* (Taipei: Xinwenfeng, 2011), pp. 23–32.
- <sup>34</sup> Oskar von Hinüber, “Upāli’s Verses in the Majjhimanikāya and the Madhyamāgama,” in L.A. Hercus, ed., *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on his 60th birthday* (Canberra: Faculty of Asian Studies, 1982), p. 251; von Hinüber, in “Sanskrit und Gāndhārī in Zentralasien,” in K. Röhrborn, et al., eds., *Sprachen des Buddhismus in Zentralasien, Vorträge des Hamburger Symposiums vom 2. Juli bis 5. Juli 1981* (Wiesbaden: Harrassowitz, 1983), p. 33, remarks that if the source text of T. 26 did indeed pass through a Gāndhārī stage, then attribution to

the Dharmaguptakas should be considered as well, since this is the school most closely associated with this language. In the light of later research by von Hinüber (“Origin and Varieties of Buddhist Sanskrit,” p. 354) and Fumio Enomoto (*A Comprehensive Study of the Chinese Saṃyuktāgama*, p. 106), this has become unlikely. Among other reasons, the fact that there is an overlap of seven sutras between T. 26 and the *Chang ahan jing* (T. 1), which is widely believed to be a translation of the Dharmaguptaka *Dīrghāgama*, makes an attribution of T. 26 to the Dharmaguptakas unlikely. For more details, see Chung and Fukita, *A Survey of the Sanskrit Fragments Corresponding to the Chinese Madhyamagama*.

- <sup>35</sup> I am grateful to Dr. Chung for making a draft copy of the section available to me.
- <sup>36</sup> For a general reconstruction of the original order, see Egaku Mayeda, *Genshi bukkyō shōten no seiritsushi kenkyū* (Tokyo: Sankibo, 1964), pp. 649–662; for a more detailed account of the differences between the Pāli and Chinese versions of one division, see Bucknell, “The Structure of the *Sagātha-Vagga* of the *Samyutta-Nikāya*.”
- <sup>37</sup> To my knowledge, the earliest witness for the character counts in the *Zhong ahan jing* is the first edition of the Tripiṭaka Koreana (1011–1029) approximately one-third of which was preserved in the collection of Nanzenji (Kyoto). Of this earliest print witness of the *Zhong ahan jing* only fascicles 2–4, 6–9, 21, and 51–54 have survived. (Parts of the first edition of the Tripiṭaka Koreana have been digitized by the Research Institute of Tripiṭaka Koreana, Koryo Daejanggyeong Yongguso, Seoul.) Character counts for the *Zhong ahan jing* are also included in the Jin or Zhaocheng edition (printed 1139–1178). Character counts are a form of metadata attached to help with preserving the integrity of the text. A standardized layout seems to be a precondition for character counts, since only if the number of characters per line and the number of lines per sheet or woodblock are fixed is it possible to calculate them easily and reliably.
- <sup>38</sup> Zhongguo Fojiao Xiehui, ed., *Fangshan shijing* (Beijing: Zhongguo fojiao tushu wenwu guan, 1989), vol. 21, pp. 1–592.
- <sup>39</sup> As mentioned above (n. 37), only twelve fascicles from the first carving of the Tripiṭaka Koreana (1011–1029) have survived. Next to that we have the Jin edition as an early witness. It is contemporaneous with the Fangshan edition, but its version of the *Zhong ahan jing* is not complete; fascicles 2–3, 9, 25, 41, 51–52, 56, and 59 are lost. The remains of the Jin canon are reproduced in the *Zhonghua dazang jing* (Shanghai: Zhonghua shuju, 1984–1996). One single fascicle (no. 36) of the *Zhong ahan jing* contained in the Liao canon (c. 983–1031) has survived: item no. 9 in Shanxi wenwuju and Zhongguo lishi bowuguan, *Yingxian muta Liaodai mizang* (Beijing: Wenwu chubanshe, 1991), according to Stefano Zchetti, *In Praise of the Light—A Critical Synoptic Edition with an Annotated Translation of Chapters 1–3 of Dharmarakṣa’s Guang zan jing* 光贊經, *being the Earliest Chinese Translation of the Larger Prajñā-pāramitā* (Tokyo: The International Research Institute for Advanced Buddhism, Soka University, 2005), p. 103n.

- <sup>40</sup> TransHelp is open-sourced and available at the SourceForge repository.
- <sup>41</sup> Cf. *Dhammaññī-sutta*, AN IV 113.
- <sup>42</sup> We chose to use the Pāli term *khattiya* instead of the translation “warrior,” to make clear that the term refers to the caste, not to a specific group of warriors.
- <sup>43</sup> AN IV 115 speaks instead of having a desire to see noble ones, *ariyānaṃ dassanakāmo*. Perhaps the original used for the Chinese translation also referred to such a “desire,” as the character *wang*, used in the present context, could be a result of mistaking *kāma*, “desire,” for *kama*, “going” (√*kram*).
- <sup>44</sup> *Fengxing*, probably corresponding to the Indian *dharati/dhāreti*, e.g., in the frequently used phrase *bhagavato sutvā bhikkhū dhāressantī*. The Chinese characters mean literally, “receive [orders/teachings] and act upon,” hence it is often translated as “to practice accordingly” or the like. To judge from the Indian corpus, the phrase was originally understood as “to uphold,” “to bear in mind,” “to remember.” Later Chinese commentators and lexicographers were aware of this at times (T.40.1819: 844a29–b1 and, probably based on this, HDC [s.v.]). Moreover, in T. 26 and elsewhere one finds *fengxing* in contexts where only “remember” makes sense (e.g., in Sāriputta’s answers to Mahā Koṭṭhita in sutra 29). Based on this and other passages, we chose to render *fengxing* as “remember well” in the closing formula. For a more detailed discussion see Bingenheimer, *Studies in Āgama Literature—With Special Reference to the Shorter Chinese Saṃyuktāgama*, pp. 51–55.
- <sup>45</sup> Cf. *Pāricchattaka-sutta*, AN IV 117.
- <sup>46</sup> *Wang*. The translator(s) apparently took an Indic equivalent of *jālaka* to mean “net,” which indeed is one possible meaning. Here, however, the relevant meaning is “bud.”
- <sup>47</sup> *Le zhu shi*, Pāli *sukha-vihāra*. In the Chinese textual tradition the final character *shi*, “room, abode,” is sometimes mistaken as *kong*, “emptiness.” Another variant is *ding*, “concentration.” That *kong* is a scribal error is supported by the lack of a corresponding term in the Pāli version of the formula.
- <sup>48</sup> Cf. *Nagaropama-sutta*, AN IV 106.
- <sup>49</sup> Here the text adds “emptiness,” probably owing to a copyist’s error, as explained in note 47, for *le zhu shi*, above.
- <sup>50</sup> Cf. *Udakūpama-sutta*, AN IV 11.
- <sup>51</sup> The formulation found at this point in MĀ 4 could be understood to imply that the fetters are already abandoned before the attainment of stream-entry. The Pāli parallel AN IV 12, however, reads *tiṇṇaṃ saññojanānaṃ parikkhayā sotāpanno hoti*, “by abandoning the three fetters he becomes a stream-enterer.” That the eradication of the three fetters takes place at the moment of stream-entry itself can be seen more explicitly in Sn 231 and AN I 242.
- <sup>52</sup> The present passage reads literally, “born in that interval,” Pāli *opapātika* (AN IV 12).

- <sup>53</sup> Cf. *Aggikkhandhopama-sutta*, AN IV 128.
- <sup>54</sup> *Cheng* can render *pratijñā* (Akira Hirakawa, *Bukkyō kanbon daijiten* [*Buddhist Chinese-Sanskrit Dictionary*] (Tokyo: Reiyūkai, 1997), p. 903), so that the intended sense would be similar to the Pāli parallel, AN IV 128: *assamañassa samañapaṭiññassa abrahmacārissa brahmacāripaṭiññassa*.
- <sup>55</sup> No reference to a fireplace is found in the Pāli parallel. Since Buddhist monks and nuns in ancient India were not allowed to kindle a fire to warm themselves, one would not expect them to be given a hut with a fireplace.
- <sup>56</sup> Cf. *Purisagati-sutta*, AN IV 70.
- <sup>57</sup> I.e., nirvana.
- <sup>58</sup> Adopting the variant reading *zhan*.
- <sup>59</sup> Cf. *Sattasūriya-sutta*, AN IV 100.
- <sup>60</sup> Adopting the variant reading *yi*.
- <sup>61</sup> Adopting the variant reading *hui*.
- <sup>62</sup> *Wu suo zhuo*. For an explanation of how the second epithet of the Buddha, “Arahant,” came to be translated in this way, see Jan Nattier, “The Ten Epithets of the Buddha in the Translations of Zhi Qian,” *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* 6 (2003): 217–219.
- <sup>63</sup> On the pre-Kumārajīva Chinese translation of *anuttarapurūṣadamyasārathi* as *wushang shi* and *daofayu*, see Thich Minh Chau, *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya* (Delhi: Motilal Banarsidass, 1991, reprint), p. 326; Nattier, “The Ten Epithets of the Buddha in the Translations of Zhi Qian,” pp. 244–245, 247. Even though this seeming misreading of *damyā* for *dharma* might reflect an independent interpretation of the term that already existed in India, we here assume, against our text, that the correct form of the epithet is as rendered above.
- <sup>64</sup> Cf. *Rathavinīta-sutta*, MN I 145.
- <sup>65</sup> The use of the expression “renunciant Gotama” would have been chosen by Sāriputta on purpose in order not to give away his identity as a co-disciple of the Buddha. For a disciple the proper way to refer to the Buddha would rather be “World-honored One” (*bhagavā*).
- <sup>66</sup> Adopting the variant reading *er*.
- <sup>67</sup> The text gives the name of the mother just as *ci*, Mettā.
- <sup>68</sup> Cf. *Sabbāsava-sutta*, MN I 6.
- <sup>69</sup> The passage actually reads “does not remove, discard, forsake, and get rid of them,” which is a textual corruption.



- <sup>70</sup> Cf. *Loṇaphala-sutta*, AN I 249.
- <sup>71</sup> In the Chinese, this assertion and the preceding one are identically worded. However, from the Pāli parallel (AN I 249) and the context, it is clear that a distinction is being made between two different assertions: first, that karmic retribution is exactly commensurate with the deed, resulting in a determinism that precludes the holy life and the ending of suffering; second, the general proposition that the results of deeds will inevitably be experienced.
- <sup>72</sup> Cf. *Vappa-sutta*, AN II 196.
- <sup>73</sup> AN II 196 adds that he also has eradicated ignorance and aroused knowledge, thereby indicating that the person in question is a fully awakened one.
- <sup>74</sup> Cf. *Tiṭhāyatanādi-sutta*, AN I 173.
- <sup>75</sup> Taking the *shi* in the meaning of “to approve, to endorse” (HDC, s.v.).
- <sup>76</sup> *Nei yin nei. Yin nei* signifies “reason and authority” (William E. Soothill and Lewis Hodous, *A Dictionary of Chinese Buddhist Terms* [London: Kegan, 1937], p. 205), and *nei* can render *antargata* (Hirakawa, *Bukkyō kanbon daijiten*, p. 160); hence, the sense appears to be “on being included in this reason,” or, more freely, “it would follow logically.”
- <sup>77</sup> Cf. *Ambalaṭṭhikārāhulovāda-sutta*, MN I 414.
- <sup>78</sup> Here and below the text actually reads “pure,” which must be a textual error; cf. the discussion in Anālayo, “Oral Dimensions of Pāli Discourses,” pp. 38–40.
- <sup>79</sup> Here and below the text actually reads “impure”; cf. n. 78, above.
- <sup>80</sup> Cf. AN V 292-302.
- <sup>81</sup> Cf. *Kesamutti-sutta*, AN I 188.
- <sup>82</sup> Cf. *Asibandhakaputta-sutta*, SN IV 311.
- <sup>83</sup> The *bi* here is probably a mistake for *dang*, as in the parallel passage below.
- <sup>84</sup> Cf. *Sīha-sutta*, AN IV 179.
- <sup>85</sup> *Zu xing zi*, Pāli *kulaputta*. Often translated as “son of good family.” With “clansman” we follow Bhikkhu Bodhi. Margaret Cone’s suggestion of “noble youth (of whatever birth)” (*A Dictionary of Pāli*, vol. 1. [a-kh] [Oxford: Pāli Text Society, 2001]) is also possible, perhaps preferable, in most cases, but there are passages where the term does not seem to encompass only the young.
- <sup>86</sup> Cf. *Devadaha-sutta*, MN II 214.
- <sup>87</sup> *Zeng e*, Skt. *kutsana* (Hirakawa, *Bukkyō kanbon daijiten*, p. 503).
- <sup>88</sup> *Zi duan ku*. This is one of several cases in T. 26 where Chinese *duan* seems to have resulted from a confusion of *prahāṇa* (“getting rid of,” “eliminate,” *duan*)

and *pradhāna* (“exertion”). This could be due to a Prakritic conflation of Skt. *prahāṇa* and *pradhāna* in Buddhist Hybrid Sanskrit *prahāna*, or else due to a genuine alternative interpretation of the passage in the northern tradition. (There are other instances in the northern tradition where *prahāṇa* is preferred over *pradhāna*; e.g., in the list of the “four correct kinds of elimination,” *catvāri samyak-prahāṇāni/si zheng duan*. The Saṅghadeva team consistently rendered the *pra-√ha* in their Prakrit source as *duan*.)

- <sup>89</sup> The dialogic structure in the Chinese is ambivalent here. Following the Pāli, we consider the rhetorical question and its answer as part of the monks’ speech.
- <sup>90</sup> Cf. *Pāṭaliya-sutta*, SN IV 340.
- <sup>91</sup> Here and in the two instances above, the term *shi huan* appears to be a translation error. The text makes sense when, as in the Pāli, the headman asks first only if the Buddha knows magic. There it is only after the Buddha answers in the affirmative that the headman equates knowing magic with being a magician and is reproached for doing so.
- <sup>92</sup> The Chinese character *ji* is usually restricted to female singers and has the connotation of “prostitute.” Here it is perhaps used rather like the English “songstress” or “crooner.”
- <sup>93</sup> *Zhai*, Pāli *yiṭṭha* (SN IV 348).
- <sup>94</sup> *Wu shang ren shang zhi fa*. We follow the variant readings found in the Chinese editions of the canon, which omit the second *shang*.
- <sup>95</sup> Cf. AN I 63.
- <sup>96</sup> *Deng xin tian*, Pāli *samacittā devatā*.
- <sup>97</sup> Cf. *Nirodha-sutta*, AN III 192.
- <sup>98</sup> Baijing, lit., “spotless, pure.” The Taishō note for this name gives Upavāna, the name of the protagonist in the Pāli parallel. It is difficult, however, to see how Upavāna could have been rendered as Baijing. The name in the Indic original could have been Vimala or perhaps Suddha, Subha, or Sukka. However, the name of the well-attested elder Vimala is rendered differently below, being transcribed as Weimoluo (T.01.26.472a2–3). In sutra 32 of our text (Shi) Baijing renders the name of the Buddha’s father, Suddhodana. Elsewhere in the canon Baijing renders the name of the nun Subhā (e.g., at T.2.100:483b27, or at T.4.200:239b16).
- <sup>99</sup> Cf. *Kaḷāra-sutta*, SN II 50.
- <sup>100</sup> Cf. *Sīhanāda-sutta*, AN IV 373.
- <sup>101</sup> Cf. *Dutiya-āghātaṭṭaṭṭinaya-sutta*, AN III 186.
- <sup>102</sup> *Chu nao*, Pāli *āghātaṭṭaṭṭinaya*.
- <sup>103</sup> Cf. *Gulissāni-sutta*, MN I 469.

- <sup>104</sup> *Wu shi*, Pāli *arañña*.
- <sup>105</sup> Cf. *Dhanañjāni-sutta*, MN II 184.
- <sup>106</sup> Adopting the variant *guan*.
- <sup>107</sup> *Nu bi*, Pāli *dāsīdāsā*. In some places perhaps only *dāsā*, “servants,” without emphasizing both genders, but in the absence of an Indic original this cannot be decided.
- <sup>108</sup> Adopting the variant *fei* instead of *yi*.
- <sup>109</sup> Cf. *Paṭhama-anāthapiṇḍika-sutta*, SN V 380, *Sudatta-sutta*, SN I 210; and Vin II 154.
- <sup>110</sup> Adopting the variant *mi* (“honey”).
- <sup>111</sup> *Zhang zhe*, Pāli *gahapati/seṭṭhi*. Elsewhere translated as “householder.”
- <sup>112</sup> Cf. *Sammādiṭṭhi-sutta*, MN I 46.
- <sup>113</sup> Cf. *Mahāhatthipadopama-sutta*, MN I 184.
- <sup>114</sup> This appears to be an error (mind objects do not require light), an unwarranted repetition of the corresponding passage from the description of visual cognition.
- <sup>115</sup> The text literally has “the external forms and mind objects cognized by mind consciousness.” This appears to be another case of confusion with the earlier passage referring to visual cognition. The same applies for the passage stating that the mind and its objects belong to the material form aggregate.
- <sup>116</sup> Cf. *Saccavibhaṅga-sutta*, MN III 248.
- <sup>117</sup> Adopting the variant *zheng* instead of *xin*.
- <sup>118</sup> Cf. *Acchariya-abbhūta-sutta*, MN III 118.
- <sup>119</sup> From the context it is clear that *ru yi zu* refers to “supernormal power” (Pāli *iddhi-vidhā/iddhi-ānubhāva*), both in this sutra and in nos. 36 and 60. Elsewhere, however (e.g., sutras 35, 37, 62, 69), it has its more usual meaning, “bases of supernormal power” (*iddhi-pāda*), and is translated accordingly.
- <sup>120</sup> This may be the elder Gavāṃpati, though his name is transcribed differently at T01.26:532a25–29, where it is confirmed by the Pāli (unlike the present case, for which there is no parallel Pāli discourse). Since transcriptions of names are usually very consistent in T. 26, this case needs further research.
- <sup>121</sup> Xutuoye. According to the *Ding Fubao Foxue Dacidian* (s.v.) this is a variant transcription of Sutuoyi, for which again the *Ding Fubao* gives Sudāya, Sudāna, and to which the *Foguang dacidian* adds “Pāli: Sudāyi.” However, Sudāyi seems not to be attested. The case is problematic and needs further research.
- <sup>122</sup> The Chinese transcription is unique; the intended name may have been Pūrṇamāśa/Puṇṇamāśa or Pindola Bhāradvāja. The name Binnoujiatuniao is listed under Puṇṇa

Mantāniputta by Akanuma Chizen, but this is not conclusive since Akanuma generally lists parallel occurrences, which are not always semantically equivalent; *Indo bukk'yō koyū meishi jiten* (Nagoya: Hajinkaku shobō, 1930–1931); reprinted as *Dictionary of Buddhist Proper Names* (Delhi: Sri Satguru Publications, 1994), s.v. Puṇṇa Mantāniputta.

- <sup>123</sup> Adopting the variant *suo luo luo*. The identification of Salaḷāgāra is tentative. According to Malalasekera (s.v.), Salaḷāgāra is a building in Jeta's Grove, apparently made out of *salaḷa* wood, and not a mountain.
- <sup>124</sup> Cf. *Bakkula-sutta*, MN III 124.
- <sup>125</sup> Cf. *Pahārāda-sutta*, AN IV 197.
- <sup>126</sup> Cf. *Bhūmicāla-sutta*, AN IV 308.
- <sup>127</sup> Cf. *Uposatha-sutta*, AN IV 204.
- <sup>128</sup> The exact meaning of the term *che chuan* is doubtful. Also doubtful is whether the simile refers to the relentlessness of the rain or to the size of the raindrops. An alternative solution might be “[large] drops, [long] like the linchpins on the axle caps [of a chariot].”
- <sup>129</sup> Cf. *Ugga-sutta*, AN IV 208.
- <sup>130</sup> Cf. *Dutiyahatthaka-sutta*, AN IV 218.
- <sup>131</sup> The four *saṅgahavattus* are not translated clearly in the Chinese. Our translation relies heavily on the Pāli version.
- <sup>132</sup> The Chinese has only Dharma hall (*fa tang*). It is clear from the context that this is the Sudhamma Hall (*shanfa tang*), the usual assembly place for the thirty-three gods (Gunapala Malalasekera, *Dictionary of Pali Proper Names* [London: Pali Text Society, 1974], s.v.).
- <sup>133</sup> Cf. *Paṭhamahatthaka-sutta*, AN IV 216.
- <sup>134</sup> Cf. *Kimatthiya-sutta*, AN V 1. *Yi*, Pāli *attha*. Depending on the context, *attha* can denote “goal,” “purpose,” “profit,” “benefit,” “wealth,” “concern,” “meaning,” and more. “Purpose” makes sense for both the Chinese *yi* and the Indic *attha*. Frank Woodward, *The Book of Gradual Sayings* (London: Pali Text Society, 1936), vol. V, p. 1, translates the corresponding question in the *Kimatthiya-sutta* as “What is the object?” See also his note on this, and the remarks on *attha* by C. A. F. Rhys Davids in her Introduction, p. viii.
- <sup>135</sup> Cf. *Cetanākaraṇīya-sutta*, AN V 2.
- <sup>136</sup> Cf. *Satisampajañña-sutta*, AN IV 336.
- <sup>137</sup> Cf. *Hirī-ottappa-sutta*, AN IV 99.

- <sup>138</sup> This structure is also used in the following sutras: 1) some tenet X (from the conditionally linked chain of concepts); 2) analogy illustrating X; 3) X again as moral of the analogy; 4) X reversed/negated; 5) analogy reversed/negated; 6) moral reversed/ negated.
- <sup>139</sup> Cf. *Paṭhama-upanisā-sutta*, A V 313.
- <sup>140</sup> Cf. *Dutiya-upanisā-sutta*, A V 314. The number of this sutra is mistakenly printed as “47” in the Taishō.
- <sup>141</sup> *Shi xi nie pan*. Here *shi* is probably a mistake for *bian*.
- <sup>142</sup> Cf. *Paṭhama-agārava-sutta*, AN III 14.
- <sup>143</sup> *Shen* for *skandha/khandha*. These are the “five groups or parts which constitute the factors of right living” (*Pāli-English Dictionary*, s.v. *khandha*).
- <sup>144</sup> Cf. *Dutiya-agārava-sutta*, AN III 15.
- <sup>145</sup> Cf. *Avijjā-sutta*, AN V 113 and *Taṇhā-sutta*, A V 116.
- <sup>146</sup> Older comparative catalogues list no Pāli parallel for this sutra, which combines the two sets developed in sutras nos. 42–48 and 51–53, and adds a number of new links (*ñāṇa-dassana*, *āsavakkhaya*, etc., at the beginning and *atthūpaparikkhā*, etc., at the end). These additional links of the chain appear in MN 70 (*Kitagiri-sutta*) and MN 95 (*Caṅkī-sutta*).
- <sup>147</sup> *Guan fa ren*, Pāli *dhammanijjhānakkhanti* (Hirakawa, *Bukkyō kanbon daijiten*, no. 3427: *dharma-nidhyāna-kṣānti*).
- <sup>148</sup> The Taishō text is garbled here. We follow the suggested reading in the CBETA edition (T01.26.490c29).
- <sup>149</sup> Cf. *Meghiya-sutta*, AN IV 354.
- <sup>150</sup> *She dou*. The Taishō note (p. 491, note 6) gives *jantu*, the reading in the Pāli *sutta*. The reading *jatu*, which appears in the Pāli commentary (*Manoratha pūraṇī* IV 164), is preferable.
- <sup>151</sup> *Xue duan*. See the footnote on *zi duan ku* in sutra 19.
- <sup>152</sup> *Duan*. Here too probably “striving” (*padhāna*) is meant rather than “abandoning” (*pahāna*). See footnote on *zi duan ku* in sutra 19.
- <sup>153</sup> Cf. *Sambodhi-sutta*, AN IV 351.
- <sup>154</sup> Cf. *Cakkavatti-sutta*, SN V 99.
- <sup>155</sup> Cf. *Lakkhaṇa-sutta*, DN III 142.
- <sup>156</sup> Cf. Jā II 310, *Mandhātu-jātaka* and *Divyāvadāna* no.17: *Māndhātā*; Edward Byles Cowell and R. A. Neil, *Divyāvadāna—A Collection of Early Buddhist Legends* (London: Clay & Son, 1886), pp. 200–228.

## Notes

- <sup>157</sup> Cf. Dhṛ 187.
- <sup>158</sup> Cf. *Gomayapiṇḍa-sutta*, SN III 143.
- <sup>159</sup> Cf. *Mahāvastu*; Émile Senart, *Le Mahāvastu: texte Sanscrit—publié pour la première fois et accompagné d'introductions et d'un commentaire par É. Senart* (Paris: Imprimerie Nationale, 1882–1897), vol. 3, pp. 441–449.
- <sup>160</sup> Cf. *Ghaṭikāra-sutta*, MN II 45.
- <sup>161</sup> Probably rendering the variously attested name Nigrodha (Skt. Nyagrodha). Cf. Analayo, “Zhong A-han,” in W. G. Weeraratne, ed., *Encyclopaedia of Buddhism* (Sri Lanka: Department of Buddhist Affairs, 2009), vol. 8, no. 3, pp. 827–830.
- <sup>162</sup> Cf. *Devadūta-sutta*, MN III 178.
- <sup>163</sup> The final *shan* in this half-line is probably a mistake for *jing*. *Shan qing jing* = Pāli *suparisuddha*.
- <sup>164</sup> Perhaps the *gungla* or *ghungil* (*Anastomus oscitans*), a small stork that feeds on shellfish.
- <sup>165</sup> *Wu huan*, literally, “not hurt.” *Huan* may have been used to translate *riṣṭa/riṭṭha*.
- <sup>166</sup> Cf. *Theragāthā* 910-919.
- <sup>167</sup> Cf. *Cakkavattī-sutta*, DN III 75.
- <sup>168</sup> Cf. *Makhādeva-sutta*, MN II 74.
- <sup>169</sup> “Seven limbs”: the elephant’s four legs, two tusks, and trunk.
- <sup>170</sup> *Yū sha he*, Pāli *usabha*.
- <sup>171</sup> *Xianren wang*, or (below) *wang xianren*, Skt. *rāja-ṛṣi*. Outside this compound we translate *xianren* as “seer.”
- <sup>172</sup> The meaning of this passage is unclear. *Jian*, besides its usual meaning of “view,” can also render *ā-√gam* (Hirakawa, *Bukkyō kanbon daijiten*, s.v.).
- <sup>173</sup> *Fa zhai*: charitable events where food is given to the poor, probably in the context of recitations and other rituals. Chinese readers through the ages would have understood this to mean vegetarian food, but it is not necessary to assume this for the Indian context.
- <sup>174</sup> Cf. *Mahāsudassana-sutta*, DN II 169.
- <sup>175</sup> *Bo luo tou*. Probably a mistake for *bo tou luo*, transcribing a word equivalent to Skt./Pāli *pāṭala*.
- <sup>176</sup> Pāli *pañcaṅgika tūriya*.
- <sup>177</sup> Cf. *Cakkavattisīhanāda-sutta*, DN III 58.

- <sup>178</sup> *Dang zi ran fadeng*. “You should yourself be a lamp of the Dharma” would be a more literal translation. For the phrasing of this passage, cf. T.12.380:972c13.
- <sup>179</sup> *Ding sheng*, Pāli *muddhābhisitta*. *Ding sheng* was used in sutra 60 to translate the name Māndhātā.
- <sup>180</sup> *Feifayu* [e]tan xiefa. Other passages (e.g., below T.1.26:524b16) insert the character e, “evil,” for this triad.
- <sup>181</sup> Cf. *Pāyāsi-sutta*, DN II 316.
- <sup>182</sup> *Ru lai chi*, lit., “the Tathāgatha’s command.” The *lai* is probably a mistake for the particle *suo*.
- <sup>183</sup> The text reads *wu/e*, which, according to Hirakawa (*Bukkyō kanbon daijiten*, p. 486), can render *pratikūla*.
- <sup>184</sup> *Bing*, perhaps for Skt. *bhakta*. The Pāli has *kali*, the “losing number of dice,” “the extra die” (Cone, *A Dictionary of Pāli*, vol. 1 [a-kh], s.v.). It seems that the Indian game was played with edible seeds of the *vibhāka* tree; Thomas W. and Caroline A. Rhys Davids, *Dialogues of the Buddha, Translated from the Pāli of the Dīgha Nikāya* (London: H. Frowde, Oxford University Press, 1899–1921), vol. II, p. 368, n. 1. The idea is that losing could be prevented by eating a token. See also Heinrich Lüders, “Das Würfelspiel im alten Indien,” in *Philologica Indica* (Göttingen: Vandenhoeck & Ruprecht, 1940), pp. 106–175.





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## BDK English Tripiṭaka (First Series)

### Abbreviations

<i>Ch.</i> :	Chinese
<i>Skt.</i> :	Sanskrit
<i>Jp.</i> :	Japanese
<i>Eng.</i> :	Published title

Title	Taishō No.
Ch. Chang ahan jing (長阿含經) Skt. Dīrghāgama	1
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Ch. Miaofa lianhua jing (妙法蓮華經) Skt. Saddharmapuṇḍarīka-sūtra Eng. <i>The Lotus Sutra</i> (Revised Second Edition, 2007)	262
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Ch. Shizha biposha lun (十住毘婆沙論) Skt. *Daśabhūmika-vibhāṣā	1521
Ch. Fodijing lun (佛地經論) Skt. *Buddhabhūmisūtra-śāstra Eng. <i>The Interpretation of the Buddha Land</i> (2002)	1530
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Ch. Weishi sanshilun song (唯識三十論頌) Skt. Triṃśikā Eng. <i>The Thirty Verses on Consciousness Only</i> (in <i>Three Texts on Consciousness Only</i> , 1999)	1586
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Ch. Dasheng zhuangyanjing lun (大乘莊嚴經論) Skt. Mahāyānasūtrālamkāra	1604
Ch. Dasheng chengye lun (大乘成業論) Skt. Karmasiddhiprakaraṇa	1609
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Ch. Jingangding yuqie zhongfa anoduoluo sanmiao sanputi xin lun (金剛頂瑜伽中發阿耨多羅三藐三菩提心論)	1665
Ch. Dasheng qixin lun (大乘起信論) Skt. *Mahāyānaśraddhotpāda-śāstra Eng. <i>The Awakening of Faith</i> (2005)	1666
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Ch. Naxian biqiu jing (那先比丘經) Pāli Milindapañhā	1670
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Ch. Miaofalianhua jing xuanyi (妙法蓮華經玄義)	1716
Ch. Guan wuliangshou fo jing shu (觀無量壽佛經疏)	1753
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Ch. Zhao lun (肇論)	1858
Ch. Huayan yisheng jiaoyi fenqi zhang (華嚴一乘教義分齊章)	1866
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