

Early Buddhist Teachings



A collection of Early Buddhist material not found in
the Pali Nikayas and Chinese Agamas

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Introduction

“Early Buddhist Teachings” refers to those teachings which are most likely to date from the time of the historical Buddha Gautama or Sakyamuni, “The Sakyan Sage” (c. 5th century BCE). The largest extant collections of Early Buddhist Texts (EBTs) are the Pali Nikayas of the Pali Canon, and the corresponding Chinese Āgamas of the Chinese Buddhist Canon. These texts are the most widely studied sources for Early Buddhist doctrine. However, there are other sources of Early Buddhist Texts, such as those works preserved in Gandhari, Chinese, Tibetan, and Sanskrit. There are also passages which contain Early Buddhist teachings that are embedded and quoted in later texts. This compilation focuses on these lesser known sources and attempts to collect a wide variety of them.

This collection thus contains teachings and passages which focus on “Early Buddhist” doctrines. It includes extracts from many different Indian Buddhist traditions including: Dharmaguptaka, Sarvastivada, Sautrantika, Mulasarvastivada, Mahasamghika, Pudgalavada and Mahayana. It is hoped that this compilation of early Buddhist teachings shows how the basic doctrines found in the Pali Nikayas and Chinese Agamas were also found in the other Buddhist traditions, and thus, how these varied sources point to a "common core" of Early Buddhist teachings, a core which is more likely to be the original Dharma of the Buddha than other sets of teachings.

However this does not mean that all material here is of the same age and necessarily from the same strata. After all, just because a doctrine can be identified as being identical or very close to that found in the earliest Buddhist texts, it does not follow that the source text itself is a pre-sectarian. Also, I am not an expert, and have no formal scholarly training. The texts contained here are what I have collected using my own judgement and knowledge of what is more likely to be the early teachings. Of course, my judgment is informed by my reading of modern scholars (such as Rupert Gethin, Alexander Wynne and Venerables Analayo & Sujato) and my own study of the Early Buddhist Texts.

The goal of this collection is therefore not a compilation of the earliest possible layer of Buddhist texts, but rather, it is to collect as many teachings from different schools which focus on the common core of the early doctrines. In this sense, I have been less restrictive than I could have been. There is much material contained here that is obviously a later composition due to the style or turns of phrase used and other internal evidence. However, I have nevertheless included them here because the teachings and doctrines which they convey are still in basic agreement with the EBTs. Therefore, in making this collection, I have chosen to err on the side of inclusivity, rather than miss out on interesting parallel teachings.

So, while some of these texts themselves surely come from a time after the Buddha's death (in some cases hundreds of years after), the comparative study of all of them together point to a common set of teachings, the “Early Buddhist Teachings”, which are likely to be those of the historical Buddha himself. The reader is expected to use their own judgment and knowledge of

the early sutras to gauge the antiquity of the different texts presented here, though scholarly opinions are stated in the introductions to some texts.

What criteria did I use in collecting these various passages and texts? First, I collected material which focuses on doctrines that are widely taught in the Nikayas and Agamas and that have been discussed by various scholars as likely to be early (see below). Likewise, I also collected materials which have been identified as being early by the scholar or translator which has written the source text I am working from.

I consider the following to be “Early Buddhist Teachings” (this is an illustrative list, not an exhaustive one):

- The Middle Way between eternalism and annihilationism
- The Middle Way between body mortification and sense indulgence
- Certain narratives of the Buddha’s life such as: His practice under Arada and Udraka; his practice of bodily mortification; the awakening to the three knowledges, etc.
- The Four Noble Truths
- The Noble Eightfold Path
- The Graduated Path (as described in DN 2 etc.)
- The Five Precepts
- The 10 Good Actions
- Sense restraint (*Indriyasamvara*)
- Celibate Monasticism based on begging for one’s food
- *Anicca* (impermanence)
- *Anatta* (not-self)
- *Sunyata* (emptiness)
- The Three Jewels
- The Five *Skandhas*
- Dependent Arising (including the 12 *nidanas*)
- Karma
- Rebirth
- *Nirvana* (as the end of rebirth)
- The Four Divine Abodes (*brahmavihara*)
- The Five Hindrances (*nivarana*)
- The 37 Wings to Awakening
- The Four Establishments of Mindfulness (*Smrtyupasthanas*)
- The 16-fold Mindfulness of Breathing (*Anapanasmrti*)
- The Seven Aids to Awakening (*Bodhyangas*)
- The Four *Dhyanas*
- The Four Formless Attainments

I also collected material which specifically names itself as being from the sutras. Some texts will specify this by stating "the sutra says" or "the Buddha says" etc. Some passages also name

sutras by name or they begin by specifying a specific event in the Buddha's life or the life of one of his disciples.

It is also important to note what is not included in this collection, that is, what is *not* considered an early Buddhist teaching by scholars of Early Buddhism and myself. This includes:

- Certain mythical and legendary stories (*Jatakas*, *Avadanas*, etc),
- Abhidharma doctrines which were subject of debate among the early schools such as the Sarvastivada theory of the existence of dharmas in the three times, the theory of the *pudgala* (*Pudgalavada*, i.e. "Personalism"), the theory of momentariness (*ksanavada*), Mahasamghika docetism (*Lokuttaravada* or "Transcendentalism"), the Theravada doctrine of the *bhavanga*, the Abhidharma analysis of mind into lists of *cittas* and *cetasikas* and so on.
- The doctrine that there are three different "*yanas*" (vehicles), i.e. three different paths to awakening.
- Mahayana legends and narratives including those regarding celestial bodhisattvas (e.g. Manjushri, Avalokiteshvara etc.), Mahayana saints, and other Buddhas (e.g. Amitabha etc),
- Specifically Mahayana doctrines, such as the Mahayana bodhisattva path and the various *bhumis*, the eighteen emptinesses, *tathagathagarbha* / *Buddhadhatu* (Buddha-nature), the doctrine of *apratisthita nirvana* (a kind of nirvana which allows one to continue to take rebirth), the *Trikaya* doctrine, the Yogacara doctrine of *vijñapti-matra* and so on.
- The "laudatory self reference" found in Mahayana sutras, including claims that promulgating said sutra will provide one with many supernatural powers and advantages and so on, or that reciting, teaching or copying them are shortcuts to awakening (through rebirth in Buddha lands or vast/rapid merit accumulation).
- Claims to superiority found in some Mahayana sutras which state that particular Mahayana views, texts or practices are superior or part of a higher teaching that is above the "*Hinayana*" (Lesser Vehicle). The same applies to any claims of superiority for "Vajrayana" (i.e. Tantric) texts.
- Mantras and dharanis (e.g. *Om mani padme hum*, etc.), and *all* Tantric doctrines (e.g. teachings found in the Buddhist Tantras such as the *Kalacakra Tantra* and so on).

The fact that these doctrines are later and do not date to the 5th century BCE is not academically controversial and is accepted by almost all important scholars and historians in the fields of Buddhist Studies and Indian history. While these facts might be controversial to certain conservative quarters in Buddhism, I am not going to sugarcoat things for them. Internal and external evidence shows that these doctrines and the texts that expound them are almost certainly not from the time of the Buddha, and thus they are unlikely to have been taught by them. However, by saying this, I am *not* saying that they are wrong or untrue. That question is beyond the scope of this introduction.

This is by no means a comprehensive scholarly endeavor. It was done by reading through many different sources and selecting the material which I could identify as being sufficiently close to what I understand as "Early Buddhism". No attempt has been made to identify every sutra citation or passage, as this would require an amount of time and knowledge I do not have. Because this compilation contains work from various translators, there is also no uniformity in the translation of terms. Likewise, this document has not been professionally edited or corrected, and thus probably contains various errors (which are all my own).

Finally, I feel there might be a need for a short apologia. *Why do this?*

I felt the need to create this compilation because it seemed useful to have all of this EBT material in one place, without commentary, later texts and scholarly apparatus cluttering it up. It allows those interested in EBT study to access these texts on their own, without later interpretations, notations and doctrines in the way, and without having to read through numerous books and tons of non EBT material (such as Abhidharma or Mahayana doctrines and legends) to find them. Thus, it is clearly aimed at those who have a preference for the study of Early Buddhism and who are interested in what the historical Buddha and his direct disciples are most likely to have taught.

As a long time student of Buddhism, I have never stopped being impressed at the depth of the Buddhadharma. Over time, I have seen how the Buddha Sakyamuni was a true spiritual genius of the highest order, one of the greatest intellects on human nature and the nature of existence to have walked the earth. I have come to agree more and more with the great Danish Pali scholar Viggo Fausbøll who wrote:

"The more I learn to know Buddha the more I admire him, and the sooner all mankind shall have been made acquainted with his doctrines the better it will be, for he is certainly one of the heroes of humanity." — Fausbøll, *Ten Jatakas*, p. viii.

However, I have also seen how his teachings, which are simple yet deep, profound yet accessible, have been obscured over time by a mountain of later writings and a proliferation of views and theories. Thus, I felt compelled to try to excavate the Buddha's teaching from this mountain of ideas, many of which present themselves as being taught by the Buddha.

Having a collection of EBTs from various Buddhist schools also allows students of Early Buddhism to compare them with the Pali Nikayas and Chinese Agamic materials. This compilation might also turn out to be useful in increasing the diversity of available evidence that points to a pre-sectarian Buddhist doctrinal core, which some scholars argue could be derived from the historical Buddha himself.

Those who hold that the Abhidharma and the Mahayana sutras are the teachings of the historical Buddha Sakyamuni might argue that parts of this compilation are doing violence to the texts that I am working with. Extracting these passages out of their context and presenting them in this format might be seen as wrong headed. To this, I can only say that this compilation has

mainly been created for those who do accept what modern Buddhist studies scholarship has established: that there are certain Buddhist texts which are earlier than others, and that the Abhidharma and Mahayana works are mostly later developments. That does not mean however that they do not contain within them earlier layers of teachings that point to the early Buddhist doctrinal core and this can only be found through critical textual analysis and comparative studies.

On the other hand, others might argue that this collection is *already* too inclusive. It contains material from Abhidharma and Mahayana works which are clearly later. To this I would say that even though these source texts might have been composed later, they draw on early traditions and contain early teachings sometimes as direct sutra quotations and other times in paraphrases. As such, they should not be neglected as sources for the study of Early Buddhism, especially if one wants to have access to as broad a range of sources as possible.

Some of these texts are especially important because they belong to Buddhist traditions that split off from the Sthavira Nikaya early on (such as the Mahasamghikas and Pudgalavadins). Since the largest two collections we currently have are from Sthavira schools (Theravada and Sarvastivada), comparative study of the early doctrines as found in the texts of other early schools is an especially strong way to argue for the antiquity and authenticity of a Buddhist teaching. If one can establish that several early schools taught the same doctrine, one makes a stronger case for its authenticity as a teaching of the historical Buddha .

Whatever the case, I hope some might find this at least somewhat useful to students of early Buddhism and of the Buddhadharma.

Javier J. Fernandez-Viña, 2019

GANDHARAN TEXTS

The Gandharan Buddhist texts are some of the oldest Buddhist manuscripts in existence (c. 1st century BCE to 3rd century CE). These texts are mostly preserved in a Northern Prakrit language called Gandhari. According to the leading scholar in this field, Richard Salomon, they seem to be mainly from the Dharmaguptaka school who had a strong presence in Afghanistan and Pakistan.

The Buddha and the Brahman Dhoṇa

Trans. Richard Salomon

Thus have I heard: at one time, after traveling for a while along the road, the Lord stepped off the road and sat at the root of a tree to pass the afternoon there.

At the same time, a brahman named Dhoṇa [had set out] on that road. [He saw] in the Lord's footprints a wheel with a thousand spokes, complete [with rim and nave,] brilliant and resplendent. [Following the wheel-marked] footprints, [he saw the Lord] who had stepped off the road and sat at the root of a tree. He looked [attractive] and pleasing, his senses and mind calm. He had achieved absolute self-control and calm and supreme [self-control and calm]; guarded, his senses suppressed, masterful, he was like a clear, clean, calm lake.

Dhoṇa approached the Lord and said:

“Sir, would you be a god?”

“No, brahman, I would not be a god.”

“Sir, would you be a gandharva?”

“No, brahman, I would not be a gandharva.”

“Sir, would you be a yakṣa?”

“No, brahman, I would not be a yakṣa.”

“Sir, would you be a human being?”

“No, brahman, I would not be a human being.”

[Dhoṇa then said], “When I asked you ‘Sir, Would you be a god?’ you said ‘No, brahman, I would not be a god.’ When I asked you ‘Sir, would you be a gandharva?’ you said ‘No, brahman, I would not be a gandharva.’ When I asked you ‘Sir, would you be a yakṣa?’ you said ‘No, brahman, I would not be a yakṣa.’ When I asked ‘Sir, would you be a human being?’ you said ‘No, brahman, I would not be a human being.’ What, then, sir, would you be?”

“Brahman, I am a buddha, I am a buddha.”

After saying this, the Lord, the Well-Gone One, the Teacher, further uttered [these verses]:

I have eliminated, eradicated, cut off [those afflictions] whereby I would be reborn as [a god] or as a gandharva flying in the sky, or become a yakṣa, or be born as a human being. Just as a blooming lotus [is not touched] by water, so I am untouched by the world. Therefore, brahman, I am a buddha.

I have realized what must be realized; I have developed what must be developed; I have eliminated what must be eliminated. Therefore, brahman, I am an all-knowing, all-seeing buddha.

[Dhoṇa exclaimed]: “Wonderful, Sir Gautama, wonderful! Just as, Sir Gautama, one might set upright what had been overturned, uncover what had been covered, show the path to someone who was lost, or bring light into the darkness so that anyone with eyes might see what is there, just so has the ascetic Gautama declared, revealed, and explained dharmas, both bright and dark.

I go to the ascetic Gautama as my refuge, and to the Dharma, and to the monastic community. May the ascetic Gautama accept me as his follower from today onward for as long as I live, until my last breath, [going] to him for refuge with sincere faith.”

Thus spoke the Lord. The brahman Dhoṇa [was delighted] and rejoiced at what the Lord had said

The Words of the Buddha

Trans. Richard Salomon

Thus have I heard: at one [time] the Lord was staying in Śrāvastī, at Anāthapiṇḍada’s park in the Jeta forest. The Lord addressed the monks there, and they responded to him. [Then] the Lord said:

“Monks, it is easy for a wise man to follow the words of the Buddha, but not for a fool.

“It is not easy to perform good acts while walking. But with the words of the Buddha, monks, it is easy for a wise man to do them while walking, but not for a fool.

“It is not easy to perform good acts while standing. But with the words of the Buddha, monks, it is easy for a wise man to do them while standing, but not for a fool.

“It is not easy to perform good acts while sitting. But with the words of the Buddha, monks, it is easy for a wise man to do them while sitting, but not for a fool.

“It is not easy to perform good acts while lying down. But with the words of the Buddha, monks, it is easy for a wise man to do them while lying down, but not for a fool.

“Monks, it is easy for a wise man to follow the words of the Buddha, but not for a fool.”
Thus spoke [the Lord].

The monks were delighted and rejoiced at [what the Lord had said].

The Four Efforts

Trans. Richard Salomon

Thus have I heard: at one time the Lord was staying in Śrāvastī, at Anāthapiṇḍada’s park in the Jeta forest. The Lord addressed the monks there, and they [responded to him. Then the Lord] spoke.

Monks, these are the four efforts that exist, that are found in the world. [Which four?] The effort of restraint, the effort of protection, the effort of cultivation, and the effort of abandonment.

What, [monks], is the effort of restraint?

With regard to that, monks, when a monk sees a form with his eye, he does not grasp at its general features [nor at its secondary features]. [For] when one lives with the faculty of sight unrestrained, covetousness and unhappiness, which are evil and harmful dharmas, afflict his mind. Therefore he practices restraint; he guards his faculty of sight, restrains his faculty of sight.

When [a monk] hears a sound with his ear, he does not grasp at its general features nor at its secondary features. For when one lives with the faculty of hearing unrestrained, covetousness and unhappiness, which are evil and [harmful] dharmas, afflict his mind.

Therefore he practices restraint; he guards his faculty of hearing, [restrains] his faculty of hearing.

When [a monk] smells a smell with his nose, he does not grasp at its general features nor at its secondary features. For when one lives with the faculty of smell unrestrained, covetousness and unhappiness, which are evil and harmful dharmas, afflict his mind. Therefore he practices restraint; he guards [his faculty of smell], restrains his faculty of smell.

When [a monk] tastes a taste with his tongue, he does not grasp at its general features nor at its secondary features. For when one lives with the faculty of taste unrestrained, [covetousness] and unhappiness, which are evil and harmful dharmas, afflict his mind. Therefore he [practices] restraint; he guards his faculty of taste, restrains his faculty of taste.

When [a monk] feels a touch with his body, he does not grasp at its general features nor at its secondary features. For when one lives with the faculty of touch unrestrained, covetousness and unhappiness, which are evil and harmful dharmas, afflict his mind. Therefore he practices restraint; he guards his faculty of touch, restrains his faculty of touch.

When [a monk] cognizes an idea with his mind, he does not grasp at its general features nor at its secondary features. For when one lives with the faculty of mind unrestrained, covetousness and [unhappiness, which are evil] and harmful dharmas, afflict his mind. Therefore he practices restraint; he guards his faculty of mind, restrains his faculty of mind.

This is what is called the effort of restraint.

What, monks, is the effort of protection? With regard to that, monks, a monk [firmly takes hold of] one or another object of concentration, such as observing a blackened corpse, a putrid corpse, a skeleton, or a worm-eaten corpse. With that protection, he perseveres [in his concentration]. This is what is called the effort of protection.

What, [monks], is the effort of cultivation? With regard to that, monks, a monk cultivates the enlightenment factor of mindfulness, which is based on seclusion, based on dispassion, based on cessation, and results in release.

He cultivates [the enlightenment factor] of the discrimination of dharmas, which is based on seclusion, based on dispassion, based on cessation, and [results in] release.

He cultivates the enlightenment factor of energy, which is based on seclusion, based on dispassion, based on cessation, and results in [release].

He cultivates the enlightenment factor of bliss, which is based on seclusion, based on dispassion, based on cessation, and results in release.

He cultivates the enlightenment factor of calming, which is based on seclusion, based on [dispassion], based on cessation, and results in release.

He cultivates the enlightenment factor of concentration, which is based on seclusion, based on dispassion, based on cessation, and results in release.

He cultivates the enlightenment factor of equanimity, which is based on seclusion, based on dispassion, based on cessation, and [results in] release.

This is what is called the effort of cultivation.

[What, monks, is the effort of abandonment? With regard to that, monks, a monk does not tolerate a sensual thought that arises in his mind; he abandons it, he banishes it, he abolishes it, he eliminates it.

He does not tolerate a malicious thought that arises in his mind; he abandons it, he banishes it, he abolishes it, he eliminates it.

He does not tolerate a cruel thought that arises in his mind; he abandons it, he banishes it, he abolishes it, he eliminates it.

He does not tolerate any evil and harmful dharmas that arise at any time in his mind; he abandons them, he banishes them, he abolishes them, he eliminates them.

This is what is called the effort of abandonment.

And these are the four efforts: Restraint, abandonment, cultivation, and protection: these are the four efforts of the Heir of the Sun, by which a diligent monk achieves an end to suffering.]

The Four Concentrations

Trans. Richard Salomon

What is the concentration accompanied by perception of repulsiveness? Here, a monk sitting at the foot of a tree or in an empty house or in an open space examines his own body as it is placed and as it is positioned, upward from the soles of his feet and downward from the hair on top of his head, all enclosed by skin, [full of all sorts] of impurity: head hair, body hair, nails, teeth, tendons, veins, outer skin, inner skin, bone, marrow, [flesh, sinews, kidneys, liver], heart, pleura, spleen, lungs, small intestine, large intestine, anus, bladder, feces, tears, sweat, saliva, mucus, pus, blood, [bile, phlegm, fat, grease], joint fluid, skull, and brain. It is the undisturbed one-pointedness of mind of such a person that is meant by “the concentration accompanied by perception of repulsiveness.”

What is the concentration accompanied by perception of death? Here, a monk sitting at the foot of a tree or in an empty house or in an open space . . . [thinks] “I will die. I will not live long, I will pass away, I will die, I will disappear.” It is the undisturbed one-pointedness of mind of such a person [that is] meant by “the concentration accompanied by perception of death.”

What is the concentration accompanied by perception of revulsion toward food? “Food” here refers to rice and gruel. The monk . . . conceives it as feces, as saliva, as vomit, as a lump of vile secretions, as black filth. It is the undisturbed [one-pointedness of mind] of such a person that is meant by “the concentration accompanied by perception of revulsion toward food.”

What is the concentration accompanied by perception of displeasure toward the whole world? Here, when a monk views a village as if it were no village, a city as if it were no city, the countryside as if it were no countryside, then he is dissatisfied with them, he ponders them, he does not enjoy them, he takes no pleasure in them. He tames and controls his mind toward them; he makes it [soft] and pliable. If, after he has tamed and controlled his mind toward them and has made it soft and pliable, he sees at another time a beautiful park, a beautiful forest, a beautiful pond, a beautiful [river], a beautiful land, or a beautiful mountain, then he is dissatisfied with them, he ponders them, he does not enjoy them, he takes no pleasure in them. He tames and controls his mind toward them; he makes it soft [and pliable]. After [he] has tamed and controlled his mind [toward them] and has made it soft and pliable, then at another time, [whatever he sees,] whether above and below, across, all around, everywhere, he is dissatisfied with it, ponders it, [does not enjoy it, takes no pleasure in it]. It is the undisturbed one-pointedness of mind of such a person that is meant by “the concentration accompanied by perception of displeasure toward the whole world.”

Not Yours

Trans. Richard Salomon

The setting is Śrāvastī. [The Buddha said:] “Monks, abandon what is not yours. Abandoning it will lead to benefit and happiness. Now, [what is it that is not] yours? Form is not yours; abandon it. Abandoning it will lead to benefit and happiness. Sensation, perception, volitional formations, and consciousness are not yours; abandon them. [Abandoning] them will lead to benefit and happiness.

“Here is an example: suppose someone were to cut down the grass, wood, branches, leaves, and foliage here in the Jeta forest, or were to take it away or burn it, or do whatever he wished with it. What do you think? Would you think ‘That person is cutting us,’ or ‘taking us away,’ or ‘burning us,’ or ‘doing whatever he wished with us’?”

[The monks answered,] “Of course not, [Venerable Sir].”

“And why is [that]?”

“Because this [forest], Venerable Sir, is not ourselves; nor does it belong to us.”

“In just the same way, abandon what is not yours. Abandoning it will lead to benefit and happiness. [In just the same way], form is not yours; abandon it. Abandoning it will lead to benefit and happiness. Sensation, perception, volitional formations, and consciousness are *not* yours; abandon them. Abandoning them will lead to [benefit] and happiness.”

Thus spoke the Lord.

Living Full of Disenchantment

Trans. Richard Salomon

[The setting is Śrāvastī. The Lord said:] “This is in accordance with the Dharma, monks, that a good faithful man who out of faith has left his home and renounced the world for the homeless life should live full of disenchantment with regard to form. He should live [full of] disenchantment with regard to sensation, perception, volitional formations, and consciousness.

“As he lives full of disenchantment with regard to form, he comes to completely understand form. As he [lives full of] disenchantment with regard to sensation, perception, volitional formations, [and] consciousness, he comes to completely understand [sensation, perception, volitional formations, and] consciousness.

“Fully understanding form, fully understanding sensation, perception, volitional formations, and consciousness, he is liberated from form, he is liberated from sensation, perception, and volitional formations, he is liberated from consciousness. He is liberated from rebirth, old age, disease, and death, from grief, lamentation, [misery, depression, and despair]. He is liberated from suffering; so say I.”

Thus spoke the Lord.

The Adze Handle

Trans. Richard Salomon

The Lord was staying in Śrāvastī. [He said:]

“I say, monks, that the destruction of the afflictions is for one who knows and who sees, not for one who does not know and does not see. I say that the destruction of the afflictions is for one who knows in what way and sees in what way? I say that the destruction of the afflictions is for one [who knows] and sees as follows: ‘This is form, this is the arising of form, this is the [passing away] of form. This is sensation... This is perception... This is volitional formations... This is consciousness, this is the arising of consciousness, this is the passing away of consciousness.’ ”

Then a certain monk asked the Lord: “You say that the destruction of the afflictions is for one who knows in this way and sees in this way. Then, in this regard, why is it that the minds of some monks do not become liberated without clinging from the afflictions?”

[The Lord answered,] “That is because they did not cultivate [this].”

“Because they did not cultivate what?”

“Because they did not cultivate beneficial dharmas.”

“Because they did not cultivate which beneficial dharmas?”

“Because they did not cultivate the four foundations of mindfulness, the four correct efforts, the four bases of supernatural powers, the [four] meditations, the five faculties, the five powers, the seven factors of enlightenment, and the eightfold noble path — [because they did not cultivate] these beneficial dharmas. Although a monk who lives without continuously devoting himself to cultivating [these beneficial dharmas] might conceive the desire ‘O, that my mind might be liberated without clinging from the afflictions!’ still his mind is not actually liberated without clinging from the afflictions. Why is that? It is because he did not cultivate [this].”

“Because he did not cultivate what?”

“Because he did not cultivate beneficial dharmas.”

“Because he did not cultivate which beneficial dharmas?”

“Because he did not cultivate the [four] foundations of mindfulness, the four correct efforts, the four bases of supernatural powers, the four meditations, the five faculties, the five powers, the [seven] factors of enlightenment, and the eightfold noble path. It is because he did not cultivate these beneficial dharmas.

“Here is an example: Suppose a hen had eight or ten or twelve [eggs], but the hen did not properly sit on the eggs at the right time, did not properly warm them at the right [time], and did not properly nurture them at the right time. [Although that hen might conceive the desire, ‘O, that my chicks might break open their shells with the tips of their claws or their beaks and be safely hatched!’ it would still be impossible for her chicks to break open their shells with the tips of their claws or their beaks and be safely hatched. Why is that? It is because that hen did not properly sit on her

eight or ten or twelve eggs at the right time, did not properly warm them at the right time, and did not properly nurture them at the right time.

“In just the same way, monks, although a monk who lives without continuously devoting himself to cultivating these beneficial dharmas might conceive the desire, ‘O, that my mind might be liberated without clinging from the afflictions!’ still his mind is not actually liberated without clinging from the afflictions. Why is that? It is because he did not cultivate this.”

“Because he did not cultivate what?”

“Because he did not cultivate beneficial dharmas.”

“Because he did not cultivate which beneficial dharmas?”

“Because he did not cultivate the four foundations of mindfulness, the four correct efforts, the four bases of supernatural powers, the four meditations, the five faculties, the five powers, the seven factors of enlightenment, and the eightfold noble path. It is because he did not cultivate these beneficial dharmas.

“Although, monks, a monk who does live continuously devoting himself to cultivating [these beneficial dharmas] might not conceive the desire, ‘O, that my mind might be liberated from the afflictions without a remainder!’ still his mind is actually liberated without clinging from the afflictions. Why is that? It is because he did cultivate this.”

“Because he did cultivate what?”

“Because he did cultivate the four foundations of mindfulness, the four correct efforts, the four bases of supernatural powers, the four meditations, the five faculties, the five powers, the seven factors of enlightenment, and the eightfold noble path. It is because he did cultivate these beneficial dharmas.

“Here is an example: Suppose a hen had eight or ten or twelve eggs, and the hen did properly sit on the eggs at the right time, did properly warm them at the right time, and did properly nurture them at the right time. Although that hen might not conceive the desire, ‘O, that my chicks might break open their shells with the tips of their claws or their beaks and be safely hatched!’ it would still be possible for her chicks to break open their shells with the tips of their claws or their beaks and be safely hatched. Why is that? It is because, monks, that hen had eight or ten or twelve eggs and she did properly sit on the eggs at the right time, did properly warm them at the right time, and did properly nurture them at the right time.

“In just the same way, monks, a monk who lives continuously devoting himself to cultivating these beneficial dharmas might not conceive the desire, ‘O, that my mind might be liberated without

clinging from the afflictions!' still his mind is actually liberated without clinging from the afflictions. Why is that? It is because he did cultivate this."

"Because he did cultivate what?"

"Because he did cultivate the four foundations of mindfulness, the four correct efforts, the four bases of supernatural powers, the four meditations, the five faculties, the five powers, the seven factors of enlightenment, and the eightfold noble path. It is because he did cultivate these beneficial dharmas.

"Here is an example: You can see the impressions of the fingers and thumbs of a carpenter or a carpenter's apprentice on the handle of his adze. But he is not aware that 'O, this much of my adze handle has worn away today, this much yesterday, and this much the day before yesterday.' But when it has been worn away, then he becomes aware that it is worn.

"In the just the same way, monks, a monk who lives continuously devoting himself to cultivating the beneficial dharmas is not aware that 'This much of my afflictions has worn away today, this much yesterday, and this much the day before yesterday.' But when they have been worn away, then he becomes aware that they are worn.

"Here is an example: After sailing in the water for six months, an ocean-going ship that is bound together with reeds is pulled up onto dry land in the wintertime, so that its bindings are exposed to the wind and the sun. The bindings are rained on by monsoon clouds until they are easily loosened, and then rot away.

"In just the same way, monks, when a monk lives continuously devoting himself to cultivating the beneficial dharmas, his spiritual bonds (*samyojana*) are easily loosened, and then rot away."]

The Parable of the Log

Trans. Richard Salomon

Thus have I heard: at one time the Lord was staying at Ayodhyā, on the bank of the river Ganges. At that time, a monk approached the Lord, bowed at his feet, and sat down to one side. When he had sat down to one side, that monk said to the Lord: "May the Lord please explain the Dharma in brief, so that upon hearing it I might be able to live alone, independent, careful, diligent, and dedicated."

At that time, a large log was being carried along by the current of the river Ganges. The Lord saw that large log that was being carried along, and said to that monk: “Monk, do you see that large log being carried along by the current of the river Ganges?”

“Yes, venerable sir.”

“Well, if that log does not get stuck on the nearer bank, if it does not get stuck on the farther bank, if it does not sink in the middle, if it does not land on an island, if it does not get pulled out by a human being, if it does not get pulled out by a nonhuman being, if it does not get pulled into a whirlpool, and if it does not rot from within; then, monk, this log will gradually head toward the ocean and end up in the ocean. Why is that? Because, monk, the current of the river Ganges [flows toward] the ocean.”

When the Lord had said this, the monk asked him, “Venerable sir, what is the nearer bank? What is the farther bank? What is sinking in the middle? What is landing on an island? What is getting pulled out by a human being? What is getting pulled out by a nonhuman being? What is getting pulled into a whirlpool? What is rotting from within?”

“The ‘nearer bank,’ monk, is a metaphor for the six internal sense-bases: the eye sense-base, the ear sense-base, the nose sense-base, the tongue sense-base, the body sense-base, and the mind sense-base.

“The ‘farther bank,’ monk, is a metaphor for the six external sense-bases: the form sense-base, the sound sense-base, the smell sense-base, the taste sense-base, the tangible-sense base, and the mind sense-base.

“‘Sinking in the middle’ is a metaphor for pleasure and desire.

“‘Landing on an island’ is a metaphor for egotism.

“‘Getting pulled out by a human being’ refers, monk, to one who shares joys and sorrows with householders, who is happy when they are happy and unhappy when they are unhappy, and gets involved in various people’s affairs.

“‘Getting pulled out by a nonhuman being’ refers, monk, to one who practices the pure life after making a solemn resolution to attain rebirth among one or another group of gods, [thinking] ‘By this behavior or austerity or vow or pure life, I will become a god or one of the [lesser] gods.’

“‘Getting pulled into a whirlpool’ refers, monk, to one who renounces the training and turns back to the lower life. The whirlpool is a metaphor for the pleasures of the five senses.

“‘Rotting from within’ refers, monk, to one who behaves badly, has an evil nature, has impure intentions, memories, and behavior, holds wrong views, and conceals his actions.

“In just the same way, monk, if one does not get stuck on the nearer bank, if one does not get stuck on the farther bank, if one does not sink in the middle, if one does not land on an island, if one does not get pulled out by a human being, if one does not get pulled out by a nonhuman being, if one does not get pulled into a whirlpool, and if one does not rot from within, so too you,

monk, will gradually head toward nirvāṇa and end up in nirvāṇa. And why is that? Because, monk, nirvāṇa is a metaphor for right views.”

At that same time, Nanda, a cowherd, was standing near the Lord, leaning on his staff. As the cowherd Nanda listened to this explication of the Dharma, his mind became liberated without clinging from the afflictions. Then the cowherd Nanda set down his staff and approached the Lord, bowed at his feet, and sat down to one side. Then he said to the Lord: “Venerable sir, I do not get stuck on the nearer bank, I do not get stuck on the farther bank, I do not get pulled out by a human being, I do not get pulled out by a nonhuman being, I do not get pulled into a whirlpool, I do not rot from within. May I receive initiation from the Lord, and may I receive ordination?”

“Nanda, have you returned the cows to their owners?”

“Sir, yearning for their calves, the cows will go [by themselves] and will know the way to their respective homes.”

“Nanda, even though the cows, yearning for their calves, will go [by themselves] and will know the way to their respective homes, still, Nanda, you must go to return the cows to their owners and then come back.”

Then the cowherd Nanda bowed at the Lord’s feet, circumambulated him, and departed from his presence. Then, after returning the cows to their owners, he approached the Lord, bowed at his feet, and sat down to one side. Then he said to the Lord: “Venerable sir, the cows have been returned to their owners. Now may I receive initiation from the Lord, and may I receive ordination?” And the cowherd Nanda did indeed receive initiation and ordination from the Lord.

Then, having been instructed in this way, the monk very quickly, by supernormal knowledge, here in this world directly realized for himself and entered into that unsurpassed culmination of the pure life, for the sake of which a good man properly leaves his home and goes forth to homelessness. And there he stayed, [thinking,] “I have done what was to be done, I know of nothing beyond this,” and quickly became one of the arhats.

Thus [spoke] the Lord. The monk and the venerable Nanda were delighted and rejoiced at what the Lord had said.

Supplement: The Story of the Frog

At that same time, the cowherd Nanda was standing near the Lord. Having set his cows out to pasture, he put down his staff. But he put the staff down on a frog, so that its skin was ripped off and it was torn limb from limb. [The frog] realized, “If I move my body or make a sound, it might

cause the cowherd Nanda to be distracted from [the Lord's] words." And so, purifying his heart toward the Lord, he died and was reborn among the four divine kings.

The Rhinoceros Sutra

Trans. Richard Salomon

1. Shunning violence toward all beings,
never harming a single one of them,
[compassionately] helping with a loving heart,
[wander alone like the rhinoceros.]

2. One keeping company [nurtures affection],
and from affection suffering [arises].
Realizing the danger arising from affection,
wander alone like the rhinoceros.]

3. [In sympathizing with] friends and companions,
the mind gets fixed on them and [loses] its way.
[Perceiving this danger in familiarity,
wander alone like the rhinoceros.]

4. Concerns that one has for one's sons and wives
are like a thick and tangled bamboo tree.
[Remaining untangled like a young bamboo,
wander alone like the rhinoceros.]

5. Just as a deer, wandering free in the forest,
goes wherever he wishes as he grazes,
[so a wise man, treasuring his freedom,
wanders alone like the rhinoceros.]

6. Leave behind your sons and wives and money,
all your possessions, relatives, and friends.
[Abandoning all desires whatsoever,
wander alone like the rhinoceros.]

7. Among companions you waste time in play,
and for sons you develop strong [affection.

Dreading separation from dear ones,
wander alone like the rhinoceros.]

8.The crowd will always make demands on you,
[wherever you live or stay or walk or wander.
Treasuring freedom, which they do not value,
wander alone like the rhinoceros.]

9.Even some renunciants are hard to please;
[so too the family men who live at home.
Have no concern about the sons of others;
wander alone like the rhinoceros.]

10.Games, [delights, and pleasures of the senses:
see no value in them — disregard them.
Ignore the fashions, speak only the truth;
wander alone like the rhinoceros.]

11.Be resolute [to reach your final goal,
be never faint of heart, and be not lazy.
Strong and firm in your determination,
wander alone like the rhinoceros.]

12.Do not crave tasty food [and be not fickle;
nourish yourself as you make your rounds alone.
Don't fix your mind on this house or on that one;
wander alone like the rhinoceros.]

13.Avoid at any cost wicked companions,
who follow the wrong course, intent on evil.
[Don't get involved with men obsessed or careless;
wander alone like the rhinoceros.]

14.Seek out the Dharma that is right for you,
is praised by wise men, and brings happiness.
Do not desire [a son], much less a companion;
[wander alone like the rhinoceros.]

15.“It cannot be that one who loves companions
would reach liberation, even for a moment.”
Heeding these words of the Heir of the Sun,
wander alone like the rhinoceros.

16.[Seeing two bracelets,] gleaming [bright with gold],
perfectly crafted by the skillful smith,
[clanging and banging] together on one arm —
wander alone like the rhinoceros.

17.Pleasures are attractive, sweet, and charming,
but with their many forms [they confuse the mind].
Behold the danger [in all kinds of pleasures];
wander alone like the rhinoceros.

18.Forsaking sons and friends and even mother,
abandoning all desires whatsoever
[and wealth and property and also friends],
wander alone like the rhinoceros.

19.Cast off the garments of a family man,
like the ebony tree that sheds all of its leaves.
[Go forth clad in the mendicant's saffron robe,
wander alone like the rhinoceros.]

20.Break out from all the bonds of family life,
like a bird that tears right through a heavy net.
[Like a fire that does not return to its own ashes,
wander alone like the rhinoceros.]

21.Like the lion who never startles [at a sound,]
like the wind that cannot be caught in a net,
[like the lotus that is unstained by dirty water,
wander alone like the rhinoceros.]

22.[And like] the lion [with his mighty fangs,
the king of beasts who wanders where he will,
frequenting lonely spots to sit and sleep —
wander alone like the rhinoceros.]

23.Keeping your vows, be perfect in your conduct,
behaving gently, aware of traps and dangers,
[do not desire] a son, much less [companions:
wander alone like the rhinoceros.]

24.Cultivate a friend who is inspired,
learned, faithful to the Dharma, noble.
[Understanding Dharma,] dispelling doubts,

[wander alone like the rhinoceros.]

25.If you should find yourself a wise companion,
a well-behaved and trustworthy fellow,
together you may [overcome] all dangers.
So wander with him, satisfied and mindful.

26.But if you cannot find a wise companion,
a well-behaved and trustworthy fellow,
then, like a king [who leaves behind his kingdom,]
wander alone like the rhinoceros.

27.Truly, you may delight in all of your companions;
stay [with the ones who are like you, or] better.
But if you have none [such, guard well your behavior];
wander alone like the rhinoceros.

28.Walk in a village with your eyes cast down,
control your senses, always guard your mind.
[Uncontaminated and unburned by passion,
wander alone like the rhinoceros.]

29.Remain in solitary meditation,
behave by the Dharma in all ways.
[Recognizing the perils of rebirth,
wander alone like the rhinoceros.]

30.Passing beyond the errors of false views,
reaching the course, attaining to the way,
[I have attained true knowledge; none need lead me;
wander alone like the rhinoceros.]

31.Heat and cold, hunger and thirst,
[sun and wind, insects and serpents:
when you have overcome all of these,
wander alone like the rhinoceros.]

32.Like a mighty elephant who shuns the herd,
high in the shoulder, lotus-spotted, noble,
[who dwells in the forest, wandering at his will,
wander alone like the rhinoceros.]

33.Free of greed, deception, faults, delusion,

free of every stain and jealousy,
[free of concern for the entire world,]
wander alone like the rhinoceros.

34. At home in the world, everywhere unimpeded,
satisfied with whatever comes your way,
overcoming [dangers], never trembling,
wander alone like the rhinoceros.

35. Abandon passion, anger, and delusion,
desire and all the bonds of ignorance.
[Feeling no alarm at deadly] danger,
wander alone like the rhinoceros.

36. Cultivate kindness, equanimity,
compassion, and joy, each at its proper time.
[Unimpeded by the entire world,]
wander alone like the rhinoceros.

37. Abandon the five obstructions of the mind
and cast off all of the defilements.
[Overcoming] dangers of all kinds,
wander alone like the rhinoceros.

38. Gratitude is rare nowadays in this world;
devious and foolish are all of its people.
[Free yourself of all concerns] toward it —
wander alone like the rhinoceros.

39. They like you and they help you for a motive.
It's hard to find a true friend nowadays.
Don't fix your mind [on this house or on that one];
wander alone [like] the rhinoceros.

40. So if I were to spend my days with others,
I'd waste my time in chatter or in quarrels.
Seeing this [danger lurking in the future,]
I wander alone like the rhinoceros.

Summary Verses

1. Toward all, keeping company, friends;

thick bamboo, free deer;
sons [and wives, play;]
demands, to please, games.

2. Resolute, not craving tastes;
wicked [companions], right for you;
[cannot be], gleaming, pleasures;
[sons], cast off, break out.

3. Lion twice, vows, cultivate a friend;
if you should find, but if you cannot find, [truly];
walk in a village [with your eyes cast down];
solitary, the errors of false views.

4. And cold, like an elephant, free of greed;
at home in the world, desire, [kindness, equanimity];
[obstructions] of the mind, gratitude;
they like you; and, finally, with others.

From A Commentary on the Saṅgīti Sūtra

Trans. Richard Salomon

On the Five Faculties

[Root text] The five faculties: [1] faith faculty, [2] energy faculty, [3] mindfulness faculty, [4] concentration faculty, [5] wisdom faculty.

[Definitions] What does faculty mean? Faculty means the same thing as “control.” The faith faculty belongs to those who have control of faith. The energy faculty belongs to those who have control of energy. The mindfulness [faculty] belongs to those who have control of mindfulness. The concentration faculty belongs to those who have control (of concentration). The wisdom faculty belongs to those who have control of wisdom.

[Relationships among the five items] When one has faith, energy takes hold. When energy takes hold, mindfulness attends one. When one is attended by mindfulness, one’s mind becomes concentrated. When one’s mind is concentrated, one knows things as they really are. [This is] the wisdom faculty. Mindfulness . . .

[Comparisons with the five faculties] One should relate to the faith faculty as toward one's mother. One should relate to the energy faculty as toward a servant — a comparison may be made to an army for [all] five faculties. One should relate to the mindfulness faculty as toward a treasurer, to the concentration faculty as toward a king, [and] to the wisdom faculty as toward a guru.

[The faculties as nourishers of each other] [The faith faculty] (?) is said to be proper conduct. The energy faculty is the nourisher of concentration. Mindfulness is the nourisher of wisdom. That nourishment is the path (?).

[The faculties mapped onto the three divisions of the path]

The conduct division [is correlated] with the faith faculty, the concentration division with the energy and concentration faculties, [and the wisdom division] with the mindfulness faculty and the wisdom faculty.

[The faculties mapped onto the individual members of the eightfold path] [As for] the eightfold path: Correct intention, correct speech, correct action, and correct livelihood [are correlated] with the faith faculty, correct exertion with the energy faculty, correct mindfulness with the mindfulness faculty, correct concentration with the concentration faculty, and correct views with the wisdom faculty.

[The faculties mapped onto forms of realization] . . . as for the realization of the nature of the body, [this is correlated] with the concentration faculty. As for the realization of correct views, [this is correlated] with the wisdom faculty. As for liberation from rebirth, [this is correlated] with all five [faculties]. . . . Energy and mindfulness are the nourishers.

On the Six Roots of Argument

The [six] roots of argument: [First, sirs, a monk who is] angry and hostile [behaves disrespectfully and rudely toward the Teacher, behaves disrespectfully and rudely toward the Dharma and behaves disrespectfully and rudely toward the community of monks. He does not fulfill his training. A monk who behaves disrespectfully and rudely toward the Teacher, who behaves disrespectfully and rudely toward the Dharma, who behaves disrespectfully and rudely toward the community of monks, and who does not fulfill his training, he creates argument in the community, and argument leads to the detriment of many people, to the unhappiness of many people, to the disadvantage of many people, to the detriment and suffering of gods and humans. If, sirs, you were to observe such a root of argument within yourselves or among others, then you should exert yourselves to eliminate that root of argument. If, sirs, you were not to observe such a root of argument within yourselves or among others, then you should behave in such a way as to avoid being infected by it in the future. In this way the root of argument is eliminated, and in this way there will be no infection by the root of argument in the future.]

[Moreover, sirs, a monk who is] negative and contentious [behaves disrespectfully and rudely toward the Teacher, behaves disrespectfully and rudely toward the Dharma, and behaves disrespectfully and rudely toward the community of monks. He does not fulfill his training, etc.] [Moreover, sirs, a monk who is] jealous and envious [behaves disrespectfully, etc.] [Moreover, sirs, a monk who is] devious and deceitful [behaves disrespectfully, etc.] [Moreover, sirs, a monk who is] obstinate in his own views, clings to what is wrong, and finds it difficult to concede [behaves disrespectfully, etc.] [Moreover, sirs, a monk who] has false views [and holds extreme views behaves disrespectfully, etc.] These are the roots [of argument]. [The six roots of argument and their specific antidotes] Angry and hostile: [For this root of] argument, the antidote is physical acts of loving kindness. Negative and contentious: [For this root of] argument, [the antidote is] verbal acts of loving kindness. Jealous and envious: [For this root] of argument, [the antidote is] mental [acts] of loving kindness.

[These] are abhidharmic argument (?). Devious and deceitful: [For this root of] argument, [the antidote is] proper conduct. Obstinate in his own views and . . . holds extreme views:398 [For these roots of] argument, [the antidote is] correct views. [The six roots of argument and the three divisions of the path as their antidotes] Angry and hostile, negative and contentious, [jealous and envious: For these roots of] argument, [the antidote is the concentration group]. Devious and deceitful: [For this root of] argument, [the antidote is the conduct group.] Obstinate in his own views . . . holds extreme views: [For these roots of] argument, [the antidote is] the wisdom group. [The six roots of argument and the three enemies] Angry and hostile and negative and contentious: [these are] on the side of hatred. Jealous [and] envious and deceitful [and hypocritical: these are on the side of passion]. [Obstinate in his own views] . . . and . . . holds extreme views: here, these are on the side of delusion. [The six roots of argument and the two types of greed]

Because of the first four [roots of argument], there is a passionate greed for desire. Because of the last two [roots of argument], there is a passionate greed for views. Because of these, argument . . .

From a Commentary on Canonical Verses

Trans. Richard Salomon

*[Trade] what ages for the ageless,
[what burns for what cools,
the supreme calm,
the ultimate rest from exertion].*

Thus the sūtra; now the explanation.

The ageless is the element of nirvāṇa-without-remnant. What ages is the five aggregates of grasping. One casts them off; [for] one should seek nirvāṇa in agelessness. What burns refers to the three sources [of suffering, namely desire, anger, and delusion]; one should seek to

extinguish them. The place where there is no burning is what is meant by the ultimate rest from exertion, namely the two spheres of nirvāṇa. Trade . . . for . . . the supreme calm [means] “Take hold of the two spheres of nirvāṇa, where suffering is cast off.”

In short: What ages is [the truth of] suffering. The ageless and what cools is [the truth of] cessation. What burns is [the truth of] arising. Trade means “They are to be cast off by knowledge”; this is the [truth of] the path.

Alternatively: What cools is the elimination of defilement. Trade refers to the elimination of action. The ageless is the elimination of suffering.

*Endowed with proper conduct and with vision,
[rejoicing in calming within himself,
he delights in relying on the path,
wise and strongly concentrated].*

Thus the sūtra; now the explanation.

With proper conduct illustrates restraint in action. With vision, knowledge arises . . . is called. Or else, this refers to the quality of being unseverable, or to the quality of not being obstinate; or [it means that] he does not . . . proper conduct and observances. [Calming within himself is] the calming of suffering caused by the volitional formations. He is rejoicing in the calming of that very suffering caused by the volitional formations.

Alternatively, calming is tranquility and rejoicing is insight; [then] he delights in relying on the path means that he delights in developing tranquility and insight. Wise means that he has arrived at knowledge connected with that of others by means of knowledge that is dependent on others. Strongly concentrated means that his mind is firmly fixed.

In short: With proper conduct refers to purity of conduct. With vision refers to rightful action in regard to views. This is the stage of vision. Rejoicing in calming within himself is the stage of development. He delights in relying on the path is the stage of immediacy. Wise and strongly concentrated is the stage of accomplishment.

Alternatively: With proper conduct refers to the conduct division. [With vision] refers to the concentration division. Wise refers to the wisdom division. Strongly concentrated refers to detachment from passion. . . .

*An angry man does not know what is good for him;
[an angry man does not see the Dharma.
When anger overcomes a man,
he dwells in blind darkness.]*

Thus the sūtra; now the explanation.

. . . with a corrupted mind. Impermanence means the same thing as suffering. . . . He knows neither what is good for himself nor what is good for others. An angry man does not see the Dharma: his own . . . keeps [him] in bondage. Blind refers to the destruction of one's efforts. Darkness refers to the destruction of one's intentions. When anger overcomes a man refers to a man who is consumed with anger.

In short: An angry man does not know what is good for him refers to failure with regard to the wisdom division [of the path]. An angry man does not see [the Dharma] refers to failure with regard to the concentration division. He dwells in blind darkness refers to failure with regard to the conduct division. The three [divisions] . . .

... the three sources [of suffering, namely desire, anger, and delusion] and to failure with regard to the three divisions.

Alternatively: An angry man does not know what is good for him refers to failure with regard to the paths of beneficial conduct. An angry man does not see the Dharma means that he does not perceive beneficial dharmas . . . as in the sixteen items in the numerically grouped sūtras.

Alternatively: In An angry man does not know what is good for him . . . what is good for him is nirvāṇa. He does not see the Dharma means that he does not practice the noble path.

Another [interpretation]: He does not know what is good for him refers to failure with regard to skill [in what is beneficial]. He does not see the Dharma refers to failure with regard to skill in the Dharma.

TIBETAN TEXTS

The Tibetan *Kangyur* canon contains within it a section of EBT sutras. According to Analayo, most of these are from the *Mulasarvastivada* tradition.

The Sūtra of the Wheel of Dharma

Dharmacakrasūtra

Toh 337. Degé Kangyur, vol. 72, folios 275.a-277.a.

Translated by the Dharmachakra Translation Committee under the patronage and supervision of 84000: Translating the Words of the Buddha

Homage to the Omniscient One!

Thus did I hear at one time. The Blessed One, the Buddha, was residing in the Deer Park at R̥ṣivadana by Vārāṇasī. At that time the Blessed One spoke to the group of five monks:

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘This is suffering, a truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘This is the origin of suffering, this is the cessation of suffering, and this is the path leading to the cessation of suffering,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I should comprehend suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I should relinquish the origin of suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I should actualize the cessation of suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I should cultivate the path leading to the cessation of suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I have comprehended suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I have relinquished the origin of suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I have actualized the cessation of suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, as I focused my mind correctly on the things that I had not hitherto heard, thinking, ‘With higher knowledge I have cultivated the path leading to the cessation of suffering, that truth of noble beings,’ vision arose; knowledge, apprehension, understanding, and realization arose.

“Monks, until I had achieved the vision, knowledge, apprehension, understanding, and realization of these four truths of noble beings that are turned in three phases and comprise twelve aspects, I had not been freed from the world replete with gods, māras, Brahmā, mendicants, brahmins, humans, and gods. I had not escaped from it, severed ties with it, or been delivered from it. Nor did I dwell extensively with a mind free from error. Monks, I did not have the knowledge that I had fully awakened to unsurpassed and perfect buddhahood.

“Monks, once I had achieved the vision, knowledge, apprehension, understanding, and realization of turning these four truths of noble beings in three phases with twelve aspects, I was freed from the world replete with gods, māras, Brahmā, mendicants, brahmins, humans, and gods. I had escaped from it, severed ties with it, and been delivered from it. I dwelled extensively with a mind free from error. Monks, I then had the knowledge that I had fully awakened to unsurpassed and perfect buddhahood.”

When the Blessed One had given this Dharma discourse, venerable Kauṇḍinya, along with eighty thousand gods, achieved the Dharma vision that is free from dust and stainless with regard to phenomena

The Blessed One now asked venerable Kauṇḍinya, “Kauṇḍinya, did you understand the Dharma?”

“Blessed One,” he replied, “I understood.”

“Kauṇḍinya, did you understand? Did you understand?”

“Blissful One,” he replied, “I understood. I understood.”

“Because venerable Kauṇḍinya has understood the Dharma, venerable Kauṇḍinya shall now be known as Ājñātakauṇḍinya.”

At that point the terrestrial yakṣas called out, “Venerable Kauṇḍinya has understood the Dharma!” And they continued, “Friends, in the Deer Park at R̥ṣivadana by Vārāṇasī, the Blessed One has turned the wheel of Dharma in three phases with twelve aspects. He has turned the wheel of Dharma in a way that no mendicant or brahmin, and no god, māra, or Brahmā in the world could ever do in accord with the Dharma. He has done so for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare, benefit, and happiness of gods and humans. Hence, the gods will flourish and the demigods will be on the wane.”

As the voices of the terrestrial yakṣas rang out—at that very moment, in that very instant, and at that very time—the news passed to the celestial yakṣas, as well as to the gods in the Heaven of the Four Great Kings, the Heaven of the Thirty-Three, the Heaven Free from Strife, the Heaven of Joy, the Heaven of Delighting in Emanations, the Heaven of Making Use of Others’ Emanations, and all the way to the Brahmā realm. Thus, also the gods in the Brahmā realm announced,

“Friends, in the Deer Park at R̥ṣivadana by Vārāṇasī the Blessed One has turned the wheel of Dharma in three phases with twelve aspects. He has turned the wheel of Dharma in a way that no mendicant or brahmin, and no god, māra, or Brahmā in the world could ever do in accord with the Dharma. He has done so for the benefit of many beings, for the happiness of many beings, out of love for the world, and for the welfare, benefit, and happiness of gods and humans. Hence, the gods will flourish and the demigods will be on the wane.”

In the Deer Park at R̥ṣivadana by Vārāṇasī, the Blessed One turned the wheel of Dharma in three phases with twelve aspects. Therefore, this Dharma teaching was named Turning the Wheel of Dharma.

Noble Sūtra on Reliance upon a Virtuous Spiritual Friend

Ārya-kalyāṇa-mitra-sevana-sūtra

Toh 300 Degé Kangyur, vol 71 (mdo sde, sha), folios 304.b—305.a.

Translated by the Sakya Pandita Translation Group (International Buddhist Academy Division) under the patronage and supervision of 84000: Translating the Words of the Buddha

Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Bhagavān was dwelling in the Grove of Twin Sāl-Trees in the vicinity of the Malla town of Kuśinagara, together with a retinue of śrāvakas. Then, when the Bhagavān was about to pass into parinirvāṇa, he addressed the bhikṣus, “Bhikṣus, you should train in this way. Bhikṣus, you should train thinking, ‘One should live with a virtuous spiritual friend, a virtuous companion, a virtuous support. One should not, however, live with a non-virtuous spiritual friend, a non-virtuous companion, a non-virtuous support.’”

Then, the venerable Ānanda spoke to the Bhagavān, “Honorable One, having come here alone to a secluded place, I had gone into meditative retreat when the following thought arose in my mind: ‘A virtuous spiritual friend, a virtuous companion, a virtuous support is half the holy life. A non-virtuous spiritual friend, a non-virtuous companion, a non-virtuous support, however, is not.’”

The Bhagavān replied, “Ānanda, do not say that a virtuous spiritual friend, a virtuous companion, a virtuous support is half the holy life, but that a non-virtuous spiritual friend, a non-virtuous companion, a non-virtuous support is not.

“Why? Ānanda, the point is that a virtuous spiritual friend, a virtuous companion, a virtuous support is the whole, the unadulterated, the complete, the pure, the totally purified holy life, but a non-virtuous spiritual friend, a non-virtuous companion, a non-virtuous support is not.

“Why is that? Ānanda, it is because, by relying on me as their spiritual friend, sentient beings subject to birth will be completely released from being subject to birth, and sentient beings subject to aging, sickness, death, sorrow, lamentation, suffering, distress, and agitation will be completely released from being subject to aging, sickness, death, sorrow, lamentation, suffering, distress, and agitation.

“Therefore, Ānanda, you should understand this in the following way alone. A virtuous spiritual friend, a virtuous companion, a virtuous support is the whole, the unadulterated, the complete, the pure, the totally purified holy life, but a non-virtuous spiritual friend, a non-virtuous companion, a non-virtuous support is not. Ānanda, you should train thinking in this way.” When the Bhagavān had spoken these words, the bhikṣus rejoiced and highly praised what the Blessed One had taught.

The Sūtra on Impermanence

Anityatāsūtra

Toh 309 Degé Kangyur, vol 72 (mdo sde, sa), folios 155.a-155.b.

Translated by the Sakya Pandita Translation Group (International Buddhist Academy Division) under the patronage and supervision of 84000: Translating the Words of the Buddha.

Homage to all buddhas and bodhisattvas!

Thus did I hear at one time. The Bhagavān was dwelling in Anāthapiṇḍada's park, in the Jeta Grove in Śrāvastī, along with a large monastic assembly. The Bhagavān addressed the monks as follows:

"Monks, four things are appealing, singled out, considered valuable, pleasant, and highly appreciated by everyone. What are those four?"

"Monks, good health is appealing, singled out, considered valuable, pleasant, and highly appreciated by everyone. Good health, however, ends with sickness. Monks, sickness is neither appealing, nor is it singled out, considered valuable, pleasant, or highly appreciated by anyone.

"Monks, youth is appealing, singled out, considered valuable, pleasant, and highly appreciated by everyone. Youth, however, ends with the aging of the body. Monks, the aging of the body is neither appealing, nor is it singled out, considered valuable, pleasant, or highly appreciated by anyone.

"Monks, prosperity is appealing, singled out, considered valuable, pleasant, and highly appreciated by everyone. Prosperity, however, ends with its decline. Monks, the decline of prosperity is neither appealing, nor is it singled out, nor considered valuable, pleasant, or highly appreciated by anyone.

"Monks, life is appealing, singled out, considered valuable, pleasant, and highly appreciated by everyone. Life, however, ends in death. Monks, death is neither appealing, nor is it singled out, considered valuable, pleasant, or highly appreciated by anyone."

Thus spoke the Bhagavān, the Sugata, and having spoken the Teacher added these words:

*"Good health is impermanent,
Youth does not last.
Prosperity is impermanent,
And life, too, does not last.
How can beings, afflicted as they are by impermanence,
Take delight in desirable things like these?"*

When the Bhagavān had thus spoken, the monks rejoiced and praised his words.

The Sūtra of Questions Regarding Death & Transmigration

Āyusṣpatti-yathākāra-paripṛcchā-sūtra

Toh 308 Degé Kangyur vol. 72 (mdo sde, sa), folios 145.b–155.a.

Translated by Tom Tillemans under the patronage and supervision of 84000: Translating the Words of the Buddha.

Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One, seeing that time had come to train all the various householders of the great city of Kapilavastu, went there with a retinue of five hundred to cause them to generate faith.

At that time, a man in the prime of his life called Śākya Nandaja, who was cherished by all his relatives and praised by all, had died. In front of his body his children, wife, relatives, and dependents had gathered together his horses, elephants, clothes, and a variety of ornaments, gold and silver, pearls, crystals, and other jewels, as well as a variety of delicious and sweet food and drink. They offered them, wailing, “We give these to Nandaja!”

This made King Śuddhodana wish to ask the Blessed One what benefit¹⁶ and good would ensue if, in such a fashion, offerings, food, and honors to the deceased were presented according to the brahmins’ formulae. He approached the Blessed One, prostrated, and asked, “Blessed One, would you allow me to ask some questions about what it is like for sentient beings to die?”

The Blessed One replied, “O Great King, ask whatever you wish. It will be explained to the Great King’s satisfaction.”

The Great King Śuddhodana then asked the Blessed One, “Blessed One, regarding the rebirths of beings who pass from this world to the next, are gods reborn as gods? Likewise, are humans, animals, hungry ghosts, and hell-beings also reborn consistently as their own kind, respectively, as humans, animals, hungry ghosts, and hell-beings? Or is it the case, Blessed One, that when gods pass from this life, they are reborn as humans and other kinds of beings? Likewise, are humans, animals, hungry ghosts, and hell-beings reborn as other kinds of beings, such as gods and so forth, as well?

“Or, Blessed One, when they pass from this life do sentient beings become utterly nonexistent, becoming like the ashes of a fire that has died out, and not taking any rebirth at all?

“Blessed One, is it really as the worldly say it is? Do all sentient beings live on after their deaths, befriending their kin in a beginningless lineage including fathers, grand-fathers, great-grandfathers, and more, not taking rebirth in a future life but living just as they do in this life?

“Blessed One, do those who are wealthy and proud in this life go on to be wealthy and proud in the hereafter too, and do those who are poor and humble in this life go on to be poor and humble in the next? Or do people simply switch back and forth between the two?”

“Blessed One, is it really as the worldly say it is? Those who, in this life, ride horses and elephants, wear fine clothes and ornaments, eat food and drink, do they continue in their future lives to ride, dress, and eat in the same way?”

“Blessed One, is it really as the worldly say it is? When their parents, siblings and cousins, children, and so forth give or dedicate small portions of food or drink to someone who has passed from this world, is the deceased then able to eat and drink inexhaustibly for many eons?”

“Blessed One, is it really as the worldly say it is? When sentient beings pass on from this world, do they later, after death, tell their parents, siblings, children, and so forth the same things, such as stories and so forth, that they had told them earlier before they died? And do they later exhibit the same physical features to them as they had earlier before death? Are they seen and heard to do this?”

After these queries, the Blessed One replied to the king Śuddhodana, “O Great King, with regard to your question as to whether gods are reborn as gods and so forth, the answer is ‘no.’ Suppose that when gods died they were reborn only as gods and not reborn as other types of beings, and the same for humans and so forth. O Great King, initially humans come from gods, and the three lower realms come from humans’ engagement in non-virtue. Therefore, those gods and so forth who die are reborn in various other types of migrations.

“O Great King, suppose, moreover, that the answer to this question of yours were to be ‘yes.’ Then it would be logical that the quantities of the six types of beings would always be the same as they are now. But notice how the three lower realms are more numerously repopulated due to the preponderance of humans’ engagement in non-virtue! Moreover, O Great King, if the arhats of today come from the ranks of humans, then it cannot be right that beings are consistently reborn in their own types. What is more, it would be impossible for anyone to obtain the fruit of being an arhat. Therefore, O Great King, through virtuous and nonvirtuous actions beings are reborn as different types, such as those in the heavens and those in the lower realms.

“O Great King, regarding your question as to whether gods that die are reborn as other types of beings, such as humans and the like, the answer is ‘yes.’

“O Great King, regarding your question as to whether sentient beings die and become utterly nonexistent, like the ashes of a fire that has died out, and as to whether rebirth is utterly nonexistent, the answer is ‘no.’ O Great King, just as when you have a seed, a fruit will come forth, so from the seed of this life the fruit of the next life comes about. O Great King, just as the sun rises, slowly sets, becomes obscured, and then rises again the following morning, so too

one passes from this life and takes rebirth. O Great King, sentient beings would become extinct species if they died without any subsequent rebirth. O Great King, if we take the grass and trees outside too, those that have withered will grow again through the changing of the seasons. Likewise, sentient beings will be reborn and die through actions and afflicted emotions, which are like the changing of the seasons. So, O Great King, know that there are future lives.

“O Great King, you asked whether it is as the worldly say it is. You asked whether all sentient beings after their deaths live on, befriending their kin in a beginningless lineage, including parents, grandparents, great-grandparents, and so forth, and not taking rebirth in a future life but living just as they did in this life. O Great King, in this life, when a parent or a child and the like see each other, it is one embodied being seeing another, not one mind seeing another. If, in this life, the body perishes and is gone, then in the hereafter how would one mind see another and befriend it? Children, nephews, and nieces who are alive and have physical forms cannot even see their deceased parents, grandparents, and great-grandparents. Then how would disembodied deceased people see and befriend their formless parents, grandparents, and great-grandparents?

“What is more, O Great King, in this life, when the many parents, children, and other relatives get together, even then, it is only their respective physical forms that appear. Unable to see even their own minds, how could children and other relatives ever see each other’s minds? How would they see them after death? How would they, in an afterlife, first see the children, relatives, grandparents, and great-grandparents and then befriend them?

“O Great King, let us suppose that an ancestor, one who had no one before him at any point in beginningless time, and his presently existing descendants were to befriend each other in a future life. Now, there are at present many different clans, castes, factions, and parties, some of which have become enemies of each other and whose places of residence, associates of clan and caste, language, and style of dress are neither heard of nor seen. Suppose that they too issued from the same original ancestor. How would you delineate which children and relatives do or do not befriend present children, relatives, grandfathers, and so forth? The offspring from this first ancestor, up to and including the presently existing relatives and children, would be alike in their respective affections [and antagonisms] for one another, just like the presently existing children and relatives. If this is so, who befriends whom and who fails to befriend whom?

“People who are now living each apprehend their own factions and parties, saying, ‘So-and-so is our ancestor.’ And they determine the factions and parties, saying, ‘We are children of the same father as so-and-so.’ Suppose, too, that they now each grasped as ‘our ancestors’ the lineage of all the fathers, grandfathers, great-grandfathers, and great-great-grandfathers all the way down to the first ancestor—that is, the lineage of all those who respectively apprehend each other as ‘ancestors.’ And suppose, following what the worldly say, these ancestors did not take rebirth after passing from this world, but instead befriended children and relatives in an afterlife. Then they would have to befriend as one unified faction the presently different clans, castes, and factions, as well as all those people that have become enemies, too.

“O Great King, in this life, although people appear as embodied entities, nonetheless when they are in the dark or hidden they do not see one another. Then, given that deceased beings do not have any bodies, how could they see and thus befriend one another? O Great King, if embodied sentient beings who are alive now cannot even make their bodies visible to people in some other country or in the different places that they do not see, then how could they ever make their bodies visible after death? O Great King, you should not listen to worldly individuals who seek fame and gain and thus deceive others with the tales they tell.

“O Great King, you asked whether those who are wealthy and proud in this life are also wealthy and proud in the hereafter, whether the poor and humble in this life go on to be poor and humble in the next, or whether people switch between the two. O Great King, just take sentient beings in this life who have not yet died: some are wealthy and proud from the moment of birth, but are then poor and humble from the age of fifty or sixty onward into their old age; others are poor and humble from birth and throughout their youth, but then, from the age of fifty or sixty up until their old age, they are wealthy and proud. If that is so, then it is all the more obvious that people’s riches and poverty are impermanent when they are dead! O Great King, to use an analogy, in this world when conditions like warmth and moisture are present, grass, trees, and other plants grow leaves, but when it is cold and dry they wither. Similarly, one becomes wealthy and proud due to conditions such as generosity, but poor and humble from theft and miserliness.

“O Great King, some people are wealthy and proud from life to life because they have always been generous. Others are poor and humble in some lives, or at the beginning or end of certain lives, because they were partial or had regrets about giving. Some are poor and humble life after life because they always stole or were miserly. Yet others are wealthy and proud in some lives, or at the beginning or end of certain lives, because they regretted their theft and miserliness. O Great King, being poor and humble does not come about through generosity. Being wealthy and proud does not come about through miserliness. One does not simply [arbitrarily] switch between riches and poverty from one life to the next.

“O Great King, you asked whether what the worldly say is really true. You asked whether those who, in this life, ride horses and elephants and so forth, wear fine clothes and ornaments, and eat food and drink, continue in future lives after their deaths to ride, dress, eat, and drink in the same ways. O Great King, when humans die, they take rebirth in the heavens or in the lower realms in line with how they had practiced virtuous or nonvirtuous actions. O Great King, it is not as the worldly say it is.

“What about an apparition of a deceased individual’s style of dress? In the heavenly realm there exists an unfathomable, unimaginable, limitless world of gandharvas. One type there is called the gandharva who preys upon the minds of those on the verge of death. In search of the food that gandharvas eat, they create an illusion of the body, clothes, ornaments, and style of dress of someone who lived previously. They thus create and display illusions of the style of dress and the speech of a deceased person. But there is more here, O Great King. Not only gandharvas,

but other spirits, such as yakṣas, piśācas, and bhūtas, also seek to trick the deceased person's father, sons, relatives, and so forth. Thus these demons use their worldly magical powers to know the distinctive signs, final resting place, and the history of the deceased individual, and then they use their demonic influence so that parents and others see and dream of that individual.

“Furthermore, O Great King, consider the following. It is due also to the maturation of habitual tendencies stemming from longstanding association that one sees children and relatives and that they appear in dreams. Suppose, for example, that a person dreamed of their own presently undeceased parents, relatives, servants, or any others who might befriend them, and as well dreamed of their pleasures coming from various enjoyments, or their pleasures and pains from grappling with enemies or thieves. If the parents, relatives, and servants they dreamed of, or any others appearing in their dream, actually were to have the feelings in question, just as that person dreamed they did, then that of which they dreamed would have been real. But how could the parents, relatives, and servants they dreamed of, or any others appearing in their dream, ever be thought to be real? O Great King, even among living people, that which one person dreams is never felt by another. Then how could what is dreamed concerning a deceased person ever be that deceased person? What is involved is the maturation of habitual tendencies.

“O Great King, there is yet another analogy for this being a matter of habitual tendencies. Suppose that a person left whatever castles, houses, and cities they had been in during an earlier part of their life, and that in the later part of their life, when they lived elsewhere, the city they knew previously was destroyed. This person dreams of the shape and size of their house as they were when it was neither destroyed nor scattered about, no different from before. If the city and the house were to have mental natures, then the mental nature of that house might have actually appeared to them. But since their house and city are earth and stone, then why would what that person dreamed not be a maturation of their habitual tendencies? Likewise, that which has the distinctive signs of a now deceased person is comparable to the undestroyed house of one's dreams. And if the deceased individual's mind too had already taken rebirth in accordance with their previous actions, then could they actually appear³⁴ to anyone? We conclude, O Great King, that it is through the maturation of habitual tendencies that people see and dream of distinctive signs and styles of dress of now deceased individuals. Likewise, the appearances and occurrences in dreams of the deceased holding swords and other weapons, wearing clothes and other ornaments, and riding their horses and elephants, and so forth are also just appearances due to habitual tendencies. You should understand them along the lines of the analogy of the house.

“O Great King, you asked whether it is as the worldly say it is. You asked whether those who have passed on from this world can eat and drink inexhaustibly for many eons the small portions of food and drink given and dedicated to them by their parents, siblings and cousins, children, and other relatives. O Great King, anywhere, be it on the four continents, in the chiliocosms, the dichiliocosms, the trichiliocosms, or in the limitless, unfathomable, unimaginable world systems, have you ever seen a sentient being who consumes one small

portion of food and drink all the time and over many eons? Have you ever heard of such a sentient being? O Great King, though the Cakravartin king has a wish-fulfilling gem that gives whatever he might wish, it came to exist because of immeasurable collections of merit collected earlier over numerous eons—it did not fall from the sky or emerge accidentally. Is it then reasonable that this small portion of food and drink would remain unexpended until the end of the eon?

“O Great King, suppose that some living parents, children, siblings, and cousins, who have a mutual relationship and wish to be of benefit to one another, have not yet died and are still physically embodied. And suppose one of them went off to another country. Although any of the parents, children, siblings, or cousins might resolve to give and offer a lot of food and drink to that person, none of that would appear to the person who had gone off to the other country, even in their dreams—let alone food and drink in reality. So why even mention food and drink dedicated to people who have died and have no body? O Great King, how would those people, whose minds have separated from their bodies after death, use their immaterial and formless minds to take possession of the real items of food and drink provided to them by their children, siblings, and the like? Why would this be a problem? The answer is that eating and chewing depend on the workings of body parts. In that case, are the workings of the parts of the body to be found present in the mind?”

The Great King then asked, “Blessed One, if that is the case, then is it useless to offer deceased individuals the food, drink, mounts, clothes, and ornaments that were beneficial to them in the present world?”

The Blessed One replied, “O Great King, take the case where a deceased person is being reborn in one of various different states of being because actions he had done are ripening. And suppose people help that person by [dedicating to him] all sorts of virtuous actions that will constitute a collection of merit without any non-virtue. In that case, the person will be reborn in higher states, or attain liberation. On the other hand, when someone has already taken rebirth, then if one aids him through [the dedication of] a virtuous action that constitutes merit, that will aid the already reborn person to gain wealth, have good crops, more and more of the pleasures he wishes, as well as honor and respect from all his other fellow beings. However, it is not so that the deceased individual stays on in the ‘world of Death,’ without rebirth, and taking on food and drink, mounts, clothing, and ornaments.

“O Great King, suppose people say that things seen by the worldly and dreamed of by parents and others are dedicated to the deceased, and that consequently the dead person is satisfied with the food and drink, rides the mounts, and wears the clothes and ornaments. While this might appear to be so, there are demons and gandharvas who prey upon the minds of those on the verge of death, and who make such apparitions manifest in that way and [make them seem to be] saying they are unsatisfied with the food and drink, do not have the mounts, and do not wear the clothes and ornaments.

“O Great King, the worldly say the following: whatever words sentient beings say and stories they tell, and whatever physical features they exhibit to their parents, siblings, and so forth when on the verge of death, later, after death, they will tell the same stories and so forth to their parents, siblings, and children that they had told earlier before they died, and they will exhibit the same physical features to them later as they had earlier before their death—such visions and exhibitions supposedly exist. The Great King has asked whether what the worldly say is true or not.

“O Great King, take the case of speech. Speech depends upon the vocal tract of an embodied person. So then, if the body of the dead person is left behind in this world, how could their incorporeal mind ever speak? Now, when we say that a dead person has a body, we mean that they have taken rebirth, for which parents were required. So there is no ‘world of Death’ either.

“O Great King, what the worldly call characteristics and distinctive signs of the living⁴¹ are things fabricated by a type of gandharva called the pervader. The so-called vicana sorts of gandharvas, the talkative sorts of yakṣas, and the inquisitive bar hi ni ta sorts of bhūtas pervade the minds of all the dying, just like a strong wind that instantly blows over the wide plains and waters.⁴² They conjure up⁴³ such things. And then, [F.151.a] in order to trick the worldly, these demons tell stories in the same way the deceased people used to do earlier, and exhibit their characteristic styles of dress.”

At that time Devadatta was present and, not believing what the Blessed One had said, he questioned him: “Gautama, you have explained whatever distinctive signs there are, or are not, in the afterlife that follows death. From whom did you first hear about them, Gautama? When did you come to know about them? Who heard and knew about them along with you?”

The Blessed One replied, “Devadatta, for countless eons I practiced numerous sorts of austerities, such as sacrificing my body; I purified all obstructions, perfectly accumulated a great collection of merit, and thus attained omniscient wisdom. There is nothing I do not know concerning any knowable matter before me in the past or in the limitless ten directions in the present, or concerning all knowable matters that will occur in the future.

“Just as when the sun shines here in Jambudvīpa, it does not shine over things gradually or in stages, but shines clearly all at once, so too I know, in one instant, everything that can be known. And thus it is said that I possess the exalted wisdom that knows all aspects.”

Devadatta did not believe in these sorts of statements either. In order to test whether the Blessed One actually did possess omniscience, he cut samples of a vast number⁴⁴ of different sorts of wood, that is, of all the types of trees here on Jambudvīpa, including sandalwood, waved-leaf fig trees, catechu, and so forth. He burnt them and made small bags for the ashes of each one. So as not to be mistaken about which type of wood each bag of ash came from, he labelled each bag of ash with the appropriate name. He then went to the Blessed One and asked, “Blessed One, if you possess omniscient wisdom, then which bag of ash belongs to which tree?” And he showed him the small bags of ashes one by one. For each small bag, the Blessed One explained unmistakably which tree the ash had come from, saying, “This one is

sandalwood ash. This one is waved-leaf fig tree ash. This one is catechu ash,” and so forth. Devadatta thus came to believe that the Blessed One really did have omniscient wisdom. Thinking that the Blessed One’s pronouncements on death were all true, he praised him in the following terms:

*“The Blessed One is omniscient;
What he has said about death must be true.
Without previously seeing them or hearing of them,
He recognizes these different varieties of ashes of wood.”
He thus praised him and was left at a loss for words.*

At that time the Śākya Mahānāman was present, too. Not believing what the Blessed One had said about death, he asked, “Blessed One, did you directly perceive what you have explained about the death of beings, or did you hear it from someone else?”

The Blessed One replied, “Mahānāman, there is nothing in the world that my buddha-eye does not see. When a fresh gooseberry is placed in the palm of the hand, all the features of the hand are conspicuous in it. Likewise, there is no knowable thing whatsoever in the three times that I do not see. I do not base myself on hearsay.”

In order to test whether the Buddha was truly omniscient or not, Śākya Mahānāman then went to the great city of Kapilavastu. From each household, he took a small bag of rice, and so that he would not mistake whose rice was whose, he wrote down the name of every Śākya he took them from and put these names inside the small bags. When the rice bags came to be a full load for an elephant, he went to the Blessed One and requested of him, “Blessed One, if your buddha-eye sees all, then please recognize, without opening them, which Śākyas’ small bags of rice are which.” And he put down the elephant’s load of small bags in front of the Buddha.

The Blessed One held up each small bag in turn and said, “This one belongs to Śākya Nandaka, this one belongs to Śākya Kaya, this one belongs to Śākya Desire,” and so forth, assigning the appropriate Śākya to each bag of rice and thus unmistakably, step by step, stating the names till they were finished. With this, Śākya Mahānāman and the others were all convinced that the Blessed One’s buddha-eye saw all things. They thought that the Blessed One’s explanation about death was surely right and commended him as follows:

*“With his buddha-eye, he sees all.
Unlike the worldly, he does not lie.
He unmistakably knows the small bags of rice
Of everyone in Kapilavastu.*

*“The world lies about beings’ deaths
And how they appear in the beyond.
The Blessed One has spoken truly.
Praise and homage to you who sees all.”*

They were at a loss for words after offering such praises, and thus remained silent.

The father, the Great King, then spoke. “Blessed One, there are sentient beings who have committed non-virtues, such as the actions that bring immediate retribution, on account of which they come to experience the unbearable ripening of such actions. Please explain what sorts of things they should do to attain happiness.”

The Blessed One replied, “O Great King, those sentient beings who have committed nonvirtuous actions, like those actions that bring immediate retribution, will become pure if they sincerely believe in the ripening of the actions and confess them deeply. If, at death, they regret the negative actions they committed earlier, pay homage, and go for refuge to all the buddhas and bodhisattvas, their negativities will become pure; such beings will also be reborn in high states. Do not think that there are no future lives. Nor should you think that rebirth is caused by God, arbitrarily, or through mere caprice and the like. Have no attachment to any worldly happiness or cyclic existence.

“O Great King, when you pass from this world to the next and take rebirth, it is not something permanent that transmigrates in this way, nor something that is extinguished, halted, and hence nonexistent. It is neither uncaused, nor arisen from something without a cause, nor made by an external agent. Understand it to be produced by an aggregate of causes and conditions, that is, actions and afflictive emotions.”

The Great King then asked, “Blessed One, if the transmigration and rebirth of sentient beings is not the transmigration of something permanent, nor of something extinguished, nor without a cause, nor made by an external agent, and if, moreover, the established fact of rebirth in the world beyond is difficult to understand, are there any analogies for it?”

The Blessed One replied, “O Great King, there are eight analogies for rebirth: (1) the analogy of students learning that which is recited by the teacher, (2) a lamp being lit from another lamp, (3) a reflection occurring because of a mirror, (4) an impression and image coming from a stamp, (5) fire coming from a magnifying glass, (6) a sprout arising from a seed, (7) the production of saliva when someone says the word ‘sour,’ and (8) the sound of an echo. O Great King, in these eight analogies, the fact that earlier things give rise to the later ones illustrates how nothing permanent transmigrates. The fact that later things arise from earlier ones illustrates how transmigration and rebirth do not occur without a cause and that they are not of something extinguished and halted.

“Furthermore, O Great King, all of these analogies are things that come about when three conditions are gathered together. When there are teachers, students, and sense faculties, we have recitation and language learning. When there exist butter, wicks, and vessels, we have lamps. When there are bright skies, faces, and mirrors, we have reflections. When there are signets, lumps of clay, and human manual effort, we have impressions and images from stamps. When there are crystals, sunlight, grass, and wood, we get fire. When there are seeds, earth, and moisture, we get sprouts. When there is salt, a previous experience of drinking salty

water, and when the word 'sour' is pronounced, people then begin to salivate. When someone speaks, when there is no other loud sound, and when there is a nearby mountain, then an echo will occur. These are all analogies showing how sentient beings' rebirths are not made by external agents, but are produced through the causal conditions of actions and afflictive emotions.

"Furthermore, O Great King, the teacher illustrates this life; the student illustrates future lives; recitation illustrates how consciousness bridges the gap between lives. The earlier lamp illustrates this present life; the later lamp illustrates future lives; though the later lamp arose from the earlier lamp, the fact that the one existed before the other illustrates how nothing permanent transmigrates. That the later one arose from the earlier one illustrates how things do not occur without causes. The mirror illustrates how future lives exist because present lives exist, how nothing real transmigrates, and how future lives definitely do exist. The stamp illustrates how one takes rebirth in a future life in accordance with actions one has done in this life. The magnifying glass illustrates how one exists as one type of being and is then reborn as another. The seed illustrates how one does not cease and become nonexistent. The sour taste illustrates how one takes rebirth due to actions one has experienced. The echoing sound illustrates how one takes a rebirth when causes and conditions are present without other annulling conditions; it illustrates how a [reborn individual] is not the same as or different [from that of the earlier life].

"O Great King, if I had not explained all eight analogies but had taught only some of them, then those who maintain that rebirth is due to God, arbitrary, due to mere caprice, or without any causes would use the Śramaṇa Gautama's analogy of recitation to say that consciousness will transmigrate to the next life without losing the aggregates and consciousness of this life. To refute those who might say this, I taught the remaining analogies.

"Some might use the analogy of the lamp to say that the aggregates in both this life and the next exist at one and the same time. To refute them I taught the remaining analogies.

"Some others might use the mirror analogy to say that the lame are reborn lame and the fair are reborn fair because the mirror illustrates similarity. To refute them I taught the remaining analogies.

"Others might use the analogy of the stamp to say that gods who have died are reborn as gods and that humans who have died are reborn as humans. To refute them I taught the remaining analogies.

"Yet others might use the analogy of the magnifying glass to say that from virtue come the lower realms and from non-virtue comes high status because a magnifying glass illustrates dissimilarity. To refute them I taught the remaining analogies.

"Some might use the analogy of the seed to say that one consciousness grows to be many. To refute them I taught the remaining analogies.

“Some too might use the analogy of a sour taste, because it illustrates experience, to say that those who have a history of rebirth as gods will be reborn as gods even though they have not done virtuous deeds, and that those who have a history of rebirth in the lower realms will be reborn in the lower realms even though they have done no nonvirtuous deeds. To refute them I taught the remaining analogies.

“Yet some others might use the analogy of the echoing sound to say that rebirth does not come from causes and conditions, as they would maintain that such an analogy illustrates agency. To refute them I taught the remaining analogies. It is for these reasons that I taught all eight analogies.

“O Great King, it is not the case that life ceases, with no rebirth in the hereafter, and that it is extinguished and halted. Neither is this life a permanent entity that transmigrates to the hereafter intact. People cannot take rebirth in the hereafter without any dependence upon this life. Nor do they have a rebirth by simply thinking that they will take such and such a rebirth. Rebirth does not occur because people think that they rely on God and the like, and that they will thus be reborn in the heavens. Nor do people take rebirth thinking that they will be reborn wherever they wish, whether in the heavens or in the lower realms. And rebirth does not occur because people think that they will in any case be reborn, even without doing anything and irrespective of causes and conditions.

“Nor can one say that one’s aggregates perish, one dies, and that afterward there is nothing at all. One cannot say either that after death in this world, people in the afterlife abide continuously in the ‘world of Death,’ and thus do whatever they did in this life without taking rebirth. Nor can one say that consciousness takes rebirth without any halt to the consciousness one has in the present life. One cannot say that the aggregates of this life and the next exist at the same time. Nor can one say that the lame are reborn lame, the fair are reborn fair, and so forth. One cannot say that gods who have died are reborn as gods and that humans who have died are reborn as humans. Nor can one say that virtue leads to the lower realms and that non-virtue leads to higher status. Many consciousnesses do not develop from one. Beings are not reborn as gods without having practiced virtue, nor are they reborn in the lower realms without having committed some nonvirtuous deeds. Rebirth is not brought about through the actions of an external agent.

“Let us suppose someone asks why these things are not the case. Here is what we would reply. Someone might say about the analogy of a recitation that it shows that one takes rebirth in the next life without the consciousness of this life perishing. To eliminate this misinterpretation we put forth the analogy of the seed. Indeed, if a sprout were to be produced without the seed being destroyed, then the positions of those who accept real selves would be right. However, the sprout is produced upon the destruction of the seed—that is, from something that has changed from what it was earlier on.

“Someone might say about the analogy of the lamp that it shows that the aggregates of this life and the next exist at one and the same time, because when one lamp is lit from another they

both exist at the same time. It is in order to rule out this misinterpretation that we put forth the analogy of echoing sound. An echo does not resound without a person having first spoken and does not occur at the same time as that speech. So the aggregates do not exist at the same time.

“About the illustration of the mirror, it might be said that lame people are born from lame people because of the similarity the mirror illustrates. To refute such ideas we put forth the analogy of the magnifying glass, for a magnifying glass gives rise to a fire from which it is dissimilar.

“Someone might say that the analogy of the stamp shows that dead gods are born as gods and dead people as people. To rule this out we put forth the analogy of a recitation: what illustrates the present life is the teacher and what illustrates the next life is the student; as they are different, the teacher is not the student, nor the student the teacher.

“About the analogy of the magnifying glass, someone might say that it is an illustration of dissimilarity and thus shows that virtue leads to lower states and non-virtue to higher states. To rule this out we put forth the analogy of a lamp. A lamp does not give rise to something dissimilar to a lamp, but rather to a lamp. Similarly, it is logical that virtue gives rise to high status and non-virtue to lower states.

“As for the analogy of the seed, someone might say that it shows that [many different] consciousnesses develop. To rule this out we put forth the analogy of the stamp, for the image produced in the lump of clay is not other than that of the stamp.

“Because of the analogy of the sour taste, someone might say that those who experience a history of birth as gods will always be born as gods, in spite of doing no virtue, and that those who experience a history of birth in the lower realms will always be born in lower realms, though they have done no non-virtue. To refute this we put forth the illustration of the mirror, for just as a face appears in a mirror as it is, so too the similar results of virtue and non-virtue would match [their respective causes] and it would thus be contradictory to make them dissimilar.

“Some might say, with regard to the analogy of echoing sound, that echoes do not come about unless they are made by an external agent—that is, unless someone shouts. And analogously, so it might be said, beings are not born unless made by an external agent. To rule out that misinterpretation we put forth the illustration of the sour taste. The point is that it is those who have previously had the experience of eating or drinking something who will later salivate when it is described, and likewise, it is because of previously engaging in actions and afflictions that one will later take rebirth.

“O Great King, let it be known that such are the ways sentient beings take birth, perish, and transmigrate from this life to the next.”

All the retinue then rejoiced and praised what the Blessed One had said

From a Tibetan parallel to the Cūḷavedalla-sutta

Trans. Analayo

Desire increases with pleasant feelings, aversion increases with unpleasant feelings, and ignorance increases with neutral feelings ... [yet] not all pleasant feelings increase desire, not all unpleasant feelings increase aversion, and not all neutral feelings increase ignorance. There are pleasant feelings that do not increase desire, but [instead lead to] abandoning it; there are unpleasant feelings that do not increase aversion, but [instead lead to] abandoning it; and there are neutral feelings that do not increase ignorance, but [instead lead to] abandoning it.

...

Here a noble disciple, being free from sensual desire and free from bad and unwholesome states, with [directed] comprehension and [sustained] discernment, and with joy and happiness arisen from seclusion, dwells having fully attained the first absorption. With the stilling of [directed] comprehension and [sustained] discernment, with complete inner confidence and unification of the mind, free from [directed] comprehension and [sustained] discernment, with joy and happiness arisen from concentration, [a noble disciple] dwells having fully attained the second absorption. With the fading away of joy, dwelling equanimous with mindfulness and comprehension, experiencing just happiness with the body, what the noble ones reckon an equanimous and mindful dwelling in happiness, [a noble disciple] dwells having fully attained the third absorption. Such pleasant feelings do not increase desire, but [instead lead to] abandoning it.

...

Here a noble disciple generates an aspiration for supreme liberation: “When shall I dwell fully realizing that sphere, which the noble ones dwell having fully realized?” The mental displeasure and painful feeling [due to] that aspiration, that pursuit, and that longing do not increase aversion, but [instead] abandon it ... Here a noble disciple, leaving behind happiness and leaving behind pain, with the earlier disappearance of mental pleasure and displeasure, with neither happiness nor pain, and with completely pure equanimity and mindfulness, dwells having fully attained the fourth absorption. Such neutral feelings do not increase ignorance, but [instead lead to] abandoning it

From the *Abhidharmakośopāyikā*

The Essential Companion to the 'Treasury of the Abhidharma'

This is a commentary to the Abhidharmakośa, a very influential Abhidharma text in the Northern tradition, by Samathadeva. It currently survives in Tibetan translation. This text contains a wide variety of sutra passages from the Mulasarvastivada Agamas. While the Agamic tradition used as a source in this text is closely related to that which was translated in the Chinese Agama collections, there are also some important differences between them and so it may be a separate transmission lineage.

The sutra translations below are all the work of Bhikkhuni Dhammadinna (Giuliana Martini) and have been published in various papers.

Discourse on Accumulated Actions

bsags pa'i las mdo

Then the Blessed One called the monks and said: 'Monks, the results of actions that have been done and accumulated shall be experienced. And these shall be experienced either in this very lifetime or after taking rebirth or on some future occasion. Monks, I say that the results of actions that have not been done and accumulated shall not be experienced.'

Furthermore, monks, there are three types of evil, unwholesome bodily actions and four [evil, unwholesome] verbal [actions] and three [evil, unwholesome] mental [actions] that are done and accumulated, [which] will bring forth results that will be dukha and unwholesome. Monks, what are the three evil, unwholesome bodily actions that, when done and accumulated, will bring forth results that will be du'kha and unwholesome?

(1) Some who take the life [of a living being] – these are those who have not abstained from taking the life [of a living being], are bloody-handed, have no shame in destroying and totally annihilating [living beings], are ruthless, put all their minds on [taking] the life of any living beings, even as much as an ant.

(2) Some who have taken what has not been given – these are those who have not abstained from taking what had not been given and who are counted among those who by going to a village or to a monastery have stolen what is not given by others.

(3) Some who have committed sexual misconduct – these are those who have not abstained from sexual misconduct, that is, seducing [a woman] guarded by her mother or guarded by her father or guarded by her brother or guarded by her sister or guarded by her father-in-law or guarded by her mother-in-law or guarded by her relatives or guarded by her family or guarded by her clan or [a woman] who has been garlanded [in token of betrothal and is] under [threat of]

punishment and veiled, because she has been [already] obtained by somebody else and is [thus] somebody else's woman, or having sexual intercourse with her by overwhelming [her].

Monks, when these three types of evil, unwholesome bodily actions are done and accumulated, they will bring forth results that are dukha and unwholesome. Monks, what are the four evil, unwholesome verbal actions that, once done and accumulated, will bring forth results that are du'kha and unwholesome?

(1) [There are] some who speak falsehood – these are those who have not abstained from speaking falsehood, that is, those who for their own sake or for the sake of others or for the sake of just a small share of material gain, knowingly speak falsehood, such as, be it in the king's palace or in the minister's hall or having gone in the midst of an assembly or having gone amidst an entourage, upon being questioned by the authority [like this]: "Come, man, say what you do know! Don't say what you don't know! Say what you've seen! Don't say what you haven't seen!", without giving wise consideration to what the authority has questioned [them] about, they answer in response: "I know!" although they do not know and "I have seen!" although they have not seen.

(2) [There are] some who slander and are divisive – these are those who have not abstained from slandering speech, that is, having heard [something] from that [person] they report it to this [person], and having heard [something] from these [people] they report [it] to those [other people] and the community becomes [thus] divided, not in accord with [the principle of] trust, undisciplined, in conflict.

(3) [There are] some who speak harsh speech – these are those who have abandoned [types of] speech such as a speech that is sweet to the ear, that is pleasant and that delights the heart of others, illuminating, charming, worth hearing to, appealing to many beings, enchanting to many beings, that greatly gladdens many beings, that touches the heart of many beings, that is conducive to [mental] equipoise, and that brings about [the right mental conditions] for concentration. [Those who speak harsh speech are then] those who have not abstained from harsh speech, such as a speech that is abusive and harsh, that wrenches the heart of others, that is not in harmony with others, that is disagreeable to many beings, that is repulsive to many beings, that is unpleasant to many beings, that upsets the minds of many beings, that is not conducive to [mental] equipoise, and that does not bring about [the right mental conditions] for meditation.

(4) [There are] some who speak frivolous talk – these are those who have not abstained from speaking frivolous talk, that is, they speak pointless words, they speak untruthful [words], they speak [words that are] not in accordance with reality, they speak [words that are] meaningless, they speak [words that are] not peaceful, they speak [words] that provoke agitation and are untimely, that are not leading to discernment and that are against the Dharma, that draw together what is not the [real] meaning.

Monks, when these four evil, unwholesome verbal actions are done and accumulated, this will bring forth results that are du`kha and unwholesome. Monks, what are the three evil, unwholesome mental actions that, once done and accumulated, will bring forth results that are du`kha and unwholesome?

(1) [There are] some who are covetous – these are those who have not abstained from covetousness, that is, have strong attachment to [things] that are the objects of desire, covetousness for the material goods of another, the wealth of another and the necessities of life of another, and [the wish:] “What if that which belongs to another would instead become mine?”

(2) [There are] some who have ill will – these are those who have not abstained from ill will, that is, with a poisonous mind they think such kind of thought: “May it be that all of you living beings experience failure, be defeated, encounter misfortune and loss!”

(3) [There are] some who have wrong view – these are those who have not abstained from wrong view, that is, holding a view that is a distorted view, they propound such statements: “There is no [efficacy in] giving, there are no [ritual] offerings and donations, there is no good conduct, there is no bad conduct, there is no ripening of the fruits of karma of good conduct nor of [those of] bad conduct, there is no this world, there is no other world, there is no father, there is no mother, there are no spontaneously arisen beings, in the world there are no arhats that have rightly gone who have by themselves gained direct knowledge of this world and of the other world in their present lifetime and [thus] attained perfect realisation [being thereby able to proclaim:] ‘For me birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more of this hereafter.’

Monks, when these three types of evil, unwholesome mental actions are done and accumulated, they will bring forth results that are unhappy and dukha.

Furthermore, monks, a noble disciple abandons unwholesome bodily factors and develops wholesome bodily factors; he abandons unwholesome verbal and mental factors and develops wholesome verbal and mental factors:

With a mind imbued with benevolence (*byams pa*, Skt. *maitri*), free from enmity, unsurpassed, free from ill will, vast, all-pervasive, immeasurable, well-developed, he dwells pervading one direction, and likewise the second, likewise the third, likewise the fourth [direction], the quarters above and below, he dwells pervading the whole world with a mind imbued with benevolence, free from enmity, unsurpassed, free from ill will, vast, all-pervasive, immeasurable, well-developed.

[He should then] reflect in this way: ‘Formerly, my mind was not developed, it was small, [whereas] in this way now my mind has become immeasurable and well-developed.’ Monks, for the mind of a well-taught noble disciple [which has been cultivated in this way] it is impossible to be negligent, [the mind] does not fall [into negligence], it does not abide [in negligence], and becomes beyond measurement.

Monks, suppose there is a small boy or a small girl who has [since birth] developed the concentration of the mind of benevolence. Would [later he or she] change into doing actions of body, speech and mind that are evil and unwholesome actions? Or would [he or she] similarly display for a long time actions that are contrary to the Dharma, unbeneficial and [result in] du’kha for others?” “It is not so, venerable sir.”

“Monks, it is well, it is well. Monks, a man or a woman, whether being a householder or one gone forth, should develop the concentration of the mind of benevolence. Why is that, monks? A man or woman, whether being a householder or one gone forth, once [he or she] has abandoned this body and will be going to the other world, monks, [he or she] will enter [the next birth] based on a mind which is determined by the mind that depends on the mental quality that conforms to [that particular] mental state.

Monks, one says: ‘With this body of mine formerly I did evil, unwholesome actions, which have been accumulated. With regard to all that has become accumulated, let it be experienced [now] and not be experienced further at the time of birth.’

Monks, if at the present time one is [thus] endowed with the concentration of the mind of benevolence, one will directly know the state of non-retrogression or the highest Dharma. Therefore a well-taught noble disciple has abandoned evil and unwholesome bodily [actions] and develops wholesome bodily actions, has abandoned evil and unwholesome verbal and mental [actions] and develops wholesome verbal and mental actions.

By [developing] in sequence one after the other that which is called a ‘mind imbued with compassion, [a mind imbued with] sympathetic joy and [a mind imbued with] equanimity’, monks, one who having done so is endowed with the concentration of the mind of equanimity, will directly know the state of nonretrogression or the highest Dharma.”

Up 9001 - Parallel to SA 8

The narrative introduction is Sāvattṭhī

"Monks, bodily form – past and future – is not-self. What to say of presently arisen [bodily form]? Monks, a learned noble disciple who contemplates in this way, will be equanimous with regard to past bodily form, will not take delight in future bodily form, will be disenchanted with presently arisen bodily form, and will become free from desire.

"Monks, feeling, perception, formations and consciousness, past and future, are not-self. What to say of present[ly arisen feeling, perception, formations and consciousness]? Monks, a learned noble disciple who contemplates in this way, will be equanimous with regard to past bodily form, will not take delight in future bodily form, will be disenchanted with presently arisen bodily form, and will become free from desire." Thus it was said.

Up 6005 - Parallel to SA 9

The narrative introduction is Sāvathī.

[At that time the Blessed One said to the monks:] "Monks, bodily form is impermanent. What is impermanent, that is dukkha. What is dukkha, that is not-self. What is not-self should be seen with right wisdom as 'this is not me, this cannot be grasped as mine, this cannot be grasped as my own self.'

"Monks, a learned noble disciple who contemplates in this way will become disenchanted with bodily form and will likewise become disenchanted with feeling, perception, formations and consciousness. One who has become disenchanted, will be free from desire. When he is free from desire, he will be liberated. When he is liberated, knowledge and vision of liberation [arise, namely that] 'Birth for me has been exhausted. The holy life has been fulfilled. What had to be done has been done. Existence other than the present one shall not be known [by me]'.
Thus it was said.

Up 2071 - Parallel to SA 11

The narrative introduction is Sāvathī.

"Monks, whatever the causes and whatever the conditions for the arising of bodily form, these are just impermanent. How could bodily form that have come into being in dependence upon impermanent causes and conditions themselves be permanent? Whatever the causes and whatever the conditions for the arising of feeling, perception, formations and consciousness, these are just impermanent. How could consciousness that has come into being in dependence upon impermanent causes and conditions be permanent?

"Monks, bodily form, feeling, perception, formations and consciousness are impermanent. Whatever is impermanent, that is dukkha. What is impermanent, that is dukkha. What is dukkha, that is not-self. What is not-self should be seen with right wisdom as 'this is not me, this cannot be grasped as mine, this cannot be grasped as my own self.'

"Monks, a learned noble disciple who contemplates in this way will become disenchanted with regard to bodily form, and will likewise become disenchanted with regard to feeling, perception, formations and consciousness. When he has become disenchanted, he will be free from desire. When he is free from desire, he will be liberated. When he is liberated, knowledge and vision of complete liberation [arise, namely that] 'Birth for me has been exhausted. The holy life has been fulfilled. What had to be done has been done. Existence other than the present one shall not be known [by me].'
Thus it was said."

Up 9004 - Parallel to SA 11 and 12

"Consciousness arises in dependence upon whatever causes and conditions."

Up 1021 - Parallel to SA 17

The narrative introduction is Sāvattṁī.

Then a certain monk emerged from meditative seclusion and went to the place where the Blessed One [was abiding], arrived to [that] place, paid homage with his head at the feet of the Blessed One and sat to one side. Sitting to one side, that monk asked the Blessed One this question: "It would be good if the Blessed One would teach me the Dharma with a brief discourse in such a way that, having heard the Dharma in the form of a brief discourse in the presence of the Blessed One, I shall go to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation. Once I have gone to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation, Blessed One, please show me [how to accomplish] the aim for whose sake a clansman's son shaves off his hair and beard and puts Dharma robes on his body, and out of faith rightly having gone forth from the home life into homelessness, living the unsurpassed holy life, knows in this present lifetime by himself that what had to be realised has been realised, that supreme knowledge [has been attained, namely that] 'Birth for me has been exhausted. The holy life has been fulfilled. What had to be done has been done. Existence other than the present one shall not be known [by me]'. " That monk asked [the Blessed One] this question [and the Blessed One] replied: "It is well, monk, it is well! The monk replied with these words: "It is well, it is well!"

[The Blessed One asked:] "Monk, are you speaking like this, [asking the Blessed One:] 'Blessed One, please give me an exposition of the Dharma in a brief form so that after having heard the Dharma in a brief form in the presence of the Blessed One, I shall go to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation. Once I have gone to abide by myself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation, [I shall accomplish] the aim for whose sake a clansman's son shaves off his hair and beard and puts Dharma robes on his body, and out of faith rightly having gone forth from the home life into homelessness, living the unsurpassed holy life, knows in this present lifetime by himself that what had to be realised has been realised, that supreme knowledge [has been attained, namely that] 'Birth for me has been exhausted, the holy life has been fulfilled, what had to be done has been done, existence other than the present one shall not be known [by me]'?" [The monk replied:] "Yes, just like this, venerable sir."

[The Blessed One said to the monk:] "Therefore, monk, listen carefully and keep [it] in mind, and I shall explain [it]. Monk, something that is not you should be relinquished by you. If you relinquish such a condition, for a long time there will be welfare, benefit and happiness. [Then the monk said to the Blessed One:] "I understood, Blessed One, I understood, Well Gone One."

[Then the Blessed One] asked [the monk]: "Monk, are you able to grasp in full detail the meaning of the teaching I have given in brief?" [The monk] replied: "Venerable sir, bodily form is not me, if I relinquish such a thing, for a long time there will be welfare, benefit and happiness.

Feeling, perception, formations, consciousness surely are not 'me'. On relinquishing such things, for a long time there will be welfare, benefit and happiness. Venerable sir, in this way I understand in full detail the meaning of the teaching given in brief by the Blessed One."

"It is well, monk, it is well! It is well, monk, that you are able to grasp in full detail the meaning of the teaching I have given in brief. What is the reason? Monk, bodily form is not-self. You have to abandon such a thing. When such a thing is abandoned by you, for a long time there will be welfare, benefit and happiness. Feeling, perception, formations, consciousness are not-self. You have to abandon such things. When such things are abandoned by you, for a long time there will be welfare, benefit and happiness."

Then, on hearing what the Blessed One had said, that monk was greatly delighted in his mind, and after paying homage with his head at the Buddha's feet, he left the presence of the Blessed One.

Then after the Blessed One had instructed that monk with this teaching in a brief form, [that monk] went to abide by himself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation. While abiding by himself, alone and in solitude, [with an] immeasurable [mind] and free from longing, collected in meditation, [he accomplished] the aim for whose sake a clansman's son shaves off his hair and beard and puts Dharma robes on his body, and out of faith rightly goes forth from the home life into homelessness, living the unsurpassed holy life, knowing in this present lifetime by himself that what had to be realised has been realised, that supreme knowledge [has been attained, namely that] 'Birth for me has been exhausted, the holy life has been fulfilled, what had to be done has been done, existence other than the present one shall not be known [by me],' that venerable one became an arahant, endowed with complete liberation of the mind.

Up 2078 - Parallel to SA 28

The narrative introduction is Sāvattḥī.

At that time a certain monk arising from deep meditation went to the place where the Blessed One was abiding, arrived, paid homage with his head at the Buddha's feet and sat to one side. Sitting to one side, he addressed the Blessed One with the following words: "Venerable sir, a

monk attains nirvāṇa here and now. Just in what measure is a monk declared one who attains nirvāṇa here and now? Venerable sir, how is it that a monk attains nirvāṇa here and now? Just in what measure the Well-gone One has made the declaration that a monk is one who attains nirvāṇa here and now?"

[That monk] asked this question and the Blessed One replied with these words to that monk: "It is well, monk, it is well. Monk, you ask a question like this, to what extent the declaration is made earlier of one who is said to attain nirvāṇa here and now. Monk, is this the question you ask?" "Yes, venerable sir."

[The Blessed One said:] "Therefore, monk, listen carefully and keep [it] in mind, and I shall explain [it]. A monk turns away from form, is free from desire [for it], [proceeds towards] cessation, has no clinging, and abides [having attained] complete liberation of the mind from the influxes – such a one can be defined a monk who attains nirvāṇa here and now. [A monk] turns away from form, feeling, perception, consciousness, is free from desire [for them], [proceeds towards] cessation, has no clinging, and abides [having attained] complete liberation of the mind from the influxes—such a one can be defined a monk who attains nirvāṇa here and now. Monk, just in this measure a monk is declared one who attains nirvāṇa here and now. Monk, just in this measure the Well-gone One has made the declaration that a monk is one who attains nirvāṇa here and now."

Then, on hearing what the Blessed One had said, that monk was greatly delighted in his mind, and after paying homage with his head at the Buddha's feet, he left the presence of the Blessed One.

Up 4084 - Parallel to SA 265

The Blessed One was staying at Ayojjhā, by the bank of the river Ganges.

Then the Blessed One told the monks: "Monks, just as a large floating lump of foam is carried along by the current of the river Ganges, and a clear-sighted person sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless. Why is that? Because there is no essence whatsoever in a lump of foam.

"Monks, in the same way, any [bodily] form whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless. It appears like a disease, a cancer, a dart, an injury, impermanent, dukkha, empty, not-self. Why is that? Because there is no essence whatsoever in [bodily] form.

“Monks, just as in the autumn water bubbles appear on the water's surface when a great rain falls, arising one after another, disappearing one after another, and a clear-sighted person sees, contemplates and carefully analyses them. On seeing, contemplating and carefully analysing them, they appear untrue, they appear false, deceptive, worthless. Why is that? Because there is no essence whatsoever in bubbles of water.

“Monks, in the same way, any feeling whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless. It appears like a disease, a cancer, a dart, an injury, impermanent, dukkha, empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of feeling.

“Monks, just as at the end of spring when there is no rain and the sky is free from clouds, in the middle of the day a flickering mirage [appears] in the desert, and a clear-sighted person sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless. Why is that? Because there is no essence whatsoever in a mirage.

“Monks, in the same way, any perception whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless. It appears like a disease, a cancer, a dart, an injury, impermanent, dukkha, empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of perception.

“Monks, just as a clear-sighted person has entered a forest for the sake of [obtaining] heartwood, carrying a sharp axe, and while seeking heartwood, he sees a large trunk of a plantain tree that is straight, well-grown and smooth. He cuts it down at the root and takes off leaf after leaf. When he realises there are no shoots there, what to say of heartwood? Such a clear-sighted person sees, contemplates and carefully analyses it [i.e., the plantain tree]. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless. Why is that? Because there is no essence whatsoever in a plantain tree.

“Monks, in the same way, any formations whatsoever, [be they] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses them. On seeing, contemplating and carefully analysing them, they appear untrue, they appear false, deceptive, worthless, essenceless. They appear like a disease, a cancer, a dart, an injury, impermanent, dukkha, empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of formations.

“Monks, just as a skilled illusionist or an illusionist's skilled disciple [who] stands at a big crossroads displays the emanation of four magical illusions, namely an elephant troop, a horse troop, a chariot troop and an infantry troop, and a clear-sighted person sees, contemplates and

carefully analyses them. On seeing, contemplating and carefully analysing them, they appear untrue, they appear false, deceptive, worthless. Why is that? Because there is no essence whatsoever in a magical illusion.

“Monks, in the same way, any consciousness whatsoever, [be it] past, future or present, internal or external, gross or subtle, repugnant or sublime, far or near, a monk sees, contemplates and carefully analyses it. On seeing, contemplating and carefully analysing it, it appears untrue, it appears false, deceptive, worthless, essenceless. It appears like a disease, a cancer, a dart, an injury, impermanent, dukkha, empty, not-self. Why is that? Because there is no essence whatsoever in the aggregate of consciousness.”

The Blessed One spoke these words and after the Well-gone One had spoken these words, he made this utterance by way of a further explanation:

“[Bodily] form is like a lump of foam, feeling like water bubbles, perception like a mirage, formations like a plantain tree, consciousness like a magical illusion, as has been explained by the Kinsman of the Sun. (1) Carefully analysing [them] in this way from all sides, appropriately examining [them], when one has understood [them in this way], [their] arising as well as their perishing appear like a deception, worthless. (2) To the weak in wisdom [the Blessed One] explains these aggregates. When three things are fully abandoned, and are separated from the body, [the body] is abandoned, as a corpse: (3) [Namely] vitality, heat and consciousness, when they abandon this body, [the body] that remains, having been left behind, is bereft of mental volition, like a scrap of wood. (4) In this and similar ways, it is an illusion that deceives the fool, a dart that inflicts harm, with nothing whatsoever to be proud of. (5) For the monk who vigorously applies himself thus to intensive examination of these aggregates, day and night, mindful and clearly knowing, formations will be appeased, and he attains the state of complete peace.” (6) The Blessed One spoke these words; the monks were delighted and rejoiced in what the Buddha had said.

Up 6027 – Discourse parallel to SĀ 6051

“By contemplating the body as body mindfulness is established.” —

The opening is “at Śrāvastī.”

[The Buddha said:] “Monks, there are these four establishments of mindfulness. What are the four? The establishment of mindfulness by contemplating the body as body ... feelings ... mind ... the establishment of mindfulness by contemplating dharmas as dharmas.”

Up 6031 – Discourse parallel to SĀ 6096

“Monks, what is [the arising and passing away of the establishments of mindfulness]?” —

[The Buddha said:] “Monks, I will explain the arising and passing away of the [four] establishments of mindfulness. Listen carefully and bear in mind what I shall explain. Monks, what is the arising and passing away of the four establishments of mindfulness? Monks, with the arising of nutriment there is the arising of the body. With the cessation of nutriment, the body will cease. One abides contemplating the body’s nature of arising. Or one abides contemplating the body’s nature of vanishing. Or one abides contemplating the body’s nature of arising and vanishing. And one abides independent, without clinging to anything in the world.

Monks, with the arising of contact there is the arising of feeling. With the cessation of contact, feeling will pass away. One abides contemplating the feeling’s nature of arising. Or one abides contemplating the feeling’s nature of vanishing. Or one abides contemplating the feeling’s nature of arising and vanishing. And one abides independent, without clinging to anything in the world.

Monks, with the arising of name-and-form there is the arising of the mind. With the cessation of name-and-form the mind will pass away. One abides contemplating the mind’s nature of arising. Or one abides contemplating the mind’s nature of vanishing. Or one abides contemplating the mind’s nature of arising and vanishing. And one abides independent, without clinging to anything in the world.

Monks, with the arising of attention there is the arising of dharmas. With the cessation of attention dharmas will pass away. One abides contemplating the dharmas’ nature of arising. Or one abides contemplating the dharmas’ nature of vanishing. Or he abides contemplating the dharmas’ nature of arising and vanishing. And one abides independent, without clinging to anything in the world. Monks, this is the arising and passing away of the establishments of mindfulness.

Monks, I have expounded in detail the statement I made ‘I will explain the arising and the passing away of the four establishments of mindfulness’.

Up 6028 – Discourse parallel to SĀ 61017

“One dwells contemplating the body as body internally.” —

The opening is “at Śrāvastī.” [The Buddha said:] “Monks, I will teach the development of the four establishments of mindfulness. Listen carefully and bear in mind what I shall explain.

Monks, what is the development of the four establishments of mindfulness? Here a monk, contemplating the body in regard to the internal body, diligent, clearly knowing and mindful, abides forsaking desire and discontent in the world. The external body ... the external and internal body ... internal feelings ... external feelings ... external and internal feelings ... the internal mind ... the external mind ... the internal and external mind ... internal dharmas ... external dharmas ... contemplating dharmas in regard to internal and external dharmas, diligent,

clearly knowing and mindful, he abides forsaking desire and discontent in the world. Monks, this is how the cultivation of the four establishments of mindfulness is to be developed.

Monks, I have expounded in detail the statement I made that ‘I will teach the development of the four establishments of mindfulness’.”

Up 6029 – Discourse parallel to SĀ 53531

“It is like this: ‘It has been said by the venerable Aniruddha.’” — The venerable Aniruddha was staying in Sāketā, based in the Grove of the Three Thorns. At that time the venerable Mahāmaudgalyāyana was staying in the Bhārga [country], based in the Fearsome Foe Grove, a deer park called Mount Hare Killer.

Then when the venerable Aniruddha was dwelling alone in meditative seclusion, in a solitary place, such a thought came to [his] mind: “There is just one path for the purification of beings, for going beyond sorrow and misfortune, for the fading away of duḥkha and distress, for attaining the dharma of the [right] method. That is, the four establishments of mindfulness.

What are the four? The establishment of mindfulness of the body ... feelings ... mind ... the establishment of mindfulness of dharmas. They who find no delight in the four establishments of mindfulness find no delight in the practice of the noble ones. They who find no delight in the practice of the noble ones find no delight in the path of the noble ones. They who find no delight in the path of the noble ones find no delight in liberation. They who find no delight in liberation, I say remain afflicted, being not freed from birth, ageing, disease, death, sorrow, wailing, duḥkha yet to come, displeasure and despair. They who find delight in the four establishments of mindfulness find delight in the practice of the noble ones. They who find delight in the practice of the noble ones find delight in the path of the noble ones. They who find delight in the path of the noble ones find delight in liberation. They who find delight in liberation, I say remain unafflicted, being freed from birth, ageing, disease, death, sorrow, wailing, duḥkha yet to come, displeasure and despair.”

Then the venerable Mahāmaudgalyāyana, knowing Aniruddha’s mind with his own mind, entered upon such an attainment of concentration (samādhi) that, just as a strong man bends a stretched arm or stretches out a bent arm, so the venerable Mahāmaudgalyāyana disappeared from the Fearsome Foe Grove, a deer park in the Varga [country] called Mount Hare Killer. Standing in front of the venerable Aniruddha in the Grove of the Three Thorns, he spoke like this: “Venerable Aniruddha, as you were dwelling alone in meditative seclusion in a solitary place, did not such a thought come to [your] mind: ‘There is just one path for the purification of beings, for going beyond sorrow and misfortune, for the fading away of duḥkha and distress, for attaining the dharma of the [right] method ... [to be recited] in full up to ... remain unafflicted?’” [Aniruddha said:] “Venerable Mahāmaudgalyāyana, it is so.”

[Mahāmaudgalyāyana said]: “Venerable Aniruddha, in which way is one to find delight, to find much delight in the cultivation of the four establishments of mindfulness?” [Aniruddha said:] “Venerable Mahāmaudgalyāyana, here a monk abides contemplating the body as body. For such a one who abides contemplating the body as body the establishment of mindfulness is established having the body as its object, [it is] firmly established, well established, and he abides being appeased, disciplined, tranquil and [mentally] unified in concentration ... feelings ... mind ... for such a one who abides contemplating dharmas as dharmas the establishment of mindfulness is established having dharmas as its object, [it is] firmly established, well established, and he abides being appeased, disciplined, tranquil and [mentally] unified in concentration. Noble Mahāmaudgalyāyana, this is the way in which one finds delight, finds much delight in the cultivation of the four establishments of mindfulness.”

Then the venerable Mahāmaudgalyāyana, greatly pleased by and rejoicing in the venerable Aniruddha’s exposition, entered upon such an attainment of concentration that, while his mind remained composed in [such] concentration, he disappeared⁶⁰ from the Grove of the Three Thorns and manifested in the Fearsome Foe Grove, the deer park called Mount Hare Killer. He had entered upon that attainment of concentration.

Up 1016 - Parallel to SĀ 61

The setting is at Sāvattihī. [The Buddha said to the monks:] “Monks, there are five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging, the feeling, the perception, the formations and the consciousness aggregate of clinging.

“And what is the bodily form aggregate of clinging? Whatever bodily form there is, it is entirely [made up of] the four great elements and that which is derived from the four great elements. This is called the bodily form aggregate of clinging.

“The bodily form aggregate of clinging is impermanent, dukkha, and completely of a nature to change. The relinquishment without remainder of the bodily form aggregate of clinging, its complete extinction, its overcoming, its extinguishing, its fading away, its cessation, its appeasement, its disappearing, and the non-taking up of any other bodily form aggregate of
“And what is the feeling aggregate of clinging? It is the six classes of feeling, namely, feeling arisen from eye-contact, ear[-contact], nose[-contact], tongue[-contact], body[-contact] and feeling arisen from mind-contact. This is called the feeling aggregate of clinging. In the same way, [the relinquishment without remainder of] the feeling aggregate of clinging ... as earlier, up to nirvāṇa.

“What is the perception aggregate of clinging? It is the six classes of perception, namely, perception arisen from eye-contact, ear[-contact], nose[-contact], tongue[-contact], body[-contact] and perception arisen from mind-contact. This is called the perception aggregate of

clinging, the non-clinging, the non-arising – this is excellent, viz., the complete emancipation from all clinging, the destruction of craving, dispassion, cessation, nirvāṇa.

“What is the perception aggregate of clinging? It is the six classes of perception, namely, perception arisen from eye-contact, ear[-contact], nose[-contact], tongue[-contact], body[-contact] and perception arisen from mind-contact. This is called the perception aggregate of clinging. In the same way, [the relinquishment without remainder of the perception aggregate of clinging] ... as earlier, up to nirvāṇa.

“What is the formations aggregate of clinging? It is the six classes of intentional volition, namely intentional volition arisen from eye-contact, ear[-contact], nose[-contact], tongue[-contact], body[-contact] and intentional volition arisen from mind-contact. This is called the formations aggregate of clinging. In the same way, [the relinquishment without remainder of the formations aggregate of clinging] ... as earlier, up to nirvāṇa.

“What is the consciousness aggregate of clinging? It is the six classes of consciousness, namely eye-consciousness, ear-, nose-, tongue-, body- and mind-consciousness. This is called the consciousness aggregate of clinging. In the same way, [the relinquishment without remainder of the consciousness aggregate of clinging] ... as earlier, up to nirvāṇa.

“Monks, one who discriminates and develops patient acceptance with regard to all these dharmas with limited wisdom completely transcends the state of a worldling, achieves the condition of being assured of the right path, attains the fruit of a stream-entrant, and does not meet the moment of passing away in the interval [between death and the following birth] without having attained the fruit of a stream-entrant. This [person] is called a ‘faith-follower’

“Monks, one who discriminates and develops patient acceptance with regard to all these dharmas with great wisdom achieves the condition of being assured of the right path. In the same way as earlier up to being established in the fruit of a stream-entrant.

“Monks, one who sees all these dharmas as they really are with wisdom eradicates and fully understand the three [lower] fetters, viz., identity view, holding rules of conduct and behaviours as if these were paramount [in leading to liberation] and perplexity [towards the Buddha, the Dharma and the Saṅgha]. This person [is] a stream-entrant, has the characteristic of not failing to [attain] the final goal of awakening, is endowed with a determined condition, one who has attached himself to the highest. After having reappeared seven times [at most] in the condition of a human or as a deva, he will make an end of dukkha. This person is called ‘one who has attached himself to the highest, one with seven lives [at most remaining]’.

“Monks, one who sees all these dharmas as they really are with right wisdom reduces sensual passion, aversion and delusion. Because he will make an end of dukkha after having come back to this world only once, this [person] is called a ‘once-returner’.

“Monks, one who sees all these dharmas as they really are with wisdom attains perfect knowledge and the eradication of the remaining five fetters belonging to the lower world, viz., identity view, sensual passion, aversion, holding rules of conduct and rituals as if these were paramount [in leading to liberation] and perplexity [towards the Buddha, the Dharma and the Saṅgha]. This [person] upon being reborn will attain nirvāṇa there. Because of his condition of not coming back to this world, he is called a ‘non-returner’.

“Monks, one who sees all these dharmas as they really are with wisdom attains the supreme vision, is without clinging, and becomes liberated on attaining liberation of the mind from the influxes – he has done what had to be done, has laid down the burden, has accomplished his goal, has completely exhausted the fetter of existence, and has attained complete liberation with right wisdom.”

Up 2047 – Parallel to SĀ 61

[The Buddha said to the monks:] “Monks, one who meditates and develops patient acceptance with regard to this dharma with limited wisdom is called a ‘faith-follower’, achieves the condition of being assured of the right path, completely transcends the state of a worldling, and does not pass away in the interval [between death and the following birth] without having attained the fruit of a streamerantant.

“Monks, one who discriminates and develops patient acceptance with regard to this dharma is called a ‘Dharma-follower’ ... as earlier, from ‘achieves the condition of being assured of the right path ...’ up to ‘and does not pass away in the interval [between death and the following birth] without having attained the fruit of a streamerantant’.”

Up 5006 – Parallel to SĀ 71

The setting is at Sāvattṁī.

[The Buddha said to the monks:] “Monks, I shall teach [you] identity, the arising of identity, the cessation of identity and the path leading to cessation of identity. Listen and bear in mind what I shall expound [to you].

“What is identity? It is the five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging, the feeling, the perception, the formations and the consciousness aggregate of clinging.

“What is the arising of identity? It is craving conjoined with delight and passion that makes for further becoming leading to renewed existence, relishing here and there.

“What is the cessation of identity? It is when craving conjoined with delight and passion that makes for further becoming leading to renewed existence, relishing here and there, has been

completely left behind, has been exhausted, has faded away, has ceased, has been appeased and has disappeared.

“What is the path leading to the cessation of identity? It is the noble eightfold path, namely right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

“Monks, this is called an exposition in detail of [the statement] ‘I shall teach [you] in detail this exposition of identity, the arising of identity, the cessation of identity and the path leading to cessation of identity’.”

[This] is explained in different words, letters and terms in the ‘Discourse by Dhammadinnā’.

Up 9023 – Parallel to SĀ 73

The setting is at Sāvattthī. [The Buddha said to the monks:]

“Monks, I shall teach [you] the burden, the assuming of the burden, the relinquishment of the burden and the one who carries the burden. Listen and bear in mind what I shall expound [to you].

“What is the burden? It is the five aggregates of clinging. What are the five? They are the bodily form aggregate of clinging, the feeling, the perception, the formations and the consciousness aggregate of clinging.

“What is the assuming of the burden? It is craving conjoined with delight and passion that makes for further becoming leading to renewed existence, relishing here and there.

“What is the relinquishment of the burden? It is when craving conjoined with delight and passion that makes for further becoming leading to renewed existence, relishing here and there, has been completely left behind, has been exhausted, has faded away, has ceased, has been appeased and has disappeared.

“Who carries the burden? ‘The person’, it should be answered: the venerable one whose name is such, whose clan is such, whose diet is such, who experiences this kind of pleasure or pain, whose life is just so long or short, whose life span is so much.

“Monks, I have expounded in detail what I meant when I stated ‘I shall teach [you] the burden, the assuming of the burden, the relinquishment of the burden and the one who carries the burden.’ As I announced at the outset when I stated ‘I shall teach [you] the burden, the

assuming of the burden, the relinquishment of the burden and the one who carries the burden' – I have [now] explained this in detail.”

The Blessed One spoke these words and after the Well-gone One had spoken these words, he made this utterance by way of further explanation:

“When one has set down a very heavy burden, One should not take up any more burdens. To carry burdens is painful, but to let them go is happiness. One should abandon all craving, extinguish all fetters. Fully understanding what should be cultivated, one will no more revolve in further existence.”

Up 2074 – Parallel to SĀ 77

The setting is at Sāvattthī. [The Buddha said to the monks:] “Monks, abandon sensual lust and passion for bodily form! When you abandon sensual lust and passion for bodily form you will also at once fully understand it as having been abandoned, just like a talipot palm cut at the root will never appear again and by nature cannot grow again.

“Monks, you should abandon any type of sensual lust and passion for feeling, perception, formations and consciousness. When you abandon sensual lust and passion [for feeling, perception, formations and consciousness,] you will also at once fully understand [them] as having been abandoned, just like a talipot palm cut at the root will never appear again and by nature cannot grow again.”

Up 5016 – Parallel to SĀ 79

The setting is at Sāvattthī.

[The Buddha said to the monks:] “Monks, bodily form, past as well as future, is impermanent. What need is there to say of bodily form arisen in the present? Monks, learned noble disciples who examine in this way attain equanimity with regard to past bodily form, do not relish future bodily form, become disenchanted with and free from desire for bodily form arisen in the present and attain cessation.

“Monks, were there no past bodily form, it would not be the case that a learned noble disciple could attain equanimity with regard to past bodily form. There being past bodily form, a learned noble disciple could thereby attain equanimity with regard to past bodily form.

“Monks, were there no future bodily form, it would not be the case that learned noble disciples could attain equanimity with regard to future bodily form. There being future bodily form, a learned noble disciple could thereby attain equanimity with regard to future bodily form.

“Monks, were there no present bodily form, it would not be the case that learned noble disciples could be disenchanted with and free from desire for present bodily form and attain cessation. There being present bodily form, learned noble disciples could thereby be disenchanted with and free from desire for present bodily form and attain cessation.

“Monks, in the same way, were there no [past, future, present] feeling, perception, formations and consciousness ... as recited earlier.

“Monks, it would not be the case that learned noble disciples could attain equanimity with regard to past ... consciousness ... as recited earlier.

Up 6016 – Discourse Parallel to SĀ 81

The Blessed One was staying at the Monastery of the Monkey Pond at Vesalī. At that time a Licchavi by the name of Mahānāma would [go to] see the Blessed One every day and would make a point of paying respects [to him].

The Licchavi Mahānāma reflected, ‘If I were to approach the Blessed One to see [him] and pay respects [to him] right now in the morning hours, the Blessed One would be in meditative seclusion without having emerged yet, and the monks as well would be in meditative seclusion without having yet emerged. It is better for me to go to the Park of the Seven Mango Trees of the Ājīvakas.’ Then the Licchavi Mahānāma went to the Park of the Seven Mango Trees of the Ājīvakas.

At that time Pūraṇa Kassapa was staying at the Park of the Seven Mango Trees of the Ājīvakas, having a community of followers, possessing a group of followers, being the teacher of a group of followers, regarded by many as having the countenance of a holy man, attended by a large entourage, the leader of five hundred Ājīvakas.

The leader of the five hundred Ājīvakas was sitting together with members of his following who were making a loud clamour and chattering raucously, whilst discussing vulgar topics gathered together, sitting. Pūraṇa Kassapa saw the Licchavi Mahānāma approaching from afar. He turned towards his assembly, urging them to lower [the sound of their] voice: “You there, quieten down a little! [Over there,] you, stop talking! Here a disciple of the recluse Gotama by the name of Licchavi Mahānāma is arriving. Among those who are white clothed disciples dwelling at home, in Vesalī the Licchavi Mahānāma is foremost. They seek quietude, delight in quietude, are disciplined in quietude, commend quietude, and whenever they come to know there are quiet assemblies, they consider those should be approached.” He spoke in this way and the members of his following quietened down.

Then the Licchavi Mahānāma approached the place where Pūraṇa Kassapa was staying. He arrived, exchanged various types of agreeable and pleasant words with Pūraṇa Kassapa, and sat to one side. Seated to one side, he addressed these words to Pūraṇa Kassapa: “Pūraṇa, I have heard that Pūraṇa gives these teachings to [his] disciples: ‘Beings are defiled without a

cause and without a condition. Without a cause and without a condition is the defilement of beings. Beings are purified without a cause and without a condition. Without a cause and without a condition is the purification of beings.’

“Pūraṇa, if someone should speak these words and propound such an exposition [attributing it] to you, Pūraṇa, would he be censurable, a speaker of falsehood? Would [such a one] be a propounder of your teaching (dharma), Pūraṇa, one who gives an exposition of your teaching in accordance with the dharma? If someone [like this] were to come and speak such a teaching in accordance with the dharma in the midst of [your] assembly, would such a teaching incur blame?” Mahānāma spoke these words.

[Pūraṇa said:] “If someone were to propound such an exposition, he would be blameless, he would not be speaking falsehood. He would be speaking the dharma, what he stated would be in accordance with the dharma. If someone like this were to come and speak such a teaching in accordance with the dharma, such a teaching would not incur blame. Why is that? Mahānāma, I hold this view and I declare this: ‘Beings are defiled without a cause and without a condition. Without a cause and without a condition is the defilement of beings. Beings are purified without a cause and without a condition. Without a cause and without a condition is the purification of beings’.”

Then the Licchavi Mahānāma, showing neither resentment towards nor applauding the exposition of Pūraṇa Kassapa, rose from his seat and left. Then the Licchavi Mahānāma went to the place where the Blessed One was staying. He arrived, paid homage with his head at the feet of the Blessed One and sat to one side. Seated to one side, the Licchavi Mahānāma reported his conversation with Pūraṇa Kassapa to the Blessed One in full detail. When he had done so, the Blessed One said to the Licchavi Mahānāma:

“Mahānāma, Pūraṇa Kassapa is one who says what has not been carefully thought out and who gives a teaching without full discrimination, in that he maintains this out of foolishness and delusion, that beings are defiled without a cause and without a condition, that the defilement of beings is without a cause and without a condition, that beings are purified without a cause and without a condition, that the purification of beings is without a cause and without a condition. Why is that? Mahānāma, there is a cause, there is a condition for the defilement of beings, there is a cause, there is a condition whereby beings are defiled. There is a cause, there is a condition for the purification of beings, there is a cause, there is a condition whereby beings are purified.

“Mahānāma, what is the cause, what is the condition, for the defilement of beings? What is the cause, what is the condition whereby beings are defiled? Mahānāma, if bodily form were entirely dukkha, beings would not develop attachment to bodily form, and also there would be no pleasure [in it], it would not be connected to pleasure. Were it not in line with a degree of pleasure and happiness, a cause for pleasure itself would not be experienced. Mahānāma, that being the case, bodily form is not entirely dukkha, is devoid neither of pleasure nor happiness, and is in line with some pleasure and happiness. Due to the experience of pleasure, beings

develop attachment to bodily form. On being attached, they become tied to it. On being completely tied to it, they become defiled.

“Mahānāma, if feeling ... perception ... formations ... consciousness were entirely dukkha, beings would not develop attachment to consciousness, and also there would be no pleasure [in it], it would not be connected to pleasure. Were it not in line with a degree of pleasure and happiness as well, a cause for pleasure itself would not be experienced. Mahānāma, that being the case, consciousness is not entirely dukkha, is neither devoid of pleasure nor happiness, and is in line with a degree of pleasure and happiness. Due to the experience of pleasure, beings develop attachment to consciousness. On being attached, they become tied to it. On being completely tied to it, they become defiled. Mahānāma, this is the cause, this is the condition for the defilement of beings. This is the cause, this is the condition whereby beings are defiled.

“Mahānāma, there is a cause, there is a condition for the purification of beings. There is a cause, there is a condition whereby beings are purified. What is the reason? Mahānāma, if bodily form were entirely pleasant, beings would not become disenchanted with bodily form, and also there would be no dukkha [in it], it would not be connected to dukkha. Were it not in line with a degree of dukkha and unhappiness, a cause for dukkha itself would not be experienced. Mahānāma, that being the case, bodily form is not entirely pleasant and is dukkha, is in line with dukkha, and is in line with a degree of dukkha and unhappiness, and a cause for dukkha is experienced. That being the case, beings become free from desire for bodily form. They are liberated [from it]. On being liberated, they are purified.

“Mahānāma, if ... feeling ... perception ... formations ... consciousness were entirely pleasant, beings would not become disenchanted with consciousness and also there would be no dukkha [in it], it would not be connected to dukkha. Were it not in line with a degree of dukkha and unhappiness, a cause for dukkha itself would not be experienced. Mahānāma, that being the case, consciousness is not entirely pleasant and is dukkha, is in line with dukkha, is in line with a degree of dukkha and unhappiness, and a cause for dukkha is experienced. For that reason, beings become free from desire for consciousness. Because of being free from desire, they are liberated. On being liberated, they are purified. Mahānāma, these are the causes, these are the conditions for the purification of beings.”

Then the Licchavi Mahānāma greatly delighted and rejoiced at what the Blessed One had said, paid homage with his head at the feet of the Blessed One and left the Blessed One’s presence.

Up 6061 – Parallel to SĀ 212

The narrative introduction is Sāvattḥī.

[The Buddha said:] “Monks, in relation to the exercise of diligence, I do not say that all monks should be diligent; and, in relation to the exercise of diligence, I do not say to all monks that they should *not* be diligent.

Monks, of what sort of monk, in relation to the exercise of diligence, do I *not* say that he should be diligent? Of a monk who is an arahant, whose influxes have been destroyed, who has done what should be done, who has laid down the burden, who has obtained his goal, who has completely extinguished all fetters [binding to] existence, whose mind is rightly liberated through right wisdom, of such sort of monk I do not say that, in relation to the exercise of diligence, he should be diligent.

Why is that? Those venerable ones, in relation to the exercise of diligence, have completed [the task] of being diligent. Those venerable ones cannot become negligent at all. Because those venerable ones have rightly seen the fruit of diligence with regard to the exercise of diligence, I do not say that they should be diligent with regard to the exercise of diligence.

Of what sort of monk do I say that, in relation to the exercise of diligence, he should be diligent? Monks, a monk who has rightly attained to the stage of a disciple in training (sekha), who then dwells intensely aspiring for the fruit of the unsurpassed security from bondage, Nirvāṇa, of such sort of monk I say that, in relation to the exercise of diligence, he should be diligent.

Why is that? Such a venerable one has sharp faculties. Because he keeps to suitable lodgings, relies on, reveres and honours virtuous friends, then before long he will gradually attain liberation of the mind through the destruction of the influxes, will be liberated through wisdom, will dwell having directly realised that supreme knowledge, directly knowing here and now that 'birth is destroyed, the holy life has been fulfilled, what had to be done has been done, and there will be no further experiencing of existence other than the present one.'

Why is that? Monks, [visual] forms to be cognised by the eye [can] lead to craving conjoined with delight, they [can] be captivating, seductive and pleasurable. Having seen them, [such a monk] does not delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them.

When he does not delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them, he maintains his energy without slackening, and his body becomes fit for practice, pliable. He establishes unmuddled mindfulness, his mind becomes evenly balanced and singly focused, and he fully develops a boundless [mind] imbued with joy, well cultivated. In this manner, he attains the first meditative concentration (samādhi) which accomplishes relinquishment with regard to forms to be cognised by the eye.

Monks, [sounds to be cognised by] the ear, [odours to be cognised by] the nose, [tastes to be cognised by] the tongue, [tactile objects to be cognised by] the body and [mind-]objects (dharma) to be cognised by the mind [can] lead to craving conjoined with delight, they [can] be captivating, seductive and pleasurable. Having cognised them, [a monk] does not delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them.

When he does not delight in them, does not praise them, does not adhere to them, does not dwell in attachment to them, he maintains his energy without slackening, and his body becomes fit for practice, pliable. He establishes unmuddled mindfulness, his mind becomes evenly balanced and singly focused, and he fully develops a boundless [mind] imbued with joy, well cultivated. In this manner, he attains the sixth meditative concentration (samādhi) which accomplishes relinquishment with regard to [mind-]objects to be cognised by the mind.”

Up 5017 – Reference to SĀ 214

“In dependence on two [conditions], there is the arising of consciousness.”

Up 6057 – Reference to SĀ 214

“In dependence on two [conditions], consciousness arises.”

Up 9002 – Reference to SĀ 214

“In dependence on two [conditions], consciousness arises.”

Up 1018 (A) – Discourse Parallel to SĀ 222+223

The narrative introduction is Sāvattṭī.

[The Buddha said:] “Monks, I shall give an exposition on the Dharma called ‘All that is to be directly known and fully understood.’ Listen carefully and bear it in mind, I shall explain it [to you].

What is the exposition on the Dharma called ‘All that is to be directly known and fully understood’? Monks, the eye is to be directly known and fully understood. [Visual] forms, eye-consciousness, eye-contact, any feelings arisen in dependence on eye-contact, be they pleasant, painful or neither-pleasant-nor-painful, are also to be directly known and fully understood. Monks, the ear ... the nose ... the tongue ... the body ... the mind are to be directly known and fully understood. Mind-consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they pleasant, painful or neither-pleasant-nor-painful, are also to be directly known and fully understood.

Monks, without directly knowing and fully understanding one thing, I do not say that one will make an end of dukkha. This is the exposition on the Dharma called ‘All that is to be directly known and fully understood.’

Monks, this is the exposition on the Dharma called ‘All that is to be directly known and fully understood.’ I have explained it in detail.”

Up 1018 (B) – Discourse Parallel to SĀ 224+225

The narrative introduction is Sāvathī.

[The Buddha said:] “Monks, I shall give an exposition on the Dharma called ‘All that is to be directly known and abandoned.’ Listen [carefully] and bear it in mind, I shall explain it [to you].

What is an exposition on the Dharma called ‘All that is to be directly known and abandoned’? Monks, the eye is to be abandoned. [Visual] forms, eye-consciousness, eye-contact, any feelings arisen in dependence on eye-contact, be they pleasant, painful or neither-pleasant-nor-painful, are also to be directly known and abandoned. Monks, the ear ... the nose ... the tongue ... the body ... the mind are to be abandoned. Mind-consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they pleasant, painful or neither-pleasant-nor-painful, are also to be directly known and abandoned.

Monks, without directly knowing and abandoning each of these things, I do not say that one will make an end of dukkha. This is the exposition on the Dharma called ‘All that is to be directly known and abandoned.’

Monks, this is the exposition on the Dharma called ‘All that is to be directly known and abandoned.’ I have explained it in detail.”

Up 9007 – Reference to SĀ 225

The Blessed One said: “All that is to be directly known and abandoned.”

Up 1035 – Discourse Parallel to SĀ 229

The narrative introduction is Sāvathī.

Then the Blessed One called upon the monks and said: “Monks, I shall now give an exposition on things that have the nature to be with influxes and without influxes. Listen carefully and bear it in mind, I shall explain it [to you].

What are things that have the nature to be with influxes? Monks, they are the eye and [visual] forms and in the same way eye-consciousness, eye-contact and in the same way any feelings arisen in dependence on eye-contact, be they pleasant, painful or neither-pleasant-nor-painful. In the same way they are the ear ... the nose ... the tongue ... the body ... the mundane mind up to [mind-]objects (dharma), mind consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they pleasant, painful or neither-pleasant-nor-painful. This is called [being of a nature] to be with influxes.

What are things that have the nature to be without influxes? They are the supramundane mind, [mind-]objects, mind-consciousness, any feelings arisen in dependence on [supramundane] mind-contact, be they pleasant, painful or neither-pleasant-nor-painful. These are called things that have the nature to be without influxes.

Monks, I have given you an exposition on things that have the nature to be with influxes and without influxes. I have explained it in detail.”

Up 4008 – Reference to SĀ 229

“What are things that have the nature to be with influxes?”

Up 8022 – Reference to SĀ 229

“What are the things that have the nature to be with the influxes?”

Up 1010 – Parallel to SĀ 231

“Because it breaks up, it is called ‘the world’.”

The narrative introduction is Śrāvastī.

Then the venerable *Smṛti approached the Blessed One. Having approached, he paid homage with his head at the Buddha’s feet and sat down to one side. Being seated to one side, the venerable *Smṛti said thus to the Blessed One: “Venerable Sir, it is called ‘the world’, ‘the world’. In what way is it called ‘the world’?”

[The Buddha said:] “It breaks up, *Smṛti, it totally breaks up. It is called ‘the world’ because it breaks up, it totally breaks up. What is breaking up, totally breaking up?”

*Smṛti, the eye is breaking up, totally breaking up, [visual] forms, eye-consciousness, eye-contact, any feelings arisen in dependence on eye-contact, be they painful, pleasant, or neither-painful-nor-pleasant, all of that is also breaking up, totally breaking up.

The ear ... the nose ... the tongue ... the body ... the mind is breaking up, totally breaking up, and any mind-object, mind-consciousness, mind-contact, any feelings arisen in dependence on mind-contact, be they painful, pleasant, or neither-painful-nor-pleasant, all of that is also breaking up, totally breaking up.

It is breaking up, totally breaking up, and it is because of such breaking up, totally breaking up, *Smṛti, that it is called 'the world'."

The Blessed One spoke these words and the venerable *Smṛti was delighted at and rejoiced in what the Blessed One had said.

Up 9003 – Parallel to SĀ 238

"Thus, monks, it is in dependence on the eye as cause and [visual] forms as condition."

The narrative introduction is Śrāvastī.

Then a certain monk approached the Blessed One. Having approached, he paid respect with his head at the feet of the Blessed One and sat down to one side. Being seated to one side, he said thus to the Blessed One: "Venerable sir, what is the cause, what is the condition for the arising of eye-consciousness? Venerable sir, what is the cause, what is the condition for the arising of ear- ... nose- ... tongue- ... body- ... mind-consciousness?"

[The Buddha said:] "Monk, eye-consciousness arises in dependence on the eye as cause and [visual] forms as condition. Why is that?"

Whatever eye-consciousness arises, all of it has arisen in dependence on the eye and [visual] forms.

Ear-consciousness arises in dependence on the ear as cause and sounds as condition. Why is that? Whatever ear-consciousness arises, all of it has arisen in dependence on the ear and sounds.

Monks, nose-consciousness arises in dependence on the nose as cause and odours as condition. Why is that? Whatever nose-consciousness arises, all of it has arisen in dependence on the nose and odours.

Tongue-consciousness arises in dependence on the tongue as cause and flavours as condition. Why is that? Whatever tongue-consciousness arises, all of it has arisen in dependence on the tongue and flavours.

Body-consciousness arises in dependence on the body as a cause and tangibles as a condition. Why is that? Whatever body-consciousness arises, all of it has arisen in dependence on the body and tangibles.

Mind-consciousness arises in dependence on mind as cause and mind-objects as condition. Why is that? Whatever mind-consciousness arises, all of it has arisen in dependence on the mind and mind-objects."

Up 3053 – Parallel to SĀ 240

“The Blessed One said thus everywhere.”

Indeed, [in a discourse] from the final uddāna in [the ‘Chapter on] the Aggregates’ — [A monk asked:] “Venerable sir, is it the case that the aggregates are the same as clinging? Or else is clinging something different from the aggregates?”

[The Buddha said:] “Monks, the aggregates are not the same as clinging, nor is clinging something different from the aggregates. However, the lust with delight [therein], that is called clinging.

In the same way, from the sixth uddāna in [the ‘Chapter on] the Six Sense Bases’, from eye and [visual] forms ... up to ... mind and mind-objects; these are called [things] that are clung to. Whatever lust with delight [therein], is called things that are clinging.”

Up 5025 – Parallel to SĀ 240

“Lustful desire is said to be clinging.”

The narrative introduction is Śrāvastī.

[The Buddha said:] “Monks, I will teach you [things] that are clung to and things that are clinging. Listen carefully and bear it in mind, I shall explain it [to you].

What are things that are clung to? The eye and [visual] forms ... the ear and sounds ... the nose and odours ... the tongue and flavours ... the body and tangibles ... the mind and mind-objects – these are things that are reckoned to be clung to.

What are things that are clinging? Lustful desire [arisen] thereby – these are things that are reckoned to be clinging.

Monks, I have explained in detail the statement I made: ‘I will teach you [things] that are clung to and things that are clinging’.” It is explained in the same way in many other discourses.

Up 1047 – Parallel to SĀ 245

“[Visual] forms cognised through eye-consciousness”, etc. The excerpt is from the ‘Discourse on an Exposition on the Many Disadvantages of Desires’, and it is as stated in the discourses in the ‘Chapter on the Six Sense Bases’.

The Blessed One was staying at a town [called] Kalmāṣa[dāmya], in the Kuru [country]. Then the Blessed One addressed the monks: “Monks, I will proclaim the Dharma, which is beautiful in the beginning, beautiful in the middle and beautiful in the end, excellent in meaning, excellent in letter, that illuminates the holy life that is unmixed, complete, pure and perfect. It is as [taught] in the Exposition on the Dharma called ‘In Four Parts’. Listen carefully and bear it in mind, I shall explain it [to you].

What is the Exposition on the Dharma called ‘In Four Parts’? Monks, there are [visual] forms cognisable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, attractive. Having seen them, a monk delights in them, affirms them, adheres to them, adheres much to them.

There are [visual] forms cognisable by the eye that are undesirable, unpleasant, disagreeable, displeasing, sensually unalluring, unattractive, painful, sickening, startling. Having seen them, a monk is hostile to them, becomes angry at them, has ill will towards them, disinclines to them, is displeased with them and gives birth to anger.

Such a monk is called one who has come into the power of Māra, the Evil One, and one who is misdirected. He is called one with whom Māra, the Evil One, can do as he wants. Not having escaped from Māra’s bonds, he is said to have come under the power of Māra.

There are sounds ... odours ... tastes ... tangibles ... mind-objects that are cognisable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, attractive. Having seen them, a monk delights in them, affirms them, adheres to them, adheres much to them.

There are mind-objects cognisable by the mind that are undesirable, unpleasant, disagreeable, displeasing, sensually unalluring, unattractive, painful, sickening, startling. Having seen them ... as above, up to ... [a monk] becomes angry at them, he is called one with whom Māra, the Evil One, can do as he wants.

Monks, there are [visual] forms cognisable by the eye that are desirable, lovely, agreeable, pleasing, sensually enticing, attractive. Having seen them, a monk does not delight in them, does not affirm them, does not adhere to them, does not adhere much to them.

Monks, there are [visual] forms cognisable by the eye that are undesirable, unpleasant, disagreeable, displeasing, sensually unalluring, unattractive, painful, sickening, startling. Having seen them, [a monk] is not hostile to them, does not become angry at them, has no ill will towards them, does not disincline to them, is not displeased with them and does not give birth to anger.

Such a monk is called one who has not come into the power of Māra, the Evil One, one who is not misdirected. He is called one with whom Māra, the Evil One, cannot do as he wants. Having escaped from Māra’s bonds, he is said not to have come under the power of Māra.

There are sounds ... odours ... tastes ... tangibles ... mind-objects cognisable by the mind that are desirable, lovely, agreeable, pleasing, sensually enticing, attractive. Having seen them, a monk does not delight in them, does not affirm them, does not adhere to them, does not adhere much to them.

From ... mind-objects cognisable by mind-consciousness that are undesirable, unpleasant, displeasing ... as above ... up to ... having escaped from Māra's bonds, he is said not to have come under the power of Māra.

This is the Exposition on the Dharma called 'In Four Parts'. Monks, I have explained in detail the statement I made earlier: 'I will proclaim the Dharma, which is beautiful in the beginning, beautiful in the middle and beautiful in the end, excellent in meaning, excellent in letter'."

Up 2013 – Parallel to SĀ 252

As it has been said: "Well practiced the holy life", etc. From the 'Discourse to Upasena', the fifth in the first verse of collected uddānas (piṇḍoddāna-gāthā) of the 'Discourse on the Six Sense-Bases'.

This was spoken in verse by the Elder Śāriputra:

"Well-practiced the holy life, Well-trodden the path, Joyful will be life's end, Like being freed from disease. Well-practiced the holy life, Well-trodden the path, Joyful will be life's end, Like [discarding] a vessel [full] of poison. Well-practiced the holy life, Well-trodden the path, Like one who escapes from a house on fire, When death approaches, one is not sorrowful. Well-practiced the holy life, Well-trodden the path, Having with wisdom seen the world, As equal to grass and twigs, One does not yearn for any other goal, Except for non-creating the relinking [to birth] elsewhere."

Up 1048 – Parallel to SĀ 255

"Brahmin, the eye is called the door for seeing [visual] forms." From the first verse (uddāna-gāthā) of the second collected uddānas (piṇḍoddāna-gāthā), in the Section on the Six Sense Bases:

"Effort, Other,
Endowed with, Ignorance,
Snake's teeth,
Hear, Kātyāyana, Variety, Joy Faculty."
It is like this in the discourse [spoken] by Kātyāyana.

Then, after having remained silent for a short while, the Brahmin Lohita asked Mahākātyāyana: “Kātyāyana, it is said ‘the door, the door’. And why is it that it is said ‘the door, the door’?”

[Mahākātyāyana] said: “It is well, Brahmin, it is well. It is a good thing to ask the question on ‘the door, the door!’ Let me explain to you the question on the door. Brahmin, the eye is a door for seeing [visual] forms. The ear ... sounds ..., the nose ... odours ..., the tongue ... tastes ..., the body ... tangibles ... the mind is a door for cognising mind-objects.”

[The Brahmin Lohita] said: “Kātyāyana, it is marvelous that you have explained about ‘the door, the door’ in reply to the question on ‘the door, the door’.”

Up 1024 – Parallel to SĀ 39

... The five types of seeds are a simile for consciousness being conjoined with clinging [i.e., by way of being conjoined with the other four aggregates of clinging] ...

Up 3012 – Parallel to SĀ 39

... [the discourse] on the five types of seeds. This is a simile for consciousness being conjoined with clinging [i.e., by way of being conjoined with the other four aggregates of clinging] ...

Up 6019 – Parallel to SĀ 39

The narrative introduction is Sāvattḥī.

[The Buddha said:] “Monks, there are five types of seeds. What are the five? They are the root-seeds, stem-seeds, joint-seeds, seeds falling off on their own and earth-seeds.

“Monks, if those seeds are not broken and not spoiled, not corrupted by the wind nor by the heat, even if they have an [intact] core and have been [well] scattered, but there is [only] earth element and no water element, then those seeds will not grow, increase and flourish.

“Monks, if those seeds are not broken and not spoiled, not corrupted by the wind nor by the heat, even if they have an [intact] core and have been [well] scattered, but there is [only] water element and no earth element, then those seeds¹⁰ will not grow, increase and flourish.

“Monks, if those seeds are not broken and not spoiled, not corrupted by the wind nor by the heat, if they have an [intact] core and have been [well] scattered, and there are both the water element and the earth element, then those seeds will grow, increase and flourish.

“Monks, I made up this example in order to illustrate a certain meaning. The meaning [of the example] should be understood in this way. Monks, the ‘five seeds’ are a simile for consciousness being conjoined with clinging; the ‘earth element’ is a simile for the four establishments of consciousness; the ‘water element’ is a simile for delight and lustful desire [for the four aggregates of clinging as a basis for the establishment of consciousness].

“Monks, there are four bases for consciousness conjoined with clinging. What are the four? Monks, in dependence on bodily form, consciousness is established. Relying on bodily form, established in bodily form, fully established in bodily form, it adheres [to it], and will grow, increase and flourish. Monks consciousness engages with feeling ... engages with perception ... engages with volitional formations and in dependence on them is established. Relying on volitional formations, established in volitional formations, fully established in volitional formations, it adheres [to them], and will grow, increase and flourish. Monks, it is herein that consciousness comes, that it goes, that it stands, that it departs, that it grows, that it increases, that it flourishes.

“Monks, suppose someone said consciousness were to come, to go, to stand, to depart, to grow, to increase and to flourish separate from bodily form, separate from feeling ... perception ... volitional formations. His saying that would be just sheer words. Upon being asked [about their meaning], he would not know the answer and become confused how to reply. This is because that is not his sphere of experience.

“Why is that? Monks, [one] has become free from lustful desire for the bodily form element. For one who who has become free from lustful desire, the bondage to existence [that arises] in the mind by engaging with bodily form is abandoned. For one in whom the bondage to existence [that arises] in the mind by engaging with bodily form is abandoned, the basis is cut off, the ground for the establishment of consciousness will not grow, increase and flourish. Monks, [one] has become free from lustful desire for the feeling element ... the perception element ... the volitional formations element. For one who has become free from lustful desire for the volitional formations element, the bondage to existence [that arises] in the mind by engaging with volitional formations is abandoned. When the bondage to existence [that arises] in the mind by engaging with volitional formations is abandoned, the basis is cut off, the ground for the establishment of consciousness will not grow, increase and flourish.

“The ground for the establishment of consciousness does not increase. When there is no further increasing, there is no further compounding of volitional formations and, therefore, one is steadied. Because one is thus steadied, one is content. Being content, one is released. Being released, one does not grasp at anything in the entire world. One who does not appropriate [anything] is not obsessed. One who is entirely unobsessed personally realises nirvāṇa, [knowing] ‘birth for me has been exhausted, the pure life has been fulfilled, what had to be done has been done, no existence other than the present one will be experienced.’

“I do not say there is a discerning of the consciousness of such a one having gone to the eastern direction, to the southern direction, to the western direction, or to the northern direction,

above or below, or to the intermediate directions. Instead, I say, he directly sees the Dharma and [attains] nirvāṇa, is peaceful, has become cool, and has fulfilled the pure life.”

Up 6038 – Parallel to SĀ 42

The narrative setting is Sāvathī.

[The Buddha said to the monks:] “Monks, a monk who is skilled in seven cases and contemplates the meaning in three ways quickly attains the destruction of the influxes in this Dharma and Discipline.

“Monks, how is a monk skilled in seven cases? Monks, here a monk [is skilled in seven cases because] he knows bodily form as it really is, he knows the arising of bodily form, the cessation of bodily form and the path to the cessation of bodily form as it really is, he knows the gratification in bodily form, the danger in bodily form and the escape from bodily form as it really is.

“He knows feeling ... perception ... volitional formations ... consciousness as it really is, knows the arising of consciousness, the cessation of consciousness and the path to the cessation of consciousness as it really is, he knows the gratification in consciousness, the danger in consciousness and the escape from consciousness as it really is.

“How does one know bodily form as it really is? Whatever bodily form there is, it is entirely [made up] of the four great elements and that which is derived from the four great elements – this is bodily form. In this way one knows bodily form as it really is.

“How does one know the arising of bodily form as it really is? With the arising of delight, there is the arising of bodily form – in this way one knows the arising of bodily form as it really is. “How does one know the cessation of bodily form as it really is? With the ceasing of delight, bodily form ceases – this is the cessation of bodily form. In this way one knows the cessation of bodily form as it really is.

“How does one know the path to the cessation of bodily form as it really is? There is the noble eightfold path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration – this is the path to the cessation of bodily form. In this way one knows the path to the cessation of bodily form as it really is.

“How does one know the gratification in bodily form as it really is? The delight and joy that arise in dependence on bodily form – in this way one knows the gratification in bodily form as it really is.

“How does one know the danger in bodily form as it really is? Whatever bodily form there is, it is impermanent, dukkha and of a nature to change – this is the danger in bodily form. In this way one knows the danger in bodily form as it really is.

“How does one know the escape from bodily form as it really is? When one abandons lustful desire for bodily form and completely overcomes lustful desire for bodily form – this is the escape from bodily form. In this way one knows the escape from bodily form as it really is.

“How does one know feeling as it really is? Whatever feeling there are from the six classes of feeling, namely, feeling arisen from eyecontact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and feeling arisen from mind-contact – this is feeling. In this way one knows feeling as it really is.

“How does one know the arising of feeling as it really is? With the arising of contact, feeling arises – this is the arising of feeling. In this way one knows the arising of feeling as it really is.

“How does one know the cessation of feeling as it really is? With the ceasing of contact, feeling ceases – this is the cessation of feeling. In this way one knows the cessation of feeling as it really is.

“How does one know the path to the cessation of feeling as it really is? There is the noble eightfold path, as earlier, up to right concentration – this is the path to the cessation of feeling. In this way one knows the path to the cessation of feeling as it really is.

“How does one know the gratification in feeling as it really is? The delight and joy that arise in dependence on feeling – this is the gratification in feeling. In this way one knows the gratification in feeling as it really is.

“How does one know the danger in feeling as it really is? Whatever feeling there is, it is impermanent, dukkha and of a nature to change – this is the danger in feeling. In this way one knows the danger in feeling as it really is.

“How does one know the escape from feeling as it really is? When one abandons lustful desire for feeling and completely overcomes lustful desire for feeling – this is the escape from feeling. In this way one knows the escape from feeling as it really is.

“How does one know perception as it really is? There are six classes of perception, namely, perception arisen from eye-contact ... ear- [contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and perception arisen from mind-contact – this is perception. In this way one knows perception as it really is.

“How does one know the arising of perception as it really is? With the arising of contact, perception arises – this is the arising of perception. In this way one knows perception as it really is.

“How does one know the cessation of perception as it really is? With the ceasing of contact, perception ceases – this is the cessation of perception. In this way one knows the cessation of perception as it really is.

“How does one know the path to the cessation of perception as it really is? There is the noble eightfold path, as earlier, up to right concentration – this is the path to the cessation of perception. In this way one knows the path to the cessation of perception as it really is.

“How does one know the gratification in perception as it really is? The delight and joy that arise in dependence on perception – this is the gratification in perception. In this way one knows the gratification in perception as it really is.

“How does one know the danger in perception as it really is? Whatever perception there is, it is impermanent, dukkha and of a nature to change – this is the danger in perception. In this way one knows the danger in perception as it really is.

“How does one know the escape from perception as it really is? When one abandons lustful desire for perception and completely overcomes lustful desire for perception – this is the escape from perception. In this way one knows the escape from perception as it really is.

“How does one know volitional formations as they really are? There are six classes of intentional volitions: intentional volitions arisen from eye-contact ... ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] ... and intentional volitions arisen from mind contact – these are volitional formations. In this way one knows volitional formations as they really are.

“How does one know the arising of volitional formations as it really is? With the arising of contact, volitional formations arise – this is the arising of volitional formations. In this way one knows the arising of volitional formations as it really is.

“How does one know the cessation of volitional formations as it really is? With the ceasing of contact, volitional formations cease – this is the cessation of volitional formations. In this way one knows the cessation of volitional formations as it really is.

“How does one know the path to the cessation of volitional formations as it really is? There is the noble eightfold path, as earlier, from right view up to right concentration – this is the path to the cessation of volitional formations. In this way one knows the path to the cessation of volitional formations as it really is.

“How does one know the gratification in volitional formations as it really is? Whatever delight and joy arises in dependence on volitional formations – this is the gratification in volitional formations. In this way one knows the gratification in volitional formations as it really is.

“How does one know the danger in volitional formations as it really is? Whatever volitional formations there are, they are impermanent, dukkha and of a nature to change – this is the danger in volitional formations. In this way one knows the danger in volitional formations as it really is.

“How does one know the escape from volitional formations as it really is? One abandons lustful desire for volitional formations and completely overcomes lustful desire for volitional formations – this is the escape from volitional formations. In this way one knows the escape from volitional formations as it really is.

“How does one know consciousness as it really is? There are six classes of consciousness, [namely,] the class of eye-consciousness, ear-[consciousness] ... nose-[consciousness] ... tongue-[consciousness] ... body-[consciousness] ... and mind-consciousness – this is consciousness. In this way one knows consciousness as it really is.

“How does one know the arising of consciousness as it really is? With the arising of name-and-form, consciousness arises – this is the arising of consciousness. In this way one knows consciousness as it really is.

“How does one know the cessation of consciousness as it really is? With the ceasing of name-and-form, consciousness ceases. In this way one knows the cessation of consciousness as it really is.

“How does one know the path to the cessation of consciousness as it really is? There is the noble eightfold path, as earlier, from right view up to right concentration – this is the path to the cessation of consciousness. In this way one knows the path to the cessation of consciousness as it really is.

“How does one know the gratification in consciousness as it really is? Whatever delight and joy there is, it arises in dependence on consciousness – this is the gratification in consciousness. In this way one knows the gratification in consciousness as it really is.

“How does one know the danger in consciousness as it really is? Whatever consciousness there is, it is impermanent, dukkha and of a nature to change – this is the danger in consciousness. In this way one knows the danger in consciousness as it really is.

“How does one know the escape from consciousness as it really is? When one abandons lustful desire for consciousness and completely overcomes lustful desire for consciousness – this is the escape from consciousness. In this way one knows the escape from consciousness as it really is. Monks, in this way a monk is skilled in seven cases.

“Monks, how does one contemplate the meaning in three ways? Here a monk, gone to a remote place, to the root of a tree, or to an empty dwelling, contemplates the aggregates, the elements and the sense bases. Monks, in this way a monk contemplates the meaning in three ways.

“Monks, such a monk is one who is skilled in seven cases and contemplates the meaning in three ways, who quickly attains the destruction of the influxes in this Dharma and Discipline. This has been thoroughly explained by me in detail.”

Up 5006a – Parallel to SĀ 45

[The Buddha said to the monks:] “Monks, whatever recluses or Brahmins who, conceiving, conceive of a ‘self’, all conceive of a ‘self’ in relation to the five aggregates of clinging. What are the five? Recluses or Brahmins, when conceiving, conceive in terms of ‘bodily form is the self’, ‘bodily form possesses the self’, ‘bodily form exists in the self’, or ‘the self exists in bodily form.’

These recluses or Brahmins, when conceiving, conceive in terms of ‘feeling [is the self]’ ... ‘perception [is the self]’... ‘volitional formations [are the self]’... ‘consciousness is the self’, ‘consciousness possesses the self’, ‘consciousness exists in the self’, or ‘the self exists in consciousness.’

“Monks, foolish and unlearned ordinary people conceive of a ‘self.’ These conceptions of ‘self!’, ‘self!’, are [a sign of being] ignorant. Because [ordinary people] are not freed of conceptions of ‘this is mine’ and ‘this is not mine’, and because they are not freed of views of ‘self’, their faculties grow and contact [occurs]. Monks, foolish and unlearned ordinary people who experience contact with any of these six fields of contact experience pleasure or pain and get attached. What are the six? The field of eye-contact, ear-[contact] ... nose-[contact] ... tongue-[contact] ... body-[contact] and the field of mind-contact.

“Monks, there are the mind-element, the mind-object[-element] and the ignorance-element. Monks, when foolish and unlearned ordinary people experience contact that is born from ignorance, an experience occurs [to them] that is reckoned as ‘I am’, that is reckoned as ‘I am not’, that is reckoned as ‘this is the self’, that is reckoned as a ‘good self’, that is reckoned as a ‘bad self’, that is reckoned as an ‘equal self’; an experience that is reckoned as the ‘seen’ and that is reckoned as the ‘known’ will occur, and, monks, they will come to be established in relation to these six sense bases.

“Instead, when a learned noble disciple experiences contact that is free from ignorance, knowledge arises. Once knowledge has arisen, freed from ignorance, an experience does not occur that is reckoned as ‘I am’, that is reckoned as ‘I am not’, that is reckoned as ‘this is the self’, that is reckoned as a ‘good self’, that is reckoned as a ‘bad self’, that is reckoned as an ‘equal self’; an experience does not occur that is reckoned as the ‘seen’ and that is reckoned as the ‘known’, and one is [not] established [in it].

Having known it in this way and seen it in this way, the previous feeling that had arisen through contact with ignorance ceases and vanishes, and subsequently feelings will arise and occur through contact with knowledge.”

Up 1014 – Parallel to SĀ 46

The narrative setting is Sāvattihī.

[The Buddha said to the monks:] “Monks, what are the five aggregates of clinging? They are the bodily form aggregate of clinging ... the feeling ... the perception ... the volitional formations ... and the consciousness aggregate of clinging.

“Monks, whatever recluses or Brahmins who recall the various forms of their past lives, have recalled them [in the past], recall them [now], or will recall them [in the future], they have all recalled the various forms of their past lives, recall them or will recall them in relation to just these five aggregates of clinging.

What are the five? Recluses or Brahmins who recall the various forms of their past lives, have recalled them [in the past], recall them [now], or will recall them [in the future], do so in this way: ‘In the past I possessed bodily form of such a nature, I was endowed with bodily form in such a way.’ Recluses or Brahmins who recall the various forms of their past lives, have recalled them [in the past], recall them [now], or will recall them [in the future], do so in this way: ‘In the past I possessed feeling ... perception ... volitional formations ... consciousness of such a nature, I possessed consciousness in such a way.’

“Monks, ‘(bodily) form’ is called the ‘(bodily) form aggregate of clinging’ because it is affected. In what way is it affected? It is affected by hand contact, it is affected on being struck by a clod of earth, on being hit with a stick, by being touched by a knife, if it comes into contact with cold, heat, hunger, thirst, mosquitoes, gadflies, wind, sun, scorpions or snakes. There being contact, because it can be affected, it is affected. Due to the fact that it is affected, it is called the ‘bodily form aggregate of clinging.’ This bodily form aggregate of clinging is impermanent, dukkha and of a nature to change.

“Monks, the ‘feeling aggregate of clinging’ is called ‘feeling’ because it feels and experiences. What is it that it feels? There are pleasure, pain, neither-pleasure-nor-pain that are experienced. Monks, that is the reason why it is called the ‘feeling aggregate of clinging.’ The feeling aggregate of clinging too is impermanent, dukkha and of a nature to change.

“Monks, because it collects together and recognises, and it [thus] perceives, it is called the ‘perception aggregate of clinging.’ What is it that is perceived? There are limited perceptions, very extensive perceptions, immeasurable perceptions, or still further there is awareness of the absence of [even] the slightest thing, [i.e., perceiving that] not [even] the slightest thing is present. Monks, because it collects together and recognises, it is called the ‘perception aggregate of clinging.’ The perception aggregate of clinging too is impermanent, dukkha and of a nature to change.

“Monks, it is called the ‘volitional formations aggregate of clinging’ because it has constructed the constructed and it constructs the constructed. What is the constructed that it constructs? Bodily form is the constructed ... feeling ... perception ... volitional formations ... consciousness is the constructed. Monks, because it has constructed the constructed and it constructs the constructed, it is called the ‘volitional formations aggregate of clinging.’ Monks, this volitional formations aggregate of clinging too is impermanent, dukkha and of a nature to change.

“Monks, it is called the ‘consciousness aggregate of clinging’ because, distinctly cognising, it knows. “What is it that is cognised? Bodily forms are cognised ... sounds ... odours ... flavours ... tangibles ... mental objects are cognised. Monks, because it distinctly cognises and knows, it is called the ‘consciousness aggregate of clinging.’ Monks, this consciousness aggregate of clinging too is impermanent, dukkha and of a nature to change.

“Monks, thus the learned noble disciple trains in this way: ‘Now I am being devoured by presently arisen bodily form. I am indeed being devoured by presently arisen bodily form, just as I had been devoured by past bodily form. Even though I am now being devoured by presently arisen bodily form, I nonetheless continue to relish future bodily form.’ Then again, having understood in such a way, he is not concerned with past bodily form, does not relish future bodily form, becomes disenchanted with and free from desire for presently arisen bodily form, and attains [its] cessation.

“The learned noble disciple further trains in this way: ‘Now I am being devoured by presently arisen feeling ... perception ... volitional formations ... consciousness. I am indeed being devoured by presently arisen consciousness, just as I had been devoured by past consciousness. Even though I am now being devoured by presently arisen consciousness, I nonetheless continue to relish future consciousnesses.’ Then again, having understood in such a way, he is not concerned with past consciousness, does not relish future consciousness, becomes disenchanted with and free from desire for presently arisen consciousness, and attains [its] cessation.

“He weakens [it] and does not empower [it]. He decreases [it] and does not increase [it]. He makes [it] non-manifestative and he does not make [it] manifestative. He abandons [it] and does not cling [to it].

“What does he weaken and not empower? He weakens bodily form and does not empower [it], he weakens feeling ... perception ... volitional formations ... consciousness and does not empower [it].

“What does he decrease and not increase? He decreases bodily form and does not increase [it], he decreases feeling ... perception ... volitional formations ... consciousness and does not increase [it].

“What does he make non-manifestative and does not make manifestative? He makes bodily form non-manifestative and does not make [it] manifestative, he makes feeling ... perception ... volitional formations ... consciousness non-manifestative and does not make [it] manifestative.

“What does he abandon and not cling to? He abandons bodily form and does not cling [to it], he abandons feeling ... perception ... volitional formations ... consciousness and does not cling [to it].

“He abides weakening [it] and not empowering [it]. He abides decreasing [it] and not increasing [it]. He abides making [it] nonmanifestative and not making [it] manifestative. He abandons [it] and does not cling [to it], and knows for himself that ‘there are no [more] primary defilements and secondary afflictions, birth for me has been exhausted, the pure life has been fulfilled, what had to be done has been done, no existence other than the present one will be experienced.’”

Up 1009 – Parallel to SĀ 55

The narrative setting is Sāvathī.

Then the Blessed One addressed the monks: “Monks, I will now teach [you] the aggregates and the aggregates of clinging. Listen and bear in mind what I shall expound [to you]. What is an ‘aggregate’? Whatever bodily form there is, be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near, in its entirety, it is collectively reckoned the ‘aggregate of bodily form.’ Whatever feeling there is ... whatever perception there is ... whatever volitional formations there is ... whatever consciousness there is, be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near, in its entirety, it is collectively reckoned the ‘aggregate of consciousness.’ This is called an ‘aggregate.’

“What is an ‘aggregate of clinging’? It is when in relation to whatever bodily form there is – be it past, future or presently arisen – there is lustful desire, adherence, delight, fixation, strong adherence. It is when in relation to whatever feeling there is ... whatever perception there is ... whatever volitional formations there is ... whatever consciousness there is – be it past, future or presently arisen – there is lustful desire, adherence, delight, fixation, strong adherence. This is called an ‘aggregate of clinging.’ Monks, I have taught [you] the ‘aggregates’ and the ‘aggregates of clinging.’”

Up 1004 – Parallel to SĀ 56

The narrative setting is Sāvathī. Then the Blessed One said to the monks: “Monks, listen carefully and bear in mind what I shall expound [to you]. I will now teach [you] dharmas that are with influxes and without influxes. “What are dharmas with influxes? If craving or rejection arise for whatever bodily form there is – be it past, future or presently arisen – then this is reckoned

being with influxes. ... If craving or rejection arise for whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen – then this is reckoned being with influxes.

“If neither craving nor rejection arise for whatever bodily form there is – be it past, future or presently arisen – ... [if] neither craving nor rejection arise for whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen – then this is reckoned being without influxes.

“Monks, as it has been hereby explained, I have taught [you] what is with influxes and what is without influxes.”

When this was said, those monks greatly delighted and rejoiced in what the Blessed One had said.

Up 2042 – Parallel to SĀ 57

The narrative setting is Sāvattṭī.

Then the Blessed One in the morning took his robe and bowl and entered Sāvattṭī to beg for food. After he had returned from Sāvattṭī, he partook of his meal. When he had finished eating, he washed his bowl. Without being seen by the community of monks and without telling his attendant, he took his robe and bowl, and set out wandering towards the countries in the western direction, approaching the Blind Men’s Grove.

There was a monk staying in the Blind Men’s Grove who saw that the Blessed One, alone and without a companion, without an attendant, taking his robe and bowl, had set out wandering towards the countries in the western direction, having left the Blind Men’s Grove, and entered the Mango Grove. Having seen this, he approached the place where the venerable Ānanda was staying. Having approached [him], he said these words to the venerable Ānanda: “Venerable Ānanda, you should know that now, as I was staying in the Blind Men’s Grove, I saw that the Blessed One alone and without a companion, without an attendant, taking his robe and bowl, heading to the countries in the western direction, having left the Blind Men’s Grove, entered the Mango Grove.”

[Ānanda said to that monk:] “Monk, when the Blessed One sets out wandering, without being seen by the community of monks, alone and without a companion, without telling his attendant, having taken his robe and bowl, on such occasions the Blessed One wishes that not a single monk follows him. Why is that? On such occasions the Blessed One [wishes to] stay remaining with few concerns in his heart, casting his concerns away.”

Then the Blessed One set out wandering towards the countries in the northern direction, approaching Pañcala, and went to dwell at the root of the Bhaddasāla tree. Then a large group

of monks approached the place where the venerable Ānanda was staying. After they had arrived, they asked the venerable Ānanda this question: “Venerable Ānanda, we now ask you: do you know where the Blessed One is dwelling?”

[Ānanda said to the monks:] “Venerables, I have heard that, after having set out wandering towards the countries in the western direction, he was, as earlier, dwelling at the root of the Bhaddasāla tree.”

[The monks said:] “Venerable Ānanda, would you not know that for a long time we have been wishing and longing to see the Blessed One? Moved by such a desire to see the Blessed One, venerable Ānanda, we ask, if this is not troublesome for you, whether out of compassionate concern you could approach the Blessed One [on our behalf]?” Then the venerable Ānanda agreed by remaining silent.

Then the venerable Ānanda and that large group of monks, when that day’s night had passed, in the morning, took their robes and bowls to enter Sāvattthī to beg for food. After they had returned from Sāvattthī, they partook of their meal. After they had finished eating, they washed their bowls. They also stored away the beddings they had been using, took their robes and bowls, and set out wandering towards the countries in the western direction, approaching the Blind Men’s Grove.

Then the venerable Ānanda and that large group of monks⁸⁷ set out wandering towards the countries in the northern direction. Approaching Pañcala they arrived at the Grove of Talipot Palm Trees. Then the venerable Ānanda and that large group of monks put their robes and bowls to one side, washed their feet, and approached the place where the Blessed One was staying.

They approached the place where the Blessed One was staying. Having arrived, they paid homage with their heads at the feet of the Blessed One and sat to one side. After they had sat to one side, the Blessed One thoroughly instructed that large group of monks with a discourse on the Dharma, thoroughly guiding, much inspiring and much delighting them.

Then there was one monk in the midst of that assembly, in the group of those gathered [there], who in his mind reflected like this: “How does one understand, how does one see, so that one attains the destruction of all the influxes?”

Then the Blessed One, knowing the thought in the mind of that monk, addressed those monks [in this way]: “Monks, suppose it happens that in the midst of this assembly, in the group of those gathered [here], one clansman⁸⁹ seated here reflects in his mind like this: ‘How does one understand, how does one see, so that one attains the destruction of all the influxes?’

“I have taught [you] the Dharma, how the aggregates should be thoroughly contemplated, that is to say, [by way of cultivating] the four establishments of mindfulness, the four right efforts, the

four bases for supernormal power, the five faculties, the five powers, the seven awakening factors and the eight factors of the noble path.

“Monks, in this way I have taught [you] the Dharma, how the aggregates should be thoroughly contemplated. By all means, a clansman who is not endowed with the effort to wish [to practice the Dharma], who is not endowed with the effort to be diligent [with it], who is not endowed with the effort to find delight [in it], who is not endowed with the effort to have confidence [in it], will be unable to attain the unsurpassed destruction of all the influxes. Monks, I have taught [you] the Dharma, how the aggregates should be thoroughly contemplated, so that a clansman who is endowed with the effort to wish [to practice the Dharma], who is endowed with the effort to be diligent [with it], who is endowed with the effort to find delight [in it], who is endowed with the effort to have confidence [in it], will be able to attain the unsurpassed destruction of all the influxes.

“Monks, the foolish and unlearned ordinary person regards bodily form as being the self. The regarding it in such a way is a ‘formation.’

“Monks, what is the condition for [such a] formation, from where does it arise, how does it grow, how does it evolve? Monks, craving arises in dependence on feeling that is born from contact accompanied by ignorance. Arisen from that, formations arise.

“Monks, what is the condition for craving, from where does it arise, how does it grow, how does it evolve? Monks, feeling is the condition for craving; from feeling indeed it arises, from feeling it grows, from feeling it evolves.

“Monks, what is the condition for feeling, from where does it arise, how does it grow, how does it evolve? Monks, contact is the condition for feeling; from contact indeed it arises, from contact it grows, from contact it evolves.

“Monks, what is the condition for contact, from where does it arise, how does it grow, how does it evolve? Monks, the six sense bases are the condition for contact; from the six sense bases indeed it arises, from the six sense bases it grows, from the six sense bases it evolves.

“Monks, therefore the six sense bases and name-and-form, which are impermanent and conditioned, arisen from the mind, are dependently arisen. Contact, feeling, craving and formation are also impermanent and conditioned, arisen from the mind, dependently arisen.

He [i.e., the foolish and unlearned ordinary person] may not regard bodily form as being the self, [but] he regards the self as possessing bodily form. He may not regard the self as possessing bodily form, [but] he regards bodily form as existing in the self. He may not regard bodily form as existing in the self, but he regards the self as existing in bodily form.

“He may not regard the self as existing in bodily form, but he regards feeling as being the self. He may not regard feeling as being the self, but he regards the self as possessing feeling. He

may not regard the self as possessing feeling, but he regards feeling as existing in the self. He may not regard feeling as existing in the self, but he regards the self as existing in feeling.

“He may not regard the self as existing in feeling, but he regards perception as being the self. He may not regard perception as being the self, but he regards the self as possessing perception. He may not regard the self as possessing perception, but he regards perception as existing in the self. He may not regard perception as existing in the self, but he regards the self as existing in perception.

“He may not regard the self as existing in perception, but he regards volitional formations as being the self. He may not regard volitional formations as being the self, but he regards the self as possessing volitional formations. He may not regard the self as possessing volitional formations, but he regards volitional formations as existing in the self. He may not regard volitional formations as existing in the self, but he regards the self as existing in volitional formations.

“He may not regard the self as existing in volitional formations, but he regards consciousness as being the self. He may not regard consciousness as being the self, but he regards the self as possessing consciousness. He may not regard the self as possessing consciousness, but he regards consciousness as existing in the self. He may not regard consciousness as existing in the self, but he regards the self as existing in consciousness.

“He may not regard the self as existing in consciousness, but he further holds the view of annihilationism, the view of nihilism. [Or] he does not hold the view of annihilationism, the view of nihilism, but he has sceptical doubt. Or he has no sceptical doubt, but he regards that this ‘I’ is a self in this way: “This is my self”, and accordingly has the notion of a self. That regarding the ‘I’ as being the self is also a formation. Monks, from what condition does that formation arise, from where does it arise?

As earlier, up to dependently arisen. Monks, for one who understands it in this way, as a consequence there will be the destruction of all the influxes.”

When this exposition of the Dharma was delivered, that large group of monks attained liberation of the mind through the destruction of the influxes without further clinging.

Up 7006 – Parallel to SĀ 58

The Blessed One was staying at Sāvathī in the Eastern Park, the Hall of Migāra’s Mother. Then the Blessed One, arising from meditation in the evening, came down from the hall. He sat down in the shade of the hall on a seat prepared for him, surrounded by the monks. After he had sat down, he spoke this inspired teaching:

“Monks, there are five aggregates of clinging. What are the five? The bodily form aggregate of clinging ... feeling ... perception ... volitional formations ... the consciousness aggregate of clinging.”

Then a monk rose from his seat, arranged his upper robe on one shoulder and [kneeling] on his right knee and with palms joined together right in front of the Blessed One, asked this question of the Blessed One:

“Blessed One, it is so. Well Gone One, it is so. Venerable Sir, there are five aggregates of clinging. What are the five? The bodily form aggregate of clinging ... feeling ... perception ... volitional formations ... the consciousness aggregate of clinging.”

[The Buddha said:] “Then, monk, sit down. Remaining seated, ask whatever you wish.”

Then that monk paid homage with his head at the feet of the Blessed One, sat to one side, and asked this question of the Blessed One: “Venerable Sir, there are five aggregates of clinging. What are the five? The bodily form aggregate of clinging ... the feeling ... the perception ... the volitional formations ... the consciousness aggregate of clinging.”

[The Buddha said:] “It is so, monk, it is so, there are five aggregates of clinging. The bodily form aggregate of clinging, the feeling ... the perception ... the volitional formations ... the consciousness aggregate of clinging.”

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, what is the root of these five aggregates of clinging, how do they arise, how do they grow, how do they evolve?”

[The Buddha said:] “Monk, these five aggregates of clinging have their root in desire, they arise from desire, they are akin to desire, they are produced by desire.”

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, are the five aggregates the same as the clinging [to them]? Or is the clinging [to them] different from the five aggregates?”

[The Buddha said:] “Monk, the five aggregates are not the same as the clinging [to them], nor is the clinging [to them] different from the five aggregates. However, the desire and lust [for them], just that is the clinging.”

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, can one consider the aggregates by way of diversity?”

The Blessed One gave this answer: “Monk, it is possible. Suppose one ponders in this way: ‘Would it not be good if I were to possess such type of bodily form in the future, if I were to possess such type of feeling ... if I were to possess such type of perception ... if I were to possess such type of volitional formations ... if I were to possess such type of consciousness in the future?’ Monk, when one sees in this way, one is considering the aggregates by way of diversity.”

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, how is it that there is the designation of ‘aggregate’?”

[The Buddha said:] “Monk, here whatever bodily form there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety, it collectively comes to be reckoned an ‘aggregate.’ Whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety, it collectively comes to be reckoned an ‘aggregate.’ Monk, in such a way there is the designation of an ‘aggregate.’

[The monk said:] “It is well, venerable Sir.” That monk, pleased and satisfied with the Blessed One’s words, asked another question of the Blessed One: “Venerable Sir, what are the causes, what are the conditions for the designation of the ‘bodily form aggregate’? Venerable Sir, what are the causes, what are the conditions for the designation of the ‘feeling aggregate’ ... ‘perception aggregate’ ... ‘volitional formations aggregate’ ... for the designation of the ‘consciousness aggregate’?”

[The Buddha said:] “Monk, the four elements are the cause, the four elements are the condition for the designation of the ‘bodily form aggregate.’ Why is that? It is because whatever bodily form there is, it depends entirely on the four great elements.

“Contact is the cause, contact is the condition for the designation of the ‘feeling aggregate’, the ‘perception aggregate’ and the ‘volitional formations aggregate.’ Why is that? It is because whatever feeling aggregate there is, whatever perception aggregate ... whatever volitional formations aggregate there is, it is entirely conditioned by contact.

“Monk, name-and-form is the cause, name-and-form is the condition, for the designation of the ‘consciousness aggregate.’ Why is that? It is because whatever consciousness there is, it is entirely conditioned by name-and-form.”

[The monk said:] “It is well, venerable Sir” ... as earlier ... “Venerable Sir, what is the gratification in bodily form? What is the drawback? What is the escape? What is the gratification in feeling ... perception ... volitional formations ... consciousness? What is the drawback? What is the escape?”

[The Buddha said:] “Monk, the delight and joy that arise in dependence on bodily form – this is called the gratification in bodily form. That bodily form is impermanent, dukkha and of a nature to change – this is called the drawback in bodily form. By disciplining lustful desire for and attachment to bodily form and abandoning lustful desire for and attachment to bodily form, one goes beyond lustful desire for and attachment to bodily form – this is called the escape from bodily form. The [delight and joy that arise in dependence on] feeling ... perception ... volitional formations – this is called the gratification in consciousness. Consciousness is impermanent, dukkha and of a nature to change – this is called the drawback in consciousness. By disciplining lustful desire for and attachment to consciousness and abandoning lustful desire for and attachment to consciousness, one goes beyond lustful desire for and attachment to consciousness – this is called the escape from consciousness.”

[The monk said:] “It is well, venerable Sir.” That monk, [pleased and satisfied] with the Blessed One’s words ... as earlier ... “Venerable Sir, how is it that the designation of a ‘self’ comes into being?”

[The Buddha said:] “Monk, a foolish and unlearned ordinary person regards bodily form as being the self, regards the self as possessing bodily form, bodily form as existing in the self, or the self as existing in bodily form. He regards feeling ... perception ... volitional formations ... consciousness as being the self, [the self as possessing consciousness], consciousness as existing in the self, the self as existing in consciousness. Monk, this is how the designation of a ‘self’ comes into being.”

[The monk said:] “It is well, venerable Sir.” ... as earlier ... “Venerable Sir, how is it that the designation of ‘self’ does not come into being?” [The Buddha said:] “Monk, a learned noble disciple does not regard bodily form as being the self, the self as possessing bodily form, bodily form as existing in the self, nor the self as existing in bodily form. He does not regard feeling ... perception ... volitional formations ... consciousness as being the self, the self as possessing consciousness, consciousness as existing in the self, nor the self as existing in consciousness. Monk, this is how the designation of a ‘self’ does not come into being.”

[The monk said:] “It is well, venerable Sir.” ... as earlier ... “Venerable Sir, knowing in what way, seeing in what way, is there the immediate destruction of the influxes?”

[The Buddha said:] “Monk, here one should contemplate in this way, with right wisdom: whatever bodily form there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety is not the self, nor does the self belong to it, nor does it belong to the self. Monk here one should contemplate in this way, with right wisdom, that whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety it is not the self, nor does the self belong to it, nor does it belong to the self. Monk, knowing thus, seeing thus, there is the immediate destruction of the influxes.”

Then one monk was enveloped by the eggshell of ignorance, with corrupted vision, rejecting the teacher's teaching. He was present there in that assembly and such a kind of evil view arose in him: "If bodily form is not the self, if feeling is not the self, if perception is not the self, if volitional formations are not the self, if consciousness is not the self, [then] deeds are performed by no-self. By which self will they be experienced?"

Then the Blessed One, knowing the thought in the mind of that monk, told the monks: "Monks, if among this assembly gathered here, there is a foolish one seated who is enveloped by the eggshell of ignorance, with corrupted vision, and in whom [one of] various evil views like this has arisen: 'If bodily form is not the self, if feeling is not the self, if perception is not the self, if volitional formations are not the self, if consciousness is not the self, [then] deeds are performed by no-self. Which self will be experiencing them?', then, monks, I have [already] taught how you should overcome [such views]. Monks, that is to say, 'What do you think? Is bodily form permanent or impermanent?'

[The monks said:] 'It is impermanent, venerable Sir.'

[The Buddha said:] 'That which is impermanent, is it dukkha or happiness?'

[The monks said:] 'It is dukkha, venerable Sir.'

[The Buddha said:] "Would a learned noble disciple take that which is impermanent, dukkha and of a nature to change as the so-called 'self', as 'this belongs to the self', as 'this is something quite apart from the self' or 'the self is quite apart from it', or as 'there is a self'? [The monks said:] "It is not so, venerable Sir."

[The Buddha said:] "Monks, what do you think ... feeling ... perception ... volitional formations ... is consciousness permanent or impermanent?" "Impermanent, venerable Sir!". It should be recited as earlier ... up to ... would [a learned noble disciple] take ...?"

"Monks, therefore, whatever bodily form there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety is not the self, nor does the self belong to it, nor does it belong to the self. One should contemplate in this way, from the beginning, with right wisdom, whatever feeling ... perception ... volitional formations ... consciousness there is – be it past, future or presently arisen, internal or external, gross or subtle, repugnant or sublime, far or near – in its entirety is not the self, nor does the self belong to it, nor does it belong to the self. One should contemplate in this way, from the beginning, with right wisdom.

"Monks, a learned noble disciple who sees thus is freed from bodily form, is freed from feeling ... perception ... volitional formations ... consciousness ... birth, and he is freed from ageing ... illness ... death ... sorrow ... lamentation and despair ... dukkha ... unhappiness ... agitation. This, I say, is liberation from dukkha."

As this exposition of the Dharma was being expounded, a large group of monks attained liberation of the mind through the destruction of the influxes without further clinging.

From the Mūlasarvāstivāda Vinaya

Parallel to SĀ 36

The Buddha, the Blessed One, was staying in the Madhurā country, in the Mango Grove, by the side of the River Fortunate.

Then the Blessed One addressed the monks with these words: “Monks, dwell with yourself as an island, with yourself as a reliance, with the Dharma as an island, with the Dharma as a reliance, with no other island, with no other reliance.

“Monks, dwelling with yourself as an island, with yourself as a reliance, with the Dharma as an island, with the Dharma as a reliance, with no other island, with no other reliance, you should then practice correct discernment [in this way:] ‘Whatever sorrow, lamentation and despair, dukkha, unhappiness and agitation there are, because of what do they exist? In dependence on what? Where is one attached?’ How does one examine oneself with regard to the arising of not yet arisen sorrow, lamentation and despair, dukkha, unhappiness, agitation, and with regard to the growing, increasing and flourishing of already arisen [sorrow, lamentation and despair, dukkha, unhappiness and agitation]?”

[The monks said:] “The Blessed One is the root of the teachings, the Blessed One is the guide, the Blessed One is the teacher. If the Blessed One explains to the monks the actual significance of this [instruction], the monks will listen and receive it from the Blessed One.”

[The Buddha said:] “Monks, therefore listen carefully and bear in mind what I shall expound [to you]. Monks, one should examine oneself [in this way] with regard to this bodily form: with the existence of bodily form, in dependence on bodily form, being attached to bodily form, not yet arisen sorrow, lamentation and despair, dukkha, unhappiness, agitation will arise, and already arisen [sorrow, lamentation and despair, dukkha, unhappiness, agitation] will grow, increase and flourish. Monks ... feeling ... perception ... volitional formations ... one should examine oneself [in this way] with regard to this consciousness: with the existence of consciousness, in dependence on consciousness, and being attached to consciousness, not yet arisen sorrow, lamentation and despair, dukkha, unhappiness, agitation will arise, and already arisen [sorrow, lamentation and despair, dukkha, unhappiness, agitation] will grow, increase and flourish.”

SANSKRIT TEXTS

Discourse to Katyāyana

Kātyāyanagotrāsūtra

Trans. Jayarava

The Bhagavan was staying in Nādikā in the Guñjakā House.

Venerable Faithful-Kātyāyana went to the Bhagavan. Having approached, he saluted the Bhagavan's feet with his head, and stood to one side. Standing to one side Faithful Kātyāyana said this to the Bhagavan:

“Right-view, right view’ is said Sir. In what way is there right view? To what extent does the Tathāgata teach the understanding of right-view?”

That said, the bhagavan said to Faithful Kātyāyana:

“Generally, Kātyāyana, this world relies on a duality of existence and non-existence. This world which relies on existence and non-existence is attached, grasping and bound. And this obstinate tendency of the mind to grasp and cling they don't hold, they don't accept, insist on or have a tendency to say: this is my self. This arising is disappointment arising; ceasing is disappointment ceasing—here he has no doubt, no uncertainty, and has independent knowledge of this.”

“In this way there is right-view, Kātyāyana. In this way the Tathāgata teaches the understanding of right-view.”

“Why is that? Arising in the world, Kātyayana, seen and correctly understood just as it is, shows there is no non-existence in the world. Cessation in the world, Kātyayana, seen and correctly understood just as it is, shows there is no permanent existence in the world.”

“Thus avoiding both extremes the Tathāgata teaches a dharma by the middle path.

“That is: this being, that becomes; with the arising of this, that arises. With ignorance as condition there is volition ...” as before for arising and cessation.

While hearing this exposition of the Dharma the mind of venerable Faithful Kātyāyana was liberated from the taints through non-clinging.

Sanskrit Fragments parallel to Saṅgārava-sutta

Trans. Analayo

Note: These are similes referring to the five hindrances.

It is just as a bowl of water that is mixed with turmeric or ink, becoming turbid; then a clear-sighted person who examines the reflection of his [or her] own face would not see it [properly].

It is just as a bowl of water that is heated by fire, greatly heated, boiling and bubbling up; then a clear-sighted person who examines the reflection of his [or her] own face would not see it [properly].

It is just as a bowl of water that is covered with slimy moss and algae; then a clear-sighted person who examines the reflection of his [or her] own face would not see it [properly].

It is just as a bowl of water that is stirred, impelled, and whirled by the wind; then a clear-sighted person who examines the reflection of his [or her] own face would not see it [properly].

It is just as a bowl of water that has been put in a dark place; then a clear-sighted person who examines the reflection of his [or her] own face would not see it [properly].

Sanskrit Fragments parallel to the Sāmaññaphala-sutta

Trans. Analayo

Note: This is from the Saṅghabhedavastu of the Mūlasarvāstivāda Vinaya and illustrates the absence of the five hindrances.

It is just as a person who had taken a loan to undertake a business and that business turned out successful for him, so that he could pay off the loan and still there would be wealth for him to support his wives.

It is just as a person who is sick, suffering, diseased, and weak, the food swallowed by him is not digested by the body and the beverages drunk afflict the stomach. After some time he would be well, healthy, and strong, the food swallowed by him is digested by the body and the beverages drunk do not afflict the stomach.

It is just as a person who is a slave, sent around and commanded, dependent, and unable to act as he wishes. After some time he would no [longer] be a slave, not be sent around, not be dependent, and be able to act as he wishes.

It is just as a person who has the hands fastened behind with tight bonds. Being freed from it he would be well, at ease, without fear, and safe.

It is just as a person who goes from danger to security, having journeyed from a place of famine he journeys to a place of abundance.

The Discourse to Śroṇa

Trans. Bhikkhu Sujato

Śāripūtra spoke thus:

“Śroṇa, whatever ascetics or brahmins conceive ‘I am superior’ or ‘I am equal’ or ‘I am inferior’ based on form that is impermanent, not lasting, not gratifying, of the nature to decay; this, Śroṇa, is nothing but those ascetics or brahmins not seeing in accordance with reality.

“Śroṇa, whatever ascetics or brahmins conceive ‘I am superior’ or ‘I am equal’ or ‘I am inferior’ based on feeling ... perception ... volitional activities ... consciousness that is impermanent, not lasting, not gratifying, of the nature to decay; this, Śroṇa, is nothing but those ascetics or brahmins not seeing in accordance with reality.

“Śroṇa, whatever ascetics or brahmins do not conceive ‘I am superior’ or ‘I am equal’ or ‘I am inferior’ based on form that is impermanent, not lasting, not gratifying, of the nature to decay; this, Śroṇa, is nothing but those ascetics or brahmins seeing in accordance with reality. Whatever ascetic or brahmin does not conceive ‘I am superior’ or ‘I am equal’ or ‘I am inferior’ based on feeling ... perception ... volitional activities ... consciousness that is impermanent, not lasting, not gratifying, of the nature to decay; this, Śroṇa, is nothing but those ascetics or brahmins seeing in accordance with reality.

“What do you think, Śroṇa, is form permanent or impermanent?”

“It is impermanent, master Śāripūtra.”

“And again, would a learned noble disciple take that which is impermanent, suffering, or, if not suffering, then of the nature to decay, to be his self: ‘This is mine; I am this; this is my self’?”

“No, master Śāripūtra.”

“What do you think, Śroṇa, is feeling ... perception ... volitional activities ... consciousness permanent or impermanent?”

“It is impermanent, master Śāripūtra.”

“And again, would a learned noble disciple take that which is impermanent, suffering, of the nature to decay, to be his self: ‘This is mine; I am this; this is my self’?”

“No, master Śāripūtra.”

“Therefore, Śroṇa, whatever form—past, future, present; internal or external; coarse or fine; inferior or superior; whether far or near—you should see all that with right wisdom in accordance with reality: ‘This is not mine, I am not this, this is not my self.’”

“Therefore, Śroṇa, whatever feeling ... perception ... volitional activities ... consciousness—past, future, present; internal or external; coarse or fine; inferior or superior; whether far or near—you should see all that with right wisdom in accordance with reality: ‘This is not mine, I am not this, this is not my self.’ Seeing thus, a learned noble disciple is repulsed by form ... feeling ... perception ... volitional activities ... consciousness. Being repulsed, he is dispassionate. Being dispassionate, he is liberated. When he is liberated, he knows, ‘It’s liberated’. He understands: ‘Birth is ended, the holy life has been lived, done is what had to be done, there is no returning to this existence.’” And while this exposition of principles was being spoken, the stainless, immaculate vision of the principles of the teachings arose in Śroṇa the householder’s son.

Then Śroṇa the householder’s son, having seen the principles, attained the principles, realized the principles, fathomed the principles, having crossed over uncertainty, crossed over doubt ... attained to intrepidity, rose from his seat, arranged his upper robe over one shoulder, extended his hands in añjalī towards venerable Śāripūtra and said:

“I am amazed, venerable Śāripūtra, it is amazing! I go to the Blessed One for refuge, to the Dharma, and to the monastic Sangha. Please regard me as a lay disciple for the rest of my life.” ... Śroṇa the householder’s son, expressing his gratitude for venerable Śāripūtra’s words, bowed with his head to venerable Śāripūtra’s feet, and departed from venerable Śāripūtra’s presence.

The Tree

Vṛkṣasūtra

Trans. Bhikkhu Sujato

Setting at Sāvathī.

There the Blessed One addressed the monks:

“For one who dwells contemplating gratification regarding things that can be grasped at, consciousness is the bringer of name-&-form. Name-&-form is the condition for the six sense fields. The six sense fields are the condition for contact. Contact is the condition for feeling. Feeling is the condition for craving. Craving is the condition for grasping. Grasping is the condition for existence. Existence is the condition for birth. Birth is the condition for old age & death, sorrow, lamentation, pain, dejection, and anguish to come to be. Such is the origin of this whole mass of suffering.

“Just as for a great tree with roots and trunk and heartwood, the downwards-going roots would send sap upwards for the branches, leaves and fruits, and so that great tree, with such nutriment and such nourishment would stand for a long time.

“In the same way, one who dwells contemplating gratification regarding things that can be grasped at, consciousness is the bringer of name-&-form. (... as before, up to ...) Such is the origin of this whole mass of suffering.

“For one who dwells contemplating impermanence, non-existence, dispassion, cessation, and relinquishment regarding things that can be grasped at, consciousness is not the bringer of name-&-form. Due to the cessation of that, the six sense fields cease. Due to the cessation of the six sense fields, contact ceases. Due to the cessation of contact, feeling ceases. Due to the cessation of feeling, craving ceases. Due to the cessation of craving, grasping ceases. Due to the cessation of grasping, existence ceases. Due to the cessation of existence, birth ceases. Due to the cessation of birth, old age and death cease; and sorrow, lamentation, pain, dejection, and anguish cease. Such is the cessation of this whole mass of suffering.

“Just as, were a man to approach that same great tree with roots and trunk and heartwood ...

“What do you think, monks, would not that great tree for that reason with roots cut, be made like a palm-stump, obliterated so that it is not subject to arising in the future?”

“Yes, venerable sir.”

“In the same way, for one who dwells contemplating impermanence, non-existence, dispassion, cessation, and relinquishment regarding things to be grasped at, consciousness is not the

bringer of name-&-form. Due to the cessation of that, the six sense fields cease. (... as before, up to ...) Such is the cessation of this whole mass of suffering.”

Then those monks delighted in the Blessed One’s teaching. Having delighted and expressed their gratitude they departed from the Blessed One’s presence

Dīpasūtra

Trans. Bhikkhu Sujato

Monks, before my unexcelled full enlightenment, when I was not yet fully enlightened, while alone in seclusion this thought arose in my mind:

“Alas, this world has fallen into trouble, in that it is born, become old, dies, passes away and is reborn, yet these beings do not understand in accord with reality the escape from old age and death.

“Then it occurred to me: ‘When what exists does old age and death come to be? What is the condition for subsequent old age and death?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When birth exists, old age and death come to be. Birth is the condition for subsequent old age and death.’

“Then it occurred to me: ‘When what exists does birth come to be? What is the condition for subsequent birth?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When existence exists, birth comes to be. Existence is the condition for subsequent birth.’

“Then it occurred to me: ‘When what exists does existence come to be? What is the condition for subsequent existence?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When grasping exists, existence comes to be. Grasping is the condition for subsequent existence.’

“Then it occurred to me: ‘When what exists does grasping come to be? What is the condition for subsequent grasping?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘For one who dwells contemplating gratification regarding things that can be grasped at, craving increases. Craving is the condition for grasping. Grasping is the condition for existence. Existence is the condition for birth. Birth is the condition for old age & death, sorrow, lamentation, pain, dejection, and anguish to come to be. Such is the origin of this whole mass of suffering.’

“What do you think, monks? ...”

“Yes, Venerable Sir.”

“In the same way, for one who dwells contemplating gratification regarding things that can be grasped at, craving increases. Craving is the condition for grasping. Grasping is the condition for existence. Existence is the condition for birth. Birth is the condition for old age & death, sorrow, lamentation, pain, dejection, and anguish to come to be. Such is the origin of this whole mass of suffering.

“It occurred to me: ‘When what does not exist do old age and death not come to be? Due to the cessation of what do old age and death cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no birth, old age and death do not come to be. Due to the cessation of birth, old age and death cease.’

“It occurred to me: ‘When what does not exist does birth not come to be? Due to the cessation of what does birth cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no existence, birth does not come to be. Due to the cessation of existence, birth ceases.’

“It occurred to me: ‘When what does not exist does existence not come to be? Due to the cessation of what does existence cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no grasping, existence does not come to be. Due to the cessation of grasping, existence ceases.’

“It occurred to me: ‘When what does not exist does grasping not come to be? Due to the cessation of what does grasping cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘For one who dwells contemplating impermanence, non-existence, dispassion, cessation, and relinquishment regarding things that can be grasped at, craving ceases. Due to the cessation of craving, grasping ceases. Due to the cessation of grasping, existence ceases. Due to the cessation of existence, birth ceases. Due to the cessation of birth, old age and death cease; and sorrow, lamentation, pain, dejection, and anguish cease. Such is the cessation of this whole mass of suffering.’

“What do you think, monks? ...”

“Yes, Venerable Sir.”

“In the same way, for one who dwells contemplating impermanence, non-existence, dispassion, cessation, and relinquishment regarding things that can be grasped at, craving ceases. Due to the cessation of craving, grasping ceases. (... as before, up to ...) Such is the cessation of this whole mass of suffering.

Then those monks delighted in the Blessed One's teaching. Having delighted and expressed their gratitude they departed from the Blessed One's presence.

The City

Nagarasūtra

Trans. Bhikkhu Sujato

Success!

Thus have I heard. On one occasion the Blessed One was staying at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the monks:

“Monks, before my unexcelled full enlightenment, when I was not yet fully enlightened, while alone in seclusion, on retreat, this thought arose in my mind:

‘Alas, this world has fallen into trouble, in that it is born, become old, dies, passes away and is reborn, yet these beings do not understand in accord with reality the escape from old age and death.’

“Then it occurred to me: ‘When what exists does old age and death come to be? What is the condition for subsequent old age and death?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When birth exists, old age and death come to be. Birth is the condition for subsequent old age and death.’

“Then it occurred to me: ‘When what exists does birth come to be? What is the condition for subsequent birth?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When existence exists, birth comes to be. Existence is the condition for subsequent birth.’

“Then it occurred to me: ‘When what exists does existence come to be? What is the condition for subsequent existence?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When grasping exists, existence comes to be. Grasping is the condition for subsequent existence.’

“Then it occurred to me: ‘When what exists does grasping come to be? What is the condition for subsequent grasping?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When craving exists, grasping comes to be. Craving is the condition for subsequent grasping.’

“Then it occurred to me: ‘When what exists does craving come to be? What is the condition for subsequent craving?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When feeling exists, craving comes to be. Feeling is the condition for subsequent craving.’

“Then it occurred to me: ‘When what exists does feeling come to be? What is the condition for subsequent feeling?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When contact exists, feeling comes to be. Contact is the condition for subsequent feeling.’

“Then it occurred to me: ‘When what exists does contact come to be? What is the condition for subsequent contact?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When the six sense fields exist, contact comes to be. The six sense fields are the condition for subsequent contact.’

“Then it occurred to me: ‘When what exists do the six sense fields come to be? What is the condition for subsequent six sense fields?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When name-&-form exists, the six sense fields come to be. Name-&-form is the condition for subsequent six sense fields.’

“Then it occurred to me: ‘When what exists does name-&-form come to be? What is the condition for subsequent name-&-form?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When consciousness exists, name-&-form comes to be. Consciousness is the condition for subsequent name-&-form.’

“Then it occurred to me: ‘When what exists does consciousness come to be? What is the condition for subsequent consciousness?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When name-&-form exists, consciousness comes to be. Name-&-form is the condition for subsequent consciousness.’

“Then it occurred to me: ‘Mentality (mānasa) turns back from consciousness, it does not go beyond this.’

“That is to say: Consciousness is the condition for name-&-form. Name-&-form is the condition for the six sense fields. The six sense fields are the condition for contact. Contact is the condition for feeling. Feeling is the condition for craving. Craving is the condition for grasping. Grasping is the condition for existence. Existence is the condition for birth. Birth is the condition for old age & death, sorrow, lamentation, pain, dejection, and anguish to come to be. Such is the origin of this whole mass of suffering.

“Then it occurred to me: ‘When what does not exist do old age and death not come to be? Due to the cessation of what do old age and death cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no birth, old age and death do not come to be. Due to the cessation of birth, old age and death cease.’

“Then it occurred to me: ‘When what does not exist does birth not come to be? Due to the cessation of what does birth cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no existence, birth does not come to be. Due to the cessation of existence, birth ceases.’

“Then it occurred to me: ‘When what does not exist does existence not come to be? Due to the cessation of what does existence cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no grasping, existence does not come to be. Due to the cessation of grasping, existence ceases.’

“Then it occurred to me: ‘When what does not exist does grasping not come to be? Due to the cessation of what does grasping cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no craving, grasping does not come to be. Due to the cessation of craving, grasping ceases.’

“Then it occurred to me: ‘When what does not exist does craving not come to be? Due to the cessation of what does craving cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no feeling, craving does not come to be. Due to the cessation of feeling, craving ceases.’

“Then it occurred to me: ‘When what does not exist does feeling not come to be? Due to the cessation of what does feeling cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no contact, feeling does not come to be. Due to the cessation of contact, feeling ceases.’

“Then it occurred to me: ‘When what does not exist does contact not come to be? Due to the cessation of what does contact cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no six sense fields, contact does not come to be. Due to the cessation of the six sense fields, contact ceases.’

“Then it occurred to me: ‘When what does not exist do the six sense fields not come to be? Due to the cessation of what do the six sense fields cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no name-&-form, the six sense fields do not come to be. Due to the cessation of name-&-form, the six sense fields cease.’

“Then it occurred to me: ‘When what does not exist does name-&-form not come to be? Due to the cessation of what does name-&-form cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there is no consciousness, name-&-form does not come to be. Due to the cessation of consciousness, name-&-form ceases.’

“Then it occurred to me: ‘When what does not exist does consciousness not come to be? Due to the cessation of what does consciousness cease?’ When I paid careful attention to this, the breakthrough in accordance with reality arose: ‘When there are no volitional activities,

consciousness does not come to be. Due to the cessation of volitional activities, consciousness ceases.'

"Then it occurred to me: 'When what does not exist do volitional activities not come to be? Due to the cessation of what do volitional activities cease?' When I paid careful attention to this, the breakthrough in accordance with reality arose: 'When there is no ignorance, volitional activities do not come to be. Due to the cessation of ignorance, volitional activities cease.'

"Thus due to the cessation of ignorance, volitional activities cease. Due to the cessation of volitional activities, consciousness ceases. Due to the cessation of consciousness, name-&-form ceases. Due to the cessation of name-&-form, the six sense fields cease. Due to the cessation of the six sense fields, contact ceases. Due to the cessation of contact, feeling ceases. Due to the cessation of feeling, craving ceases. Due to the cessation of craving, grasping ceases. Due to the cessation of grasping, existence ceases. Due to the cessation of existence, birth ceases. Due to the cessation of birth, old age and death cease; and sorrow, lamentation, pain, dejection, and anguish cease. Such is the cessation of this whole mass of suffering.

"Then it occurred to me: 'I have discovered this ancient path, an ancient road, an ancient way, travelled by sages of the past.'

"Suppose a man wandering through the wilderness, the untravelled forest were to discover an ancient path, an ancient road, an ancient way, travelled by people of the past. He follows it along. Following it along he sees an ancient city, an ancient capital, endowed with parks and groves and lotus ponds, beautiful, charming, delightful.

"It would occur to him: 'Why don't I go and announce this to the king?' Then that man announces to the king: 'Your Highness, you should know this. I have seen in the wilderness, the untravelled forest, an ancient path, an ancient road, an ancient way travelled by people of the past. I followed it along. Following it along I saw an ancient city, an ancient capital, endowed with groves and lotus ponds, beautiful, charming, delightful. Your Highness, you should renovate that city!'

"Then that king renovates that city. And after some time that capital becomes successful and prosperous, secure, with good food, and full of many people.

"In the same way I discovered that ancient path, ancient road, ancient way travelled by sages of the past.

"What is that ancient path, ancient road, ancient way travelled by sages of the past?

"It is that noble eightfold path, that is: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right samādhi.

“That is that ancient path, ancient road, ancient way travelled by sages of the past.

“I followed it along. Following it along I saw old and age death, and I saw the origin of old age and death, the cessation of old age and death, and the practice leading to the cessation of old age and death.

“Thus I saw birth ... existence ... grasping ... craving ... feeling ... contact ... six sense fields ... name-&-form ... consciousness ... volitional activities, I saw the origin of volitional activities, the cessation of volitional activities, and the practice leading to the cessation of volitional activities.

“So I declare this principle that I have realized with my own direct knowledge to the monks, nuns, laymen, laywomen, various followers of other religions, ascetics, brahmins, travellers, and wanderers.

“And the monks, practicing rightly, become confident, they gain confidence in the principled method that is skilful. So too the nuns, laymen, and laywomen, practicing rightly, become confident, they gain confidence in the principled method that is skilful.

“Thus this holy life becomes extended, popular, widespread, until it is well proclaimed among gods and humans.

The Discourse giving the Explanation and Analysis of Conditional Origination from the Beginning

Pratītyasamutpādādivibhaṅganirdeśasūtram

Trans. Bhikkhu Sujato

This I heard: at one time the Gracious One was dwelling near Śrāvastī, in Jeta's Wood, at Anāthapiṇḍada's monastery, together with a great Community of monks, with twelve-hundred and fifty monks.

There the Gracious One addressed the monks, saying: “I will teach you, monks, about conditional origination from the beginning, and its analysis, listen to it, apply your minds thoroughly and well, and I will speak.

“What is conditional origination from the beginning?

“This being so that is, beginning with the arising of this that arises, thus: because of ignorance there are volitional processes, because of volitional processes: consciousness, because of

consciousness: mind and body, because of mind and body: the six sense-spheres, because of the six sense-spheres: contact, because of contact: feeling, because of feeling: craving, because of craving: attachment, because of attachment: continuation, because of continuation: birth, because of birth: old age, death, grief, lamentation, pain, sorrow, and despair all arise, and so there is an origination of this whole great mass of suffering.

“This is called conditional origination from the beginning.

“What is its analysis?

“‘Because of ignorance there are volitional processes’, what is ignorance?

“Not knowing the past, not knowing the future, not knowing the past and the future, not knowing the internal, not knowing the external, not knowing the internal and the external, not knowing what are volitional actions, not knowing results, not knowing volitional actions and their results, not knowing the Buddha, not knowing the Teaching, not knowing the Community, not knowing suffering, not knowing origination, not knowing cessation, not knowing the path, not knowing causes, not knowing the origination of causes in things, not knowing what is wholesome and unwholesome, blameworthy and blameless, what should be practiced and what should not be practiced, not knowing the despicable and the excellent, the black and the white, those things that are a part of conditional origination, again not knowing the comprehending of the six spheres of contact as they really are, not knowing here and now things as they really are, not seeing, not penetrating, darkness, complete delusion, blind ignorance. This is called ignorance.

“What are volitional processes?

“There are these three volitional processes: bodily volitional processes, verbal volitional processes, mental volitional processes.

“‘Because of volitional processes: consciousness’, what is consciousness?

“There is a group of six consciousnesses: eye-consciousness, ear-, nose-, tongue-, body-, and mind-consciousness.

“‘Because of consciousness: mind and bodily form’, what is mind? The four formless constituent groups. Which four? The feelings constituent group, the perceptions constituent group, the volitional processes constituent group, the consciousness constituent group. What is bodily form? Whatever bodily form there is, all of that is made of the four great elements. Attachment to the four great elements this is bodily form. This simply and in short is what is called mind and bodily form.

“‘Because of mind and body: the six sense-spheres’, what are the six sense-spheres?

“The six internal sense-spheres: the internal eye-sense-sphere, the internal ear-, nose-, tongue-, body-, and mind-sense-spheres.

“‘Because of the six sense-spheres: contact’, what is contact?

“There is a group of six contacts: eye-contact, ear-, nose-, tongue-, body-, and mind-contact.

“‘Because of contact: feeling’, what is feeling?

“There are three feelings, pleasant, unpleasant, and neither-pleasant-nor-unpleasant.

“‘Because of feeling: craving’, what is craving?

“There are three cravings: craving for the sense-realm, craving for the form-realm, and craving for the formless-realm.

“‘Because of craving: attachment’, what is attachment?

“There are four attachments: attachment to sense pleasures, attachment to views, attachment to virtue and practice, attachment to self-theories.

“‘Because of attachment: continuation’, what is continuation?

“There are three continuations: continuation in the sense-realm, continuation in the form-realm, continuation in the formless-realm.

“‘Because of continuation: birth’, what is birth?

“For the various beings in the various classes of beings there is birth, being born, appearing, turning up, manifestation, the acquisition of the constituent parts of mind and body, the acquisition of the elements, the acquisition of the sense-spheres, the turning up of the constituents of mind and matter, the manifestation of the life faculty.

“‘Because of birth: old age and death’, what is old age?

“Whatever baldness, greying hair, wrinkled skin, agedness, bentness, crooked-, warped-, twisted-, aging-, hanging-bodiliness, rheumatic pains in the body, forward bending of the body, propping up on crutches, indisposition, slowness, dwindling away, complete dwindling away, decay of the sense faculties, breaking up of the processes, elderliness, decrepitude. This is called old-age.

“What is death?

“For the various beings in the various classes of beings, there is a fall, a falling away, an internal dwindling away, a dwindling away of the lifespan, a dwindling away of the vital heat, a cessation of the life-faculty, a throwing off of the constituent parts, a death, a making of time. This is called death.

“This death together with the former old-age, these two together are in short what is called old-age and death.

“This is what is called the analysis of conditional origination.

“I will teach you, monks, about conditional origination from the beginning, and its analysis’, is what was said to you, and this is what was said in reply.

The Gracious One said this, and those monks were uplifted and greatly rejoiced in the Gracious One's words.

The Discourse on the Fourfold Assembly

Catuṣparisat sūtra - Sarvāstivāda Dīrgha āgama

Trans. Bhikkhu Sujato

The Awakening

The bodhisattva, the Blessed One, was dwelling in Uruvelā on the bank of the Nerañjarā river at the root of the Bodhi tree, always composed, and dwelling devoted to the development of the qualities that lead to Awakening.

In the first watch of the night he inclined his mind to direct knowledge: the realisation of the knowledge of the scopes of psychic potency. He wielded the manifold scopes of psychic potency.

That is to say: having been one, he became many; having been many, he became one; he appeared and vanished by means of the knowledge and vision that he wielded; he went unhindered with his body through a wall, through a cliff, through a rampart as though through space; he dived in and out of the earth as though it were water; he walked on water with his body unhindered as though it were earth; seated cross-legged, he travelled in space like a bird; with his hand he touched and stroked the moon and sun so powerful and mighty; he exercised mastery with the body as far as the Brahmā world.

That is how the bodhisattva, the Blessed One, while dwelling in Uruvelā on the bank of the Nerañjarā river at the root of the Bodhi tree, always composed, and dwelling devoted to the development of the qualities that lead to Awakening, in the first watch of the night wielded the manifold scopes of psychic potency.

Then the bodhisattva, the Blessed One, dwelling at Uruvelā (...as before, up until...) dwelling devoted.

In the first watch of the night he inclined his mind to direct knowledge: the realisation of the knowledge of the recollection of past abodes. He recollected his manifold past abodes.

That is to say: one birth, two births, three, four, (up to) he recollected many aeons of world-dissolution.

That is how the bodhisattva, the Blessed One, while dwelling in Uruvelā on the bank of the Nerañjarā river at the root of the Bodhi tree, always composed, and dwelling devoted to the development of the qualities that lead to Awakening, in the first watch of the night recollected his manifold past abodes.

Then the bodhisattva, the Blessed One, dwelling at Uruvelā (...as before, up until...) dwelling devoted.

In the middle watch of the night he inclined his mind to direct knowledge: the realisation of the knowledge of the divine ear. With the divine ear, which is purified and surpasses the human, he heard both kinds of sounds, human and non-human, whether far or near.

That is how the bodhisattva, the Blessed One, while dwelling in Uruvelā on the bank of the Nerañjarā river at the root of the Bodhi tree, always composed, and dwelling devoted to the development of the qualities that lead to Awakening, in the middle watch of the night wielded the knowledge of the divine ear.

Then the bodhisattva, the Blessed One, dwelling at Uruvelā (...as before, up until...) dwelling devoted.

In the middle watch of the night he inclined his mind to true knowledge: the realisation of the knowledge of the divine eye.

With the divine eye, which is purified and surpasses the human, he saw beings passing away and being reborn, beautiful and ugly, inferior and superior, going to fortunate and unfortunate destinations, and he understood how beings fare in accordance with their karma thus:

“These beings who engaged in misconduct by body, speech, and mind, who reviled the noble ones, held wrong view, and undertook karma based on wrong view, for that reason with the

break-up of the body, after death, are reborn in the plane of misery, an unfortunate destination, in the lower world, among the hell-beings.

“These beings who engaged in good conduct by body, speech, and mind, who did not revile the noble ones, held right view, and undertook karma based on right view, for that reason with the break-up of the body, after death, are reborn in a good destination, in a heavenly world, among the gods.”

That is how the bodhisattva, the Blessed One, while dwelling in Uruvelā on the bank of the Nerañjarā river at the root of the Bodhi tree, always composed, and dwelling devoted to the development of the qualities that lead to Awakening, in the middle watch of the night wielded the knowledge of the divine eye.

Then the bodhisattva, the Blessed One, dwelling at Uruvelā (...as before, up until...) dwelling devoted.

In the last watch of the night he inclined his mind to direct knowledge: the realisation of the knowledge of the encompassing of mind.

He understood in accordance with reality the thoughts and examinations in the minds of other beings and persons with his mind. He understood in accordance with reality mind with lust as mind with lust; he understood in accordance with reality mind without lust as mind without lust; he understood in accordance with reality mind with hatred or without hatred; with delusion or without delusion; distracted or contracted; lazy or energetic; restless or not restless; not peaceful or peaceful; in samādhi or not in samādhi; undeveloped or developed; unliberated or liberated.

That is how the bodhisattva, the Blessed One, while dwelling in Uruvelā on the bank of the Nerañjarā river at the root of the Bodhi tree, always composed, and dwelling devoted to the development of the qualities that lead to Awakening, in the last watch of the night wielded the knowledge of the encompassing of mind.

Then the bodhisattva, the Blessed One, dwelling at Uruvelā (...as before, up until...) dwelling devoted.

In the last watch of the night he inclined his mind to direct knowledge: the realisation of the knowledge of the ending of defilements.

He understood in accordance with reality, “This is the noble truth of suffering.” “This is the origin of suffering.” “This is the cessation of suffering.” He understood in accordance with reality, “This is the noble truth of the way leading to the cessation of suffering.” When he knew and saw thus, his mind was liberated from the defilement of sensual desire, from the defilement of existence, and from the defilement of ignorance. When it was liberated there came the knowledge and

vision, “I am liberated.” He understood, “Birth is ended, the spiritual life has been lived, what had to be done has been done, there is no more coming back to this existence.”

Thus the bodhisattva, the Blessed One, while dwelling in Uruvelā on the bank of the Nerañjarā river at the root of the Bodhi tree, having finished his task, having done what had to be done, being fully Awakened, attained the samādhi of the fire element.

1. Salutation by two Brahmās

Then two gods of Brahmā’s retinue dwelling in the Brahma realm thought thus:

“The Buddha, the Blessed One, who is dwelling in Uruvelā on the bank of the Nerañjara river immediately after full Awakening, has attained the samādhi of the fire element. He has been seated for seven days in one posture without moving, and without being offered alms-food. What if we were to go there and each praise him with a verse?”

Then the two gods of Brahmā’s retinue, like a strong man would bend his extended arm, or would extend his bended arm, vanished from the Brahma realm and appeared standing before the Blessed One.

Then one of the gods of Brahmā’s retinue spoke this verse:

“Arise, O victor in battle,
Bringing your achievement of non-conflict,
wander in the world,
Happy One, teach the Dharma!
There will be some who will understand the gem of the Dharma!”

The second god of Brahmā’s retinue at that time spoke this verse:

“Arise, O victor in battle,
With pride gone, without conflict,
wander in the world
Your mind is pure,
Like the full moon on the fifteenth day!”

Having spoken, the two gods of Brahmā’s retinue vanished right there.

Then the Blessed One, having arisen from that samādhi, on that occasion spoke this verse:

“That which is sensual pleasure in the world
And that which is divine pleasure;
Compared to the pleasure of the ending of craving,
They are not worth a sixteenth part.

“Having put down a heavy burden,
One should not take up another.
Taking up a burden is suffering,
Putting it down is pleasant.

“Having abandoned all craving,
With the ending of all fetters,
And the full understanding of all attachments,
One does not come to future existence.”

2. The first meal

The Buddha, the Blessed One sat for seven days in one posture without moving and without being offered alms-food, experiencing the rapture and bliss of liberation.

Now on that occasion the merchants Tripusa and Bhallika with five hundred wagons were travelling along that same road.

Then a god who was a former friend, relative, or companion of the merchants Tripusa and Bhallika, for their welfare thought thus:

“This Buddha, the Blessed One, dwells in Uruvelā on the bank of the Nerañjara river, at the root of the Bodhi tree soon after full Awakening, experiencing the rapture and bliss of liberation. The Buddha, the Blessed One has been seated for seven days in one posture without moving and without walking for alms-food. Therefore, should the merchants Tripusa and Bhallika be the first to offer alms-food, that would bring them benefit, welfare, and happiness for a long time. What if I, aiming at their happiness, encourage them to offer alms-food?”

Then that god, having pervaded the merchant’s caravan of wagons with light, said this to the merchants Tripusa and Bhallika:

“Merchants, merchants! This Buddha, the Blessed One, dwells in Uruvelā on the bank of the Nerañjara river, at the root of the Bodhi tree soon after full Awakening, experiencing the rapture and bliss of liberation. The Buddha, the Blessed One has been seated for seven days in one posture without moving and without being offered alms-food. Therefore, you should be the first to offer alms-food, which will bring you benefit, welfare, and happiness for a long time.”

Then the merchants Tripusa and Bhallika thought thus: “This Buddha cannot be an ordinary person, nor can this be an ordinary declaration of the Dharma, if even this god encourages us to offer alms-food to him, the Tathāgata, arahant, and fully Awakened Buddha.”

Then the merchants Tripusa and Bhallika took much rice-cake and honey-lumps to the Blessed One.

Having approached the Blessed One and bowed with their heads at his feet they stood at one side and said to him:

“Both of us, Venerable Sir, have prepared excellent alms-food, including much rice-cakes and honey-lumps, specially for the Blessed One. May the Blessed One accept out of compassion!”

Then the Blessed One thought thus: “If I were to accept alms-food from these with my own hands, this would be like the followers of other religions and would not be appropriate for me. What if I were to consider how the fully Awakened Buddhas of the past accepted alms-food for the welfare of beings?”

Gods declared to the Blessed One: “Venerable Sir, the fully Awakened Buddhas of the past accepted alms-food in a bowl, for the welfare of beings.” The Blessed One, extending his knowledge & vision, also knew that the fully Awakened Buddhas of the past accepted alms-food in a bowl, for the welfare of beings.

Then the Blessed One had need of a bowl.

3. The bowl

Then the Four Great Kings, knowing of the Blessed One’s need of a bowl, had four stone bowls made from a rock mountain, not crafted or finished by humans, clear, clean, odourless, and brought them to the Blessed One.

Having approached the Blessed One and bowed with their heads at his feet they stood at one side.

Standing at one side the Four Great Kings said this to the Blessed One:

“Here, Venerable Sir, knowing that the Blessed One had need of a bowl, we had four stone bowls made from a rock mountain, not crafted or finished by humans, clear, clean, odourless. May the Blessed One accept alms-food from the merchants Tripusa and Bhallika for the welfare of beings.”

Then the Blessed One thought thus: “If I were to accept a bowl from one of the Great Kings, the other three might change their minds. If I accept two or three, the others might change their minds. Why do I not accept the bowls from all four of the Great Kings and transform them into one?”

Then the Blessed One, having accepted bowls from the Four Great Kings transformed them into one.

Then the Blessed One accepted alms-food from the merchants Tripusa and Bhallika for the welfare of beings.

Then the merchants Tripusa and Bhallika addressed the Blessed One:

“Venerable Sir, we go for refuge to the Buddha, we go for refuge to the Dharma, and we go for refuge to that Sangha that will come to be in the future.”

Then the Blessed One spoke the following in appreciation of the gift of the merchants Tripusa and Bhallika:

Meritorious deeds have a happy result
And wishes are fulfilled.
Swiftly, one attains
Ultimate peace, Nirvāṇa.

Even the gods of Māra’s retinue
Are not able to prevent
One who has made merit
From reaching heaven beyond.

If, making an effort, with noble wisdom, generous,
Clearly seeing, he easily makes an end of suffering.

Then, after the Blessed One had spoken his appreciation, the merchants Tripusa and Bhallika bowed with their heads at the Blessed One’s feet and left.

4. The Buddha’s illness and the request of Māra

Then the Blessed One, after taking the alms-food from the merchants Tripusa and Bhallika ate his meal in that place.

Then the Blessed One became sick with a wind-ailment from the honey-lumps.

Then Māra the wicked, knowing that the Blessed One had become sick with a wind-ailment, approached him, bowed with his head at the Blessed One’s feet and said to him:

“Attain final Nirvāṇa, Blessed One! It is time for the Happy One’s final Nirvāṇa!”

“Wicked One, I will not attain final Nirvāṇa until I have disciples who are clever, skilled, wise, competent to refute with Dharma the doctrines of others that arise from time to time, competent and accomplished to teach with their own words the monks, nuns, laymen, and laywomen so that my spiritual path will be extensive, for the many-folk, widespread, rightly elucidated for gods and men.”

Then Māra the wicked—sad, disappointed and remorseful—vanished right there.

5. Sakka cures the Buddha

Then Sakka the Ruler of Gods, knowing that the Blessed One had become sick with a wind-ailment, fetched from the great Dharītakī grove, in the vicinity of the rose-apple tree after which this continent of Jamudīpa is named, a medicinal fruit endowed with colour and fragrance, and brought it to the Blessed One. Having bowed his head at the Blessed One's feet he stood at one side.

Standing at one side Sakka the Ruler of Gods said this to the Blessed One: "Here, Venerable Sir, knowing that the Blessed One had become sick with a wind-ailment, I fetched from the great Dharītakī grove, in the vicinity of the rose-apple tree after which this continent of Jamudīpa is named, a medicinal fruit endowed with colour and fragrance. May the Blessed One eat it. Having eaten it the wind will calm down and the sickness due to wind-ailment will be settled."

After the Blessed One ate it the wind became calm and the sickness due to wind-ailment became settled. Then the Blessed One became more comfortable and at ease.

6. Mucalinda the Dragon King

Then the Blessed One, having dwelt as long as he wished at the root of the Bodhi tree, approached the dwelling of Mucalinda the Dragon King. Then he sat cross-legged at the root of a certain tree, his body erect, and established presence of mindfulness.

Now, on that occasion a seven-day storm arose out of season at the dwelling of Mucalinda the Dragon King.

Then Mucalinda the Dragon King, knowing that a seven-day storm had arisen out of season came out from his dwelling, circled the Blessed One seven times and raised a great hood over his head, thinking: "For these seven days, may the Blessed One not be cold, or hot, and may the flies, mosquitoes, wind, heat, and crawling things not torment the Blessed One's body."

Then when Mucalinda the Dragon King knew that the seven days had passed he withdrew his body from protecting the Blessed One. He adorned himself with bracelets, earrings, colourful garlands and make-up, then he approached the Blessed One with his hands in añjali and said:

"For these seven days, I hope the Blessed One was not cold, or hot, and that the flies, mosquitoes, wind, heat, and crawling things did not torment the Blessed One's body."

Then the Blessed One at that time spoke this verse:

"Pleasant is seclusion and contentment

For one who sees, having heard the Dharma.
Non-conflict is pleasant in the world,
Restraint regarding living creatures.

“Pleasant is dispassion in the world,
Having transcended sensual pleasures.
For one who has dispelled the conceit ‘I am’,
This indeed is the greatest pleasure.”

...

7. Dependent origination

Then the Blessed One, having dwelt as long as he wished at the dwelling of Mucalinda the Dragon King, approached the root of the Bodhi tree.

Having approached the place where he had overcome craving, he sat cross-legged, set his body erect and established presence of mindfulness. For seven days he remained in one posture without moving and scrutinised the twelve-factored dependent origination in forward and reverse order.

That is to say: when this is, that is; due to the arising of this, that arises. That is to say: ignorance is the condition for volitional activities; volitional activities are the condition for consciousness; consciousness is the condition for name-&-form; name-&-form is the condition for the six sense fields; the six sense-fields are the condition for contact; contact is the condition for feeling; feeling is the condition for craving; craving is the condition for grasping; grasping is the condition for existence; existence is the condition for birth; birth is the condition for old age and death, sorrow, lamentation, pain, dejection, and anguish. Such is the origin of this entire mass of suffering.

“That is to say: when this is not, that is not; due to the cessation of this, that ceases. That is to say: due to the cessation of ignorance, volitional activities cease; due to the cessation of volitional activities, consciousness ceases; due to the cessation of consciousness, name-&-form ceases; due to the cessation of name-&-form, the six sense-fields cease; due to the cessation of the six sense-fields, contact ceases; due to the cessation of contact, feeling ceases; due to the cessation of feeling, craving ceases; due to the cessation of craving, grasping ceases; due to the cessation of grasping, existence ceases; due to the cessation of existence, birth ceases; due to the cessation of birth, old age and death cease, sorrow, lamentation, pain, dejection, and anguish cease. Such is the cessation of this entire mass of suffering.”

Then the Blessed One, after seven days had passed, arose from that samādhi and at that time spoke this verse:

“When Dharmas become clear

To the ardent brahman in jhāna,
Then his doubts all vanish
When he understands Dharmas and their cause.

When Dharmas become clear
To the ardent brahman in jhāna,
Then his doubts all vanish,
When he understands suffering and its cause.

“When Dharmas become clear
To the ardent brahman in jhāna,
Then his doubts all vanish,
When he arrives at the ending of feelings.

“When Dharmas become clear
To the ardent brahman in jhāna,
Then his doubts all vanish,
When he arrives at the ending of conditions.

“When Dharmas become clear
To the ardent brahman in jhāna,
Then his doubts all vanish,
When he arrives at the ending of defilements.

“When Dharmas become clear
To the ardent brahman in jhāna,
He remains, illuminating the whole world,
Like the sun that lights up the sky.

“When Dharmas become clear
To the ardent brahman in jhāna,
He remains, dispelling Māra’s army,
Awake, freed from fetters.”

8. The invitation of Brahmā to teach
Then the Blessed One thought thus:

“This Dharma attained by me is profound, appears profound, hard to see, hard to understand,
beyond the reach of reason, refined, subtle, comprehensible only by the wise.

If I were to teach this to others they would not understand. That would be disturbing and
wearisome, stressful for me, and my heart would not be uplifted. Why don’t I dwell alone in
wilderness and forest lands, devoted to my own happiness in this very life?”

And the mind of the Blessed One inclined towards inactivity and not teaching the Dharma.

Now, on that occasion Brahmā Sabhāpati thought thus:

“The world will perish! The world is doomed! For Tathāgatas, arahants, fully Awakened Buddhas only rarely arise in the world, like the flowers of the udumbara; but right now the Blessed Ones mind inclines towards inactivity, not to teaching the Dharma. What if I were to approach him with an invitation?”

Then Brahmā Sabhāpati, like a strong man would bend his extended arm, or would extend his bended arm, vanished from the Brahma realm and appeared standing before the Blessed One.

Then Brahmā Sabhāpati at that time spoke this verse:

“Before now among the Magadhans
An impure teaching has appeared, a defiled understanding.
Throw open the doors of the deathless!
Speak the Dharma of unsullied understanding!”

Then the Blessed One at that time spoke this verse:

“Hard it was to attain
The destruction of faults, Brahmā.
By those overcome with lust for existence
This Dharma is not easily understood.

“This path goes against the stream
Profound, hard to see.
Those sullied with lust do not see
Obscured by that mass of darkness.”

“There are, Venerable Sir, beings who are born and grow up in the world with sharp faculties, with mediocre faculties, and with weak faculties; with their own nature, quick to understand, and of little dust, with little dust in their eyes, who will perish through not hearing the Dharma. Teach the Dharma, Blessed One! Teach the Dharma, Happy One! There will be those who understand the Dharma.”

Then the Blessed One thought thus: “Why don’t I survey the world with my own Buddha’s Eye?”

The Blessed One looked with his own Buddha’s Eye and surveyed the world. There were beings who are born and grew up in the world with sharp faculties, with mediocre faculties, and with weak faculties; with their own nature, quick to understand, and of little dust, with little dust in their eyes, who will perish through not hearing the Dharma. When he saw this he was overwhelmed with a great compassion for beings.

And Blessed One at that time spoke this verse:

“Wide open is the door to the Deathless!
May those who wish to hear rejoice in faith!
Expecting it would be wearisome I did not speak
This excellent Dharma to humanity, Brahmā.”

Then Brahmā Sabhāpati thought thus: “The Blessed One will teach the Dharma! The Happy One will teach the Dharma!” Knowing this, pleased and content, with mind elated, enraptured, and happy, he bowed with his head at the Blessed One’s feet, circled him three times keeping him on the right, then vanished right there.

9. Deciding who first to teach

Then the Blessed One thought thus: “To whom should I first teach the Dharma?”

Then the Blessed One thought thus: “Why don’t I first teach the Dharma to Ārāḍa Kālāma, who was my former teacher? That would be the highest worship, the highest respect, the highest thought of appreciation and faith!”

Then a god announced to the Blessed One: “Ārāḍa Kālāma passed away seven days ago.”

Also, the Blessed One extending his knowledge and vision knew: “Ārāḍa Kālāma passed away seven days ago.”

Then the Blessed One thought thus: “Alas, it is a great loss for Ārāḍa Kālāma that he has passed away without hearing this Dharma and Vinaya. If he had heard this Dharma and Vinaya he would have understood.”

Then the Blessed One thought thus: “To whom should I first teach the Dharma?” And then the Blessed One thought thus: “Why don’t I first teach the Dharma to Udraka Rāmaputra, who was my former teacher? That would be the highest worship, the highest respect, the highest thought of appreciation and faith!”

Then a god announced to the Blessed One: “Good sir, Udraka Rāmaputra passed away last night.”

Also, the Blessed One extending his knowledge and vision knew: “Udraka Rāmaputra passed away last night.” And then the Blessed One thought thus: “Alas, it is a great loss for Udraka Rāmaputra that he has passed away without hearing this Dharma and Vinaya. If he had heard this Dharma and Vinaya he would have understood.”

Then the Blessed One thought thus: “To whom should I first teach the Dharma?” Then the Blessed One thought thus: “Why don’t I first teach the Dharma to the five monks? Formerly, when I was devoted to the practice of painful striving, they attended me with affection and respect.”

Then the Blessed One thought thus: “Where are the five monks living now?” The Blessed One saw with the divine eye that is purified and surpasses the human that the five monks were living in Benares in the Sage’s Resort at the Deer Park.

Having dwelt as long as he wished at the root of the Bodhi tree he wandered towards Benares, the city of the Kāśīs.

Meeting with Upaga the wanderer

Now, on that occasion the Ājīvaka wanderer Upaga was travelling on the same road. He saw the Blessed One coming in the distance and said to him:

“Venerable Gotama, your faculties are clear, the colour of your face is pure, and the colour of your skin is bright. Who is the Venerable Gotama’s teacher? Dedicated to whom did you go forth? Whose Dharma do you proclaim?”

The Blessed One at that time spoke this verse:

“I have no teacher at all,
And I can see no equal.
Alone in the world I am Awakened
I attained the highest Awakening.

“All I have overcome, all I know,
All dharmas do not smear me.
All is abandoned, from all fears I am free:
Having directly known for myself, who should I be dedicated to?

“To whom should I be dedicated, since I am without equal or compare,
Myself striving I attained awakening.
The Tathāgata is the teacher of gods and men,
All-knowing, attained to all power.

“I am the worthy one in the worlds,
I am the unexcelled in the worlds.
In the worlds with their gods,
I am the Victor, overcomer of Māra.”

“Does the Venerable Gautama say, ‘Victor’?”

“A victor like me is unknown,
Who has attained the ending of defilements.
Wicked dharmas are defeated by me,
Therefore, Upaga, I am the Victor.”

“Where are you going, Venerable Gautama?”

“I will go to Benares
Sounding the Drum of the Deathless
To roll forth the Wheel of Dharma
That cannot be rolled back in the world.

“Having understood the way of the world,
they proclaim not being [thus].
Buddhas are always peaceful
Having crossed over attachment to the world.”

“You say you are a Victor, Venerable Gotama,” said the Ājīvaka wanderer Upaga, and walked down the road.

11. The middle way

Then the Blessed One wandered through the lands of Kāśī people until he arrived at Benares.

Now on that occasion the five monks were dwelling in Benares in the Sages’ Resort at the Deer Park.

The five monks saw the Blessed One coming in the distance. They agreed with each other that they would not make a nice seat and perform the duties for him, saying:

“Good sirs, the ascetic Gotama is a slacker, luxurious, of luxury livelihood, who has given up striving. These days he eats good food, rice and porridge with ghee and oil, and washes his body with clean water!

“If he approaches here we will not pay respects, nor bow, nor rise from our seats, nor invite him, nor even lay out a seat for him. We will merely say, ‘Here is a seat, Venerable Gotama, you may sit if you wish.’”

Nevertheless, when the Blessed One appeared approaching the five monks, the five monks were impressed by his glory, his radiance, and his gravitas. So rising from their seats, one laid out a seat, one set out water for washing the feet, one took his robe; and they said: “Sit, Master Gotama, your seat is prepared.”

Then the Blessed One, realising thus: “These foolish men have failed, and have done the duties for me,” sat down on the prepared seat.

Now, the five monks called the Blessed One by name, by family name, or as “Venerable”.

So the Blessed One addressed the five monks thus: “Monks, do not call the Tathāgata by name, or by family name, or as ‘Venerable’ (āyasmā).

“For what reason? If anyone calls the Tathāgata by name, by family name, or as “Venerable” that will be for a long time for the harm, ill, and suffering of that foolish man.”

They spoke thus: “Venerable Gotama, by means of your former way, practice, and tough life, you did not attain any dharma that transcends the human, any distinction of knowledge and vision, and a pleasant abiding. How can this be now that you have become slack, luxurious, of luxurious livelihood, and have given up striving; these days you even eat good food, rice and porridge with ghee and oil, and wash your body with clean water!”

Then the Blessed One said to the five monks: “Did you not notice, monks, that compared with before, the Tathāgata’s face is clear, his faculties are different?”

“Yes, Master Gotama.”

“Monks, there are two extremes that one gone forth should not cultivate nor develop nor practice. There is the attachment to sensual pleasure, which is low, vulgar, common, of ordinary people. And there is the devotion to self-torment, which is painful, ignoble, and pointless.

“Not approaching these two extremes, the middle way of practice creates vision, creates knowledge, creates peace, and leads to direct knowledge, awakening, and Nirvāṇa.

“What is the middle way of practice? The noble eightfold path, that is to say: right view, right motivation, right speech, right action, right livelihood, right effort, right mindfulness, and right samādhi as the eighth.”

The Blessed One was able to persuade the five monks from their unfortunate opinion. He taught the two of the five monks who ate first, while three entered the village for alms. The six of them ate what the three brought back.

And the Blessed One taught the three of the five monks who ate last, while two entered the village for alms. The six of them ate what the two brought back. The Tathāgata ate right away, before noon.

12. The rolling forth of the Wheel of Dharma

The Blessed One addressed the five monks:

“This is the noble truth of suffering’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“This is the origin of suffering’, ‘This is the cessation of suffering’, ‘This is the way of practice leading to the cessation of suffering’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of suffering is to be fully known’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of the origin of suffering is to be abandoned’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of the cessation of suffering is to be witnessed’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of the way of practice leading to the cessation of suffering is to be developed’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of suffering has been fully known’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of the origin of suffering has been abandoned’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of the cessation of suffering has been witnessed’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“By direct knowledge that noble truth of the way of practice leading to the cessation of suffering has been developed’, monks, regarding teachings not heard before by me, wisely attending, vision arose, knowledge arose, insight arose.

“Monks, as long as, regarding these four noble truths, with their three phases and twelve aspects, vision did not arise, nor knowledge, nor realisation, nor insight, I was not liberated, freed, bondless, released, with changeless mind in this world with its gods, Māras, and

Brahmās, with its ascetics and priests, in this generation with its gods and humans, and I did not claim to be awakened in the unexcelled supreme awakening.

“Monks, when, regarding these four noble truths, with their three phases and twelve aspects, vision arose, knowledge, realisation, and insight, I was liberated, freed, bondless, released, with changeless mind in this world with its gods, Māras, and Brahmās, with its ascetics and priests, in this generation with its gods and humans, and I claimed to be awakened in the unexcelled supreme awakening.”

13. Kauṇḍinya realises the Dharma

When this exposition of the Dharma was being spoken, the unsullied stainless vision of the principles of the teachings arose for Venerable Kauṇḍinya and 80,000 gods.

Then the Blessed One addressed Venerable Kauṇḍinya:

“Kauṇḍinya, do you fully understand the Dharma?”

“I fully understand, Blessed One.”

“Kauṇḍinya, do you fully understand the Dharma?”

“I fully understand, Happy One.”

The Dharma was fully understood by Venerable Kauṇḍinya, therefore Venerable Kauṇḍinya became known as “Ājñāta-Kauṇḍinya”.

The Dharma was fully understood by Venerable Kauṇḍinya. Thus the earth spirits uttered this resounding cry:

“Good sirs, in Benares, in the Sages’ Resort at the Deer Park, the Blessed One rightly set rolling forth the wheel of the Dharma, with its three phases and twelve aspects, which cannot be justly rolled back by any ascetic or priest or god or Māra or Brahmā or anyone in the world. It is for the welfare of the many-folk, the happiness of the many-folk, out of compassion for the benefit and welfare and happiness of the world, with its gods and humans. Thus the hosts of the gods will swell, while the hosts of the titans will dwindle.”

Having heard the cry of the earth spirits, the spirits of the rivers repeated the cry for the deities of the Four Great Kings, the Thirty-three, the Yāma, the Tuṣita, those who delight in creation, and those who wield power over the creations of others. In that moment, that second, that instant, the cry reached as far as the Brahmā realm.

The gods of Brahmā’s retinue uttered this resounding cry:

“Good sirs, in Benares, in the Sages’ Resort at the Deer Park, the Blessed One rightly set rolling forth the wheel of the Dharma, with its three phases and twelve aspects, which cannot be justly rolled back by any ascetic or priest or god or Māra or Brahmā or anyone in the world. It is for the welfare of the many-folk, the happiness of the many-folk, out of compassion for the benefit and welfare and happiness of the world, with its gods and humans. Thus the hosts of the gods will swell, while the hosts of the titans will dwindle.”

In Benares, in the Sages’ Resort at the Deer Park, the Blessed One set rolling forth the wheel of the Dharma, with its three phases and twelve aspects. Therefore this exposition of the Dharma is called “The Rolling Forth of the Wheel of Dharma”.

14. The four noble truths in detail

Then the Blessed One addressed the five monks:

“Monks, there are these four noble truths. What four?”

“The noble truth of suffering, the origin of suffering, the cessation of suffering, and the noble truth of the way of practice leading to the cessation of suffering.”

“What is the noble truth of suffering?”

“Birth is suffering, old age is suffering, sickness is suffering, death is suffering; separation from the loved is suffering, association with the unloved is suffering; not getting what you want when you search for it is suffering; in brief, the five grasping aggregates are suffering. For the final knowledge of this the noble eightfold path should be developed.”

“What is the noble truth of the origin of suffering?”

“Craving that gives rise to future existence, which, together with delight and lust, delights here and there. For the abandoning of that the noble eightfold path should be developed.”

“What is the noble truth of the cessation of suffering?”

“The remainderless abandoning, relinquishment, destroying, ending, fading, cessation, stilling, and finishing of that very same craving that gives rise to future existence, which together with delight and lust, delights here and there. For the witnessing of that the noble eightfold path should be developed.”

“What is the noble truth of the way of practice that leads to the cessation of suffering?”

“The noble eightfold path, that is to say: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right samādhi. That should be developed.”

When this exposition of the Dharma was spoken Venerable Ājñāta-Kauṇḍinya's mind was freed from defilements without grasping. And for the remainder of the five monks the unsullied, stainless vision of the principles of the teachings arose. So on that occasion there was one arahant in the world, with the Blessed One as the second.

15. The discourse on not-self

Then the Blessed One addressed the remainder of the five monks:

“Monks, form is not self. If form were self, then form would not lead to affliction and suffering, and one could have it of form, ‘May my form be thus, may my form not be thus.’

“But since, monks, form is not self, therefore form does lead to affliction and suffering, and one cannot have it of form, ‘May my form be thus, may my form not be thus.’

“And so on for feeling, perception, and volitional activities. Monks, consciousness is not self. If consciousness were self, then consciousness would not lead to affliction and suffering, and one could have it of consciousness, ‘May my consciousness be thus, may my consciousness not be thus.’

“But since, monks, consciousness is not self, therefore consciousness does lead to affliction and suffering, and one cannot have it of consciousness, ‘May my consciousness be thus, may my consciousness not be thus.’

“What do you think, monks, is form permanent or impermanent?” “Impermanent, Venerable Sir.”

“And further, is what is impermanent suffering or not?” “Suffering, Venerable Sir.”

“And further, is it suitable for the learned noble disciple to take as self what is impermanent, suffering, and subject to change: ‘This is mine, I am this, this is my self.’?”

“No, Venerable Sir.”

“And so are feeling, perception, volitional activities, or consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”

“And further, is what is impermanent suffering or not?”

“Suffering, Venerable Sir.”

“And further, is it suitable for the learned noble disciple to take as self what is impermanent, suffering, and subject to change: ‘This is mine, I am this, this is my self.’?”

“No, Venerable Sir.”

“Therefore, now, monks, whatever form of the past, future, or present, in oneself or outside, coarse or fine, inferior or superior, near or far, all one should see with right wisdom in accordance with reality, thus: ‘Not mine, not I am, not my self’.

“And so for whatever feeling, perception, or volitional activities. Whatever consciousness of the past, future, or present, in oneself or outside, coarse or fine, inferior or superior, near or far, all one should see with right wisdom in accordance with reality, thus: ‘Not mine, not I am, not my self’.

“When, monks, a learned noble disciple contemplates the five grasping aggregates as ‘That is not I, that is not mine’, thus contemplating they do not grasp at anything in the world. Not grasping they are not anxious. Not being anxious they become extinguished in themselves, and understand: ‘Birth for me is ended; the spiritual journey is complete; done is what needed to be done; there is no return to this state of existence.’

When this exposition of the Dharma was spoken the remainder of the five monks’ minds were freed from defilements without grasping. So on that occasion there were five arahants in the world, with the Blessed One as the sixth.

16. Yaśa goes for refuge

Now, on that occasion a certain son of a foremost family lived in Benares, named Yaśa. He enjoyed himself day after day entertained by music played entirely by women.

Then, worn out and overburdened by the entertainment, he fell asleep right there. And the women, too, worn out, wearied, and overburdened fell asleep right there.

During the night Yaśa the son of a foremost family woke from his sleep and saw all the women rolling about, losing their clothes, with hair dishevelled and arms scattered, nude, muttering.

When he saw this, his very own inner chamber appeared like a charnel ground. Then Yaśa the son of a foremost family got off the luxury bed, put on a pair of sandals bedecked with 100,000 jewels, and approached the door of his inner chamber. As he approached he made an utterance: “I am disgusted! I am distressed, good sir!” Thus non-humans opened the door and no sound came forth.

Then Yaśa the son of a foremost family approached the door of the house. As he approached he made an utterance: “I am disgusted! I am distressed, good sir!” Thus non-humans opened the door and no sound came forth.

Then Yaśa the son of a foremost family approached the door of the city. As he approached he made an utterance: “I am disgusted! I am distressed, good sir!” Thus non-humans opened the door and no sound came forth.

Then Yaśa the son of a foremost family went to the bank of the river Bārakāya.

Now, on that occasion the Blessed One was on the far shore of the river Bārakāya walking meditation on the walking path in the open outside the dwelling. Yaśa the son of a foremost family saw the Blessed One in the distance. Seeing him, he once more made an utterance: “I am disgusted, ascetic! I am distressed, ascetic!”

Then the Blessed One said to Yaśa the son of a foremost family: “Come, young man. This is not disgusting. This is not distressing.”

Then Yaśa the son of a foremost family on the bank of the river Bārakāya took off his pair of sandals bedecked with 100,000 jewels, crossed the river Bārakāya by means of a ford to the far shore, and approached the Blessed One.

He bowed down to the Blessed One’s feet and stood to one side. Then the Blessed One took Yaśa the son of a foremost family into his dwelling and sat on a prepared seat.

The Blessed One illuminated, roused, empowered, and encouraged Yaśa the son of a foremost family with talk on Dharma, which previous Buddhas and Blessed Ones who have passed away had taught, that is: talk on generosity, talk on ethics, talk on heaven, on the advantages and dangers of sensual pleasures; he explained in detail those things on the side of defilement and cleansing.

When the Blessed One saw his mind was firm, workable, gentle, free of hindrances; that he was able and capable to fully understand the special Dharma teaching, then he explained in detail the four noble truths which are the special Dharma teaching of the Buddha, the Blessed Ones, that is: suffering, origin, cessation, path.

Just as clean cloth free of blemishes will rightly take up the dye, in the same way Yaśa the son of foremost family in that very seat penetrated to the four noble truths, that is: suffering, origin, cessation, path.

Then Yaśa the son of a foremost family saw the Dharma, attained the Dharma, realised the Dharma, comprehended the Dharma; he crossed over doubt, was not dependent on another, not led by another, was attained to confidence in the Dharmas in the Teacher’s dispensation. Rising from his seat he arranged his robe over one shoulder and extended his hands in añjali towards the Blessed One and said:

“I am amazed, Venerable Sir, it is amazing! I go for refuge to the Blessed One and to the Dharma and to the Sangha of monks. I can be regarded from today until the day I die as a lay follower of faith who has gone for refuge for life.”

17. Yaśa’s father

A certain harem girl saw that Yaśa the young man was not in his own luxury bed. She went to the householder of that foremost family, and said: “Sir, please know that Yaśa the young man is not to be seen in his luxury bed.”

Then the householder of that foremost family thought: “May the young man not have been taken by thieves or bandits, and may he not have left on his own accord!” Realising this he sent horse-messengers in the four directions to look and he himself taking a lamp in his hand went with a man to the bank of the river Bārakāya.

The householder of that foremost family saw the sandals bedecked with 100,000 jewels that were left on the bank of the river Bārakāya, and again he thought: “May the young man not have been taken by thieves or bandits, and may he not have left on his own accord! And may the young man not have crossed the river Bārakāya by means of a ford.”

Then the householder of that foremost family crossed over the river Bārakāya by means of that very same ford and approached the Blessed One.

The Blessed One saw the householder of that foremost family in the distance, and he further thought: “Why don’t I perform an act of psychic potency such that the householder of that foremost family does not see Yaśa the son of the foremost family, even though he is seated right here?”

Then the Blessed One performed an act of psychic potency such that the householder of that foremost family did not see Yaśa the son of the foremost family, even though he was seated right there.

Then the householder of the foremost family approached the Blessed One and said:

“Has the Blessed One seen Yaśa the young man?”

“Well, householder, take a seat. It is possible that seated on this very seat you may see Yaśa, the young man.”

Then the householder of that foremost family thought: “Surely the Blessed One has seen Yaśa the young man, since he said, ‘Well, householder, take a seat. It is possible that seated on this very seat you may see Yaśa, the young man.’” Realising this he was delighted, overjoyed, elated, and overcome with rapture and happiness, so he bowed his head at the Blessed One’s feet and sat at one side.

The Blessed One illuminated, roused, empowered, and encouraged the householder of that foremost family who was seated at one side with talk on Dharma, which previous Buddhas and Blessed Ones who have passed away had taught, that is: talk on generosity, talk on ethics, talk on heaven, on the advantages and dangers of sensual pleasures; he explained in detail those things on the side of defilement and cleansing. When the Blessed One saw his mind was firm, workable, gentle, free of hindrances; that he was able and capable to fully understand the special Dharma teaching, then he explained in detail the four noble truths which are the special Dharma teaching of the Buddha, the Blessed Ones, that is: suffering, origin, cessation, path. Just as clean cloth free of blemishes will rightly take up the dye, in the same way Yaśa the son of foremost family in that very seat penetrated to the four noble truths, that is: suffering, origin, cessation, path.

Then the householder of that foremost family saw the Dharma, attained the Dharma, realised the Dharma, comprehended the Dharma; he crossed over doubt, crossed over uncertainty, was not dependent on another, not led by another, was attained to confidence in the Dharmas in the Teacher's dispensation. Rising from his seat he arranged his robe over one shoulder and extended his hands in añjali towards the Blessed One and said:

"I am amazed, Venerable Sir, it is amazing! I go for refuge to the Blessed One and to the Dharma and to the Sangha of monks. I can be regarded from today until the day I die as a lay follower of faith who has gone for refuge for life."

Now while that Dharma exposition was being taught the unsullied, stainless vision of the principles of the teachings arose for that householder of that foremost family; and Yaśa the young man's mind was freed from defilements without grasping.

Then the Blessed One relaxed that act of psychic potency and at that time spoke this verse:

"Enough is done to live the Dharma
As a tamed, peaceful, controlled, spiritual practitioner.
Having laid down the rod towards all living beings,
He is a priest, he is an ascetic, he is a monk."

Then the householder of that foremost family said to Yaśa the young man:

"Come, young man, let us go home. Your mother is weary with lamenting."

Then the Blessed One said his to the householder of that foremost family:

"What do you think, householder? Would one who has penetrated the four noble truths—suffering, origin, cessation, path—with the knowledge and the vision of one beyond training stay in a house or a home enjoying stored up possessions or enjoying sensual pleasures?"

“No, Venerable Sir.”

“Whereas you, householder, have penetrated the four noble truths—suffering, origin, cessation, path—with the knowledge and the vision of a trainee, Yaśa the young man has penetrated the four noble truths—suffering, origin, cessation, path—with the knowledge and the vision of one beyond training.”

“It is a gain, Venerable Sir, it is a great gain, for Yaśa the young man that he has penetrated the four noble truths—suffering, origin, cessation, path—with the knowledge and the vision of one beyond training.

“It would be good if the Blessed One with Yaśa as his accompanying ascetic would come to the home of my foremost family out of compassion.” The Blessed One consented in silence to the householder of that foremost family.

Knowing that the Blessed One had consented in silence, the householder of that foremost family bowed with his head at the Blessed One’s feet and left.

Now on that occasion there were six arahants in the world, with the Blessed One as seventh.

18. Visiting Yaśa’s home

Then, after that night had passed, the Blessed One went with Venerable Yaśa as his accompanying ascetic to the home of that householder of that foremost family.

Venerable Yaśa’s aunt and former partner saw the Blessed One in the distance.

Then they prepared a seat of the Blessed One, and said: “May the Blessed One sit on this prepared seat.” The Blessed One sat on that prepared seat.

Then Venerable Yaśa’s aunt and former partner bowed with the heads to the Blessed One’s feet and sat down at one side.

While seated at one side the Blessed One illuminated, roused, empowered, and encouraged Venerable Yaśa’s aunt and former partner with talk on Dharma, which previous Buddhas and Blessed Ones who have passed away had taught, that is: talk on generosity, talk on ethics, talk on heaven, on the advantages and dangers of sensual pleasures, on defilement and cleansing, on renunciation and seclusion, and the benefits on the side of cleansing; such Dharma talk he explained in detail.

When the Blessed One saw their minds were firm, workable, gentle, free of hindrances; that they were able and capable to fully understand the special Dharma teaching, then he explained in detail the four noble truths which are the special Dharma teaching of the Buddha, the Blessed Ones, that is: suffering, origin, cessation, path.

Just as clean cloth free of blemishes will rightly take up the dye, in the same way while Venerable Yaśa's aunt and former partner were in that very seat they penetrated to the four noble truths, that is: suffering, origin, cessation, path.

Then Venerable Yaśa's aunt and former partner saw the Dharma, attained the Dharma, realised the Dharma, comprehended the Dharma; they crossed over doubt, crossed over uncertainty, were not dependent on another, not led by another, were attained to confidence in the Dharmas in the Teacher's dispensation. Rising from their seats they arranged his robe over one shoulder and extended their hands in añjali towards the Blessed One and said:

"We are amazed, Venerable Sir, it is amazing! We go for refuge to the Blessed One and to the Dharma and to the Sangha of monks. We can be regarded from today until the day we die as lay followers of faith who have gone for refuge for life."

Then the Blessed One, having illuminated, roused, empowered, and encouraged Venerable Yaśa's aunt and former partner with talk on Dharma, rose from his seat and departed.

19.1 The going forth of Pūrṇa, Vimāla, Gavāṃpati, and Subāhu

The sons of the second, third, fourth, and fifth families of Benares—Pūrṇa, Vimāla, Gavāṃpati, and Subāhu—heard that Yaśa the son of the foremost family had shaved off his hair and beard, put on the dyed robe, and had rightly gone forth from the home life into homelessness.

They thought: "This Buddha cannot be any ordinary person, nor can this be an ordinary declaration of the Dharma, if Yaśa the son of the foremost family, so delicate and refined, after hearing the Dharma has shaved off his hair and beard, put on the dyed robe, and has rightly gone forth from the home life into homelessness."

Then the sons of the second, third, fourth, and fifth families—Pūrṇa, Vimāla, Gavāṃpati, and Subāhu—approached the Blessed One, bowed with their heads at his feet and stood to one side.

Standing at one side, Pūrṇa, Vimāla, Gavāṃpati, and Subāhu said to the Blessed One:

"Venerable Sir, we wish to gain the going forth, the full entrance to monkhood in the well-proclaimed Dharma and Vinaya. We would live the spiritual life in the presence of the Blessed One."

"Venerables, you have gained the the going forth, the full entrance to monkhood in the well-proclaimed Dharma and Vinaya. Now that you have gone forth, Venerables, you should dwell alone, withdrawn, heedful, ardent, and resolute."

Dwelling alone, withdrawn, heedful, ardent, and resolute, they realised in this very life with their own direct knowledge and entered into the unexcelled culmination of the spiritual life for the sake of which those sons of families shaved off their hair and beards and put on the dyed robe, rightly going forth from the home life to homelessness. They understood that: “Birth is ended, the spiritual life is fulfilled, done is what had to be done, there is no return to this existence.”

Now on that occasion there were ten arahants in the world, with the Blessed One as eleventh.

20. The going forth of 50 village lads

Fifty most excellent village lads heard that Yaśa the son of the foremost family, and the sons of the second, third, fourth, and fifth families—Pūrṇa, Vimala, Gavāṃpati, and Subāhu—had shaved off their hair and beard, put on the dyed robe, and had rightly gone forth from the home life into homelessness.

They thought: “This Buddha cannot be any ordinary person, nor can this be an ordinary declaration of the Dharma, if Yaśa, Pūrṇa, Vimala, Gavāṃpati, and Subāhu, so delicate and refined, after hearing the Dharma has shaved off his hair and beard, put on the dyed robe, and had rightly gone forth from the home life into homelessness.”

They approached the Blessed One, bowed with their heads at his feet and sat to one side.

Seated at one side, the fifty most excellent village lads said to the Blessed One:

“Venerable Sir, we wish to gain the going forth, the full entrance to monkhood in the well-proclaimed Dharma and Vinaya. We would live the spiritual life in the presence of the Blessed One.”

“Venerables, you have gained the the going forth, the full entrance to monkhood in the well-proclaimed Dharma and Vinaya. Now that you have gone forth, Venerables, you should dwell alone, withdrawn, heedful, ardent, and resolute.”

Dwelling alone, withdrawn, heedful, ardent, and resolute, they realised in this very life with their own direct knowledge and entered into the unexcelled culmination of the spiritual life for the sake of which those sons of families shaved off their hair and beards and put on the dyed robe, rightly going forth from the home life to homelessness. They understood that: “Birth is ended, the spiritual life is fulfilled, done is what had to be done, there is no return to this existence.”

Now on that occasion there were sixty arahants in the world, with the Blessed One as sixty-first.

The Buddha encourages the monks to travel, and sets out for Uruvelā

Then the Blessed One addressed the monks: “Monks, I am freed from all snares, both human and divine. You too are freed from all snares, both human and divine. Wander, monks, for the

welfare of the many-folk, for the happiness of the many-folk, out of compassion for the benefit of the world, for the welfare and happiness of gods and men. Let not two go by the one road! Also, I will go to Uruvelā, to the village of Senāyana.”

Then Māra the wicked thought: “The Blessed One has addressed the monks thus: ‘Monks, I am freed from all snares, both human and divine. You too are freed from all snares, both human and divine. Wander, monks, for the welfare of the many-folk, for the happiness of the many-folk, out of compassion for the benefit of the world, for the welfare and happiness of gods and men. Let not two go by the one road! Also, I will go to Uruvelā, to the village of Senāyana.’ What if I were to approach him and create a vision?”

Then Māra the wicked transformed his body into the appearance of a student and approached the Blessed One.

Having approached at that time he spoke this verse:

“Unfreed, he perceives he is free,
How can he imagine he is free?
You are tied with great ties!
Ascetic, you will not escape me!”

Then the Blessed One thought thus: “Māra the wicked has approached me and created a vision.” Knowing this, the Blessed One at that time spoke this verse:

“I am free from all snares,
Both human and divine.
I know you, wicked one!
You are destroyed right here, terminator!”

Then Māra the wicked thought: “The ascetic Gotama knows me by encompassing my mind with his.” Realising this, sad, depressed, and remorseful, he vanished right there.

The Blessed One addressed the monks once more: “Monks, I am freed from all snares, both human and divine. You too are freed from all snares, both human and divine. Wander, monks, for the welfare of the many-folk (...as before, up until...) Also, I will go to Uruvelā, to the village of Senāyana.”

“Yes, Venerable Sir”, those monks assented to the Blessed One, and departed to wander the nations.

MULASARVASTIVADA VINAYA

Trans. Analayo

The following is a translation of a section of the Mulasarvastivada Vinaya which contains the instructions for mindfulness of breathing (anapanasati).

Then, when the two months were over, the Blessed One rose from his concentration and sat down on a seat prepared in front of the community of monastics. He said to the monastics: “If heterodox practitioners come and ask you: ‘During these two months, what practice did the recluse Gotama undertake to abide in concentration?’, you should reply: ‘He undertook concentration through mindfulness of breathing.’ What is the reason? During these two months I undertook contemplation through mindfulness of breathing, calmly sitting and abiding in it

“When I practised this contemplation, while breathing in I was without confusion, understanding it as it really is; while breathing out I was also without confusion, understanding it as it really is.

“While breathing in long I was without confusion, understanding it as it really is; while breathing out long I was also without confusion, understanding it as it really is. While breathing in short I was without confusion, understanding it as it really is; while breathing out short I was also without confusion, understanding it as it really is their arising and passing away. Pervading the body when breathing (in), I understood it completely; pervading the body when breathing (out), I also understood it completely. Calming the [bodily] activity when breathing (in), I understood it as it really is; calming the [bodily] activity when breathing (out), I understood it as it really is.

“Experiencing [joy] when breathing in, I understood it as it really is; experiencing joy when breathing out, I understood it as it really is. [Experiencing] happiness when breathing in, I understood it as it really is; experiencing happiness when breathing out, I understood it as it really is. [Experiencing] the (mental) activity when breathing in, I understood it as it really is; experiencing the mental activity when breathing out, I understood it as it really is. Calming the mental activity when breathing in, I understood it as it really is; calming the mental activity when breathing out, I understood it as it really is.

“Cognizing the mind when breathing in, I understood it as it really is; cognizing the mind when breathing out, I understood it as it really is. Gladdening the mind when breathing in, I understood it as it really is; gladdening the mind when breathing out, I understood it as it really is. Concentrating the mind when breathing in, I understood it as it really is; concentrating the mind when breathing out, I understood it as it really is. Liberating the mind when breathing in, I understood it as it really is; liberating the mind when breathing out, I understood it as it really is.

“Discerning impermanence when breathing in, I understood it as it really is; discerning impermanence when breathing out, I understood it as it really is. Discerning abandoning when breathing in, I understood it as it really is; discerning abandoning when breathing out, I understood it as it really is. Discerning dispassion when breathing in, I understood it as it really is; discerning dispassion when breathing out, I understood it as it really is. Discerning cessation when breathing in, I understood it as it really is; up to discerning cessation when breathing out, I understood it as it really is.”

ARTHAVINISCAYA SUTRA

“The Gathering of Meanings”

Translated by N. H. Samtani (Patna, 1971), edited by Ānandajoti Bhikkhu.

This is a kind of compilation of basic Early Buddhist Teachings such as the five aggregates, the sense fields, and so on. It exists in various translations such as in Sanskrit, Tibetan and Chinese. It seems to be of Sautrāntika/Sarvāstivāda affiliation.

This I heard: at one time the Gracious One was dwelling near Śrāvastī, at Mgāra’s mother’s mansion in the Eastern Grounds, together with a great monastic community of one thousand, two-hundred and fifty monastics. There the Gracious One, with a voice that was firm, deep, sweet, noble and without fault, addressed the monastics (saying): “I will teach the Dharma to you, monastics, those Dharma teachings that are good in the beginning, good in the middle, good in the end, with their meaning, with their (proper) phrasing, I will make known the spiritual life which is complete, fulfilled, accomplished, that is to say, the Dharma instruction known as the Analysis of the Topics. Listen well and carefully, apply your minds, and I will speak.”

“Surely, Gracious One,” those monastics replied to the Gracious One, and the Gracious One said this: “What, monastics, are the Dharma instructions known as the Analysis of the Topics?”

They are as follows: (1) The five components (of mind and matter), (2) the five components (of mind and matter) that provide fuel for attachment, (3) the eighteen elements, (4) the twelve sense-spheres, (5) the twelve factors of conditional origination, (6) the four noble truths, (7) the twenty-two faculties, (8) the four absorptions, (9) the four formless attainments, (10) the four spiritual states, (11) the four practices, (12) the four cultivations of concentration, (13) the four ways of attending to mindfulness, (14) the four right strivings, (15) the four bases of spiritual power, (16) the five faculties, (17) the five strengths, (18) the seven factors of awakening, (19) the eightfold noble path, (20) the sixteen modes of mindfulness while breathing, (21) the four factors of stream-entry, (22) the ten strengths of a Realised One, (23) the four confidences, (24) the four analytical knowledges, (25) the eighteen special qualities of the Buddha, (26) the thirty-two marks of a great man, (27) the eighty secondary characteristics. This, monastics, is indicated as the Dharma explanation known as the Analysis of the Topics.

(1) The Five Components Herein, monastics, what are the five components?

They are as follows: (1) The bodily-form component, (2) the feelings component, (3) the perceptions component, (4) the volitions component, (5) and the consciousness component. These, monastics, are the five components.

(2) The Five Components that provide Fuel for Attachment Herein, monastics, what are the five components (of mind and body) that provide fuel for attachment?

They are as follows: (1) The bodily-form component that provides fuel for attachment, (2) the feelings component that provides fuel for attachment, (3) the perceptions component that provides fuel for attachment, (4) the volitions component that provides fuel for attachment, (5) the consciousness component that provides fuel for attachment. These, monastics, are the five components that provide fuel for attachment.

(3) The Eighteen Elements Herein, monastics, what are the eighteen elements?

They are as follows: (1) The eye element, (2) the visible-form element, (3) the eye-consciousness element, (4) the ear element, (5) the sound element, (6) the ear-consciousness element, (7) the nose element, (8) the smell element, (9) the nose-consciousness element, (10) the tongue element, (11) the taste element, (12) the tongue-consciousness element, (13) the body element, (14) the tangible element, (15) the body-consciousness element, (16) the mind element, (17) the thoughts element, (18) the mind-consciousness element. These, monastics, are said to be the eighteen elements.

(4) The Twelve Sense-Spheres Herein, monastics, what are the twelve sense-spheres?

They are as follows: (1) The internal eye sense-sphere, (2) the external visible-form sense-sphere, (3) the internal ear sense-sphere, (4) the external sound sense-sphere, (5) the internal nose sense-sphere, (6) the external smell sense-sphere, (7) the internal tongue sense-sphere, (8) the external taste sense-sphere, (9) the internal body sense-sphere, (10) the external tangible sense-sphere, (11) the internal mind sense-sphere, (12) the external thought sense-sphere. These, monastics, are said to be the twelve sense-spheres.

(5) The Twelve Factors of Conditional Origination Herein, monastics, what are the twelve factors of conditional origination?

It is as follows: This being so, that is; from the arising of this, that arises. They are (also) as follows: (1) With ignorance as condition: volitions, (2) with volitions as condition: consciousness, (3) with consciousness as condition: mind and body, (4) with mind and body as condition: the six sense-spheres, (5) with the six sense-spheres as condition: contact, (6) with contact as condition: feeling, (7) with feeling as condition: craving, (8) with craving as condition: attachment, (9) with attachment as condition: continuation, (10) with continuation as condition: birth, (11) with birth as condition: (12) old age, death, grief, lamentation, pain, sorrow, and despair (all) arise, and so there is an origination of this whole great mass of suffering. (1) (But) from the cessation of ignorance, there is the cessation of volitions, (2) from the cessation of volitions, the cessation of consciousness, (3) from the cessation of consciousness, the cessation of mind and body, (4) from the cessation of mind and body, the cessation of the six sense-spheres, (5) from the cessation of the six sense-spheres, the cessation of contact, (6) from the cessation of contact, the cessation of feeling, (7) from the cessation of feeling, the

cessation of craving, (8) from the cessation of craving, the cessation of attachment, (9) from the cessation of attachment, the cessation of continuation, (10) from the cessation of continuation, the cessation of birth, (11) from the cessation of birth: (12) old age, death, grief, lamentation, pain, sorrow, and despair (all) cease, and so there is a cessation of this whole great mass of suffering.

(1) {Ignorance} Herein what is ignorance? It is as follows: Not knowing the past, not knowing the future, not knowing the present; not knowing the internal, not knowing the external, not knowing the internal and the external; not knowing what are (volitional) deeds, not knowing results, not knowing (volitional) deeds and their results; not knowing good actions, not knowing bad actions, not knowing what are good actions and bad actions; not knowing causes, not knowing fruition, not knowing causes and fruition; not knowing the origination of causes in things, not knowing conditional origination, not knowing the conditional origination of things; not knowing the Buddha, not knowing the Teaching, not knowing the Community; not knowing suffering, not knowing origination, not knowing cessation; not knowing the path, not knowing wholesome and unwholesome things, not knowing blameable and blameless things; not knowing what things should and should not be practiced, not knowing what things are inferior and superior, (or) dark and light. In regard to the six sense-spheres, darkness, or lack of penetration, lack of insight, lack of knowledge of the way things are, complete delusion, bewildered ignorance. This is said to be ignorance.

(2) {Volitions} With ignorance as condition: volitions is said. What are volitions? There are these three volitions: {1} Bodily volitions, {2} verbal volitions, {3} mental volitions. {1} What are bodily volitions? Breathing in and breathing out, these things are indeed bodily, (they are) dependent on body, connected with body, existing dependent on body. Therefore breathing in and breathing out is said to be bodily volitions. {2} What are verbal volitions? After thinking and reflecting he speaks words, not without thinking, not without reflecting. Therefore thinking and reflecting are said to be verbal volitions. {3} What are mental volitions? Whatever passionate intentions, hateful intentions, deluded intentions (there are), these are mental factors, (they are) dependent on mind, connected with mind, existing dependent on mind. Therefore intention is said to be mental volitions. These, monks, are said to be the three volitions.

(3) {Consciousness} With volitions as condition: consciousness is said. What is consciousness? The group of six consciousnesses. Which six? They are as follows: {1} Eye-consciousness, {2} ear-consciousness, {3} nose-consciousness, {4} tongue-consciousness, {5} body-consciousness, {6} mind-consciousness. These are said to be the consciousnesses in the group of six consciousnesses.

(4) {Name and Bodily-Form} With consciousness as condition: mind and bodily-form is said. Herein, what is mind? Mind is the four formless components. Which four? {1} The feelings component, {2} the perception component, {3} the volitions component, {4} the consciousness component. This is mind.

What is bodily-form? Whatever has form, all of these: the four great existents, and whatever is derived from the four great existents. Which four? They are as follows: {1} The earth element,

{2} the water element, {3} the fire element, {4} and the wind element. What is the earth element? Whatever is weighty and solid. {2} What is the water element? Whatever is fluid and flowing. {3} What is the fire element? Whatever has heat and ripens. {4} What is the wind element? Whatever is flexible, circulates and is light in motion. This is bodily-form and previously mind. The two of them together in brief is what is said to be mind and bodily-form.

(5) {Six Sense-spheres} With mind and bodily-form as condition: the six sense-spheres is said. What are the six sense-spheres? The six internal sense-spheres. They are as follows: {1} The eye sense-sphere, {2} the ear sense-sphere, {3} the nose sense-sphere, {4} the tongue sense-sphere, {5} the body sense-sphere, {6} the mind sense-sphere. This is said to be the six sense-spheres.

(6) {Contact} With the six sense-spheres as condition: contact is said. What is contact? The group of six contacts. Which six? {1} Eye-contact, {2} ear-contact, {3} nose-contact, {4} tongue-contact, {5} body-contact, {6} mind-contact. This is said to be contact.

(7) {Feeling} With contact as condition: feeling is said. What is feeling? The group of six feelings. {What six?} {1} Feeling arising from eye-contact, pleasant, unpleasant, and neither unpleasant nor pleasant, and so {2-6} feeling arising from ear-, nose-, tongue-, body and mind-contact, pleasant, unpleasant, and neither unpleasant nor pleasant. This is said to be feeling.

(8) {Craving} With feeling as condition: craving is said. What is craving? The group of six cravings. Which six? {1} Craving for form, {2} craving for sounds, {3} craving for smells, {4} craving for tastes, {5} craving for tangibles, {6} craving for thoughts. {This is said to be craving.}

(9) {Attachment} With craving as condition: attachment is said. What is attachment? There are four attachments. What four? {1} Attachment to sensuality, {2} attachment to views, {3} attachment to virtue and practice, {4} and attachment to self-view. {This is said to be attachment.}

(10) {Continuation} With attachment as condition: continuation is said. What is continuation? (There are) three continuations. Which three? They are as follows: {1} Continuation in the sense-realm, {2} continuation in the form-realm, {3} continuation in the formless-realm. Herein, what is continuation in the sense-realm?

The (sense-realms) are as follows: {1} {Hells} There are eight hot hells. Which eight? They are as follows: {1} The reviving (hell), {2} the black-thread (hell), {3} the crushing (hell), {4} the hot (hell), {5} the great hot (hell), {6} the remorseful (hell), {7} the scolding (hell), {8} and the never-ceasing (hell). There are eight cold hells. (Which eight?) They are as follows: {1} The tumurous (hell), {2} the very tumurous (hell), {3} the squealing (hell), {4} the squaking (hell), {5} the screeching (hell), {6} the blue-lotus (hell), {7} the red-lotus (hell), {8} the great red-lotus (hell). {2} ghosts, {3} animals, {4} humans, {5} {gods}. There are gods in six sensual-realms. What are the six? {1} The gods known as the Four Great Kings, {2} the gods of the Thirty-three Divinities, {3} the Yāma (gods), {4} the Contented (gods), {5} those gods Delighting in Creation, {6} those gods Wielding Power over the Creation of Others. Herein, what is continuation in the form-

realm? They are as follows: {1} the High Divinities' retinue, {2} the Ministers of the High Divinities, {3} the Great High Divinities, {4} (the High Divinities of) Limited Radiance {5} (the High Divinities of) Unbounded Radiance, {6} (the High Divinities of) Streaming Radiance, {7} (the High Divinities of) Limited Beauty, {8} (the High Divinities of) Refulgent Beauty, {9} the cloudless (High Divinities), {10} (the High Divinities) Born of Merit, {11} the (High Divinities) of Increasing Fruit, {12} the No-Longer Increasing (High Divinities), {13} the Untroubled (High Divinities), {14} the Good-looking (High Divinities), {15} the Beautiful (High Divinities) {16} and the Highest (High Divinities).

What is continuation in the formless-realm? They are as follows: {1} The Sphere of Infinite Space, {2} the Sphere of Infinite Consciousness, {3} the Sphere of Nothingness, {4} and the Sphere of Neither-Perception-nor-Non-Perception. The formless gods arise in four ways according to (the level of) mind-only meditation. This is said to be the formless element. These are the three continuations. {This is said to be continuation.}

(11) {Birth} With continuation as condition: birth is said. What is birth? For the various beings in the various classes of beings there is (the process of) birth, being born, rebirth, appearing, turning up, manifestation, the acquisition of the components, the acquisition of the elements, the acquisition of the sense-spheres, the production of the mind-components, the arising of the life faculty, being brought together in their respective divisions. This is said to be birth.

(12) {Old Age and Death} With birth as condition: old age, death is said. What is old age? Whatever baldness, greying hair, wrinkled skin, agedness, bentness, crookedness, warpedness, twistedness, rattling in the throat when breathing in and breathing out, moles on the limbs, being propped up on crutches, forward bending of the body, decay of the sense faculties, breaking up of the conditions (for life), the state of being ancient, decrepitude, indisposition, weakness, dwindling away, complete dwindling away. This is said to be old age. What is death? For the various beings in the various classes of beings there is a fall, a falling away, a dwindling away, a disappearance, a making of time, a dwindling away of the lifespan, a dwindling away of the vital heat, a cessation of the life-faculty, a throwing off of the components. This is said to be death. This death together with the former old-age, these two together are in short what is said to be old-age and death.

This, monastics, is the twelve-fold conditional origination.

(6) The Four Noble Truths Herein, (monks,) what are the four noble truths? [They are as follows:]

{1} The noble truth of suffering, {2} the noble truth of the arising of suffering, {3} the noble truth of the cessation of suffering, {4} the noble truth of the path leading to the cessation of suffering,

(1) {The Noble Truth of Suffering} Herein, what is the noble truth of suffering? [It is as follows:] Birth is suffering, old age is suffering, sickness is suffering, death is suffering, being parted from what is liked is suffering, being joined to what is not liked is suffering, not to obtain that which is

wished for and sought for is suffering, in brief, the five components (of mind and body) that provide fuel for attachment are suffering. This is said to be the noble truth of suffering.

(2) {The Noble Truth of the Arising of Suffering} What is the noble truth of the arising of suffering? It is as follows: It is that craving which leads to continuation in existence, which is connected with enjoyment and passion, greatly enjoying this and that. This is said to be the noble truth of the arising of suffering.

(3) {The Noble Truth of the Cessation of Suffering} What is the noble truth of the cessation of suffering? Whatever craving there is which leads to continuation in existence, which is connected with enjoyment and passion, greatly enjoying this and that, its abandonment without remainder, letting go, wasting away, destruction, fading away, cessation, stilling and disappearance. This is said to be the noble truth of the cessation of suffering.

(4) {The Noble Truth of the Practice Leading to the End of Suffering} Herein, what is the noble truth of the practice leading to the end of suffering? It is that eightfold noble path beginning with right view and so on. It is as follows: {1} Right view, {2} right thought, {3} right speech, {4} right action, {5} right livelihood, {6} right endeavour, {7} right mindfulness, {8} right concentration. This is said to be the noble truth of the practice leading to the end of suffering. These, monastics, are the four noble truths.

(7) The Twenty-Two Faculties Herein, monastics, what are the twenty-two faculties?

They are as follows: (1) The eye faculty, (2) the ear faculty, (3) the nose faculty, (4) the tongue faculty, (5) the body faculty, (6) the mind faculty, (7) the female faculty, (8) the male faculty, (9) the life faculty, (10) the suffering faculty, (11) the sorrow faculty, (12) the pleasure faculty, (13) the well-being faculty, (14) the equanimity faculty, (15) the faith faculty, (16) the energy faculty, (17) the mindfulness faculty, (18) the concentration faculty, (19) the wisdom faculty, (20) the 'I-will-know-the-unknown' faculty, (21) the understanding faculty, (22) the complete understanding faculty. These, monastics, are the twenty-two faculties.

(8) The Four Absorptions Herein, monastics, what are the four absorptions?

(1) Here, monastics, a monastic, quite secluded from sense desires, secluded from wicked and unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, dwells having attained the first absorption.

(2) With the stilling of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and rapture born of concentration, he dwells having attained the second absorption.

(3) With the fading away of rapture he dwells equanimous, mindful, clearly knowing, experiencing happiness through the body, about which the Noble Ones declare: He lives pleasantly, mindful, and equanimous, (thus) he dwells having attained the third absorption.

(4) Having given up pleasure and given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness and equanimity, he dwells having attained the fourth absorption. These, monastics, are the four absorptions.

(9) The Four Formless Attainments Herein, monastics, what are the four formless attainments?

(1) Here, monastics, a monastic, having completely transcended perceptions of form, with the disappearance of perceptions of (sensory) impact, not attending to perceptions of variety, (understanding): 'This is endless space', abides in the sphere of endless space.

(2) Having completely transcended the sphere of endless space, (understanding): 'This is endless consciousness,' he abides in the sphere of endless consciousness.

(3) Having completely transcended the sphere of endless consciousness, (understanding): 'This is nothing,' he abides in the sphere of nothingness;

(4) Having completely transcended the sphere of nothingness, he abides in the sphere of neither-perception-nor-non-perception. These, monastics, are said to be the four formless attainments.

(10) The Four Spiritual States (Herein, monastics,) what are the four spiritual states?

Here, monastics, a monk {1} endowed with friendliness, with a mind free from hatred, enmity and ill-will, which is lofty, extensive, indiscriminating, immeasurable, well-developed, with (a mind) liberated through concentration he abides pervading one direction (with friendliness), so for the second (direction), so for the third (direction), so for the fourth (direction), and so in the highest (direction), the lowest (direction) and across the whole world in all quarters, (he abides) having friendliness, with a mind free from hatred, enmity and ill-will, which is lofty, extensive, indiscriminating, immeasurable, well-developed, with (a mind) liberated through concentration he abides pervading one direction (with friendliness). So, (2) having kindness... (3) having gladness... (4) having equanimity... with a mind free from hatred, enmity and ill-will, which is lofty, extensive, {indiscriminating,} immeasurable, well-developed, with (a mind) liberated through concentration he abides pervading one direction (with equanimity). These, monastics, are the four spiritual states.

(11) The Four Ways of Practice Herein, {monastics,} what are the four ways of practice?

(1) There is, monastics, practice which is painful and slow in knowledge, (2) practice which is painful and quick in knowledge, (3) practice which is pleasant and slow in knowledge, (4) practice which is pleasant and quick in knowledge.

(1) {Painful and Slow in Knowledge} Herein, what is the practice which is painful and slow in knowledge? Here, one person constitutionally has great passion, has great hatred, has great delusion, and because of his great passion, he continually experiences pain and sorrow which is born of passion, and because of his great hatred, he continually experiences pain and sorrow which is born of hatred, and because of his great delusion, he continually experiences pain and sorrow which is born of delusion. And for him these five supermundane faculties are slow, feeble, not sharp, not speedy in bringing about the destruction of the pollutants. What five? They are as follows: {1} The faith faculty, {2} the energy faculty, {3} the mindfulness faculty, {4} the concentration faculty, {5} the wisdom faculty. Thus these five supermundane faculties are feeble and not speedy and are slow in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants. This is the practice which is painful and slow in knowledge.

(2) {Painful and Quick in Knowledge} Herein, what is the practice which is painful and quick in knowledge? Here, one person constitutionally has great passion, has great hatred, has great delusion, and because of his great passion, he continually experiences pain and sorrow which is born of passion, and because of his great hatred, he continually experiences pain and sorrow which is born of hatred, and because of his great delusion, he continually experiences pain and sorrow which is born of delusion. (But) for him these five supermundane faculties are in high measure, (they are) sharp and speedy in bringing about {the destruction of the pollutants}. What five? They are as follows: {1} The faith faculty, {2} the energy faculty, {3} the mindfulness faculty, {4} the concentration faculty, {5} the wisdom faculty. (Therefore) these five supermundane faculties being in high measure, they are (sharp) and speedy and quick in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants. This is the practice which is painful and quick in knowledge.

(3) {Pleasant and Slow in Knowledge} Herein, what is the practice which is pleasant and slow in knowledge? Here, one person constitutionally has little passion, has little hatred, has little delusion, and because of his little passion, he does not continually experience pain and sorrow which is born of passion, and because of his little hatred, he does not continually experience pain and sorrow which is born of hatred, and because of his little delusion, he does not continually experience pain and sorrow which is born of delusion. (But) for him these five supermundane faculties are slow, feeble, not sharp, not speedy in bringing about {the destruction of the pollutants}. What five? They are as follows: {1} The faith faculty, {2} the energy faculty, {3} the mindfulness faculty, {4} the concentration faculty, {5} the wisdom faculty. (Therefore) these five supermundane faculties are slow, not sharp, feeble, not speedy and are slow in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants. This is the practice which is pleasant and slow in knowledge.

(4) {Pleasant and Quick in Knowledge} Herein, what is the practice which is pleasant and quick in knowledge? Here, one person constitutionally has little passion, has little hatred, has little delusion, and because of his little passion, he does not continually experience pain and sorrow which is born of passion, and because of his little hatred, he does not continually experience pain and sorrow which is born of hatred, and because of his little delusion, he does not

continually experience pain and sorrow which is born of delusion. (But) for him these five supermundane faculties are in high measure, (they are) sharp and speedy in bringing about {the destruction of the pollutants}.

What five? They are as follows: {1} The faith faculty, {2} the energy faculty, {3} the mindfulness faculty, {4} the concentration faculty, {5} the wisdom faculty. (Therefore) these five supermundane faculties, being in high measure, they are (sharp) and speedy and quick in bringing about contact with the meditation that has immediate result, that is to say, the destruction of the pollutants. This is said to be the practice which is pleasant and quick in knowledge. These, monastics, are the four ways of practice.

(12) The Four Cultivations of Meditation. Herein, monastics, what are the four cultivations of meditation?

(1) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the abandoning of sensual desire.

(2) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to a pleasant abiding here and now.

(3) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the acquisition of knowledge and insight.

(4) The cultivation of meditation, monastics, which, when practised, developed, made much of, leads to the acquisition of wisdom.

(1) {The Abandoning of Sensual Desire} Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to the abandoning of sensual desire? Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, in regard to this very body – from the sole of the feet upwards, from the hair of the head down, bounded by the skin, as it is placed, as it is disposed, full of manifold impurities, reflects with right wisdom as it really is: There are in this body: Hairs of the head, body hairs, nails, teeth, filth, skin, flesh, bones, sinews, nerves, kidneys, heart, spleen, pleura, intestines, mesentery, upper stomach, food, stomach, liver, excrement, tears, sweat, spit, mucus, grease, synovial fluid, marrow, fat, bile, phlegm, suppuration, blood, skull, brain, (thus on this body) full of manifold impurities he reflects with right wisdom as it really is. Just as though, monks, there were a granary with open doors at both ends, full of various and manifold kinds of corn varieties: grain, sesame, mustard, mung beans, meal and beans, and a man with good vision looking round would understand: these are bearded grains, these are fruit-grain, even so, monastics, a monastic in regard to this very body – as it is placed, as it is disposed, reflects thus. This is the cultivation of meditation which, when practised, developed, made much of, leads to the abandoning of sensual desire.

(2) {A Pleasant Abiding Here and Now} Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to a pleasant abiding here and now? Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, has a body that is suffused internally with the happiness and joy born of seclusion and concentration, and is fulfilled, satisfied and manifesting it. For him there is no part of the whole body that is not pervaded, not manifesting it, that is to say, the internal happiness and joy born of seclusion and concentration. Just as though, monastics, water-lilies or red lotuses or white lotuses which are born in water, growing in water, immersed in water, they are all cool, flowing, streaming, fulfilled, satisfied and manifesting in water, so, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, has a body that is suffused internally with the happiness and joy born of seclusion and concentration, and is fulfilled, satisfied and manifesting it. For him there is no part of the whole body that is not pervaded, not manifesting it, that is to say, the internal happiness and joy born of seclusion and concentration. This is the cultivation of meditation which, when practised, developed, made much of, leads to a pleasant abiding here and now.

(3) {The Acquisition of Knowledge and Insight} Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of knowledge and insight? Here, monastics, a monastic grasps well and truly the perception of light, applies his mind well, sees it well, penetrates it well, daily he cultivates his illumined mind, determined on the perception, as by day, so by night, as by night, so by day; as before, so later, as later, so before; as below, so above, as above, so below. Thus with an open mind, which is receptive, by day he cultivates his illumined mind, determined on the perception, in every corner of the world. Just as though, monastics, in the first month of the summer the days are cloudless, without thunder or rain, or mists, and in the middle of the day, as far as there is light, it is pure, fulfilled, luminous, and there is no darkness found, so, monastics, a monastic grasps well and truly the perception of light, applies his mind well, sees it well, penetrates it well, by day he cultivates his illumined mind, determined on the perception, as by day, so by night, as by night, so by day; as before, so later, as later, so before; as below, so above, as above, so below. Thus with an open mind, which is receptive, daily he cultivates his illumined mind, determined on the perception. This is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of knowledge and insight.

(4) {The Acquisition of Wisdom} Herein, monastics, what is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of wisdom? Here, monastics, a monastic who has gone to the wilderness, or to the root of a tree, or to an empty place, having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of mindfulness owing to equanimity, dwells having attained the fourth absorption. This is the cultivation of meditation which, when practised, developed, made much of, leads to the acquisition of wisdom. These are the four cultivations of meditation.

(13) The Four Ways of Attending to Mindfulness Herein, monastics, what are the four ways of attending to mindfulness?

(1) Here, monastics, a monastic dwells contemplating internally (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world, he dwells contemplating externally (the nature of) the body in the body, he dwells contemplating internally and externally (the nature of) the body in the body, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(2) He dwells contemplating internally, externally, internally and externally, (the nature of) feelings in feelings, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(3) He dwells contemplating internally, externally, internally and externally, (the nature of) the mind in the mind, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world.

(4) He dwells contemplating internally, externally, internally and externally, (the nature of) things in (various) things, ardent, fully aware, and mindful, after removing avarice and sorrow regarding the world. These, monastics, are the four ways of attending to mindfulness.

(14) The Four Right Strivings Herein, monastics, what are the four right strivings?

(1) Here, monastics, a monastic regarding bad and unwholesome thoughts that have arisen, generates desire for their abandoning, he endeavours, instigates energy, exerts his mind, and strives rightly.

(2) Regarding bad and unwholesome thoughts that have not yet arisen, he generates desire for their non-arising, he endeavours, instigates energy, exerts his mind, and strives rightly.

(3) He generates desire for the arising of wholesome thoughts that have not yet arisen, he endeavours, instigates energy, exerts his mind, and strives rightly.

(4) Regarding wholesome thoughts that have arisen he generates desire for their endurance, persistence, non-abandoning, multiplication, extension, development, and fulfilment, he endeavours, instigates energy, exerts his mind, and strives rightly. These, monastics, are the four right strivings.

(15) The Four Bases of Spiritual Power Herein, monastics, what are the four bases of spiritual power?

(1) Herein, monastics, a monastic cultivates the basis of spiritual power that is concentration of desire accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his desire will not be too slack, nor too grasping.

(2) He cultivates the basis of spiritual power that is concentration of energy accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his energy will not be too slack, nor too grasping.

(3) He cultivates the basis of spiritual power that is concentration of thought accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his thought will not be too slack, nor too grasping.

(4) He cultivates the basis of spiritual power that is concentration of investigation accompanied by the volition of striving, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment, and his investigation will not be too slack, nor too grasping. These, monastics, are the four bases of spiritual power.

(16) The Five Faculties Herein, monastics, what are the five faculties?

They are as follows: (1) The faculty of faith, (2) the faculty of energy, (3) the faculty of mindfulness, (4) the faculty of concentration, (5) the faculty of wisdom.

(1) Herein, what is the faculty of faith? It is the faith he has regarding four things. Which four? {1} He has faith in the right view concerning the worldly realms of birth and death, {2} in refuge in deeds and results, {3} in all the deeds that I will do, whether good or bad, I will experience the result of that deed, {4} in he will not do bad deeds, even for the sake of life. This is said to be faith.

(2) Herein, what is the faculty of energy? With the faculty of faith he has faith in those things, and with the faculty of energy he makes those things arise. This is said to be energy.

(3) Herein, what is the faculty of mindfulness? With the faculty of energy he makes those things arise, and with the faculty of mindfulness he makes those things not go to destruction. This is said to be mindfulness.

(4) Herein, what is the faculty of concentration? With the faculty of mindfulness he makes those things not go to destruction, and with the faculty of concentration he fixes his attention on those things. This is said to be concentration.

(5) Herein, what is the faculty of wisdom? With the faculty of concentration he fixes his attention on those things, and with the faculty of wisdom he penetrates and reflects on the birth of those things. This is said to be wisdom. These, monastics, are the five faculties.

(17) The Five Strengths Herein, monastics, what are the five strengths?

They are as follows: (1) The strength of faith, (2) the strength of energy, (3) the strength of mindfulness, (4) the strength of concentration, (5) the strength of wisdom. These, monastics, are the five strengths.

(18) The Seven Factors of Awakening Herein, monastics, what are the seven factors of awakening?

They are as follows: (1) The factor of awakening that is mindfulness, (2) the factor of awakening that is investigation of the (nature of) things, (3) the factor of awakening that is energy, (4) the factor of awakening that is joy, (5) the factor of awakening that is tranquillity, (6) the factor of awakening that is concentration, (7) the factor of awakening that is equanimity.

(1) Here, monastics, a monastic cultivates the factor of awakening that is mindfulness, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(2) He cultivates the factor of awakening that is investigation of the (nature of) things, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(3) He cultivates the factor of awakening that is energy, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(4) He cultivates the factor of awakening that is joy, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(5) He cultivates the factor of awakening that is tranquillity, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(6) He cultivates the factor of awakening that is concentration, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment.

(7) He cultivates the factor of awakening that is equanimity, depending on solitude, depending on dispassion, depending on cessation, maturing in relinquishment. These, monastics, are the seven factors of awakening.

(19) The Noble Eightfold Path Herein, monastics, what is the noble eightfold path?

It is as follows: (1) Right view, (2) right thought, (3) right speech, (4) right action, (5) right livelihood, (6) right endeavour, (7) right mindfulness, (8) right concentration.

(1) {Right View} Herein, monastics, right view is what? There is this world, there is the next world, there is (an obligation towards) mother, there is (an obligation towards) father, there is a gift, there is an offering, there is the fruit and result of deeds well done and badly done, in this world and the next, there are in the world those who have practiced and attained correctly. This, monastics, is right view, the opposite of wrong view.

(2) {Right Thought} Herein, monastics, right thought is what? It is virtue and generosity that ripen in Buddhahood and so on, not (those) that ripen in Universal Monarchy and so on. [This, monastics, is right thought.]

(3) {Right Speech} Herein, monastics, right speech is what? Here, monastics, it is the avoidance of rough, lying, malicious and frivolous speech. This, monastics, is said to be right speech.

(4) {Right Action} Herein, monastics, right action is what? It is the performance of ten types of wholesome deeds by way of body, speech and mind. {1} Herein, bodily it is threefold: refraining from killing a living creature, from taking what has not been given, from sexual misconduct. {2} Verbally it is fourfold: refraining from lying, malicious, rough and frivolous speech. {3} Mentally it is threefold: refraining from coveting, ill-will and wrong view.

{1} (i) Herein, killing a living creature is what? There is a living being, a sentient being, and a murderous thought arises, and he makes an approach and takes its life. This, monastics, is said to be killing a living creature. Except it is not killing a living creature when done through heedlessness or without perception. {This is said to be killing a living creature.} (ii) Herein, taking what has not been given is what? Having a thieving mind he takes what has not been given and makes another's property his own. Except it is not taking what has not been given when one procures a small amount, that presents no obstacle, from mother, father, brother, kin or friend's property. {This is said to be taking what has not been given is what.} (iii) Herein sexual misconduct is what? Enjoying others' women, whether under the protection of lord, king, mother, father, it is (also) bad practice after going to the wrong place, or at the wrong time. This is said to be sexual misconduct. Bodily it is threefold.

{2} (i) Lying is what? When asked to bear witness as it really is he speaks an untrue word, a lie, such as when not an Arhat one says one is an Arhat, except in jest. This is said to be lying. (ii) Malicious (speech) is what? Breaking up (others) with a word that is true or false, that is malicious (speech). This is said to be malicious (speech). (iii) Herein rough (speech) is what? Pronouncing a word that is unfavourable with the intention to cause suffering for another is rough (speech). With the understanding that there is misfortune and suffering for him, making pronouncement of a word that is unfavourable, that is rough (speech). This is said to be rough (speech). (iv) Frivolous (speech) is what? It is as follows: Talk about kings, talk about thieves, talk about wars, talk about drink, talk about gambling, talk about women, or talk that is talk about stories. This is said to be frivolous (speech). Verbally it is fourfold.

{3} (i) Herein, coveting is what? Coveting and desiring another's property for his own, (thinking:) may whatever property there is be mine. This is said to be coveting. (ii) Herein, ill-will is what? Thinking of pressurising, cutting off or taking the life of another. This is said to be ill-will. (iii) Herein wrong view is what? There is no this world, there is no other world, and so on as before. {This is said to be wrong view.} [Mentally is threefold.] {This, monastics, is right action.}

(5) {Right Livelihood} Herein, monastics, right livelihood is what? A monastic is (1) scheming, (2) ingratiating, (3) hinting, (4) extorting, and (5) longing for gain upon gain. (1) Herein scheming is

what? A monastic, having seen a benefactor, after crossing his legs, sits down in an empty place along the path: (thinking:) There will be gain and respect for me (if they think:) This meditating monastic is an Arhat. This and so forth is said to be scheming. (2) Herein ingratiating is what? Here a monk in order to get gains and respect (says): You are my mother, you are my father, you are my sister, you are my daughter, and speaks these and other loving words. This and so forth is said to be ingratiating. (3) Herein hinting is what? A monastic, having eaten his almsfood, repeatedly says: Almsfood like this is not found in other devotees' houses. If spoken with a mind free from (wanting) gains or respect, it is not a fault. This is said to be hinting. (4) Herein extorting is what? A monastic, who does not receive almsfood at a house, desiring that it be given, says this in that place: Those who don't give go to the underworld, you are certainly one of those who don't give, and will reappear in the underworld. Out of fear and fright of the underworld they present almsfood, and he receives and enjoys it. This is said to be extorting. (5) Herein longing for gain through gain is what? A monastic, from his own wealth purchases beautiful robes and shows them to devotees (saying): We receive such woven garments. They, being shamed, present such garments and he enjoys them. This, monastics, is said to be longing for gain through gain. This is the monastics' wrong livelihood, [refraining from it is called right livelihood.] Here, monastics, is wrong livelihood for a devotee: Selling poison, selling weapons, selling living beings, selling alcohol, selling meat, and, without having inspected (first), pounding sesame and mustard seed (and so on) is wrong livelihood, abstaining from it {is right livelihood}. This, monastics, is right livelihood.

(6) {Right Endeavour} Herein, monastics, right endeavour is what? Here, monastics, correctly performing one's duties such as worship, homage, rising and respectful salutation. This, monastics, is said to be right endeavour.

(7) {Right Mindfulness} Herein, monastics, right mindfulness is what? Here, monastics, [a monastic] having seen a woman, and passion having arisen, sees as it really is the unattractive nature of the body on the outside and the inside (reflecting), there are in this body: Hairs of the head, body hairs, nails, teeth, filth, skin, flesh, bones, sinews, nerves, kidneys, heart, spleen, pleura, upper stomach, food, intestines, mesentery, stomach, liver, excrement, tears, sweat, spit, mucus, grease, synovial fluid, marrow, fat, bile, phlegm, suppuration, blood, skull, brain, excrement, urine (and that it is) full of manifold impurities. This, monastics, is right mindfulness.

(8) {Right Concentration} Herein, monastics, right concentration is what? The four absorptions. {1} Here, [monastics,] a monastic quite secluded from sense desires, secluded from unwholesome things, having thinking, reflection, and the happiness and rapture born of seclusion, dwells having attained the first absorption. {2} With the stilling of thinking and reflection, with internal clarity, and one-pointedness of mind, being without thinking, without reflection, having the happiness and rapture born of concentration, he dwells having attained the second absorption. {3} With the fading away of rapture he dwells equanimous, mindful, clearly knowing, experiencing happiness through the body, about which the Noble Ones declare: He lives pleasantly, mindful, and equanimous, he dwells having attained the third absorption. {4} Having given up pleasure, given up pain, and with the previous disappearance of mental well-being and sorrow, without pain, without pleasure, and with complete purity of

mindfulness owing to equanimity, he dwells having attained the fourth absorption. These, monastics, are the four absorptions. This, monastics, is right concentration. This, monastics, is the noble eightfold path.

(20) The Sixteen Modes of Mindfulness while Breathing Herein, monastics, what are the sixteen modes of mindfulness while breathing?

Here, monastics, [a monastic] while breathing in mindfully, knows as it really is: I am breathing in mindfully, while breathing out mindfully, knows as it really is: I am breathing out mindfully. (1) While breathing in long, he knows as it really is: I am breathing in long, while breathing out long, he knows as it really is: I am breathing out long. (2) While breathing in short, he knows as it really is: I am breathing in short, while breathing out short, he knows as it really is: I am breathing out short. (3) While breathing in and experiencing the whole bodily conditions he knows as it really is: I am breathing in and experiencing the whole bodily conditions, while breathing out and experiencing the whole bodily conditions he knows as it really is: I am breathing out and experiencing the whole bodily conditions. (4) While breathing in and experiencing joy he knows as it really is: I am breathing in and experiencing joy, while breathing out and experiencing joy he knows as it really is: I am breathing out and experiencing joy.

(5) While breathing in and experiencing pleasure he knows as it really is: I am breathing in and experiencing pleasure, while breathing out and experiencing pleasure he knows as it really is: I am breathing out and experiencing pleasure. (6) While breathing in and making the bodily conditions calm he knows as it really is: I am breathing in and making the bodily conditions calm, while breathing out and making the bodily conditions calm he knows as it really is: I am breathing out and making the bodily conditions calm. (7) While breathing in and experiencing the mental conditions he knows as it really is: I am breathing in and experiencing the mental conditions, while breathing out and experiencing the mental conditions he knows as it really is: I am breathing out and experiencing the mental conditions. (8) While breathing in and making the mental conditions calm he knows as it really is: I am breathing in and making the mental conditions calm, while breathing out and making the making the mental conditions calm he knows as it really is: I am breathing out and making the mental conditions calm.

(9) While breathing in and experiencing the mind he knows as it really is: I am breathing in and experiencing the mind, while breathing out and experiencing the mind he knows as it really is: I am breathing out and experiencing the mind. (10) While breathing in (thinking), my mind is gladdened he knows as it really is: I am breathing in (thinking), my mind is gladdened, while breathing out (thinking), my mind is gladdened he knows as it really is: I am breathing out (thinking), my mind is gladdened. (11) While breathing in and concentrating the mind he knows as it really is: I am breathing in and concentrating the mind, while breathing out and concentrating the mind he knows as it really is: I am breathing out and concentrating the mind. (12) While breathing in (thinking), my mind is free he knows as it really is: I am breathing in (thinking), my mind is free, while breathing out (thinking), my mind is free he knows as it really is: I am breathing out (thinking), my mind is free.

(13) And so for contemplating impermanence... (14) Contemplating dispassion... (15) Contemplating cessation... (16) While breathing in and contemplating letting go he knows as it really is: I am breathing in and contemplating letting go, while breathing out and contemplating letting go he knows as it really is: I am breathing out and contemplating letting go. This, monastics, is the sixteen modes of mindfulness while breathing.

(21) The Four Factors of Stream Entry Herein, monastics, what are the four factors of a stream enterer?

(1) Here a [monastic,] noble disciple is endowed with perfect confidence in the Buddha (thus): Such is he, the Gracious One, the Realised One, the Worthy One, the Perfect Sambuddha, the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds, the unsurpassed guide for those people who need taming, the Teacher of gods and men, the Buddha, the Gracious One.

(2) He is endowed with perfect confidence in the Dharma (thus): The Dharma has been well-proclaimed by the Gracious One, it is visible, healthy, not subject to time, onward leading, inviting inspection, and can be understood by the wise for themselves, that is to say, (it is) the crushing of pride, dispelling of thirst, eradication of desire, cutting off of (material) things, the apprehension of emptiness, the end of craving, dispassion, cessation, Nirvāṇa.

(3) He is endowed with perfect confidence in the Community (thus): The Gracious One's Community of disciples are good in their practice, systematic in their practice... hold straight views in their practice... are correct in their practice, practising in conformity with the Teaching, living in conformity with the Teaching. There are in the Community those practising for experiencing for themselves the fruit of stream-entry, there are in the Community those who are stream-enterers, there are in the Community those practising for experiencing for themselves the fruit of once-returning, there are in the Community those who are once-returners, there are in the Community those practising for experiencing for themselves the fruit of non-returning, there are in the Community those who are non-returners, there are in the Community those practising for experiencing for themselves the fruit of Worthiness, there are in the Community those who are Worthy, that is to say, the four pairs of persons, the eight individual persons, this is the Gracious One's Community of disciples, endowed with virtue, endowed with concentration, endowed with wisdom, endowed with faith, endowed with learning, endowed with freedom, endowed with knowledge and insight into freedom, they are worthy of offerings, of hospitality, of gifts, and of correct behaviour, they are an unsurpassed field of merit that are visible in the world.

(4) He is endowed with virtue that is agreeable to the noble ones (thus): Whatever virtue there is, it is unbroken, faultless, unspotted, unblemished, productive of freedom, not adhered to, well-obtained, well-undertaken, praised by the wise, uncensured by the wise. These, monastics, are the four factors of a stream enterer.

(22) The Ten Strengths of a Realised One. Herein, monastics, what are the ten strengths of a Realised One?

(1) Here, monastics, the Realised One, knows as it really is the possible as possible, and the impossible as impossible, this is the first strength of the Realised One. (2) The result of actions that have been performed in the past, future and present he knows as it really is. (3) Other beings' and other persons' manifold and various inclinations he knows as it really is. (4) The world's manifold elements and various elements he knows as it really is. (5) Other beings' faculties and their higher and lower intelligence he knows as it really is. (6) The practice that leads to all destinations he knows as it really is. (7) (In regard to) other beings' faculties, strengths, factors of awakening, absorptions, freedoms, concentration, attainments – the defilement, purification and emergence (from these), he knows as it really is. (8) Furthermore with the modes, characteristics and details he recollects his manifold past existences, he recollects one life, or two, three, four (lives), he recollects the particulars of a hundred thousand billion lives. (9) Furthermore with the divine eye which is purified and surpasses that of (normal) men he sees the passing away and arising of beings, their good and bad conduct by body, speech and mind, their arising in a good and a bad destiny, and the particulars (thereof). (10) The lack of pollutants though the destruction of the pollutants, the freedom of mind through wisdom, he knows as it really is. These, monastics, are the ten strengths of a Realised One. (23) The Four Confidences Herein, monastics, what are the four confidences of a Realised One?

(1) 'Here while claiming he is the Gracious One, the Realised One, the Worthy One, the Perfect Sambuddha, he doesn't have knowledge of these things.' In whatever respect this is being said, in the world with its gods, Māra, and Brahmā, in this generation, with its ascetics and brahmins, princes, men and demons, there is no ground for it to be regarded in this way. Not seeing any ground (for that) the Realised One dwells, having attained safety, having attained fearlessness, he knows the leader's position, and having rightly gone to the assembly he roars the lion's roar, he has set rolling the supreme (Dharma) wheel, and it cannot be rolled back by an ascetic or by a brahmin, or by anyone in the world, in accordance with the Dharma.

(2) 'These things which you declare to be an obstacle they are surely not obstacles for one who practices them.' In whatever respect... and the elaboration (as before).

(3) 'That that practice declared by me to my disciples, which is noble, leading to emancipation, when practiced doesn't lead out for that one who practices it, and to the destruction of suffering.' In whatever respect... as before.

(4) 'Here while claiming to be without pollutants himself, these pollutants are not fully destroyed.' In whatever respect this is being said, in the world with its gods, Māra, and Brahmā, in this generation, with its ascetics and brahmins, princes, men and demons, there is no ground for it to be regarded in this way. Not seeing any ground (for that) the Realised One dwells, having attained safety, having attained fearlessness, he knows the leader's position, and having rightly gone to the assembly he roars the lion's roar, he has set rolling the supreme (Dharma) wheel,

and it cannot be rolled back by an ascetic or by a brahmin, or by anyone in the world, in accordance with the Dharma. These are the four confidences of a Realised One.

(24) The Four Analytical Knowledges. Herein, monastics, what are the four analytical knowledges?

They are as follows: (1) The analytical knowledge of meaning, (2) the analytical knowledge of the way things are, (3) the analytical knowledge of language, (4) the analytical knowledge of inspired speech. (1) The analytical knowledge of meaning is what? That is to say, the unchanging knowledge of the ultimate truth. (2) The analytical knowledge of the way things are is what? The unchanging knowledge of things without pollutants. (3) The analytical knowledge of language is what? The unchanging knowledge of utterances. (4) The analytical knowledge of inspired speech is what? What is suitable and facile talk: the unchanging and clear knowledge one dwelling in concentration has (of this). These are the four analytical knowledges.

(25) The Eighteen Special Qualities of the Buddha Herein, monastics, what are the eighteen special qualities of the Buddha?

They are as follows: (1) The Realised One does not stumble, (2) he does not cry out, (3) he does not lose mindfulness, (4) he does not have uncollectedness of mind, (5) he does not have perceptions of variety (of feelings), (6) he does not have equanimity due to lack of consideration, (7) he does not have a loss of desire, (8) he does not have a loss of energy, (9) he does not have a loss of mindfulness, (10) he does not have a loss of concentration, (11) he does not have a loss of wisdom, (12) he does not have a loss of freedom, (13) he has independent, unobstructed knowledge and insight into the past time, (14) he has independent, unobstructed knowledge and insight into the future time, (15) he has independent, unobstructed knowledge and insight into the present time, (16) all his bodily deeds are preceded by knowledge, in accordance with knowledge, (17) all his verbal deeds, are preceded by knowledge, in accordance with knowledge, (18) all his mental deeds, are preceded by knowledge, in accordance with knowledge. These are the eighteen special qualities of the Buddha.

(26) The Thirty-Two Marks of a Great Man Herein, monastics, what are the thirty-two marks of a great man? They are as follows:

(1) (He has) well-placed feet, (2) under the soles of his feet there is the mark of a wheel, (3) the heels of his feet are long and deep, (4) his fingers are long, (5) his hands and feet are webbed, (6) his hands and feet are soft and tender, (7) his body has seven prominent marks, (8) his calves are like an antelope's, (9) what is covered by a cloth is ensheathed, (10) his torso is like a lion's, (11) between his shoulders it is firm, (12) his upper back is even all round, (13) the arms hang low without bending, (14) the limbs are bright, (15) his neck (has lines) like a conch, (16) his jaw is like a lion's, (17) his forty teeth are even, (18) his teeth are without gaps, (19) his teeth are very white, (20) his tongue is large, (21) his taste buds are supremely sensitive, (22) his voice is like Brahmā's or like the sound of the cuckoo, (23) his eyes are very dark, (24) his

eyes have eyelashes like a cow's, (25) he has fine skin, (26) he has golden skin, (27) his body-hairs arise singly, (28) his body-hairs bristle and turn to the right, (29) the hair of his head is very dark, (30) the tuft of hair between the eyebrows on his forehead is very white, (31) he has a protuberance on the head, (32) his (body) is well-proportioned like a banyan tree. These are the thirty-two marks of a great man.

(1) (He has) well-placed feet: This mark of a great man, on a Realised One, on a great man, arose through previously being firm in resolution. (2) Under the soles of his feet there is the mark of a wheel: This mark of a great man, on a Realised One, on a great man, arose herein through previously being generous in various ways. (3) The heels of his feet are long and deep: This mark of a great man, on a Realised One, on a great man, arose through previously being honest with other beings. (4) His fingers are long: This mark of a great man, on a Realised One, on a great man, arose through previously being protective and guarding of beings with Dharma. (5) His hands and feet are webbed: This mark of a great man, on a Realised One, on a great man, arose through previously not breaking up others' dependents. (6) His hands and feet are soft and tender: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with many invitations. (7) His body has seven prominent marks: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with extensive food and drinks. (8) His calves are like an antelope's: This mark of a great man, on a Realised One, on a great man, arose through previously holding to the Buddha's teaching. (9) What is covered by a cloth is ensheathed: This mark of a great man, on a Realised One, on a great man, arose through previously guarding the secret mantra, and abstaining from sexual intercourse. (10) His torso is like a lion's: This mark of a great man, on a Realised One, on a great man, arose through previously practising good deeds in succession. (11) Between his shoulders it is firm: This mark of a great man, on a Realised One, on a great man, arose through previously practising wholesome things. (12) His upper back is even all round: This mark of a great man, on a Realised One, on a great man, arose through previously giving fearlessness and consolation to others. (13) The arms hang low without bending: This mark of a great man, on a Realised One, on a great man, arose through previously being anxious to serve others. (14) The limbs are bright: This mark of a great man, on a Realised One, on a great man, arose through previously arduously undertaking the ten paths of wholesome deeds. (15) His neck (has lines) like a conch: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with various medicines for the sick. (16) His jaw is like a lion's: This mark of a great man, on a Realised One, on a great man, arose through previously fulfilling the root and application of wholesomeness. (17) His forty teeth are even: This mark of a great man, on a Realised One, on a great man, arose through previously applying himself to the consolation of all others. (18) His teeth are without gaps: This mark of a great man, on a Realised One, on a great man, arose through previously reuniting beings who had broken-up. (19) His teeth are very white: This mark of a great man, on a Realised One, on a great man, arose through previously protecting his deeds by body, voice and mind. (20) His tongue is large: This mark of a great man, on a Realised One, on a great man, arose through previously protecting the truth of words. (21) His taste buds are supreme: This mark of a great man, on a Realised One, on a great man, arose through previously himself practicing an immeasurable mass of merit and was generous to others (with it). (22) His voice is

like Brahmā's or like the sound of the cuckoo: This mark of a great man, on a Realised One, on a great man, arose through previously guarding the truth with mild words, and listening to joyous words. (23) His eyes are very dark: This mark of a great man, on a Realised One, on a great man, arose through previously having friendliness and protecting beings (with it). (24) His eyes have eyelashes like a cow's: This mark of a great man, on a Realised One, on a great man, arose through previously having intentions that were natural. (25) He has fine skin: This mark of a great man, on a Realised One, on a great man, arose through previously attending Dharma recitations. (26) He has golden skin: This mark of a great man, on a Realised One, on a great man, arose through previously being generous with bedding, spreadings and pleasing garments. (27) His body-hairs arise singly: This mark of a great man, on a Realised One, on a great man, arose through previously abstaining from society. (28) His body-hairs are elevated and turn to the right: This mark of a great man, on a Realised One, on a great man, arose through previously making circumambulation of teachers, preceptors, spiritual friends and advisors. (29) The hair of his head is very dark: This mark of a great man, on a Realised One, on a great man, arose through previously having compassion towards all living beings, and praising the putting down of clods of earth and sticks. (30) The tuft of hair between the eyebrows on his forehead is very white: This mark of a great man, on a Realised One, on a great man, arose through previously speaking praise of those worthy of praise. (31) He has a protuberance on the head: This mark of a great man, on a Realised One, on a great man, arose through previously saluting his respected teachers. (32) His (body) is well-proportioned like a banyan tree: This mark of a great man, on a Realised One, on a great man, arose through previously urging himself and others in concentration. Through having mastery over the immeasurable wholesome roots the thirty-two marks of a great man arose on the Realised One's body.

(27) The Eighty Secondary Characteristics Herein, monastics, what are the eighty secondary characteristics?

(1) The Buddhas, the Gracious Ones have copper-coloured nails, (2) glossy nails, (3) prominent nails, (4) even lines on his hands, (5) rounded fingers, (6) firm fingers, (7) regular fingers, (8) hidden veins, (9) unhindered veins, (10) hidden ankles, (11) even feet, (12) a gait like that of a lion, (13) a gait like that of an elephant, (14) a gait like that of a goose, (15) a gait like that of a bull, (16) a respectful stride, (17) a beautiful stride, (18) straight limbs, (19) rounded limbs, (20) pleasant limbs, (21) regular limbs, (22) broad, beautiful knees, (23) fullsome genitals, (24) an even step, (25) pure limbs, (26) soft limbs, (27) purified limbs, (28) noble limbs, (29) upright limbs, (30) compact limbs, (31) well-proportioned minor limbs, (32) a pure luminescence that dispels the darkness, (33) a rounded belly, (34) a pleasant belly, (35) a straight belly, (36) a slim stomach, (37) a deep navel, (38) a navel that turns to the right, (39) (an appearance) that is pleasant on all sides, (40) a pure behaviour, (41) limbs that are free of moles, (42) hands that are soft as cotton, (43) glossy palms of the hands, (44) deep palms of the hands, (45) long palms of the hands, (46) a not overly-long face, (47) a lovely appearance and reflection, (48) a soft tongue, (49) (a slim tongue), (50) a copper-coloured tongue, (51) a voice that sounds like an elephant's, (52) a voice that is sweet, charming and lovely, (53) rounded eye-teeth, (54) sharp eye-teeth, (55) even eye-teeth, (56) regular eye-teeth, (57) a long nose, (58) a clean nose, (59)

wide eyes, (60) long eyes, (61) thick eyelashes, (62) eyes like lotus petals, (63) a broad and long chest, (64) a long brow, (65) a smooth eyebrow, (66) an eyebrow with even hairs, (67) a glossy eyebrow, (68) pendant ears, (69) even ears, (70) unimpaired ear faculty, (71) a well-developed forehead, (72) (a broad forehead), (73) a complete head, (74) hair of the head that is like a black bee (in colour), (75) rounded hair of the head, (76) fine hair of the head, (77) unconfused hair of the head, (78) smooth hair of the head, (79) fragrant hair of the head, (80) curls of hair, the auspicious cross, the diagram, wheel, diamond, lotus, fish and so on: the Buddhas, the Gracious Ones have these marks on their hands, feet, and soles. These are the eighty secondary characteristics.

[Conclusion] This was said by the Gracious One: “I will teach the Dharma to you, monastics, those Dharma teachings that are good in the beginning, good in the middle, good in the end, with their meaning, with their (proper) phrasing, I will make known the spiritual life which is complete, fulfilled, accomplished, that is to say, the Dharma instruction known as the Analysis of the Topics.” When this was said, he said this also: “There are for you, monastics, wildernesses, roots of trees, empty places, mountain caves and caverns, heaps of straw, open spaces, cemeteries, deep and remote forests, you can live in these dwelling places. Meditate, monastics, do not be heedless, do not regret it later.” This is the advice. And while this Dharma instruction was being spoken the minds of five hundred monastics were freed from the attachments and the pollutants. The Gracious One said this, and those monastics and the whole assembly were uplifted, together with the gods, humans, demons and angels in the world, and they greatly rejoiced in what was said by the Gracious One.

SALISTAMBA SUTRA

“The Noble Stalk of Rice Sutra”

Reat, N. Ross (1993). The Śālistamba sūtra : Tibetan original, Sanskrit reconstruction, English translation, critical notes (including Pali parallels, Chinese version, and ancient Tibetan fragments). Delhi : Motilal Banarsidass Publishers.

The Śālistamba Sūtra (rice stalk or rice sapling sūtra) was an influential sutra in the North Indian tradition, and three commentaries on this text survive. Its exposition of pratīyasamutpāda was a major source for the Mahāyāna tradition as well, even though none of the material in it is uniquely Mahāyānist. It survives in six Chinese translations and various Tibetan versions, showing how important it was for Mahāyāna Buddhists. Numerous passages from this sutra have parallels in the Pāli suttas. According to Reat N. Ross, the text may have been a Mahāsāṃghika sutra.

Thus have I heard:

At one time the Lord was staying at Rājagṛha on Vulture Peak Mountain with a large company of 1,250 monks, and many Bodhisattvas Mahasattvas.

At that time, the Venerable Sariputra approached the place frequented by Maitreya Bodhisattva-mahasattva. When he approached, they exchanged many kinds of good and joyful words, and sat down together on a flat stone.

Then the Venerable Sariputra spoke thus to Maitreya Bodhisattva-mahasattva:

“Maitreya, here, today, the Lord, looking upon a stalk of rice, spoke this aphorism to the monks”:

“Whoever, monks, sees conditioned arising sees Dharma, and whoever sees Dharma sees the Buddha.”

Having said this the Lord became silent. What [Maitreya] is the meaning of the aphorism spoken by the Lord? What is conditioned arising? What is Dharma? What is the Buddha? How is it that seeing conditioned arising one sees Dharma? How is it that seeing Dharma one sees the Buddha?

When this was said, Maitreya Bodhisattva-mahasattva spoke thus to the Venerable Sariputra: Reverend Sariputra, regarding what was said by the Lord, the master of Dharma, the omniscient: “He monks who sees conditioned arising, sees Dharma, and he who sees Dharma,

sees the Buddha.” Therein, what is conditioned arising? The phrase conditioned means: “this being, that occurs; from the arising of this, that arises.”

That is to say: Ignorance conditions (mental) formations. (Mental) formations condition consciousness. Consciousness conditions name-and-form. Name-and-form conditions the six (sense) doors. The six doors condition contact. Contact conditions sensation. Sensation conditions desire. Desire conditions grasping. Grasping conditions becoming. Becoming conditions birth. Birth conditions decay and death, and grief, lamentation, dukkha, depression and anxiety arise. Thus the arising of this entire great mass of dukkha occurs.

Similarly, from the cessation of ignorance there is the cessation of (mental) formations. From the cessation of (mental) formations there is the cessation of consciousness. From the cessation of consciousness there is the cessation of name-and-form. From the cessation of name-and-form there is the cessation of the six (sense) doors. From the cessation of the six (sense) doors there is the cessation of contact. From the cessation of contact there is the cessation of sensation. From the cessation of sensation there is the cessation of desire. From the cessation of desire there is the cessation of grasping. From the cessation of grasping there is the cessation of becoming from the cessation of becoming there is the cessation of birth. From the cessation of birth, decay and death, grief, lamentation, dukkha, depression and anxiety cease. Thus is the cessation of this entire great mass of dukkha. This is called “conditioned arising” by the Lord.

What is Dharma? It is the Noble Eightfold Path, namely: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right samadhi. This Noble Eightfold Path, the attainment of its fruits and Nirvana rolled into one is called Dharma by the Lord.

What, then is the Buddha, the Lord? He who, because he comprehends all dharmas, is called the Buddha, is endowed with the wisdom-eye and the Dharma-body. He sees the dharmas of both the learner and the learned.

How, then, does one see conditioned arising? In this connection, it is said by the Lord: “Whoever sees this conditioned arising which is always and ever devoid of self, truly undistorted, without self (anatman), unborn, not become, not made, not compounded, unobstructed, inconceivable, glorious, fearless, ungraspable, inexhaustible and by nature never stilled, he sees Dharma. And whoever sees Dharma which is also always and ever devoid of self, and by nature never stilled, he sees the unsurpassable Dharma body, the Buddha, by exertion based on right knowledge in clear understanding of the noble Dharma.

Why is it called conditioned arising? It is causal and conditional, not non-causal and non-conditional, therefore it is called conditioned arising.

In this connection, the characteristics of conditioned arising are given in briefly the Lord: “Results come about by specific conditionality.” Whether or not Tathagatas arise, constant is

this Dharma-nature, the constancy of Dharma, the law of Dharma, suchness, true suchness, changeless suchness, actuality, truth, (reality) undistorted and immutable.

Furthermore, this conditioned arising arises from two principles. From what two principles does it arise? From a causal relation and a conditional relation. Moreover, it should be seen as two-fold: objective and subjective.

What, then, is the causal relation in objective conditioned arising? It is as when a sprout comes from a seed, from the sprout a leaf, from the leaf a shoot, from the shoot a stalk, from the stalk a swelling, from the swelling a bud, from the bud a calyx, from the calyx a flower, and from the flower a fruit. When there is no seed, a sprout does not occur, and so on until: when there is no flower, a fruit does not occur. But when there is a seed, the development of a sprout occurs, and soon until: when there is a flower, the development of a fruit occurs. It does not occur to the seed, "I cause the sprout to develop." Nor does it occur to the sprout, "I am developed by the seed", and soon until: it does not occur to the flower, "I cause the fruit to develop". Nor does it occur to the fruit, "I am developed by the flower". But still, when there is a seed, the development, the manifestation of the sprout occurs, and so on until: when there is a flower, the development, the manifestation of the fruit occurs. Thus is the causal relation in objective conditioned arising to be seen.

How is the conditional relation in objective conditioned arising to be seen? As the coming together of six factors. As the coming together of what six factors? Namely, as the coming together of the earth, water, heat, wind, space and season factors is the conditional relation in objective conditioned arising to be seen. There in, the earth-factor performs the function of supporting the seed. The water-factor waters the seed. The heat-factor matures the seed. The wind-factor brings out the seed. The space-factor performs the function of not obstructing the seed. Season performs the function of transforming the seed. Without these conditions, the development of the sprout from the seed does not occur. But when the objective earth-factor is not deficient, and likewise the water, heat, wind, space and season factors are not deficient, then from the coming together of all these, when the seed is ceasing the development of the sprout occurs.

It does not occur to the earth factor, "I perform the function of supporting the seed", and so on until: it does not occur to season, "I perform the function of transforming the seed". Nor does it occur to the sprout, "I am born by way of these conditions", but still, when there are these conditions, when the seed is ceasing the development of the sprout occurs. And this sprout is not self-made, not made by another, not made by both, not made by God, not transformed by time, not derived from prakrti (a single primordial matter), not founded upon a single principle, yet not arisen without cause. From the coming together of the earth, water, heat, wind, space and season factors, when the seed is ceasing the development of the sprout occurs. Thus is the conditional relation in objective conditioned arising to be seen.

Therein objective conditioned arising is to be seen according to five principles. What five? Not as eternity, not as annihilation, not as transmigration (of any essence), as the development of a large fruit from a small cause, and as a result bound to be similar to that its cause.

How is it to be seen as “not eternity”? Because the sprout is one (thing) and the seed another. That which is the seed is not the sprout. But still, the seed ceases, and the sprout arises. Therefore eternity is not the case.

How is it to be seen as “not annihilation”? Not from the previous cessation of the seed does the sprout issue forth, nor indeed without the cessation of the seed. But still the seed ceases, and at just that time the sprout arises, like the beam of a scale rocking to and fro. Therefore annihilation is not the case.

How is it to be seen as “not transmigration”? The seed and sprout are dissimilar. Therefore transmigration is not the case.

How is it to be seen as the development of a large fruit from a small cause? “A small seed is sown, and it causes a large fruit to develop. “Therefore it is to be seen as the development of a large fruit from a small cause.

How is it to be seen as a result bound to be similar to that its cause? “Whatever type of seed is sown, it causes that type of fruit to develop.” Therefore it is to be seen as a result bound to be similar to that its cause. Thus is objective conditioned arising to be seen according to five principles.

Thus subjective conditioned arising also arises from two principles. From what two? From a causal relation and a conditional relation.

What, then, is the causal relation in subjective conditioned arising? It is as follows: Ignorance conditions (mental) formations. (Mental) formations condition consciousness. Consciousness conditions name-and form. Name-and-form conditions the six (sense) entrances. The six (sense) doors condition contact. Contact conditions sensation. Sensation conditions desire. Desire conditions grasping. Grasping conditions becoming. Becoming conditions birth. Birth conditions decay and death, and grief, lamentation, dukkha, depression and anxiety come to be. Thus the arising of this entire great mass of suffering occurs.

Were there no ignorance, (mental) formations would not be known, and so on until: were there no birth, decay and death would not be known. But when there is ignorance, the development of (mental) formations occurs, and so on until when there is birth, the development of decay and death occurs. Herein it does not occur to ignorance, “I cause the (mental) formations to develop”. Nor does it occur to the (mental) formations, “We are developed by ignorance”, and so on until: it does not occur to birth, “I develop decay and death” Nor does it occur to decay and death, “I am developed by birth”. But still, when there is ignorance, the development, the manifestation of (mental) formations occurs, and so on until when there is birth,

the development, the manifestation of decay and death occurs. Thus is the causal relation in subjective conditioned arising to be seen.

How is the conditional relation in subjective conditioned arising to be seen? As due to the coming together of six factors. As due to the coming together of what six factors? Namely as due to the coming together of the earth, water, heat, wind, space and consciousness factors is the conditional relation in subjective conditioned arising to be seen.

There in, what is the earth factor in subjective conditioned arising? That which, by conglomeration, causes the solid nature of the body to develop, is called the earth-factor. That which performs the cohesion-function of the body is called the water factor. That which digests what is eaten, drunk or consumed for the body is called the heat-factor. That which performs the body's function of inhalation and exhalation is called the wind-factor. That which causes hollowness to develop inside the body is called the space-factor. That which causes name-and-form to develop (mutually supported) like reeds in a sheaf is called the consciousness factor, associated with the five consciousness bodies and defiled mind consciousness. Without these conditions, the arising of the body does not occur. But if the subjective earth-factor is not deficient, and likewise the water, heat, wind, space and consciousness factors are not deficient, then, because of all these factors coming together, the arising of the body occurs.

Therein, it does not occur to the earth-factor, "I cause the solid nature of the body to develop". Nor does it occur to the water-factor, "I perform the cohesion function of the body". Nor does it occur to the heat factor, "I digest what is eaten, drunk or consumed for the body", nor does it occur to the wind-factor, "I perform the body's function of inhalation and exhalation". Nor does it occur to the space-factor, "I cause hollowness to develop inside the body". Nor does it occur to the consciousness-factor, "I cause the body to develop". Nor does it occur to the body, "I am born by way of these conditions". But still, when there are these conditions, because of their coming together, the arising of the body occurs.

There in, the earth-factor is not self, not a being, not a soul, not a creature, not human, not a person, not female, not male, not neuter not "I", not "mine", and not any other's. Likewise the water-factor heat-factor, wind-factor, space-factor, and consciousness-factor are not self, not a being, not a soul, not a creature, not human, not a person, not female, not male, not neuter, not "I", not "mine", and not any other's.

There in, what is ignorance? That which perceives these same six factors as a unit, as a lump, as permanent, as constant, as eternal, as pleasant, as self, as a being, a soul, a person, a human, a man, as making "I" or making "mine" and so on into manifold misapprehension, that is called ignorance. When there is this ignorance, greed, hatred and delusion develop in (relation to) the (sense) spheres. Greed, hatred and delusion in (relation to) the (sense) spheres are called (mental) formations. The discrete appearance of objects is consciousness. The four non-material grasping-aggregates which arise together with consciousness are name. Name together with the four great elements and derived matter is name-and-form. The (sense) faculties connected with name-and-form are the six (sense) doors. The conjunction of three

things is contact. The experience of contact is sensation. Clinging to sensation is desire. The expansion of desire is grasping. Action, born out of grasping and giving rise to rebirth, is becoming. The manifestation of the aggregates caused by becoming is birth. The maturing of the born aggregates is decay. The perishing of the worn out aggregates is death. The internal burning of the deluded, attached, dying person is grief. Giving vent to grief is lamentation. The experience of unpleasantness associated with the five consciousness bodies is duhkha. Mental suffering associated with the mind is depression. And whatever other subtle defilements there are of this sort are anxiety.

It is called ignorance in the sense of making a great blindness, (mental) formations in the sense of formation, consciousness in the sense of causing know, name-and-form in the sense of mutual support, six (sense) doors in the sense of entrance doors, (sensual) contact in the sense of contacting, feelings in the sense of experiencing, desire in the sense of thirsting, grasping in the sense of grasping, becoming in the sense of giving birth to repeated becoming, birth in the sense of manifestation of the aggregates, decay in the sense of maturing of the aggregates, death in the sense of perishing, grief in the sense of grieving, lamentation In the sense of verbal lamentation, duhkha in the sense of bodily torment, depression in the sense of mental torment, anxiety in the sense of subtle defilement.

Otherwise, not arriving at reality, arriving at falsehood, misapprehension is ignorance. Thus when there is ignorance, the three-fold (mental) formations develop: leading to advantage leading to disadvantage, and leading to stability. As a result of the (mental) formations leading to advantage, advantageous consciousness occurs. As a result of the (mental) formations leading to disadvantage, disadvantageous consciousness occurs. As a result of the (mental) formations leading to stability, stable consciousness occurs. This is called consciousness conditioned by (mental) formations. As for consciousness-conditioned name-and-form, the four non-material aggregates, sensations etc., cause bending into existence here and there, and so are called name. This name, which accompanies form, plus form itself is called name-and-form. By the growth of name-and-form, through the six (sense) doors, activities develop. This is called the six (sense) doors conditioned by name-and-form. Because of the six (sense) doors, the six contact bodies develop. This is called contact conditioned by the six (sense) doors. Whatever type of contact occurs, that type of sensation develops. This is called sensations conditioned by contact. That which, by discriminating those sensations, causes one to relish, that which delights, clings, and clinging remains, that is called desire conditioned by sensations. Thus relishing, delighting and clinging, there is non-renunciation, the repeated wish: "may these dear forms, delightful forms not be separated from me." This is called grasping conditioned by desire. This wishing causes rebirth producing karma to arise by means of body, speech and mind. This is called becoming conditioned by grasping. The development of the aggregates born as a result of that karma is called birth conditioned by becoming. Due to increase and maturity, the perishing of the aggregates developed by birth occurs. This is called decay and death conditioned by birth.

Thus, this twelve-fold conditioned arising with interdependence of causes and interdependence of conditions, not impermanent, not permanent, not compounded, not uncompounded, not

without cause, not without condition not an experiencer, not a destructible thing, not a ceasing thing, not a perishable thing, not proceeding from primordial time, not cut off, rolls along like a flowing stream.

As this conditioned arising, not cut off, rolls along like a flowing stream, four limbs of this twelve-fold conditioned arising develop through the process of causality for performing the action of assembling. What four? Namely: ignorance, desire, karma and consciousness.

Therein, consciousness is a cause by being of the nature of a seed. Karma is a cause by being of the nature of a field. Ignorance and desire are a cause by being of the nature of defilement. Karma-defilements cause the consciousness-seed to be born. Therein, karma performs the function of being the field of the consciousness-seed. Desire waters the consciousness-seed. Ignorance scatters the consciousness-seed. Without these conditions, the development of the consciousness-seed does not occur.

Therein, it does not occur to karma, "I perform the function of being the field of the consciousness-seed." It does not occur to desire, "I water the consciousness-seed." It does not occur to ignorance, "I scatter the consciousness-seed." Nor does it occur to the consciousness-seed, "I am born by way of these conditions" And so, the consciousness-seed grows, standing in the karma-field, watered by the moisture of desire, scattered by ignorance. Here and there in the entrances of arising, it causes the sprout of name-and-form to develop through rebirth in a mother's womb. And this sprout of name-and form is not self-made, not made by another, not made by both, not made by God, not transferred by time, not derived from prakrti, not founded upon a single principle, yet not arisen without cause. And so from the union on of the mother and father in the fertile period, and by the conjunction of other conditions, the consciousness-seed, permeated by appetite, causes the sprout of name-and-form to develop in a mother's womb, in relation to things which are not governed not "mine" not possessed, not opposed like space, of the nature of the marks of illusion (maya), due to the non-deficiency of causes and conditions.

Furthermore, eye-consciousness arises by way of five principles. What five? Namely, conditioned by eye, form, light, space, and appropriate attention, eye-consciousness arises. Therein, the eye performs the function of being the basis of eye-consciousness. Form performs the function of being the object. Light performs the function of illumination. Space performs the function of uncovering. Appropriate attention performs the function of reflection. Without these conditions, eye-consciousness does not arise. But if the subjective eye-entrance is not deficient and form, light, space and appropriate attention are not deficient then from the conjunction of all these, eye-consciousness arises.

Therein, it does not occur to the eye, "I perform the function of being the basis of eye-consciousness". Nor does it occur to form, "I perform the function of being the object of eye-consciousness". Nor does it occur to light, "I perform the function of the illumination of eye-consciousness." Nor does it occur to space, "I perform the uncovering-function of eye-consciousness". Nor does it occur to appropriate attention, "I perform the reflection-function of

eye-consciousness". Nor does it occur to eye-consciousness, "I am born by way of these conditions". But still, there being these conditions, the arising of eye-consciousness occurs because of their conjunction. Thus, a corresponding analysis of the remaining sense faculties should be done.

Therein, there is nothing whatsoever that transmigrates from this world to another world. There is only the appearance of the fruit of karma, because of the non-deficiency of causes and conditions. It is, monks, like the reflection of a face seen in a well-polished mirror. No face transmigrates into the mirror, but there is the appearance of a face because of the non-deficiency of causes and conditions. Thus there is nothing departed from this world, nor arisen elsewhere. There is only the appearance of the fruit of karma, because of the non-deficiency of causes and conditions.

It is, monks like the moon-disk which wanders 4,000 leagues above, and yet again the moon's reflection is seen in a small pool of water. It does not depart from its station in the sky above and transmigrate into the small pool of water, but there is the appearance of the moon-disk, because of the non-deficiency of causes and conditions. Thus, there is nothing departed from this world, nor arisen elsewhere. There is only the appearance of the fruit of karma, because of the non-deficiency of causes and conditions.

Just as when there is fuel as a condition, fire burns, and if fuel is deficient, it does not burn; even so does the consciousness-seed, born of karma-defilements, cause the sprout of name-and-form to develop here and therein the entrances of arising, through rebirth in a mother's womb, in relation to things which are not governed, not "mine", not possessed, not opposed, like space, of the nature of the marks of illusion, due to the non-deficiency of causes and conditions. Thus is the conditional relation in subjective conditioned arising to be seen.

Furthermore, subjective conditioned arising is to be seen according to five principles. What five? Not as eternity, not as annihilation, not as transmigration, as the development of a large fruit from a small cause, and as a result bound to be similar to that (its cause).

How is it to be seen as "not eternity"? Because the aggregates on the edge of death are one thing, and the aggregates sharing arising are another. The aggregates on the edge of death are not (identical to) those sharing arising. But still, the aggregates on the edge of death cease, and the aggregates sharing arising become manifest. Therefore eternity is not the case.

How is it to be seen as "not annihilation"? The aggregates sharing arising do not become manifest from the previous cessation of the aggregates on the edge of death, nor without this cessation. But still, the aggregates on the edge of death cease, and at just that time, the aggregates sharing arising become manifest, like the beam of a scale rocking to and fro. Therefore, annihilation is not the case.

How is it to be seen as "not transmigration"? Dissimilar species cause birth to develop in a common category of birth. Therefore transmigration is not the case.

How is it to be seen as “the development of a large fruit from a small cause”? A small deed (karma) is done, and a large resultant fruit is experienced. Therefore, “the development of a large fruit from a small cause” is the case.

How is it to be seen as “an effect bound to be similar to that its cause”? Whatever type of deed (karma) is done, that same type of result is experienced. There, the effect is bound to be similar to that (its cause). Thus is subjective conditioned arising to be seen in five ways.

Whoever, Venerable Sariputra, with perfect wisdom, sees this conditioned arising, perfectly set forth by the Lord, as it actually is: always and ever without self, devoid of self, truly undistorted, unborn, not become, not made, not compounded, unobstructed, unobscured, glorious, fearless, ungraspable, inexhaustible and by nature never stilled, whoever sees it well and fully as unreal, as vanity, void, unsubstantial, as a sickness, a boil, a dart, as dangerous, impermanent, suffering, as empty and without self; such a one does not reflect upon the past (thinking): “Was I in the past, or was I not? What was I in the past? How was I in the past?” Nor again does he reflect upon the future (thinking): “Will I be in the future, or will I not be? What will I be in the future? How will I be in the future?” Nor again does he reflect upon the present (thinking): “What is this? How is this? Being what, what will we become? Where does this being come from? Where will it go when departed from here?”

Whatever dogmas the common world’s ascetics and priests hold, that is to say, dogmas related to: belief in self, belief in a “being”, belief in soul, belief in a “person”, rites and rituals, these dogmas were abandoned at that time, fully recognized as false, cut of at the root, withered like the plume of a palm, dharmas never to arise or cease again in the future.

Whosoever, Venerable Sariputra, thus endowed with patience in the Dharma, understands conditioned arising perfectly, for him the Tathagata, the Noble One, the perfectly, completely enlightened one, endowed with (perfect) wisdom and conduct, the Well-farer, knower of all worlds, incomparable charioteer of men needing taming, teacher of gods and men, the Buddha, the Lord, predicts unsurpassable perfect, complete enlightenment, saying: “He will become a perfect, complete Buddha!”

Then indeed, the Venerable Sariputra, delighted and joyful at the words of Maitreya Bodhisattva-mahasattva, rose from his seat, and the other monks also departed.

Thus spoke Maitreya Bodhisattva-mahasattva, and the Venerable Sariputra, together with the world of gods, men, titans and sprites, delighted, rejoiced at the words of Maitreya Bodhisattva-mahasattva.

THE MAHAVASTU

The Mahavastu ('The Great Event') is a text of "incontestable antiquity" (Burnouf) belonging to the Mahasamghika Lokottaravada Vinaya, which centers on a mythical telling of the Buddha's life. While it is filled with Jataka legends, it also includes many early Buddhist material.

Because the first schism in the Buddhist sangha was between the Sthavira and the Mahasamghika sanghas, some scholars (such as Edward Conze) have emphasized the importance of EBTs that can be shown to be included in both Sthavira and Mahasamghika works. The reasoning behind this very strict criterion for proving the antiquity and authenticity of EBTs is questionable. Nevertheless, the Mahavastu shows us that many of the classic teachings of the Buddha found in Pali Nikayas and Chinese Agamas (which are Sthavira collections) were also taught in the Mahasamghika canons.

These include the four dhyanas, the three knowledges, the five skandhas, the ayatanas, dependent origination, the four noble truths, the bodhyangas, the ten wholesome actions, and various events from the Buddha's life. Because of this, the early Buddhist material in the Mahavastu helps to show that these basic doctrines were shared by all early schools and are thus most likely from a pre-sectarian period. Likewise, anything which is similar and in total agreement with these doctrines, is also more likely to be early.

From J. J. Jones, *Mahavastu*, Vol. I, 1949

On the Four Dhyanas and Three Knowledges (Jones, p. 183)

Then, Maha-Maudgalyayana, the Bodhisattva Dipamkara entered and abode in the first meditation (*dhyana*), which is aloof from sense desires and from sinful and evil ideas, is attended by applied and sustained thought, and is born of solitude and is full of zest and ease (*adhyatmasamprasaddacetasa: ekotibhavad*).

Suppressing applied and sustained thought, he entered and abode in the second meditation, which is born of concentration, is full of zest and ease, and is free from applied and sustained thought through the mind becoming inwardly calm and one-pointed. Indifferent to the fervour of zest, he abode mindful and self-possessed, and entered and abode in the third meditation, which is free of zest, and experienced in his person that ease whereof the Aryans declare, " He that is indifferent' and mindful dwells at ease." By putting away ease and by putting away ill, by the passing away of the happiness and misery he formerly felt, he entered and abode in the fourth meditation, which is utter purity of equanimity and mindfulness and is free of ill and ease.

Thus with heart composed, purified, cleansed, without blemish, free of the lusts, supple, ready to act, firm and unperturbed, he, in the first watch of the night, turned and applied his mind to acquire the sight of the deva-eye. By means of his deva-eye he sees fair beings and foul beings

passing away and coming to birth, perceives how they go to bournes of good and to bournes of ill in accordance with their karma.

Then, the Bodhisattva, with heart composed, purified, cleansed, without blemish, free of the lusts, supple, ready to act, firm and unperturbed, in the middle watch of the night, recalled to mind his many different sojournings on earth, to wit, one birth, two births, three births, five, ten, twenty, thirty, forty, fifty, hundred, thousand, many hundreds, many thousands, many hundred-thousands.

He recalled to mind kalpas of the world's dissolution, kalpas of the world's evolution, kalpas of both evolution and dissolution, many kalpas of the world's dissolution, many kalpas of the world's evolution, and many kalpas of both dissolution and evolution.

(He remembered thus:) "At such and such a time I was named so and so, I was of such and such an ancestry, belonging to such and such a family. I ate such and such food. I had such and such an end to my life, and I experienced such and such ease and ill." Thus does he recount his different previous existences in all their details and particulars.

Then the Bodhisattva, with heart composed, purified, cleansed, without blemish, free of the lusts, firm and unperturbed, in the last watch of the night, in the flush of dawn towards daybreak, woke up to all that the "elephant-man," the "lion-man," the "bull-man," the "red-and-white-lotus-man," "the white-lotus-man," the "man of the yoke," the "true man," the "noble steed of a man," the peerless driver of tameable men, the Sugata, the mindful, the steadfast, and the intelligent man has at all times and everywhere to know, attain, become aware of and become fully aware of; he awakened to the unsurpassed perfect enlightenment by insight gained in a momentary flash of thought.

On Qualities of the Sangha (Jones, p. 243)

The eight orders of men whom people always praise form four pairs. The Sugata has declared that they are worthy of offerings, and the giving of these brings great reward. This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

He who has the good fortune to possess all the true doctrines (*darsanasampadayo*, Pali: *ditthisampada*) has left behind the three evil states of harbouring theories about individuality, (*sakyadristi*) of doubt, and of the delusion concerning good works (*silavrata*). This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

Whatever wrong a pupil commits in deed, speech, or thought, it is impossible for him to conceal it. This impossibility has been proclaimed by those to whom the way is manifest. This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

As Indra's column is firmly grounded so that it is unshaken by the four winds, like it do I proclaim the worthy man to be, who keeps full in view the well-taught profound Aryan truths.

This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

Those who clearly understand the Aryan truths well-taught by him whose wisdom is perfected, however sorely they are tempted by the world do not cling to life in any of the eight spheres of existence. This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

Those who are devoted to endeavour, their minds intent on what is good, those who have withdrawn from the world as Gotama taught them, win the highest gain pass to immortality, and with their hearts liberated enjoy complete release. This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

Their old karma is exhausted; there is no fresh accumulation of it. Immune from future existence, with the seed of life destroyed, and no longer in a condition of growth, the wise pass out like a lamp. This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

As a fire lit by night after burning fiercely goes out for lack of fuel, so also do the wise sons of the Buddha, when they have by their wisdom overcome their proneness to passion, escape the visitation of the king of death. This choicest gem is in the Sangha. By this truth let blessing come from man and from demon.

On the Four Wholesome actions (Jones, p. 274)

The exalted Kasyapa replied, "Your majesty, Ghatikara the potter has all his life abstained from murder; all his life he has abstained from theft; all his life he has abstained from immorality; all his life he has abstained from false speech; all his life he has abstained from intoxication by strong spirits, rum and wine; all his life he has abstained from dance, music and song; all his life he has abstained from the use of scents, garlands, and cosmetics; all his life he has abstained from lying on high and large beds; all his life he has abstained from taking food at the wrong time, and all his life he has abstained from hoarding gold and silver.

On Being your Own Refuge (Jones, p. 280)

Then the exalted Kasyapa, with his body all aflame, burning and glowing, rose up in the air to the height of one palm-tree, and from there he taught, roused, gladdened and thrilled the monks with a discourse on dharma. "Reason thus, not thus, monks," said he. "Apply your minds thus, not thus. Abide having your own selves as your island (*Dvīpa*), and not others; having your own selves as your refuge, and not others; having the dharma as your island, and not anything else; having the dharma as your refuge and not anything else."

Parallel to the *Agañña Sutta* (Jones, p. 285)

Here begins the Rajavamsa (Lineage of Kings). Monks, there comes a time, there comes an occasion when this universe after a long stretch of time begins to dissolve. And while it is in the course of dissolution beings are for the most part reborn in the world of the Abhasvara devas. There comes a time, monks, there comes an occasion when this universe after a long stretch of time begins to re-evolve once more, and while it is re-evolving certain beings, in order to achieve the extinction of existence and karma, leave Abhasvara and are born in this world.

These beings are self-luminous, move through space, are made of mind, feed on joy, abide in a state of bliss, and go wherever they wish. That, monks, is the appropriate condition of these beings who are self-luminous, move through space, are made of mind, feed on joy, abide in a state of bliss, and go wherever they wish. The moon and sun were not yet known in the world. Hence the forms of the stars were not known, nor the paths of the constellations, nor day and night, nor months and fortnights, nor seasons and years. That, monks, is the appropriate condition of those beings who are self-luminous, move through space, are made of mind, feed on joy, abide in a state of bliss, and go wherever they wish.

Then this great earth came into being like a lake of water goodly in colour and taste. It was sweet even as the pure honey of the bee. In appearance it was like an expanse of milk or butter. Then, monks, some being who was wanton and of greedy disposition tasted this essence of earth with his finger. It pleased him by its colour, smell and taste. Now other beings, when they saw what he had done, began to follow his example, and they too tasted this essence of earth with their fingers. They also were pleased, and so on to "taste." On another occasion, monks, that being ate a whole mouthful of this essence of earth as ordinary food. Other beings, also, when they saw him, began to follow his example, and ate whole mouthfuls of this essence of earth as ordinary food.

Now, monks, from the time that these beings began to eat whole mouthfuls of this essence of earth as food, their bodies became heavy, rough and hard, and they lost the qualities of being self-luminous, of moving through space, of being made of mind, of feeding on joy, of being in a state of bliss and of going wherever they wished. When these qualities' disappeared the moon and sun became known, and consequently the forms of the stars, the paths of the constellations at night and day, months and fortnights, and the seasons and years: these beings, monks, lived on a very long time feeding on this essence of earth, it being the source of their appearance, nourishment and sustenance.

Those who took much of it for food became ugly; those who ate little became comely. And those who were comely scoffed at the ugly saying, "We are comely; they are ugly." But while they thus lived on, proud of their beauty, vain and conceited, this essence of earth vanished. Then there appeared on the surface of the earth an excrescence, I like honey in appearance. This was goodly of colour and smell, and it was sweet like the pure honey of the bee. And, monks, when the essence of earth had vanished those beings exclaimed, "Ah! What flavour it had! Ah! What flavour it had!" Even as men now do, when they are satisfied after eating good food, and exclaim "Ah! What flavour it had! Ah! What flavour it had!" Thus does that ancient primeval expression become current once more, although men do not understand the significance of it.

And so, monks, those beings lived on a very long time feeding on this excrescence on the surface of the earth, it being the source of their appearance, nourishment and sustenance. Those who ate much of it became ugly; those who ate little, comely. And those who were comely scoffed at those who were ugly, saying, " We are comely, they are ugly." While they thus lived on, proud of their beauty, vain and conceited, the excrescence on the surface of the earth vanished, and in its place a creeping-plant appeared, like the bamboo in appearance. It was goodly of colour, smell and the taste was sweet as the pure honey of the bee. When the excrescence on the surface of the earth had disappeared those beings groaned, " Alas! . Oh I Alas! Oh!" Just as now, when men are afflicted by any calamity, they groan, "Alas! Oh! Alas! Oh!" In this way does that ancient primeval expression become current once more, although men do not understand the significance of it.

Thus, then, did those beings, when the excrescence on the surface of the earth had disappeared, groan, "Alas! Oh! Alas! Oh!" Now, monks, when the excrescence on the surface of the earth had disappeared, those beings went on living for a very long time on the creeping-plant, which became the source of their appearance, nourishment and sustenance. Those who ate much of it became ugly; those who ate little, comely. And those who were comely scoffed at those who were ugly, saying, "We are comely, they are ugly." While they thus became proud of their beauty, vain and conceited, the creeping plant vanished.

In its place there appeared rice which was without powder. or husk, being just fragrant grain. If it was cropped at evening, by the morning It had sprouted, ripened and fully grown, without any signs of its having been cut. If it was cropped in the morning, by the evening it had sprouted, ripened and fully grown, without any signs of its having been cut. Now, monks, at the disappearance of the creeping-plant, those beings groaned, "Alas! Oh! Alas! Oh!" Even as men now do when they are afflicted by any calamity. In this way does an ancient primeval expression become current once more, although men do not understand the significance of it.

Then, monks, after the disappearance of the creeping-plant, those beings lived on a very long time feeding on the rice which was without powder or husk, but was just fragrant grain. And from the time that they did so, the distinguishing characteristics of female and male appeared among them. They looked on one another with inordinate passion in their hearts. Looking on one another with passion in their hearts they became inflamed with passion for one another. Becoming inflamed with passion they violated one another. And, monks, those who witnessed them violating one another, threw sticks at them, and clods of earth and mud. For, my friends, wrong and sin appear in the world when one being violates another. Just as now, monks, when the young bride is being carried away, people throw sticks and clods. In this way does an ancient primeval custom become current once more, although men do not understand the significance of it. Then, indeed, this was considered immoral, irreligious and Irregular, but now It is considered moral, religious, and regular.

Now, monks, those beings, because of their immorality, got into trouble, and they were shunned by their fellows. So they left their homes for one day, for two days, for three, four or five, for a

fortnight or for a month, in order to conceal their immorality, and during this time had their housework done by others. Then, monks, this thought occurred to some being who had gone to gather rice, "Why should I tire myself, as I have hitherto been doing, by gathering rice at evening for supper, and again in the morning for breakfast? What if I were to gather once daily enough rice for both the evening and morning meals?" So, monks, this being gathered once a day enough rice for evening and morning. Then some other being said to him, "Come, good being, let us go and gather rice." When this had been said, that other being replied, "You go, good being. As for me, I have fetched at one and the same time enough rice for both evening and morning."

Then, monks, it occurred to that other being also, "This is surely a splendid practice. What if I in my turn were to gather at one and the same time enough rice for two or three days?": And he went and gathered enough rice at one time for two or three days. Then yet another being said to him, "Come, good being, let us go and gather rice." When this had been said, that being replied, "Do you go, good being, for I have gathered at one time enough rice for two or three days." . Then, monks, it occurred to that being also, "Surely this is a splendid practice. What if I in my turn were to gather at one time enough rice for four or five days?" And he went and gathered enough rice for four or five days at one time. From the time, monks, that these beings began to live by hoarding the rice that was without powder or husk, but was just fragrant grain, powder and husk began to appear on it. And when it was cropped at evening it did no longer sprout, ripen and fully grow by the morning, while the signs of its having been cut were clearly seen.

Then, monks, those beings hurriedly gathered together and took counsel. "Friends," said they, "in the past we were self-luminous, moved through space, were made of mind, fed on joy, lived in bliss, and went wherever we wished. And while we were thus self-luminous, moved through space, were made of mind, fed on joy, lived in bliss, and went wherever we wished, the moon and sun were not known in the world, nor the forms of the stars, nor the paths of the constellations, nor day and night, months and fortnights, nor seasons and years. "Then this great earth appeared, like a lake of water. In appearance it was like an expanse of butter or milk, and had a goodly colour, smell and taste. It was as sweet as the pure honey of the bee.

But, friends, some being who was wanton and of greedy disposition tasted this essence of earth with his finger, and it delighted him with its colour, smell and taste. Then that being on another occasion ate a whole mouthful of this essence of earth as ordinary food. And we, seeing him, followed his example and ate whole mouthfuls of this essence of earth as ordinary food. "Now, friends, from the time that we began to eat whole mouthfuls of this essence of earth as ordinary food, our bodies acquired weight, roughness and hardness, while the attributes we had before of being self-luminous, of moving through space, of being made of mind, of feeding on joy, of living in a state of bliss, and of going wherever we wished, were lost. And with the loss of these attributes, moon and sun became known in the world, and the forms of the stars, the paths of the constellations, days and nights, months and fortnights, and seasons and years."

Friends, we lived on for a very long time feeding on that essence of earth, which was the source of our appearance, our nourishment and our sustenance. But when wrong and sinful states

came to be known among men, when wrong and sinful states came to be known among us, then this essence of earth disappeared. And in its place there appeared an excrescence on the surface of the earth, like honey in appearance and of goodly colour and smell. It was as sweet as the pure honey of the bee.

"For a very long time, friends, we lived on that excrescence, which was the source of our appearance, nourishment and sustenance. But when wrong and sinful states came to be known among men, then the excrescence on the earth disappeared. And in its place there appeared a creeping-plant, like the bamboo in appearance, goodly of colour, smell and taste. It was as sweet as the pure honey of the bee.

"And for a very long time, friends, we lived on that creeping plant, which was the source of our appearance, nourishment and sustenance. But when wrong and sinful states came to be known among men, when wrong and sinful states came to be known among us, then did this creeping-plant disappear."

"In its place rice appeared, which was without powder or husk, being just fragrant grain. If this was cropped at evening, by the morning it had sprouted, ripened and fully grown, without any signs of its having been cut."

For a very long time, friends, we lived on this rice, which was without powder or husk, but was just fragrant grain, and it was the source of our appearance, nourishment and sustenance. But when wrong and sinful states came to be known among men, powder and husk began to envelop the rice. And now when cropped at evening it did not sprout, ripen and fully grow by the morning, while the signs of its having been cut were clearly seen.

Nor when cropped in the morning did it sprout, ripen and fully grow by the evening, while the signs of its having been cut were clearly seen. "What if we were now to divide the rice-fields and set boundaries to them? Let us allot this field to you, and this to ourselves." And so, monks, they set boundaries to the rice-fields, saying, "This field is yours, this is ours." Then, monks, this thought occurred to some being who had gone to gather rice: "What will become of me? How shall I get a living, if my plot of rice fails? What if now I were to steal and take another's?" And so, monks, while he was watching over his own plot of rice, he stole and took another's.

Another being saw him steal and take another's rice, and when he had seen him, he went to him and said, "Indeed, good being, you have stolen and taken another's rice." And he replied, "Yes, good being, but it will not happen again." But, monks, the thought occurred to him a second time when he had gone to gather rice: "What will become of me? How shall I get a living, if my plot of rice fails? What if now I were to steal and take another's rice?" And a second time did that being, while watching over his own plot, steal and take another's rice. That other being saw him thus a second time steal and take another's rice, and when he had seen him, he went to him and said, "Good being, it is the second time that you have stolen and taken another's rice."

And a second time, monks, did he reply, "Yes, but it will not happen again." But a third time, monks, did the thought occur to that being when he had gone to gather rice: "What will become of me ? How shall I get a living if my plot of rice fails? What if now I were to steal and take another's rice?" And so a third time did that being while watching over his own plot steal and take another's rice. The other being saw him thus a third time steal and take another's rice, and when he had seen him he went to him and beat him with a stick, saying, "Good being, this is the third time you have stolen and taken another's rice."

Then, monks, he stretched out his arms, wailed, and cried, "Sir, wrong and injustice have made their appearance in the world, now that violence is known." But, monks, the other being, throwing his stick on the ground, stretched out his arms, wailed and cried out, "Sir, it is when theft and falsehood make their appearance in the world that wrong and injustice are known." And so, monks, the three wrong and sinful states of theft, falsehood, and violence made their first appearance in the world.

Then, monks, those beings hurriedly gathered together and took counsel. "Friends," said they, "what if we were to select him who is most kind-hearted among us, and most authoritative, to reprove whoever among us deserves reproof, and to approve whoever deserves approval? And we will assign to him a portion of the rice in the fields of each of us." And so, monks, those beings selected him who was the most kind-hearted and authoritative among them, and said to him, "Let your majesty reprove whosoever among us deserves reproof, and approve whosoever deserves approval. We elect you to sovereignty over us all, and we give you a sixth part of the rice in the fields of each of us."

So originated the idea that *Maha-Sammata* means "elected by the great body of the people." So originated the idea that *rajan* means he who is worthy of the rice-portions from the rice-fields. So originated the idea that an anointed [*ksatriyatī*] means he who is a perfect guardian and protector. So originated the idea that he who achieves security for his country is as a parent to towns and provinces. That is how a king can say, "I am king, an anointed noble, and one who has achieved security for my people."

Parallel Rhinoceros Sutra (Jones, p. 303)

In due time developing equanimity and pity, cultivating sympathy (*mudita*) with others, with love in one's heart, friendly and compassionate, let one live in loneliness like a rhinoceros (*khadgavisana*).

Discarding the use of the scourge against all creatures, causing hurt to none of them; discarding the use of the scourge against the timid as well as the bold, let one live in loneliness like a rhinoceros.

Throwing off the marks of a householder, like the paripatra tree denuded of leaves, and going forth from home clad in , the yellow robe, let one live in loneliness like a rhinoceros.

Tearing off the marks of a householder, let one go forth from home clad in the yellow robe, like a solitary flame that rises from the ashes, and live in loneliness like a rhinoceros.

If one associates with one's fellows, there is the risk of too great affection. And the pain in this world is the result of affection. Therefore, one should avoid society, and live in loneliness like a rhinoceros.

If one associates with one's fellows, there is the risk of too great affection. And the pain in this world is the result of affection. Therefore one should avoid too great affection for those who are dear, and live in loneliness like a rhinoceros.

If one associates with one's fellows, there is the risk of too great affection. And the pain in this world is the result of affection. Therefore although one is loth to part from friends, one should live in loneliness like a rhinoceros.

If one associates with one's fellows, there is the risk of too great affection. And the pain in this world is the result of affection. Therefore, thoroughly grasping the peril that lies in having friends, one should live in loneliness like a rhinoceros.

If one associates with one's fellows, there is the risk of too great affection. And the pain in this world is the result of affection. Therefore, thoroughly grasping the peril that lies in having sons, one should live in loneliness like a rhinoceros.

He who takes thought of sons and friends, and whose heart is bound by the ties of affection, loses his own good. One should not, then, desire sons, much less friends, but live in loneliness like a rhinoceros.

He who takes thought of relatives and friends and whose heart is bound by the ties of affection, loses his own good. One should not, then, desire relatives, much less friends, but live in loneliness like a rhinoceros.

From J. J. Jones, *Mahavastu*, vol. II, 1952

Path of the ten right actions (Jones, Vol II, p. 96)

The prince replied, "Your majesty, is not this a wrong view? For the highest rule of dharma (*paramam dharmam*) is not to cause harm (*ahimsa*). To take life is not dharma; to abstain from taking life is dharma. To steal is not dharma; to abstain from stealing is dharma. To go astray after sensual pleasures is not dharma; to abstain from going astray after sensual pleasures is dharma. To drink intoxicating liquor and spirits is not dharma; to abstain from drinking intoxicating liquor and spirits is dharma. To tell lies is not dharma; to abstain from telling lies is dharma. To slander is not dharma; to abstain from slander is dharma. Idle chatter is not dharma;

to abstain from idle chatter is dharma. Ignorance is not dharma; to abstain from being ignorant is dharma. Ill-will is not dharma; to abstain from ill-will is dharma. Wrong belief is not dharma; right belief is dharma. The path of the ten right actions is dharma. Your majesty, those who follow the path of the ten wrong actions are reborn in hell. Those who follow the path of the ten right actions are reborn in heaven. In the present instance the path taken by your majesty is not the path to heaven; it is the path that leads to hell.

The Buddha's Noble Search (Jones, Vol II, pp. 65 to 71)

Then, monks, against the wishes of my sobbing and weeping parents, I left my sumptuous home and the universal kingship that was in my hands. And, now, being a wanderer from home into the homeless state, I withdrew towards the city of Vesali and reached it. Now at that time in the great city of Vesali there dwelt Arada Kalama, who was honoured, revered, respected, worshipped and praised by three hundred disciples. To his Jain disciples he preached as his doctrine the dogma of what is to be doubted. He exhorted them thus: "See, see; renounce, renounce." And his disciples responded, "We see, we see; we renounce, we renounce, we and the others."

Then, monks, the thought occurred to me: "What now if I were to practise the holy life as a disciple of Arada?" So I went to Arada Kalama and said to him, "I would wish to lead the holy life as a disciple of the venerable Arada." When I had thus spoken, Arada Kalama replied, "Do so, O Gotama. Such is this doctrine and rule that, should a young noble practise the holy life in faith he would attain to states of virtue."

This thought came to me, monks: "I, too, have will, strength, and energy. Let me then set out to win and realise this dharma." And by abiding solitary, diligent, earnest, resolute and secluded I was not long in understanding and realising this dharma. Then, monks, I went to Arada Kalama and said to him, "Is the dharma understood, realised, preached and prescribed by the venerable Arada just this?" And Arada replied, "Even so, Gotama, just this is the dharma which I have understood, realised, preached and prescribed."

When he had thus spoken I replied to Arada Kalama and said, "Then, O Arada, I, too, have understood and realised this dharma." Then, monks, Arada Kalama said to me, "Therefore, O Gotama, the dharma that I know, the worthy Gotama knows, and the dharma that the worthy Gotama knows I, too, know. Let us then both jointly superintend this seminar." And thus, monks, would Arada Kalama show me the highest honour and commendation. For, seeing that I held such a belief, he would put me on the same footing as himself.

But, monks, this dharma of Arada does not issue for him who practises in the utter waning of ill. So I said "Let me then seek farther." And so, monks, in this frame of mind, I set out for the city of Rajagriha, reached it and stayed there.

Now at that time in Rajagriha there dwelt Udraka Ramaputra, who was honoured, revered, respected and worshipped by seven hundred disciples. He preached to his Jain disciples as his

doctrine the dogma concerning the sphere of what is neither consciousness nor unconsciousness. He exhorted his disciples thus, "See, see; renounce, renounce." And his disciples responded, "We see, we see; we renounce, we renounce, we and the others."

Then, monks, the thought occurred to me: "What now if I were to practise the holy life as a disciple of Udraka Ramaputra?"

So, monks, I went to Udraka Ramaputra and said to him, "O Udraka, I would wish to live the holy life as your disciple. Will the worthy Udraka allow me?" When I had thus spoken, Udraka replied, "Then live here, O Gotama, dwell here, O Gotama. Such is this doctrine and rule of mine that, should a young noble practise the holy life in faith, he would attain to states of virtue."

Then, monks, the thought occurred to me, "I, too, have will, strength, and energy. Let me then abide solitary, diligent, earnest, resolute and secluded in order to attain and realise this dharma." And so, monks, by abiding solitary, diligent, earnest, resolute and secluded in order to attain and realise this dharma, I was not long in understanding and realising it.

Then, monks, I went to Udraka Ramaputra and said to him, "Is the dharma understood, realised, preached and prescribed by the worthy Rama just this, namely, the sphere of what is neither consciousness nor unconsciousness?"

When I had thus spoken, monks, Udraka Ramaputra replied, "Even so, O Gotama, the dharma understood, realised and prescribed by the worthy Rama is just this, namely, the sphere of what is neither consciousness nor unconsciousness." So, monks, I said to Udraka Ramaputra, "Then, O Uddaka, I, too, have understood and realised this dharma." Then, monks, Uddaka Ramaputra said, "Therefore, O Gotama, the dharma that the worthy Rama knows the worthy Gotama knows too. So now let the worthy Gotama also take charge of this seminar." In this way, monks, would Udraka Ramaputra show me the highest honour and commendation, for, finding that I held such a belief, he would make me a teacher on an equal footing with him himself.

But, then, monks, the thought occurred to me: "This dharma of Rama's does not issue for him who practises it in the utter waning of ill. Let me then seek farther." And, monks, being disinclined to that belief I set out for the city of Gaya, I reached it, and stayed there.

While I stayed on Mount Gayasirsa there were revealed to me the three similitudes, which I had not heard of in former lives, which, indeed, had never been heard of, which were unknown to me, and were, indeed, unknown before. What were the three?

All the worthy recluses and brahmans who live with their bodies and minds not withdrawn from the pleasures of sense, and whose thoughts of these, their fondness for them their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, cruel, bitter, and severe feelings which assail their souls and their bodies, are yet incapable of the state of "further men" of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, standing in water, should rub with a

damp fire-drill a wet piece of wood full of sap. He could not kindle a spark nor produce a flame. In just the same way, though these worthy recluses and brahmans undergo unpleasant, cruel, bitter and severe feelings which assail their souls and their bodies, they are incapable of the state of "further men", of knowledge, insight and enlightenment.

Thus then, monks, there was revealed to me while staying on Mount Gayasirsa the first similitude, which I had not heard of in former lives, which, indeed, had never been heard of, which was unknown to me, and was, indeed, unknown before.

The thought came to me, monks, that all the worthy recluses and brahmans who live with their bodies withdrawn from the pleasures of sense, but not so their minds, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have not been subdued, though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are yet incapable of the state of "further-men," of knowledge, insight and enlightenment. Just as if a man needing a fire, looking for it, searching for it, should go and, though standing on dry ground, rub a wet and sappy piece of wood with a damp fire-drill. He could not kindle a spark nor produce a flame. In the same way all those recluses and brahmans who live with their bodies withdrawn from sensual pleasures, but not so their minds, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment have not been subdued, though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are incapable of the state of "further men," of knowledge, insight and enlightenment.

This then, was the second similitude which was revealed to me when I stayed on Mount Gayasirsa, which I had not heard of in former lives, which, indeed, had not been heard of before, which was unknown to me, and was, indeed, not known before.

The thought came to me, monks, that all the worthy recluses and brahmans who live with both body and mind withdrawn from sensual pleasures, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have been subdued, and who have undergone unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, are capable of the state of "further men," of knowledge, insight and enlightenment.

Just as if a man needing a fire, looking for it, searching for it, should go and, standing on dry ground, rub a dry fire-drill on a dry sapless piece of wood. He would be able to kindle a spark and produce a flame. It is just so in the case of those worthy recluses and brahmans who live with both bodies and minds withdrawn from sensual pleasures, and whose thoughts of them, their fondness for them, their feverish longing for them and their attachment to them have been subdued. Though they undergo unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, they are capable of the state of "further men," of knowledge, insight and enlightenment.

These then, monks, were the three similitudes which were revealed to me when I stayed on Mount Gayasirsa, which I had not heard of in former lives, which, indeed, had not been heard of before, which were unknown to me and were, indeed, not known before.

The thought came to me, monks, "I shall live with both body and mind withdrawn from sensual pleasures, and with my thoughts of them, my fondness for them, my feverish longing for them and my attachment to them subdued. Although I undergo unpleasant, bitter, cruel and severe feelings which torment my soul, and my body, I shall be capable of the state of "further men," of knowledge, insight and enlightenment."

Then, monks, with this in view, I withdrew towards Uruvilva, the village of Senapati, and reached it. There I saw woods that were delightful, lovely, secluded, sequestered, remote from turmoil, remote from men, and growing in seclusion amid charming lakes. Round about were herdsmen's villages, not too far away nor yet too near, but accessible; a level tract and the river Nairañjana' with its pure water flowing still and clear between beautiful banks.

When I saw all this my mind became exceedingly calm, and I said to myself, "I have had enough of faith, as I am a young noble who has wandered forth to strive (*prahana*). Let me then, here and now, do some striving of my own."

So, monks, I restrained and curbed body and mind with thought. And as I thus restrained and curbed body and mind with thought, perspiration poured out of my armpits and fell hot and steaming to the ground. From my face and my brow the perspiration poured out and fell hot and steaming to the ground. Just as, monks, when a strong man has seized a weaker man by the neck and restrains and curbs him, so, monks, as I restrained body and mind with thought, the perspiration poured out from my armpits, face and brow and fell hot and steaming to the ground.

Then, monks, I said to myself, "Let me now practise the breath-holding meditation" (*asphanaka dhyana*). So, monks, I stopped breathing in and out through the mouth and nostrils. And when I thus stopped breathing in and out through the mouth and nostrils, a loud and great roar rushed within both my ears. Just as when a smith's forge is blown a loud and great roar is set up, so, monks, when I stopped breathing in and out through mouth and nostrils, there rushed through both my ears a loud and great roar.

Then, monks, I said to myself, "Let me now practise the breath-holding meditation to a still greater degree." So, monks, I stopped breathing in and out through mouth, nostrils, and both ears. And when I had thus stopped breathing in and out through mouth, nostrils and both ears, winds beat upon and passed through my skull. Just as, monks, when a butcher or his apprentice with a sharp hatchet rends, splits open, cleaves, pierces and penetrates a cow's skull, in just the same way, monks, when I had stopped in and out through my mouth, nostrils and both ears, winds beat upon and wracked my skull.

Then, monks, I said to myself, "There are people here who, prescribing what is pure, make their meals of jujube fruit and of jujube bark; they drink water in which jujube has been boiled and

subsist on these and various other confections of jujube. Let me now, then, take one single jujube fruits for my meal." So, monks, I took one single jujube fruit for my meal.

Then this body of mine became exceedingly lean. Like the joints of creeping plants did my limbs become. My buttocks became like a goat's or a buffalo's hoof. Just as in a tumble-down stable the rafters within on both sides are uncovered and stand revealed and disclosed, so did my gaunt ribs stand out revealed and disclosed. Like the plaits in a braid of hair curving this way and that were my spinal vertebrae, curving this way and that. Just as in the last month of summer the stars reflected far down deep in the water of a well appear dim to the sight, so my eyes, buried far down deep in their sockets, could only with difficulty be seen. Just as an autumnal gourd plucked when unripe becomes withered, shrivelled and shrunk, so did my scalp become withered, shrivelled and shrunk. I would try, monks, to grasp the front of my body, but it would be my backbone that I held in my grasp. I would try, monks, to stand erect, and immediately I would tumble forwards in a heap. Then, monks, having after vain endeavours stood up well and properly, I would chafe my rib-like limbs with my hands. But then the hairs on my body, rotten at the roots, fell off.

All this became known in the provinces and hamlets, and women and men talked about it, now saying that the recluse Gotama was black, now that he was dark brown, and now that he had the sallow colour of a *madgura* [a kind of fish]. So ruined by my austere abstinence was the wonted bright and pure complexion of my body.

Then, monks, I said to myself "There are some worthy recluses and brahmans who prescribe purity on a diet of rice. They feed on rice and ground rice, drink rice-gruel, and in short subsist on various kinds of rice concoctions. Let me now then make my meal one single grain of rice."

And, monks, while I thus fed myself on one single grain of rice, this body of mine became exceedingly lean. Like the joints of creeping plants did my limbs, great and small, become. Just as in a tumble-down stable the rafters within on both sides are uncovered and stand revealed and disclosed, so did my gaunt ribs within stand revealed and disclosed. The sides of my bust became extremely hard, like a goat's or a buffalo's hoof. Like the plaits in a braid of hair, curving this way and that, were my spinal vertebrae. Just as in the last month of summer the stars reflected far down deep in the water of a well appear dim to the sight, so my eyes, buried far down deep in their sockets, could only with difficulty be seen. Just as an autumnal gourd plucked when unripe becomes withered, shrivelled and shrunk, so did my scalp become withered, shrivelled and shrunk. I would try, monks, to grasp the front part of my body, but it would be my backbone that I held in my grasp. I would try, monks, to stand erect, and immediately I would tumble forwards in a heap. Then, monks, having after vain endeavour stood up well and properly, I would chafe my rib-like limbs with my hand. But then the hairs on my body, rotten at the roots, fell off.

Now all this became known! in the herdsmen's villages around, and women and men talked about it, now saying that the recluse Gotama was black, now that he was dark-brown, and now

that he had the sallow colour of a *madgura*. So ruined by my austere abstinence was the wonted bright and pure complexion of my body.

Then, monks, I said to myself, "There are some worthy recluses and brahmans who prescribe purity on a diet of sesamum. They eat sesamum and ground sesamum, drink water in which ground sesamum has been boiled, and, in short, subsist on various preparations of sesamum. Let me now, then, make my diet one single sesamum seed."

Then, monks, while I lived on one single sesamum seed this body of mine became exceedingly lean. Like the black and shrivelled joints of creeping plants did my limbs, great and small, become. My jaw became like a goat's or a buffalo's hoof. Just as in a tumble-down stable the rafters within on both sides are uncovered and stand revealed and disclosed, so did my gaunt ribs within stand revealed and disclosed. Like the plaits in a braid of hair, curving this way and that, were my spinal vertebrae. Just as in the last month of summer the stars reflected far down deep in the water of a well appear dim to the sight, so my eyes, buried far down deep in their sockets, could only with difficulty be seen. Just as an autumnal gourd plucked when unripe becomes withered, shrivelled and shrunk, so did my scalp become withered, shrivelled and shrunk. I would try, monks, to grasp the front part of my body, but it would be my backbone that I held in my grasp. I would try, monks, to stand erect, and immediately I would fall forwards in a heap. Then, monks, having after vain endeavour stood up well and properly, I would chafe my rib-like limbs with my hand. But then the hairs on my body, rotten at the roots, fell off.

Now all this became known in the herdsmen's villages around, and women and men talked about it, now saying that the recluse Gotama was black, now that he was dark-brown and now that he had the sallow colour of a *madgura*. So ruined by my austere abstinence was the wonted bright and pure complexion of my body.

Then, monks, I said to myself, "There are some worthy recluses and brahmans who prescribe purity by means of complete abstinence from food. Let me now, then, practise complete abstinence from food."

And then, monks, as I practised complete abstinence from food this body of mine became exceedingly lean. My limbs, great and small, became like the joints of creeping plant. My jaw became like a goat's or a buffalo's hoof. Just as In a tumble-down stable the rafters within on both sides are uncovered and stand revealed and disclosed, so did my gaunt ribs within stand revealed and disclosed. Like the plaits in a braid of hair, curving this way and that, were my spinal vertebrae. Just as in the last month of summer the stars reflected far down deep in the water of a well appear dim to the sight, so my eyes buried far down deep in their sockets could only with difficulty be seen. Just as an autumnal gourd plucked when unripe becomes withered, shrivelled and shrunk, so did my scalp become withered, shrivelled and shrunk. I would try, monks, to grasp the front part of my body but it would be my back-bone that I held in my grasp. I would try, monks, to stand erect, and immediately I fell forwards in a heap. And when, after vain endeavour, I did stand erect well and properly, I would chafe my rib-like limbs with my hand. But then, monks, the hairs on my body, rotten at the roots, fell off.

Now all this became known in the herdsmen's villages around, and women and men talked about it, now saying that the recluse Gotama was black, now that he was dark-brown, and now that he had the sallow colour of a *madgura*. So ruined by my austere abstinence was the wonted bright and pure complexion of my body.

Then, monks, I said to myself, "Those worthy recluses and brahmans who undergo unpleasant, bitter, cruel, and severe feelings which assail their souls and their bodies do so to gain perfection, but in no wise do they attain it. Those worthy recluses and brahmans who have in the past undergone, as well as those who now undergo, unpleasant, bitter, cruel and severe feelings which assail their souls and their bodies, have done so, and do so, to gain perfection, but in no wise have they attained it."

"Neither I, also, with all this practice of austerities am aware of the state of "further men," which enables one to realise the distinct achievement (*visesadhigama*) of truly Aryan knowledge and insight. This is not the way to enlightenment. But I remember how, long since, before I had gone forth to the religious life, I was seated cross-legged on the ground in my Sakyan father's garden in the cool shade of a rose-apple tree. There I entered and abode in the first meditation (*dhyana*), which is aloof from sensual desires and from sinful and wicked states of mind, is accompanied by applied and sustained thought, is born of solitude and is full of zest and ease. Could this, I wondered, be the way to enlightenment?"

And, monks, while I was thus indulging that memory (Senart's reconstruction: *smritasya*) there came to me as a result the conviction that this was the way to enlightenment. But this way could not be won when the body was emaciated, weak, distressed and fasting. So I said to myself, "Let me now, then take a hearty meal of *boiled rice and junket* [lacuna reconstructed as *odanakulmasa*].

[Lacuna reconstructed as: *At that time some devas were*] on a visit to me and they said: "You can live in full consciousness in spite of this hard striving, for we shall make you absorb divine strength through the pores of your hair."

Then, monks, I said to myself, "Now I have at all times approved of complete abstention from food, and women and men in the herdsmen's villages around take it that the recluse Gotama is an abstainer. And yet these devas, although themselves intent upon and devoted to austerity, would infuse divine strength in me through the pores of my hair." Thus I would be guilty of a deliberate falsehood. And as, monks, I abhor deliberate falsehood, I decided that I would avoid it, loathing it as I did, and that I would rebuff those devas, and take a hearty meal of what I liked.

And so, monks, I made a meal of soup, beans, pulse, and peas. Then, after I had gradually won back power and strength of body, I received sweet milk-rice from Sujata, the daughter of a village overseer, and at night, towards daybreak, I made my way to the river Nairañjana. When I had cooled my limbs in the river Nairañjana I went to Svastika Yavasika. I begged of him a handful of grass, and then made my way to the bodhi tree. In front of the bodhi tree I made a

couch with some straw on the top, and then walked round the bodhi tree three times, keeping it to my right. Then I sat down cross-legged, facing the east, holding my body upright before it, and set up mindfulness in front of me (*pratimukham smritimupasthapayitva*).

Thus, monks, I entered and abode in the first meditation which is aloof from sensual pleasures and from sinful and wicked states of mind, is accompanied by applied and sustained thought, is born of solitude, and is full of zest and ease. Through the suppression of applied and sustained thought, through inward tranquillity, and through fixing my mind on one point, I entered and abode in the second meditation which is free of applied and sustained thought, is born of concentration and is full of zest and ease. Becoming indifferent to the passion of rest I abode mindful and self-possessed, experiencing in my body that ease of which the Aryans say, "He that is indifferent and mindful dwells at ease." Thus I entered and abode in the third meditation. Putting away ease, putting away ill, routing the feelings of satisfaction and dissatisfaction which I was wont to feel, I entered and abode in the fourth meditation, which is utter purity of equanimity and mindfulness and is aloof from ease and ill.

Then, monks, with heart thus composed purified, cleansed without blemish, rid of the lusts, supple, ready to act, firm and unperturbed, I, in the first watch of the night turned and applied my mind to the acquirement of the sight of the deva-eye. With my deva eye, clear-sighted beyond the range of human vision, I beheld beings passing away and coming to birth again, beings fair and foul, beings fortunate and unfortunate, beings high and low. I recognised how beings fared in accordance with their karma. Here were beings who had been addicted to evil conduct in deed, who scoffed at the Aryans and held wrong beliefs. And in retribution of the karma of wrong belief, for that cause and reason, they were, after separation from the body at death, reborn in the hells, in states of woe, misery and desolation. Here, again, were beings given to good conduct in deed and in thought, who were not scoffers of the Aryans, and who held right beliefs. And these, according to the karma of right belief, for that cause and reason, were, after separation from the body at death, reborn in a state of bliss in heaven among the devas.

Then, monks, with heart thus composed, purified, cleansed, without blemish, rid of the lusts, supple, ready to act, firm and unperturbed, I, in the middle watch of the night, turned and applied my mind to the knowledge and discernment of recollecting my former lives. I called to mind my various lives in the past, for example, one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, hundred and a thousand; I called to mind many a kalpa of the world's evolution, many a kalpa of its dissolution, and many a kalpa of both evolution and dissolution. There, such and such was my name, such and such my clan, my family, my diet, the term of my life, and the joys and sorrows I experienced. Then from that life I passed away, and was reborn in such and such a place. Thence passing away I was reborn in this world. Thus did I recall to mind my various lives in the past in all their details and features.

Then, monks, with heart thus composed, purified, cleansed, without blemish, rid of the lusts, supple, ready to act, firm and unperturbed, I, in the last watch of the night, towards break of day in the flush of dawn, awoke by insight that came in a flash of thought, to all that an elephant-

man, a lion-man, a bull-man, a terrible man, a sterling man, a lotus of a man, a white lotus of a man, a true man, a superman, a peerless driver of tameable men, a man of right conduct, a mindful man, an intelligent man, a steadfast man, a man of light, has always and everywhere to know, attain and, perfectly comprehend, namely, the unsurpassed perfect enlightenment. Thus did the Exalted One speak, and the enraptured monks rejoiced at what he had said.

Teachings on impermanence and suffering (Jones, Vol II, p. 139)

But the prince knew the perils of the pleasures of sense and he found no profit in the enjoyment of any of them. He found no delight in such parks, even though they were like the parks in the abodes of devas, nor in the harem that was like a harem of Apsarases. Rather he delighted his heart with the thought of leaving home. The Bodhisattva needed no one to tell him that the round of rebirth was an ill. Master over all conditions, he became free of passion by his own efforts and the stirring of his own heart. Yea, he showed that rebirth was by its very nature limitless woe and involved hundreds of misfortunes.

The prince went up to his upper chamber and entered it. He sat down and applied his mind to the same meditation that he had achieved in the rose-apple tree's shade. He did not enjoy the sounds of song and dance nor the lovely crowds of women. So deep in thought was he.

Then King Suddhodana asked a certain man, "How is this, my man? The prince hears the sound of song, of dance, of drum, tabour, lyre, flute and cymbal in the harem. What, then, is the melancholy in the prince's heart?" But then the female deva that dwells in the Lumbini grove, hovering in the air, said to King Suddhodana, "Your majesty, reflect about your son. For he has no passion for the joys of any of the senses. Ere long he will break all the bonds of craving and leave none remaining. He will go off to the forest of penance, and will develop his thought which is as yet quite limited. And now, O king, Siddhartha, though of royal lineage and surrounded in his beautiful palace by a throng of women, reviles what in his body is impermanent, ill, and unsubstantial (*nairatmya*).

King Suddhodana, having heard this from the female deva, with downcast countenance and stricken with grief, went to the prince and said to him, "Why have you come in here with downcast countenance and stricken with grief? Can it be that you have witnessed some affliction of body or have discovered any loss of wealth, or that the fear of an enemy has come over you? Tell me quickly, my son, what the meaning of this is."

The prince replied, " Yes, father, I do see affliction of the body. Disease presses close upon health, and death upon life. And, father, I consider an old man as but another dead man. All the *samskaras* pass away, and the tumbling mountain stream, the things that are solid as the best iron, the cycle of the seasons, and life itself all pass away. Death comes on. Father it is this affliction of the physical body that I see. Yes, father, I see the decay of wealth. Everything is empty, void, vain, illusive, deceptive and false. Wealth has no permanence. It is destroyed or passes from one to another. I see this decay of wealth, father. Yes; I see the fear of an enemy's army, the fear of the corruption of the constituents of the visible creature, the cutting off of

hands, ears, and heads, and the various and diverse ills which in one way or another befall this body. This fear of an enemy's army do I see, father."

The five ascetics abandon Sakyamuni (Jones, Vol II, p. 228)

When the Bodhisattva, dismayed at the thought of this deliberate falsehood, shrinking from such a deliberate falsehood had rebuffed the devas by saying "Enough of that", and had taken some pleasant and appetizing food: then the fine group of five disciples left him in disgust saying, "The recluse Gotama has lapsed from his concentration, become remiss, and is once more taking a quantity of appetizing food.

Another explanation of Buddha's third knowledge (Jones, Vol II, p. 266)

Then, monks, the Bodhisattva, fearless, undismayed, free from fright and terror, in the last watch of the night, towards daybreak, in the flush of dawn woke up to all that the true man, the Great Man, the real man, the heroic man, the brave man, the elephant man, the lion-man, the red and white lotus man, the white-lotus man, the noble steed of a man, the terrible man, the peerless driver of tameable men, the intrepid man, the courageous man, the valiant man, the beneficent man, the ardent man, the resolute man, the secluded man, the Sugata, the mindful man, the steady man, the intelligent man, the wise man, has always and everywhere to know, attain, become aware of, become fully aware of; he awakened to the unsurpassed perfect enlightenment by insight gained in a momentary flash of thought.

That is to say [the Buddha understood] that this is ill; this is the rise of ill; this is the cessation of ill; this is the way that leads to the cessation of ill. [He understood] that these are the *asravas*, this is the uprising of the *asravas*; this is the cessation of the *asrava*; this is the way that leads to the cessation of the *asravas*; here the *asravas* are destroyed without remainder or residue; they are quelled, they fade away and vanish utterly.

[He understood] that when this exists, that comes to be; when this does not exist, that does not come to be; from the arising of this, that arises; from the cessation of this, that ceases.

[He understood] that as the result (*pratyaya*) of ignorance the *samskaras* come to be; as the result of the *samskaras*, consciousness; as the result of consciousness, *nama-rupa*; as the result of *nama-rupa*, the six functions of sense (*ayatana*); as the result of the six functions of sense, contact; as the result of contact, feeling; as the result of feeling, craving; as the result of craving, grasping; as the result of grasping, coming-to-be; as the result of coming-to-be, birth; as the result of birth, old age, death, grief, lamentation, ill, despair and tribulation. In such a way comes to be the arising of this whole great mass of ill.

[But he understood also] that from the cessation of ignorance comes the cessation of the *samskaras*; from the cessation of the *samskaras* that of consciousness; from the cessation of consciousness that of *nama-rupa*; from the cessation of *nama-rupa* that of the six functions of sense; from the cessation of the six functions of sense that of contact; from the cessation of

contact that of feeling; from the cessation of feeling that of craving; from the cessation of craving that of grasping; from the cessation of grasping that of coming to-be; from the cessation of coming-to-be that of birth; from the cessation of birth that of old age, death, grief, lamentation, ill, despair and tribulation. In this way there comes to be cessation of this whole great mass of ill.

All the *samskaras* are impermanent, ill; all things are without a self. This is the calm, the exalted, the true and the unchangeable state, namely, the rejection of every basis of existence (*Sarvopadhipratini sarga*), the quelling of all the *samskaras*, the dissolution of phenomena, the end of craving, and passionlessness, cessation, nirvana.

Some Verses (Jones, Vol II, p. 324)

Morality is the best treasure in the teaching of the Saviour of the world. Neither gold nor silver is the wealth extolled by the monk. Let him who stands faithfully by the Master's teaching honour morality.

The immoral man is driven far away; he is not a disciple of the Buddha. The Best of bipeds, the Saviours of the world, the great Heroes, who are endowed with the thirty-two marks, look upon those who have kept their morality flawless.

Dwelling in his forest home, zealous for love and morality, valiant and at ease - this is the treasure of the recluse. Desiring little, and content with little, valiant and self composed, conscientious and scrupulous (*hiri-ottappa-sampanna*) - this is the treasure of the recluse.

For all monks are truly moral when they have broken the ensnaring net of craving and developed the seven *bodhyangas* - this is the treasure of the recluse. The sage with no passion for existence develops the void and the calm, manifold ills have no reality for him - this is the treasure of the recluse.

Very rich does he become who thus pursues his way following this course of conduct even a monk is very rich. The monk who is endowed with morality is accounted wealthy, for it is not on the score of pearls and corals that the monk becomes very rich.

Let the monk be moral, dwelling at ease, and harming none. It is not by acquiring the robe that the monk goes to the heavenly bourne. By the perfect practice of morality he avoids all inopportune times. The Master does not commend the monk who sets store on birth and possessions. When he has set his mind on morality, heaven is not hard for him to win. He is dear and pleasant to all wherever he goes.

Guard your morality prudently as you aim at the three happy things - praise, wealth, and, when you have passed on, joy in heaven. Morality is the best garment and a resplendent ornament. The monk who is conspicuous for his morality is not obstructed in his charity.

His body is radiant with pure morality, and when death comes there is no burning for him. When his morality is pure, the attainment of fruition is not difficult. Then besides there is heaven, and he sees the Saviour of the world.

Conspicuous though he is for his pure morality the monk is withal meek, and he does not get himself known by his loud talk. Moral and fearless, he is never afraid. Never does he fall into too much affection which leads to the bourne of ill.

The moral man has few desires and few cares, but is content with virtue. He wins concentration quickly and goes on to win serenity. With his morality guarded the monk becomes confident, nor is he blinded when he has seen the disciples of the Conqueror.

For the monk who has made his morals clean can, being self-possessed and mindful, recollect his former lives during thousands of kotis of kalpas. It is as a result of his morality that the great Hero, the monument of the whole world, can observe the Brahma-world. Through his pure morality his deva-eye is made clear. No place anywhere in the Buddha-fields is beyond his range of vision. With morality well attained, the infinite Tathagata, the Guide, knows the passing away and coming-to-be of all beings.

On *Bhava* (Jones, Vol II, p. 370)

Then the Exalted One said, "Verily, it is he who has subdued the world that can enter upon concentration." This world is torment, and he who takes pleasure in contact with it experiences passion in his self. For men become like unto that by which they are intoxicated. This world clings to becoming (*bhava*), is tainted by becoming and finds its delight in becoming. Where there is becoming, there is ill. It is then, monks, for the sake of checking becoming that the Tathagata enters upon the good life. For all those who say that there is a way out in the world from becoming will find no way out from it. So I declare. Again, monks, all those who say that there is release in the world from becoming are not free from it.

So I declare the arising of ill is consequent on there being a substrate of existence (*upadhi*). With the entire destruction of this substrate monks, there is no arising of ill. Behold this wide world, given to ignorance, becoming, not free from the arising of becoming. All the becomings that arise in the whole extent of it are impermanent, liable to ill and to change. This is the truth seen by perfect wisdom. When the craving for becoming is destroyed, there is no longer any delight in it, and the utter cessation of craving is Nirvana. There is no further becoming for him who has passed to Nirvana. Mara is overcome, the battle is won, the foe defeated, and all becoming is transcended.

From J. J. Jones, *Mahavastu*, Vol. III, 1956.

On the going forth of Maha-Kasyapa, the gradual training, etc. (Jones, Vol III, p. 49)

Then venerable Maha-Kasyapa said to the venerable Ananda, "I am not aware, O venerable Ananda that when I embraced the religious life, I acknowledged; any master outside and other than this Exalted One, Tathagatha, Arhan, and perfect Buddha. When, O venerable Ananda I first embraced the religious life, I thought to myself "Home life is cramped, full of defilements. The life of religion is in the open air. It is not possible while dwelling in the midst of home life to live the completely bright, blameless, pure, the entirely clean Brahma-life. Let me now then leave home and take up the homeless life of religion."

So then venerable Ananda, I left my sumptuous home, renounced my eighty cartloads of gold, my five hundred bondsmen, my five hundred bondswomen, my five hundred head of cattle, my five hundred fields and villages, my nine hundred and ninety nine ploughs, goodly and shiny ploughshares made at Kapila. And, taking my one patched cotton cloak with me, I wandered out in quest of whatever arhans there might be in the world.

Now at that time, O venerable Ananda, there was no other arhan anywhere in the world but this Exalted One and perfect Buddha. And, O venerable Ananda, when I had thus taken up the life of a wanderer, at the end of a full year's time I beheld the Exalted One in Rajagriha at the Bahuputraka shrine. And when I saw him there came to me the unambiguous (*advaya*) awareness that I was looking on the perfect Buddha, on the Exalted One, who was all-knowing, all seeing, and possessed of absolute perfect knowledge.

Then, O venerable Ananda, I approached the Exalted One, bowed my head at his feet and stood to one side. And as I thus stood to one side, I said to the Exalted One, 'Lord, thou art my Master; I am thy disciple, O Sugata.' When I had thus spoken, O venerable Ananda, the Exalted One said to me, 'Even so, O Kasyapa, I am your Master, you are my disciple. If a man should accept a disciple in complete possession of his mind (*sarvacetosamanvagata*), and then, though he was not perfectly enlightened, should claim to be so; though not all knowing, should claim to be so; though not all-seeing, should claim to be so; though he was limited in knowledge and insight, should claim to have absolute knowledge and insight, his head would be split in seven.

As for me, O Kasyapa, I claim to be perfectly enlightened, because I am so; I claim to be all-knowing, because I am so; I claim to be all-seeing, because I am so; I claim to have absolute knowledge and insight, because I have them. Again, O Kasyapa, I preach the dharma to my disciples out of my special knowledge (*abhijñaya*), not out of ignorance. I preach to my disciples the dharma that is well-grounded (*sanidanam*), not the dharma that is groundless (*anidanam*). I preach to my disciples the dharma that is reasoned (*sapratiharya*), not the dharma that is unreasoned (*apratiharya*).

Therefore, O Kasyapa, as I am one who preaches the dharma to his disciples out of his special knowledge, not out of ignorance; who preaches to his disciples the dharma that is well-grounded, not the dharma that is groundless; who preaches to his disciples the dharma that is reasoned, not the dharma that is unreasoned; I say that you should be given exhortation and instruction.

Therefore you must train yourself in this respect, O Kasyapa. You will say: “Shall I not then abide restrained by the restraint of the disciplinary rules, pasturing in the field of good conduct, discerning the peril of the minutest faults. Shall I not adopt and practise the moral precepts and, pure in deed of act, speech and thought, live a life of complete purity?”

So you must train yourself O Kasyapa. Therefore you must train yourself in this respect, O Kasyapa. You will say: “Shall I not then live with the doors of my senses well-guarded, mindful of care, mindful of kindness, abiding in steadfastness, discerning danger (*adinava*), wise as to the way out (*nih saranah prajña*), and endowed with an unsullied heart? When I see an object with my eye I shall not make it an object of thought (*nimittagrahin*) nor give attention to its details (*anuvyañjanagrahin*). Inasmuch as when I live unrestrained as to the faculty of sight, covetousness (*abhidhya*), discontent and several other sinful and wrong states overflow the heart, I will undertake to restrain myself from these and take care against them, and display restraint with regard to the faculty of sight.”

Thus must you train yourself, O Kasyapa. You will say, “When I hear sounds with my ears, smell scents with my nose, taste flavours with my tongue, touch tangible things with my body, and cognise mental objects with my mind (*manasa dharmam vijñaya*), shall abide without making them the object of thought or occupying myself with their details. Inasmuch as when I abide unrestrained as to the faculty of mind, covetousness, discontent and several other sinful and wrong states overflow the heart. I will undertake to restrain myself from these and guard the faculty of mind and abide restrained as to the faculty of mind.”

Thus, O Kasyapa, must you train yourself. Therefore, O Kasyapa, you must train yourself in this respect: you will say: “Have I not then the comforting application of mindfulness with regard to the body (*kayagata smriti*), that the body which I shall give up is not one that is permanently assembled.”

Thus you must you train yourself, O Kasyapa. Therefore, O Kasyapa, you must train yourself in this respect. You will say: “Shall I not then achieve all the good states there are, for the sake of taming and controlling the self, and for the sake of utter release?”

Thus you must you train yourself, O Kasyapa. Therefore, O Kasyapa, you must train yourself in this respect. You will say: “ Shall I not find in the four assemblies exceeding great love and respect, modesty and scrupulousness, and ready opportunity for development.”

Thus, O Kasyapa, must you train yourself. Therefore, O Kasyapa, you must train yourself in this respect, You will say: “Shall I not then abide with a discernment of the uprising and of the cessation of the five *skandhas* (*pañcasu upadanaskandhesu*) on which existence thrives? I shall discern that this is *rupa*, this is the uprising of *rupa*, this is the cessation of *rupa*; this is feeling, this is the uprising of feeling, this is the cessation of feeling; this is perception, this is the uprising of perception, this is the cessation of perception; these are the *samskaras*, this is the uprising of *samskaras*, this is the cessation of *samskaras*; this is consciousness, this is the

uprising of consciousness, this is the cessation of consciousness." Thus, O Kasyapa, must you train yourself.

So O venerable Ananda, when I had been given this exhortation by the Exalted One, for eight days I was a probationer (*aragayati*) student, and on the ninth day I attained perfect knowledge (*ajñā*).

Sariputra and Maudgalyayana (Jones, Vol III, p. 56)

Now at that time the Exalted One having stayed as long as he wanted to In the park Yastivana which was on Antaragiri hill, went to the Bamboo Grove and stayed there in the Squirrel's feeding place with a great company of thirteen and a half hundred monks. Then the venerable Upasena dressed himself bedtimes, and taking his bowl and robe went on his alms-round in the city of Rajagriha. And Sariputra from a distance saw the venerable Upasena coming, courteous in his manner of approaching and taking his leave, of looking forward and around, of extending and withdrawing his hand and of carrying his cloak, bowl and robe. He was like Naga. He had accomplished his task. His faculties were turned inwards; his mind was not turned outwards. He was unwavering as one who had achieved harmony with the dharma. He did not look before him farther than a plough's length. And Sariputra, "seeing him", kept his mind. exceeding calm. "Lovely," said he, "is the deportment of this religious man. What if I were now to approach him?"

Then the Wanderer Sariputra went up to the venerable Upasena, and having exchanged cordial and courteous greetings with him stood to one side. And as the Wanderer Sariputra thus stood to one side, he said to the venerable Upasena, "Sir, are you a Master or a disciple?" The venerable Upasena replied to the Wanderer Sariputra, "Venerable sir, I am a disciple." The venerable Wanderer Sariputra asked the venerable Upasena, "What, sir, is your master's doctrine? What does he preach? How does he teach dharma to his disciples? What kind of exhortation and instruction does he generally employ among his disciples?" The venerable Upasena replied to the Wanderer Sariputra, "I have but little learning, venerable sir. I can only formulate the general sense of his teaching." But the Wanderer Sariputra said to the venerable Upasena,

I am concerned with the sense, what matters the letter? For he who teaches the sense knows the sense, and seeks to do good thereby. We, too, for many a day have borne such a profitless burden of words and text, and ere this have been many a time deceived

The venerable Upasena said to the Wanderer Sariputra, "The Master enjoins renunciation by illustrating the arising of things from a cause." And thereupon as he stood on that spot of earth, the Wanderer Sariputra attained the faultless, flawless, pure dharma-insight into things.

Then Sariputra, the Wanderer, having attained the dharma, given up false belief, overcome doubt, rid himself of perplexity, upright, gentle and supple of heart, prone and inclined to nirvana, asked the venerable Upasena, "Where is the Master staying?" The venerable Upasena answered the Wanderer Sariputra and said, "The Master is in the Squirrels' Feeding-place in the

Bamboo Grove." And when he had thus spoken the venerable Upasena went on his alms-round in the city of Rajagriha.

The Wanderer Sariputra went to the Wanderer Maudgalyayana. And Maudgalyayana saw Sariputra when he was still some way off, with a countenance like the lotus and his senses serene. And seeing him thus he said to the Wanderer Sariputra, "Friend Sariputra, your countenance is pure and clear, and your senses serene. Have you, O venerable Sariputra, found the immortal and the Way that leads to the immortal? Your countenance is that of a religious man, clear like the blossoming lotus. Serene and calm are your senses. Where did you obtain the immortal whereby there has been shed over you this two-fold shining and bright blaze of radiance?"

When this had been said, the Wanderer Sariputra said to Maudgalyayana, "Yes, O venerable Maudgalyayana, I have found the immortal and the Way that leads to the immortal."

A Light of the World is arisen, one of the glorious Buddhas of whom we are taught that they appear as rarely as the flower of the glomerous fig-tree.

The Wanderer Maudgalyayana asked the Wanderer Sariputra, "O venerable Sariputra, what does the Master teach and what does he preach?"

The Wanderer Sariputra answered and said,

"The Tathagata has proclaimed the cause and also the cessation of all the things that proceed from a cause. This is the Great Recluse's doctrine."

Thereupon the Wanderer Maudgalyayana, as he stood on that spot of earth, attained the faultless, flawless, pure dharma-insight into things. Having attained the dharma, he gave up false beliefs, overcame doubt, rid himself of perplexity, became exultant in mind and heart, gentle and supple of heart, immersed in thoughts of nirvana, prone and inclined to nirvana.

Then the Wanderer Maudgalyayana asked the Wanderer Sariputra, "Where, O venerable Sariputra, is the Master staying?" Sariputra replied, "Venerable friend, the Master is staying in the Squirrels' Feeding-place in the Bamboo Grove, with a large company of thirteen and a half hundred monks. Let us go and tell our master Sañjayin that we are going to live the religious life under the Exalted One in the Bamboo Grove. Then the Wanderer Maudgalyayana said to the Wanderer Sariputra, "Do you go, venerable Sariputra, to the Bamboo Grove. What have we to do with Sañjayin and his corrupt belief?" But Sariputra said, "Not so, O venerable Maudgalyayana, Sañjayin has done us a great service since it is through him that we gave up the life of householders.

So they went to the Wanderers' Retreat and said to Sañjayin, "We are going to live the religious life under the exalted Great Recluse." The Wanderer Sañjayin replied to the Wanderers Sariputra and Maudgalyayana, saying, "Do not, my friends, go and live the religious life under

Gotama. Here I have five hundred monks, so do you share with me the superintendence of them." They replied, "No, for we are going to live the religious life under the exalted Great Recluse. The discipline of the dharma has been well preached by the Exalted One, revealed and stripped of its swathings.

We have had enough of disbelief in the Beneficent One." When they had thus informed Sañjayin, they left the Wanderers' Retreat and made for the Bamboo Grove. And the five hundred Wanderers went along with the Wanderers Sariputra and Maudgalyayana. Sañjayin said to Sariputra, "Upatisya leaves me, and takes with him not one only of these, nor two, nor three nor even four, but the whole five hundred."

At the Bamboo Grove the Exalted One gave instructions to his monks, saying, "Make seats ready. Here are the Wanderers Sariputra and Maudgalyayana coming, with a company of five hundred Wanderers, to live the religious life under the Tathagata. They will be my chief pair of disciples, a goodly pair, the one eminent for his wisdom and the other for his magic power."

The Wanderer Sariputra, when he was still some way off, saw the Exalted One in the Bamboo Grove moving about, honoured and attended by a great crowd, teaching the dharma which is lovely at the beginning, in the middle, and at the end, good in sense and expression, absolutely perfect, pure, clean, holy and illuminating. He was endowed with the thirty-two marks of excellence and his person was radiant with the eighty minor characteristics. He was endowed with the eighteen special attributes of a Buddha, strong with the ten powers of a Tathagata, and assured on the four grounds of assurance. His faculties and mind were controlled, and he had attained the perfection of supreme self-control and calm. He was like a Naga. He had accomplished his task. His faculties were turned inwards; his mind was not turned outwards, being well-established, in conformity with the dharma, and upright. He looked before him no farther than a plough's length. He was like a Naga with his faculties guarded and subdued. He was like a pool of water, clear, pure and serene. He stood like a bejewelled sacrificial post; like the shining golden *bimba*; like a flame of fire, ablaze with glory; like another rising sun, unclouded and invincible.

Released by insight, he was surrounded by those who were released; self-controlled, he was surrounded by those who were self-controlled; having crossed, he was surrounded by those who had crossed; having reached the shore beyond, he was surrounded by those who had reached the shore beyond; having gained firm ground, he was surrounded by those who had gained firm ground; having won peace, he was surrounded by those who had won peace; a recluse, he was surrounded by recluses; being beyond evil, he was surrounded by those who were beyond evil; a brahman, he was surrounded by brahmans; a learned man, he was surrounded by learned men; having bathed, he was surrounded by those who had bathed; being beyond the states of sin, he was surrounded by those who were beyond the states of sin.

Then the Wanderers Sariputra and Maudgalyayana, accompanied by the five hundred, approached the Exalted One, and having bowed their heads at his feet stood to one side. And as he thus stood to one side the Wanderer Sariputra said to the Exalted One,

These have dwelt in the water of the ocean, in mountain cave, in glade and wood. A long time have they surely dwelt among false sectarians, through lack of sight of thee, O Sage. But now have they turned from the wrong ways and have crossed over in faith to thy way, O great Caravan leader. They have traversed the thicket of rebirth, and now, strong and wise and passionless, they are no longer moved by lust.

The Wanderers Sariputra and Maudgalyayana said to the Exalted One, "Let the Exalted One admit us as recluses. Let the Sugata ordain us." Then the Exalted One, with the formula of "Come, monks," (*ehibhiksukaye abhase*) ordained the Wanderers Sariputra and Maudgalyayana and the five hundred other wanderers. "Come, monks," said he, "live the religious life under the Tathagata." And when the formula of "Come monks" had been pronounced over them, every mark of Wanderer, every badge, every emblem, and every sign disappeared from all of them. They were seen to have the three robes, *sumbhaka* bowls, their hair in its natural state, and their deportment established, all just like those of monks who had been ordained a hundred years. Such was the admission and ordination of the venerable Sariputra and Maudgalyayana and the five hundred Wanderers accompanying them.

Then the venerable Sariputra asked the Exalted One: "When we say that a thing manifests itself, what is it that is manifested?" When we say a thing endures, what is it that endures? When we say a thing is broken up, what is that which is broken up? When we say a thing is reconstituted, what is it that is reconstituted?

The Exalted One replied to the venerable Sariputra: "It is the four elements (*catvaro dhatavas*), Sariputra. When we say that things are manifested, we mean that the four elements are manifested. When we say that things endure, we mean that the four elements endure. When we say that things are broken up, we mean that the four elements are broken up. When we say that things are reconstituted, we mean that the four elements are reconstituted."

Next the venerable Sariputra asked the Exalted One, "Lord from what cause (*kimpratyaya*) is a thing born (*jayati*)? From what cause does a thing endure? From what cause is it broken up? From what cause is it reconstituted?" The Exalted One replied to the venerable Sariputra, "From what cause, Sariputra, is a thing born? It is because of ignorance, craving and karma; that is why, Sariputra, a thing is born. Why does it endure? It endures because of the karma of life and of the sustenance it gets. Why, Sariputra, is it broken up? It is broken up because of the decay of life, of karma and because of the deprivation of sustenance. Why, Sariputra, is it reconstituted? It is reconstituted through the nonelimination of ignorance and because of subjection to craving, and so it has a maturing karma. That is why, Sariputra, a thing is reconstituted. From what cause, Sariputra, is a thing not reconstituted? It is because of the elimination of ignorance, because of the ending of craving; there is here no karma and no maturing of it. It is from this cause, Sariputra, that there is no reconstitution.

"When the eye, an inward *ayatana*, is unimpaired, then form, an outward *ayatana*, becomes clear to the eye. As a result of this there is produced an accession of what is pleasing and

delicious, joy, ease and satisfaction, and the faculties are gratified. But, Sariputra, the states which causally produce the joy, ease and satisfaction and gratify the faculties, being causally begotten, developed, perfected and experienced, and causally arisen, are not the self nor belonging to the self; but are void of self and of anything belonging to the self. And so, somewhere or other, there arises karma and the maturing of karma, and cause and the states that are produced from a cause. It is the same with regard to hearing, smell taste, body and mind, Sariputra. When the inward *ayatana* is unimpaired, the objects which are the outward *ayatana*s become clear to the mind. As a result of this there is produced an accession of what is pleasing and delicious, joy, ease and satisfaction, and the faculties are gratified. But, Sariputra, the states which causally produce this joy, ease and satisfaction and gratify the faculties, being causally begotten, developed, perfected and experienced, and causally arisen, are not the self nor belonging to the self; they are void of self and of anything belonging to the self. And thus, somewhere or other, there arises karma, the maturing of karma, cause, and the states that are produced from a cause.”

Thus spoke the Exalted One. And while this exposition was being given, the hearts of Sariputra, Maudgalyayana and the hundreds of monks with them were completely rid of the *asravas*. Seven days after being ordained the venerable Maha-Maudgalyayana attained power and control over magic and realised the four branches of logical analysis (*pratisamvada*), while a fortnight after he had been a monk and ordained the venerable Sariputra attained control over the superknowledges (*abhijñā*) and realised the four branches of logical analysis. And the venerable Maha-Maudgalyayana had not been a monk and ordained for long before he realised the three knowledges (*vidya*): the deva eye, recollection of former lives, and the decay of the *asravas*.

The ‘Great Hesitation’ and the Five ascetics (Jones, Vol III, pp. 302-321)

Then the Exalted One went on to the Goatherd's Banyan tree, and while staying at the foot of the tree he reflected on the world. “Profound,” said he, “is this dharma of mine to which I have awakened (*abhisambuddha*), abstruse, subtle, hard to understand, but no mere dialectic; it is intelligible only to the wise, and repugnant to the world in general (*sarvalokavipratyanika*). But this race of men delights in the things to which it clings, rejoices and exults in them. And for a race of men which delights, rejoices and exults in the things to which it clings, this is a matter hard to understand, namely, what antecedent condition is, what cause is, and what the arising of all things from a cause; the renunciation of all substrates of rebirth, the break-up of sensorial states by the previous stilling of the *samskaras*, the destruction of craving, passionlessness, cessation, nirvana. And were I to teach the dharma to others and those others were not to understand, that would be a vexation for me. Let me then abide in silence on a mountain in the wilderness.”

And on that occasion these verses were revealed to the Exalted One:

The Way up against the stream, profound and hard to see, passion's slaves will fail to see it.
Enough then of the thought of preaching it. With hard toil did I win it.

Enough then of the thought of preaching it. For men who are consumed by sensual desires are carried down with the current (*anusrotam hi vuhyanti kamesu grasita narah*).

Not long after his enlightenment the Exalted One was staying at Uruvilva on the banks of the Nairafijana, at the foot of the Goatherd's Banyan-tree. Now while the Exalted One was all alone in solitude and seclusion, the following thought and reflection occurred to him: "Since the dharma to which I have won is profound, abstruse, subtle, hard to understand, not won by speculation, no mere dialectic, intelligible only to the wise, and repugnant to the world in general, were I to teach it to others, those others would not understand. And that would be the greatest vexation to me. Let me then abide in silence all alone in a tract of wilderness."

But then Great Brahma, becoming aware of this thought and reflection of the Exalted One's, went to Sakra, lord of the devas, and said to him, "Friend Kosika, the Exalted One is turning his heart to inactivity rather than to setting the wheel of dharma rolling. Why should we not, friend Kosika, go to the Exalted One and implore him to set rolling the wheel of dharma?" "So be it, friend," said Sakra, lord of the devas, in reply to Great Brahma.

Then Great Brahma, Sakra, lord of the devas, the devas Suyama, Sunirmita, Vasavartin, the Four Great Kings, the ten Yaksa lords, and the ten Yaksa chieftains accompanied by several hundred Yaksas, at dawn of day came to the Exalted One, irradiating with their radiance the whole of the ground at the foot of the banyan-tree. They bowed their heads at his feet and stood to one side. And as they thus stood to one side, Great Brahma said to Sakra, lord of the devas, "Friend Kosika, implore the Exalted One to set rolling the wheel of dharma."

And Sakra, lord of the devas, arranging his robe over one shoulder, approached the Exalted One and addressed him in a verse:

Arise thou who art victorious in the fight. Fully laden art thou. Fare through the world free of debt. Chaste is thy heart like the moon in its fifteenth night.

But the Exalted One kept silent and would not give his consent that he should set rolling the wheel of dharma.

Then Great Brahma said to Sakra, lord of the devas, "Friend Kosika, not so are Exalted Ones, Arhans, perfect Buddhas entreated to set rolling the wheel of dharma. Tathagatas, Arhans and perfect Buddhas, when so entreated will not set rolling the wheel of dharma."

When this had been said, Sakra, lord of the devas, replied to Great Brahma, "Friend Great Brahma, you knew the perfect Buddhas of old, and so do you yourself implore the Exalted One to set rolling the wheel of dharma." And so Great Brahma, arranging his robe over one shoulder, held out his joined hands to the Exalted One and addressed him in a verse:

Arise thou who art victorious in the fight, Fully laden art thou. Fare through the world free of debt. Teach dharma, O Sugata. Those who learn will grow (*ajñataro bhavisyanti*).

But the Exalted One kept silent. Then Great Brahma, Sakra, lord of the devas, the devas Suyama, Santusita, Nirmita, Vasavartin, the Four Great Kings, the many hundreds of Yaksas and the many hundreds of the Yaksas' retinue, perceiving the Exalted One's unwillingness to set rolling the wheel of dharma, were pained and grieved. They bowed their heads at his feet, saluted him from the right, and forthwith disappeared.

There is also the following tradition concerning this:

The Exalted One was staying at Uruvilva on the banks of the river Nairañjana at the foot of the Goatherd's Banyantree not long after his enlightenment. Then at dawn Great Brahma approached the Exalted One. In his surpassing beauty he irradiated the whole of the ground at the foot of the Goatherd's Banyan-tree with his radiance. He bowed at the Exalted One's feet, and saluted him from the right. He then stood to one side and addressed the Exalted One in a verse.

Arise thou who art victorious in the fight. Fully laden art thou. Fare through the world free of debt. O Sugata, teach dharma. Those who learn will grow.

But the Exalted One replied to Great Brahma in a verse:

The Way up against the stream, profound and hard to see, passion's slaves will fail to see it. Enough then, O Brahma, of the thought of preaching it.

Then Great Brahma seeing the Exalted One's refusal at the foot of the Goatherd's Banyan-tree to set rolling the wheel of dharma, was pained and grieved. He bowed his head at the Exalted One's feet, saluted him from the right, and forthwith disappeared.

There is further the following tradition:

Not long after his enlightenment the Exalted One was staying at Uruvilva on the banks of the river Nairañjana, at the foot of the Goatherd's Banyan-tree. Now at that time there had spread among the brahmins and laymen of Magadha such wicked and wrong beliefs as that (there would come a time when) the wind would not blow, rivers not run, embryos not be born, birds not fly, fire not burn, moon and sun not rise and the whole habitable world be stricken with darkness. Then Great Brahma, aware that such wicked and wrong beliefs had arisen among the brahmins and laymen of Magadha, at dawn of day came to the Exalted One, in his surpassing beauty irradiating the whole of the ground at the foot of the Goatherd's Banyan-tree with his radiance. He bowed his head at the Exalted One's feet, stood to one side, and recited this verse.

Already there has appeared in Magadha an impure doctrine devised by men unclean. Thou hast opened the door of immortality, so let them hear the dharma to which a stainless man has awakened.

Then the Exalted One, himself inwardly aware, through the insight gained by his enlightenment, of the request of Great Brahma, surveyed the whole world with his incomparable Buddha-eye. He saw beings high and low, mean and noble. He saw beings who were of a bad disposition and difficult to instruct and make pure; he saw beings who were of a good disposition and easy to instruct and make pure; he saw beings who were quick learners and beings who learnt only after a lengthy exposition; beings who had to be led on, and beings who were merely word-perfect; he saw beings who were astute of faculty and beings who were dull of faculty. He saw three categories of beings, the category in which good results are necessarily entailed, that in which evil results are necessarily entailed, and that in which no result is entailed. Just as a man of vision, standing on the brink of a lotus-pool, could see with little difficulty blue, red and white lotuses, some in the water, others on the surface, and others growing up out of the water, so did the Exalted One with his incomparable Buddha-eye see the whole world as he surveyed it.

Then this thought occurred to the Exalted One: "Whether I teach the dharma or whether I do not, the category of men in which evil results are necessarily entailed would not be able to understand it. Whether I teach the dharma or whether I do not, the category of men in which good results are necessarily entailed will in any case get to know what I preach. The category of men in which no result is necessarily entailed will learn if I preach the dharma to them, but they will not know it if I do not preach it to them."

So the Exalted One, taking into consideration the category of men in which no result is necessarily entailed, and being aware of those wicked and wrong beliefs which had arisen among the brahmins and laymen of Magadha, aware of the entreaty of Great Brahma, aware of his own vow made seven incalculable kalpas ago, conceiving a great compassion for men and remembering that those majestic lords of devas and rulers of the world had come to him and implored him to set rolling the noble wheel of dharma, granted Great Brahma's request that he should do so. And on that occasion the Exalted One addressed Great Brahma in a verse:

I have opened the door of immortality, O Brahma. Let those who list to hear the Exalted One shed the faith that is based on a harmful idea. For already there has arisen in Magadha a doctrine that is impure, based on a harmful idea, and wrong.

Then when the Exalted One had granted Great Brahma's request that he should set rolling the incomparable wheel of dharma, the devas of earth raised a shout. "Behold, friends," said they, "the Exalted One has granted Brahma's request that he set rolling the incomparable wheel of dharma. This will confer welfare and happiness on mankind, compassion on the world, good, welfare and happiness on the great multitude, and on devas and men. The hosts of the Asuras will wane, the hosts of the devas will wax." When they heard the shout of the devas of earth, the devas of the Four Great Kings, the devas of Trayastrimsa, the Yama devas, the Tusita devas, the Nirmanarati devas and the Paranirmitavasavartin devas raised a shout and made their cry heard. "Friends," said they, " the Exalted One has granted Great Brahma's request that he set rolling the incomparable wheel of dharma. This will confer welfare and happiness on mankind, compassion on the world, good, welfare and happiness on the great multitude and on devas

and men. The hosts of the Asuras will wane, the hosts of the devas will wax." And so on to at that time and on that occasion the shout rose up to reach Brahma's world.

...

Then the Exalted One, aware that he had himself acquired such virtue, reflected: "What if I were now to set rolling the peerless wheel of dharma? But I wonder who is competent to understand this dharma of mine when I first preach it and not be annoyed with me at the preaching of it?" He then said to himself, "Udraka Ramaputra was pure, of little defilement and with little dust in his eyes. He had gone far, proceeded far, and taught as his doctrine the dogma concerning the sphere of what is neither consciousness nor unconsciousness. But Udraka Ramaputra has been dead seven days. His death is a great loss. Now what other man is there who is pure, of little defilement, with little dust in his eyes, who is competent to understand the dharma when it is first preached and would not be annoyed on hearing it? Arada Kalama was pure, of little defilement, and with little dust in his eyes, and he would be competent to understand the dharma when it was first preached and would not be annoyed with me when he heard it. The loss of Arada is great, for he has been dead these three days.

What other man is there, then, who is pure, has little dust in his eyes, who is competent to understand this dharma of mine when it is first preached and will not be annoyed with me when he hears it?" He then thought to himself: "The good group of five are pure, of little defilement, and have little dust in their eyes. They are competent to understand this dharma of mine when it is first preached and they will not be annoyed with me when they hear it. They accompanied me in days gone by when I was living my life of austerity. Now they are staying in Benares in the Deer Park at Isipatana. What if I were now to go to Benares to the Deer Park at Isipatana, and preach the dharma first to the good group of five?"

...

At Vasala. a certain householder invited the Exalted One to lodge and eat with him. And after the Exalted One had lodged and eaten there he left Vasala and came to a place called Cundadvila.

And Upaka, the Naked Ascetic, saw the Exalted One when he was still some way off. Seeing him coming he went to meet him, and exchanged friendly and courteous greetings with him. He then stood to one side. As he thus stood to one side, Upaka, the Naked Ascetic, said to the Exalted One, " Very clear is the complexion of the exalted Gotama, very clear and very bright; very serene is his countenance. Like as, when a ripe palm-nut has just fallen from the tree, the stalk which supported it is very clear and bright with a golden sheen, just so is the complexion of Gotama the Exalted One very clear and bright and his countenance very serene. To-day, Gotama the Exalted One has attained immortality, and the Way that leads to immortality." I When this had seen said the Exalted One replied to Upaka, the Naked Ascetic, "Yes, Upaka, I have attained immortality and the Way that leads to immortality." Upaka then asked the Exalted

One," Under whom, O Gotama, dost thou live the brahma-life?" The Exalted One replied to Upaka, the Naked Ascetic in a verse:

All-conquering and all-knowing am I, in all things undefiled. Omniscient am I, freed through the decay of craving. Having won the higher knowledge, whom should I follow?

When this had been said, Upaka, the Naked Ascetic, asked the Exalted One, "Does Gotama, the Exalted One, claim to have no teacher?" And the Exalted One replied to Upaka the Naked Ascetic, in a verse:

Without a teacher am I; none equal to me can be found. I alone in the world am perfect Buddha, having won the peerless enlightenment.

Upaka, the Naked Ascetic, then asked the Exalted One, "Does Gotama, the Exalted One, claim that he is an Arhan?" And the Exalted One replied to Upaka, the Naked Ascetic, in a verse:

I am an Arhan in the world; I am supreme in the world. In the world of devas and of men none equal to me can be found.

Upaka, the Naked Ascetic, then asked the Exalted One, "Does Gotama, the Exalted One, claim that he is a Conqueror?" And the Exalted One replied to Upaka, the Naked Ascetic, in verse:

They are, like me, Conquerors, who have achieved the destruction of the *asravas*. Evil things have I overcome, and hence, O Upaka, am I a Conqueror. As the beauty of the lotus is not besmirched by the marshy soil so am I not besmirched by the world. Therefore, O Upaka, I am a Conqueror. I have won the higher knowledge that was to be won; I have declared the truth that was to be proclaimed; I have renounced what was to be renounced. Therefore, O Upaka, I am a Conqueror.

Upaka, the Naked Ascetic, then asked the Exalted One, "Whither is Gotama, the Exalted One, going?" And the Exalted One replied to Upaka, the Naked Ascetic, in verse:

I go to see Benares to beat the drum of immortality. I go to set rolling in the world the wheel of dharma that may not be rolled back. The dharma that I have won is passionless, tranquil and blessed. This shall I promulgate for the weal of every creature. The perfect Buddhas that have been, those yet to come, and those that now are, the dispellers of the sorrows of the multitude, all have taught, will teach and do teach dharma to men, for such is the obligation (*dharmata*) of Buddhas.

Devas in the sky recited a versel: Whosoever, having seen that he was such a driver of tameable men, should shun the Great Seer, would be as one who should with hands and feet spurn great good luck.

At Cundadvila there was a Yaksa named Cunda, and he invited the Exalted One to lodge and eat at his abode. When the Exalted One had lodged for one night at the abode of Cunda. the Yaksa, and had duly eaten, he went on to Lohitavastuka near Sarathipura. At Lohitavastuka there was a Naga king named Kamandaluka, who invited the Exalted One to lodge and eat at his abode. When the Exalted One had lodged there for one night and had duly eaten, he went on to Gandhapura. At Gandhapura there dwelt a Yaksa named Kandha, who invited the Exalted One to lodge and eat at his abode. When the Exalted One had lodged there for one night and had duly eaten, he went on to Sarathipura. At Sarathipura the Exalted One was invited to lodge and eat with a certain householder.

When the Exalted One had lodged there for one night and had duly eaten, he went on and reached the banks of the Ganges. The ferryman said to him, "Give me the fare for crossing." The Exalted One replied, "How can I have the fare for crossing when the shining metal means no more to me than a clod of earth and when I have dispensed with silver and gold?" But the ferryman said. "If you give me the fare for crossing, you shall cross; if you do not give it you shall not cross."

The Exalted One replied: "The swan on the banks of the Narmada does not ask leave of the ferryman, but crosses by its own abundant strength. And with these words, the Buddha passed over like a king of swans; the Great Sage crossed the stream and stood on the further bank of the Ganges.

After he had crossed the Ganges the Exalted One came to Benares. He stayed at Sankhamedhi and at the proper time went to Benares to beg for alms.

For Buddhas are not unpunctual in their lives, but go the rounds of a village for alms at the proper time. Worldly leanings are strong in those who do their rounds at improper times. Therefore Buddhas do not go round at improper times.

At Risipatana were staying the good group of five, namely Ajñata Kaundinya, Asvakin, Bhadraka, Vaspa and Mahanama. And when the Exalted One had made his alms-round in Benares and had duly eaten, he came to Risipatana. He was then seen by the good group of five, who, spying him when he was still some way off, resolved on a course of action. "Here," said they, "comes Gotama the recluse, who is a profligate, living in abundance, and has strayed from his striving. No one is to rise up to greet him." But when the Exalted One came up, they felt ill at ease in their places. Just as when birds in their nests or on the branches of trees, scorched by fire burning beneath them, fly off, so did the good group of five feel ill at ease in their seats when they saw the Exalted One coming, and rose up to meet him. "Come, venerable Gotama," said they, "hail and welcome to the venerable Gotama." But the Exalted One replied to them, "O monks of the good group, your vow is broken. But, O monks of the good group, do not address the Tathagata as 'venerable.'"

When the Exalted One had proclaimed them to be his disciples every mark of the heretic, every badge, every sign disappeared from their persons. They were seen to have the three robes,

sumbhaka bowls, their hair in its natural state, and their deportment established, just like those of monks who had been ordained a hundred years." Such was the ordination into the religious life and the admission into monkhood of the good group of five.

The Rolling of the Dharmawheel (Jones, Vol III, pp. 322-327)

Thus have I heard. On one occasion the Exalted One was staying in Benares, in the Deer Park at Risivadana. There the Exalted One addressed the venerable five monks, saying, "Monks." "Lord," said they in reply. Then the Exalted One said to the monks,

"There are these two extremes to which a man who has gone forth to the religious life is liable (*dvavimau pravrajitasya antau*). What two? There is the addiction to sensual enjoyment among the pleasures of sense, which is loutish (*gramya*), common (*prathujjanika*), un-aryan, profitless, not conducive to brahma-life in the future, to disgust with the world (*nirvida*), to passionlessness, to cessation, to the state of a recluse, to enlightenment, and to nirvana. Then there is addiction to mortification of the self, which is evil, un-aryan, and profitless. These, monks, are the two extremes to which a man who has taken up the religious life is liable. Avoiding these two extremes, monks, the Tathagata's Aryan dharma and discipline is the middle course, which is the way of the Buddhas, and confers insight, conduces to calm, to disgust with the world, to passionlessness, to cessation, to the state of a recluse, to enlightenment, to nirvana.

And what, monks, is this middle course fully awakened to by the Tathagata in his Aryan dharma and Discipline, which confers insight and knowledge and conduces to calm, to disgust with the world, to passionlessness, to cessation, to the state of a recluse, to enlightenment, to nirvana? It is the Aryan eightfold Way, that is to say, right belief, right purpose, right endeavour, right action, right living, right speech, right mindfulness, right concentration. This, monks, is the middle course fully awakened to by the Tathagata in his Aryan dharma and discipline, which confers insight and conduces to calm, to disgust with the world; to passionlessness, to cessation, to the state of a recluse, to enlightenment, to nirvana.

"Now, monks; there are these four Aryan truths. What four? They are the Aryan truth of ill, the Aryan truth of the uprising of ill, the Aryan truth of the stopping of ill, and the Aryan truth of the course that leads to the stopping of ill.

"And what, monks, is the Aryan truth of ill? It is this, namely, that birth is ill, old age is ill, disease is ill, death is ill, association with what is not dear is ill, separation from what is dear is ill, failure to get what one wants and seeks is ill, body is ill, feeling is ill, perception is ill, the *samskaras* are ill, consciousness is ill, in a word all the five skandhas of grasping at material things are ill. This, monks, is the Aryan truth of ill.

"Then what is the Aryan truth of the uprising of ill? That it is the craving which leads to further existence (*paunarbhavika*) and which is bound up with the passion for pleasure, finding delight in this and that-this, monks, is the Aryan truth of the uprising of ill.

"Then what is the Aryan truth of the stopping of ill? That it is the utter extinction of this craving which is bound up with the passion for pleasure, finding delight in this and that; it is passionlessness, cessation, self-sacrifice, renunciation, and surrender. This, monks, is the Aryan truth of the stopping of ill.

"Then what is the Aryan truth of the course that leads to the stopping of ill? That is the Aryan eightfold Way, namely, right belief, right purpose, right endeavour, right action, right living, right speech, right mindfulness, right concentration. This, monks, is the Aryan truth of the course that leads to the stopping of ill.

"From the truth 'This is ill,' by whole-hearted attention (*yoniso manasikara*) to things unheard of before, there arose in me knowledge, vision, understanding, wisdom, intelligence, insight and light.

"From the truth 'This is the uprising of ill,' by wholehearted attention to things unheard of before, there arose in me knowledge, vision, understanding, wisdom, intelligence, sagacity, insight, and light.

"From the truth 'This is the stopping of ill' by wholehearted attention to things unheard of before, there arose in me knowledge, vision, understanding, wisdom, intelligence, sagacity insight and light.

"From the, truth 'This is the course that leads to the stopping of ill, by whole-hearted attention to things unheard of before, there arose in me knowledge, and so on.

"At the thought that this Aryan truth of ill must be thoroughly known, by whole-hearted attention to things unheard of before, there arose in me knowledge and so on.

"At the thought that this which is the Aryan truth of the uprising of ill must be given up, by whole-hearted attention to things unheard of before, there arose in me knowledge and so on.

"At the thought that this which is the Aryan truth of the stopping of ill has been realised by whole-hearted attention to things unheard of before, there arose in me knowledge and so on.

"At the thought that this which is the Aryan truth of the course leading to the stopping of ill has been made-to-become, by whole-hearted attention to things unheard of before, there arose in me knowledge and so on.

"And, monks, as long as I did not with perfect insight fully know (*abhyajñāsisam*) these four truths, which are three-fold and of twelve modes, as they really are, so long could I not claim to be thoroughly awakened to the supreme perfect enlightenment, so long did knowledge not arise in me, and so long did I not realise an unshakeable freedom of heart.

But when, monks, I did with perfect insight fully know these four truths, which are three-fold and of twelve modes, as they really are, then was I aware that I had awakened to the supreme perfect enlightenment; knowledge then came to me, and I realized unshakable freedom of heart, and freedom through Intuitive wisdom."

Thus did the Exalted One speak while he was staying in Benares in the Deer Park at Risivadana. And at this discourse the venerable Ajñatakaundinya acquired the unimpaired and unblemished pure dharma-insight into things, as did also eighteen kotis of devas. Then did this great earth quake violently.

The Second Sermon (Jones, Vol III, pp. 328 - 333)

The Exalted One, fully enlightened and having realised the aim he had set himself, was staying in Benares, teaching devas and men. And he addressed the venerable good group of five, saying,

"Monks, body is not the self; feeling is not the self; perception is not the self; the *samskaras* are not the self; consciousness is not the self. If, monks, the body were the self it would not be liable to affliction and ill and one could say at will in regard to the body, "Let my body become thus; let my body not become thus." But since the body is not the self, therefore, monks, it is liable to affliction and ill, and one cannot say at will, "Let my body become thus; let my body not become thus."

"If this feeling, monks, were the self, it would not be liable to affliction and ill and one could say at will in regard to the feeling, "Let my feeling become thus; let not my feeling become thus." But inasmuch, monks, as feeling is not the self, it is liable to affliction and ill, and one cannot say at will, "Let my feeling become thus, let not my feeling become thus."

If, monks, this perception were the self, it would not be liable to affliction and ill, and one could say at will in regard to perception, "Let my perception become thus, let not my perception become thus." But inasmuch, monks, as perception is not the self, therefore it is liable to affliction and ill and one cannot say at will in regard to perception, "Let my perception become thus."

"If monks the *samskaras* were the self, they would not be liable to affliction and ill, and one could say at will in regard to these *samskaras*, "Let my *samskaras* become thus, let not my *samskaras* become thus." But inasmuch, monks, as the *samskaras* are not the self, they are liable to affliction and ill, and one cannot say at will, "Let my *samskaras* become thus, let not my *samskaras* become thus."

"If monks consciousness were the self, it would not be liable to affliction and ill, and one could say at will in regard to consciousness, "Let my consciousness become thus, let not my consciousness become thus." But inasmuch, monks, as consciousness is not the self, therefore

it is liable to affliction and ill, and one cannot say at will, "Let my consciousness become thus, let not my consciousness become thus."

"Therefore, monks, on this point, you must teach yourself thus: Whatever is body, internal or external, gross or fine, base or choice, far or near, past, future or present, it must be seen as it really is in the light of right knowledge, namely, that all this body is not mine, is not I, is not my self. Whatever is feeling, whatever is perception, whatever are *samskaras*, whatever is consciousness, internal or external, gross or fine, base or choice, far or near, past, future or present, all this consciousness is not mine, is not I, is not my self. Thus must you see it as it really is in the light of perfect knowledge."

Thus did the Exalted One speak when he was staying in Benares, in the Deer Park at Risivadana. And while this discourse was being delivered the heart of the venerable Ajñatakaundinya was rid of the *asravas*, grasping no more at existence, and the four other monks, Asvaki, Bhadrīka, Vaspa and Mahanama, won the unimpaired and unblemished pure dharma-insight into things, as also did thirty kotis of devas.

The venerable good group of five were elated, and they applauded the words of the Exalted One.

The Exalted One, perfectly enlightened and having achieved the aim he had set himself, was staying in Benares, in the Deer Park at Risivadana. And there the Exalted One addressed the monks, saying, "If you think of it, monks, from what source do grief, lamentation, ill, despair and tribulation spring? Whence do they have their birth and origin?"

When this had been said, the venerable good group of five replied to the Exalted One, "Coming-to-be, Lord, is the source of things; coming-to-be is their conduit; coming-to-be is their cause; coming-to-be is their mainstay (*pratisarana*, i.e. shelter/protection)." Well would it be if the Exalted One explained to the monks the meaning of this. The monks hearing it and grasping it from the lips of the Exalted One will hold it to be the truth."

When this had been said, the Exalted One replied to the good group of five, saying, "Monks, grief, lamentation, ill, despair and tribulation have their source in body; body is their birth and origin. They have their source in feeling, in perception, in the *samskaras* and in consciousness; these are their birth and origin.

"If you think of it, monks, is body permanent or impermanent?" "Surely it is impermanent, Lord." "Now when you have recognised the impermanence of the body, its instability, its frailty, its changeableness, its evanescence, and its perishableness, then the *asravas* which arise because of body, the vexations and troubles, feverish and baneful, involving other existences in the future, birth, old age and death, will stop. When body is stopped, the *asravas* arise no more, nor the vexations and troubles, feverish and baneful, involving other existences in the future, nor birth, old age and death.

"If you think of it, monks, are feeling, perception, the *samskaras* and consciousness permanent or impermanent?" "Surely they are impermanent, Lord." "Well said, monks. Now when you have recognised the impermanence of consciousness, its instability, its frailty, its changeableness, its evanescence and its perishableness, then the *asravas* which arise because of consciousness, the vexations and troubles, feverish and baneful, involving other existences in the future, birth, old age and death, will be stopped, suppressed, eliminated and brought to an end. When these are stopped, then the *asravas* which arise from consciousness, the vexations and troubles, feverish and baneful, involving other existences in the future, birth, old age and death, which have their birth and origin in consciousness, no more arise.

"Therefore, monks, on this point you must teach yourselves thus: whatever is body, internal or external, gross or fine, base or choice, far or near, past, future or present, all this body is not mine, it is not I, it is not my self. Thus must you teach yourselves. Whatever is feeling, perception, the *samskaras*, and consciousness, internal or external, gross or fine, base or choice, far or near, past, future or present, all these are not mine, they are not I, they are not my self. Thus must you look on things as they really are in the light of perfect knowledge."

Thus did the Exalted One speak when he was staying in Benares, in the Deer Park at Risivadana. And while this discourse was being delivered the venerable AjñātaKaundinya attained mastery of the powers (*balani*). The hearts of the four other monks, Asvaki, Bhadrīka, Vaspa and Mahanama were rid of the *asravas*, grasping no more at existence, and five kotis of devas won the unimpaired, unblemished pure dharma insight into things.

The venerable good group of five were elated and they applauded the words of the Exalted One.

The Exalted One, perfectly enlightened and having achieved the aim he had set himself, was staying in Benares, in the Deer Park at Risivadana. Now on that occasion three monks went into Benares to beg for alms. Then the Exalted One, controlling with his own heart the hearts of those monks, exhorted and instructed them, saying,

"Thus act with your minds; thus direct your minds; think these thoughts. Live, monks, with your self and no other as your island (*atmadvipa*); live with yourselves and no other as your haven; live with the dharma as your island, with the dharma and no other as your haven. Then, monks, those living with themselves and no other as their island, with the dharma as their island, with the dharma and no other as their haven, must carefully investigate the source from whence grief, lamentation, ill, despair and tribulation arise, their birth and their origin."

Some verses on the Sage (Jones, Vol III, pp. 384)

The state of a sage that you ask about, O Nala, is hard and difficult to attain. But come, I'll tell you what it is. Be steadfast and strong. Maintain your equanimity whether you be reviled or spoken well of in the village.

Keep ill-will away from your mind. Be calm and humble. Women high and low, like flames of fire in a wood, come forth to seduce the sage, but let them not succeed in doing so. Abstain from sexual indulgence, and abandon pleasures high and low.

Be frank and free with both the timid and the stout. Regarding others like yourself and yourself like others, cause no one to be harmed or killed.

Give up even your small desire. Nay, be wholly without desire, and therefore freed. Abandon desire and greed to which the common herd are addicted. The wise man will follow the right path and pass beyond the danger of hell.

Then at dawn he will go down to the village to beg for alms. He will not indulge in loud begging nor rejoice in what the village offers. When he has descended on a village the sage will not rush about in a hurry from house to house.

Chary of words as he begs for food, he does not make a speech when he has obtained it. He will wander alone with his bowl in his hand, not dumb, though he seem to be so. He will not scorn a gift, whatever it is, nor slight the giver. He will say to him, "You have given; good was it of you. You have not given; good fortune be yours." In both cases he will keep the same frame of mind and avoid all harsh feelings.

When the sage has finished his alms-round, he should keep to the edge of the forest. Though his stomach be empty he should eat sparingly, have little desire and be not greedy. And when the sage has come to the foot of the tree and sat down on his seat, he then meditates on what is to be and should not enjoy himself too much.

For him in whom there is no flow of desire, for the monk who has cut off the stream and who has acquitted himself of all duties and tasks, there is no torment of desire. This has the life of repose been described by the all knowing Buddha. In solitude you will find joy. Thus will you go through the ten regions.

Thus will you attain the state of a sage. Become keen as a razor's edge. Press your tongue against your palate, and thus be restrained of appetite.

Taintless, unfettered, leaning against the foot of the tree, let him train himself in solitariness, in the duties of a recluse. When he has heard of the honest and worthy meditation of those who meditate and have abandoned sensual desire let my disciple train himself in modesty and faith.

The Beyond is not a future twice-repeated, nor is it merely a future once-repeated. Various are the courses of conduct revealed by the state of a recluse. This is what a man learns by observing the streams in chasms and ravines; their flood makes a loud roar. But the great ocean rolls on in silence. What is empty makes a noise; what is full is silent.

The fool is like a pot not quite full; the wise is like a full pool. When the sage speaks much it is all on and about the goal. Because he knows nirvana he speaks much for the realisation of it.

He who is wise and moderate of speech, and though he knows, does not speak much, is a sage who merits the state of a sage, is a sage who has attained it.

Verses on the bhiksu (Jones, Vol III, p. 395)

When this had been spoken Sabhika the Wanderer said to the Exalted One:

What has a man attained that he should be called a monk; How does he come to be called gentle I and tamed; How does one come to be styled a Buddha; This do I ask, and do thou, Lord, answer duly, properly, correctly and truthfully.

When this had been spoken the Exalted One said to Sabhika the Wanderer:

He who by a path he has himself made has won complete release and passed beyond all doubt, who has learnt what cessation of becoming is and what coming-to-be is, who has finished his life in the world and is no more liable to rebirth - he is a monk.

Ever patient and mindful, he harms no one in the world, he is an immaculate recluse who has crossed the stream. He does not, puffed up with pride, contract any *asrava*. He who in this world has developed his faculties, both those within and those without, who has plumbed this world and the world beyond, and awaits the end well-trained - he is the tamed man.

He who has scattered all false fancies, the ills of rebirth, passing away and coming-to-be, who is free of blemish, defilement and sin, and who has reached the stopping and ending of life - he is called a monk.

Then Sabhika the Wanderer, delighted at the words of the Exalted One, asked him a further question:

What has a man attained that he should be called a brahman? How does a man come to be called a recluse, and "one who has bathed?" How does a man come to be called a pure *Naga*? This, Lord, I ask thee. Do thou reply duly, properly, correctly and truthfully.

When this had been spoken the Exalted One said to Sabhika the Wanderer:

He who has kept away from all sins, who is stainless, well-composed and steadfast; he who has passed beyond the whole round of recurrent life, who has lived his life, and is no longer liable to rebirth - he is a brahman.

He who is tranquil, having abandoned all merit and its maturing, he who is passionless, knowing this world and the world beyond, who has overcome birth and death - such a one is truly called a recluse.

He who has washed away all his sins, within, without, in all the world; who does not again come to the world of time among devas and men who are subject to time - he is "one who has bathed".

He who commits no wrong' in the world, who sheds the bonds that tie him to all attachments, who is ever independent and free - such a one is truly called a *Naga*.

Then Sabhika the Wanderer said to the Exalted One:

What has a man attained that he should be called an expert in knowledge? How do men say that one is learned and how do they say that one is energetic? And how does a man come to be styled a sterling man? This question do I ask thee, Lord, and do thou answer duly, properly, correctly and truthfully.

When this had been spoken the Exalted One said to Sabhika the Wanderer:

He who has tested all the experiences of recluses (and brahmans), he, rid of passion in all feelings, having passed beyond all feelings, is the expert in knowledge.

He who has seen through illusive individuality within and without, recognising that it is instinct with passion; he who has been delivered from the bond at passion's root, such a one is truly called a learned man.

He who has cast off his bonds, is full of striving; he who has realised the stopping of ill, who is rid of defilement and always protects others - he is truly called an energetic man.

He whose bonds have all been broken, within, without, in all the world, and is delivered from the bonds of passion, him do the very wise men call a sterling man.

Again did Sabhika the Wanderer ask a question of the Exalted One:

"Then there is the man who is a knower of the field," said Sabhika as he asked a question of the Sage. "How, I pray thee, is a man called a sage? This question I ask of thee, Lord, and do thou answer duly, properly, correctly and truthfully."

When this had been spoken the Exalted One said to Sabhika the Wanderer:

He who has control over all fields, of devas, of men and of Brahma, and is freed from every bond that lies at the root of the fields, such a one is truly called a knower of the field.

He who has tested all the treasures of devas, of men and of Brahma, and is freed from bondage to any treasure such an one is truly called an expert.

He who has tested both kinds of senses, those within and those without; who has overcome the root of light and the root of darkness - such an one is truly called a skilled man.

He who knows the dharma of the good and the bad; who is emancipated of heart, within and without; who is honoured of devas and men and has escaped the contamination of ties - he is a sage.

Then Sabhika the Wanderer said to the Exalted One:

"What has a man attained that he should be called learned? Why is one called an Aryan? How does a man come to be called a man of good conduct? And what is a Wanderer? This question do I ask of thee, Lord. Do thou answer duly, properly, correctly and truthfully."

When this had been spoken the Exalted One said to Sabhika the Wanderer:

He who hears and understands all things, blameworthy and blameless, in the worlds of devas and of men, who is unselfish, ungrasping, pure and free from evil - such a one do they call a learned man.

He who has cut out all clingings and all *asravas*; who has escaped his bonds, who goes no more to lie in a womb, and who has no delight in sinful things - such a one is truly called an Aryan.

He who has achieved all that can be achieved in conduct; who with perfect knowledge surmounts all things and is endowed with knowledge and conduct - he is truly called "one whose conduct is good."

He who, faring with understanding, eschews everything that bears ill fruit, above, below, between, in the worlds of devas and of men; who makes an end of deceit (*mayam*) and pride, and of wrath and greed, and of individuality - him do men call a Wanderer who has attained what is to be attained.

Then Sabhika the Wanderer gratified with and grateful for the eloquent words of the Exalted One extolled him in these appropriate verses:

In thy great wisdom thou, O Hero, hast cleared from the path the three and sixty tenets based on the arguments of recluses, based on taking sound for sense, those outworn creeds.

Thou art the ender of ill; thou hast passed through all states. Thou art perfect Buddha, rid of all the *asravas*. Thou art glorious, resolute, replete with wisdom. Making an end of ill thou art free of all passion.

O Sage, thou hast successfully and unwaveringly trod the path of sagedom. O Peerless One, kinsman of the sun, thou art a gentle giver of freedom.

When thou, O Naga of Nagas, O great Hero, speakest, all the devas rejoice, and both Narada and Parvata as well. The Man of insight explained things to me when he saw that I was in doubt.

All these troubles are dispelled and ended. Truly, O Sage, thou art perfect Buddha. No longer are there any hindrances. By neither merit nor sin art thou soiled. Thou art cooled and tamed, glorious and truthful. O Hero, put forth thy feet, that Sabhika may bow down at them.

Verses to the boatman (Jones, Vol III, p. 422)

The Exalted One set out. A boatman saw the Exalted One approaching the banks of the Ganges and brought up his boat. The Exalted One stepped on board and said to the boatman:

Besprinkle this boat, O monk. Besprinkled with love (*maitri*), it will float more lightly for you. Cut out passion and ill-will. Thus will you go on to nirvana.

Besprinkle this boat, O monk. Besprinkled with pity (*karuna*), it will float more lightly for you. Cut out passion and ill-will. Thus will you go on to nirvana.

Besprinkle this boat, O monk. Besprinkled with sympathetic joy (*muduta*), it will float more lightly for you. Cut out passion and ill-will. Thus will you go on to nirvana.

Besprinkle this boat, O monk. Besprinkled with equanimity, it will float more lightly for you. Cut out passion and ill-will. Thus will you go on to nirvana.

The monk who abides in love and puts his faith in the teaching of the Buddha, will win through to the sphere of calm and blissful release. The monk who abides in pity and puts his faith in the teaching of the Buddha, will win through to the sphere of calm, which is untrodden by the vulgar herd. The monk who abides in sympathetic joy and puts his faith in the teaching of the Buddha, will win through to the sphere of calm, which is untrodden by the vile man. The monk who abides in equanimity and puts his faith in the teaching of the Buddha, will win through to the sphere of calm, the immovable sphere of nirvana.

The monk whose delight and joy are in the dharma, who meditates on it and ever bears it in mind, does not fall away from the true dharma. Glad of heart and happy, surmounting that which is pleasant and what is unpleasant, and hence replete with joy, the monk draws near to nirvana.

Not even by observing good works alone (*silavratamatrena*), nor by much learning, nor by attainment of concentration on solitary couch or bed, can the monk who is eager for the bliss of renunciation which is not ensued by the vulgar herd, win assurance as long as his *asravas* are not extinct.

A man is not a monk just because he begs alms from others. He is no monk as long as he harbours wrong states of mind.

He who, living the brahma-life, regards pleasures of sense as evil, and has become a ladder, he, with his wisdom, is in truth said to be a monk.

When he walks abroad, when he stands, when he sits, when he lies down, when he bends his body and when he straightens it, he should be restrained as he moves, restrained as he lies down. He should be restrained of purpose as he meditates diligently.

He who takes joy in study, is concentrated, and content to be alone - him do they call a monk.

Restraint in eye is good, and good restraint in ear. Restraint in smell is good, and good restraint in tongue. Restrained everywhere, the monk from ill obtains release.

The *Sahasravarga* of the *Dharmapada* (Jones, Vol III, p. 436)

Better than a thousand speeches made up of profitless words is one profitable speech by which a man who hears it is made calm.

Better than a thousand verses made up of profitless words is one profitable verse by which a man who hears it is made calm.

Better than a man who beats in combat hundreds of thousands of men is he who conquers one, his own self. He, verily, is the noblest conqueror.

He who can beat hundreds of thousands month after month, is not worth a fraction of him who puts his faith in the Buddha.

He who can beat hundreds of thousands month after month, is not worth a fraction of him who puts his faith in the dharma.

He who can beat hundreds of thousands month after month, is not worth a fraction of him who puts his faith in the Sangha.

He who can beat hundreds of thousands month after month, is not worth a fraction of those who have mastered the rules of morality.

He who can beat hundreds of thousands month after month, is not worth a fraction of those who have the well preached dharma.

Month after month the foolish man may take his meal on tip of kusa grass, but he is not worth a fraction of the man who puts his faith in the Buddha.

Month after month the foolish man may take his meal on tip of kusa grass, but he is not worth a fraction of the man who puts his faith in the dharma.

Month after month the foolish man may take his meal on tip of kusa grass, but he is not worth a fraction of the man who puts his faith in the Sangha.

Month after month the foolish man may take his meal on tip of kusa grass, but he is not worth a fraction of the man who puts his faith in the meditations.

Month after month the foolish man may take his meal on tip of kusa grass, but he is not worth a fraction of the men who have mastered the rules of morality.

Month after month the foolish man may take his meal on tip of kusa grass, but he is not worth a fraction of the men who have the well-preached dharma.

A man may live a hundred years in careful tendance of the sacred fire, eating from his bowl, dwelling among corpses, and performing many a penance; A man may, too, for just one moment worship one in whom the self is developed-that one act of worship is worth more than a hundred years of sacrificing.

Whatever a man has offered or sacrificed in this world as he pursues his year-long quest of merit, is worth but a quarter of the homage paid to upright men.

One may live for a hundred years, immoral, with mind unconcentrated, but better is the one day's life of him who is moral and who meditates.

One may live for a hundred years, sluggish and inert, but better is the one day's life of him who firmly exerts his energy.

One may live for a hundred years without seeing the Buddha's teaching, but better is the one day's life of him who sees it.

One may live for a hundred years without seeing the unsurpassed dharma, but better is the one day's life of him who sees it.

One may live for a hundred years without seeing the rise and fall of things, but better is the one day's life of him who sees them.

One may live for a hundred years without seeing the immovable (*acyutam padam*), but better is the one day's life of him who sees it.

One may live for a hundred years without seeing the immortal, but better is the one day's life of him who sees it.

Bimbisara's awakening (Jones, Vol III, p. 447)

The Exalted One then delivered a discourse on dharma to the brahmins and householders of Magadha.

"O brahmins and householders," said he, "Body arises and ceases to be. Feeling arises and ceases to be. Perception arises and ceases to be. The *samskaras* arise and cease to be. Consciousness arises and ceases to be.

Noble disciples, brahmins and householders, regarding body as subject to arising and ceasing to be, one regards feeling, perception, the *samskaras* and consciousness as impermanent. Regarding body as impermanent, and feeling, perception, the *samskaras* and consciousness as impermanent, regarding body as ill, and feeling, perception, the *samskaras* and consciousness as ill, one regards body as being not the self, and feeling, perception, the *samskaras* and consciousness as being not the self.

Regarding body as being not the self, and feeling, perception, the *samskaras* and consciousness as being not the self, one understands that body appears and disappears. Understanding this, one understands that feeling, perception, the *samskaras* and consciousness appear and disappear. Understanding this, one understands that body is impermanent. Understanding this, one understands that feeling, perception, the *samskaras* and consciousness are impermanent.

Understanding this, one understands that body is ill. Understanding this, one understands that feeling, perception, the *samskaras* and consciousness are ill. Understanding this, one understands that body is not the self. Understanding this, one understands that feeling, perception, the *samskaras* and consciousness are not the self.

When one understands this one does not grasp at anything in the world. And when one does not grasp one personally wins complete release. One knows that one can say "Rebirth is ended for me. I have lived the brahma-life and done what was to be done. There is for me no further life here."

Then those brahmins and householders of Magadha thought, "Now since body is not the self, and since feeling, perception, the *samskaras* and consciousness are not the self, who is it that acts, or causes the act, prompts or instigates it, or rejects it? Who is it that appropriates or rejects these *samskaras*, since these *samskaras* are void, without a self, or what is possessed of self?"

But the Exalted One, aware that there was such a thought in the minds of those brahmins and householders, said to his monks, "The foolish man, though it is admitted that he is without a self, avers that body, feeling, perception, the *samskaras* and consciousness are his self. But not so do I say that I am the one that acts, or causes the act, or prompts it, or appropriates it, or rejects it, the one that rejects the *samskaras* here or appropriates others elsewhere. For the *samskaras*

arise and cease to be, and they do so from a cause. The Tathagata, monks, teaches that the self is a reconstitution (or "new connection", *pratisamdhi*) of the *samskaras* through a cause; it is what appropriates (*adiyaka*) the *samskaras*.

I assert the passing away and coming-to-be of beings. With my deva sight, which is more penetrating than the sight of men, I perceive beings passing away and coming to be. I perceive beings fair and foul, happy and unhappy, mean and exalted according to karma. Again, monks, I do not say that I am the one that acts, or causes the act, or prompts it, or appropriates it, or rejects it, the one who rejects these *samskaras* here and appropriates others elsewhere. The *samskaras* rise and they cease to be, and they do so from a cause.

"There is the erroneous view of becoming and not-becoming without a cause (*ahetu*). But, monks, he who perceives with true perfect insight that it is from a cause that the *samskaras* arise, will have none of this erroneous view of becoming, this heresy of eternalism (*sasvatadristi*). He, monks, who perceives with true perfect insight that it is from a cause that the *samskaras* cease to be, will have none of this erroneous view of ceasing to be, this heresy of annihilation (*ucchedadristi*). And so, monks, the Tathagata, avoiding these two extremes, teaches a dharma that is a mean between them.

"The *samskaras* are the result of ignorance; consciousness is the result of the *samskaras*; individuality is the result of consciousness; the six spheres of sense are the result of individuality; touch is the result of the six spheres of sense; feeling is the result of touch; craving is the result of feeling; grasping is the result of craving; coming-to-be is the result of grasping; birth is the result of coming-to-be, and the result of birth is old age, death, grief, lamentation, ill, despair and tribulation. In such a way there comes to be the arising of all this great mass of ill.

But from the cessation of ignorance there comes the cessation of the *samskaras*; from the cessation of the *samskaras* comes that of consciousness; from the cessation of consciousness comes that of individuality; from the cessation of individuality comes that of the six spheres of sense; from the cessation of the six spheres of sense comes that of touch; from the cessation of touch comes that of feeling; from the cessation of feeling comes that of craving; from the cessation of craving comes that of grasping; from the cessation of grasping comes the cessation of coming-to-be; from the cessation of coming-to-be comes the cessation of birth; from the cessation of birth comes that of old age and death; from the cessation of old age and death comes that of grief, lamentation, ill, despair and tribulation. In such a way there comes to be the cessation of all this great mass of ill."

Thus did the Exalted One speak when he was staying in Rajagriha, in the park Yastivana on the hill Antagiri. And while this exposition was being given King Sreniya Bimbisara won the spotless, pure and clear dharma-insight into things, as also did the eleven nayutas. And the twelve nayutas of teamsters and coachmen afterwards came to the refuge of the Buddha, dharma and Sangha. The enraptured King Sreniya Bimbisara, monks, and the brahmins and householders of Magadha applauded the words of the Exalted One.

MAHASAMGHIKA PRATIMOKSHA

Source: Prebish, Charles S. (1996). *Buddhist Monastic Discipline: The Sanskrit Prātimokṣa Sūtras of the Mahāsāṃghikas and Mūlasarvāstivādins*.

The Introduction and closing verses to the Mahasamghika Pratimoksha reproduced below shows that the ethical and monastic concerns of the Mahasamghika tradition did not differ much from that of other early Buddhist schools. The maintaining of pure sila (ethical training) and restraint of the senses, as well as the importance of the Uposatha (Posadha) day of observance are thus teachings which are likely to be pre-sectarian and go back to the Buddha himself.

Prefatory Verses

Homage to the Blessed One, free from passion.

1. This Pratimoksa was set forth by the Buddha, whose fame is widespread among the knowers of the three worlds, who is well celebrated by the lord of gods and lords of men, who is the servant of the world, and who is the Wise One among the protectors.
2. Having heard that Pratimoksa spoken by the Sugata, [which provides] release from the pains of becoming, the self-possessed, filled with restraint regarding the six sense organs, put an end to birth and death.
3. Be diligent and of pure sila, having removed that which the Buddha [has declared to be] the fault of bad sila, the impure, and the illusory, and after a long time, you will obtain the three jewels.
4. The Sramana who is intent upon sila crosses over; the Brahmana who is intent upon sila crosses over. One who is intent upon sila is worthy of worship by men and gods; accordingly, there is Pratimoksa for one intent upon sila.
5. I will deliver that pure sila, approved by many Buddhas, which will exist as long as the earth-foundation remains, in the middle of the samgha for the welfare of the world and its gods.

Introductory Verses

1. What is the good of life for those who cover their hearts here with the nets of akusalamula [the unwholesome roots], like high clouds cover the sky? And life is very good for those who quickly drive the nets of akusalamula to destruction here, like darkness struck by the sun.

2. What is the use of Posadha to those acting with inferior sila? Those who have fallen into the net of old age and death are devoured by conjectures about immortality. And Posadha has purpose for those acting with faultless sila; those who put an end to old age and death, as the self-possessed crush Mara into dissolution.

3. What is the use of Posadha to those who are shameless, who have transgressed the sila of good conduct, who are disposed to improper livelihood, and who speak as if immortal? And Posadha has purpose for those who are modest, who follow the sila of good conduct, who are disposed to proper livelihood, and who are resolved toward pure sila.

4. What is the use of Posadha to those whose actions are of wicked sila; those who are thrown aside from the Teaching of the Teacher like a corpse from the ocean? And Posadha has purpose for those who have been instructed here in the three dhatus, who are of pure hands and liberated minds, like the sky.

5. What is the use of Posadha to those by whom the six sense organs are not constantly guarded, who have fallen into the realms of Mara, and who are deprived of right conduct? And Posadha has purpose for those by whom the six sense organs are constantly well guarded, those emancipated by the Instruction of the Teacher, and those disposed to the Teaching in the instruction of the Conqueror.

6. What is the use of Posadha to those who cite their own [good] sila, but who cite the bad sila of their fellow Brahmacharins, men, gods, and the Teacher? And Posadha has purpose for those whose sila is not to be considered blameworthy, who always speak conscientiously of the yoga of the world with its gods.

7. What is the use of Posadha to those who have turned away from the Teaching of the Teacher; to those by whom the misfortunes and five sins are practiced? And Posadha has purpose for those established in the Teaching of the Ten-Powered One, the Fully Enlightened One, the All-Seeing One, and who walk [on] the paths of love.

8. There is now Posadha for those in whose hearts the Teacher, Dharma, and Samgha dwell, and who have not abandoned the discipline, exposition, dwelling together, satisfaction, and instruction of the Teacher. There is unconditioned knowledge for those having attended to the King of Dharma.

9. Those who are continually pure [receive the helping] hand and Posadha. Those of continual purity and undefiled actions [belong to] the samgha.

10. As long as the core of the samgha shall not be endangered with regard to the Pratimoksa Sutra, so long will the True Dharma and unity in the samgha stand.

11. As long as there are explainers and comprehenders of the Jewel of Dharma, so long will the True Dharma stand, for the welfare of the whole world.

12. Therefore, you should be united together harmoniously, be dignified, serve one another, and understand the King of Dharma. Grief is permanently subdued in the state of Nirvana.

Introduction

Leader: So many people who have passed beyond, who are well disposed, skilled in purity, who have attained the final end, and who are of [good] conduct have been counted by counting sticks and are seated [here]. No nuns are here. Let the Venerable Ones announce the complete purity and consent of the monks who have not arrived, and having announced it, make it known which monk is the conveyer of consent of the nuns. And here no one is unordained, disposed to passion, a matricide, a patricide, the murderer of an arhant, a schism-maker in the samgha, an evil-minded devourer of the blood of the Tathagata, an offender of the nuns, a dweller among thieves, a dweller with all kinds [of people], expelled, an attacker of the body,⁸ or delighted with oneself.

Therefore, pay respect to the Sravakas of the Blessed One, who are always pure and of completely pure sila. O Venerable Sirs, let the samgha hear me. Today is the fourteenth day in the bright half of the lunar month, Posadha day for the samgha. So many nights have passed, so many remain. What preliminaries of the samgha should be done? Response: The Sravaka-samgha of the Blessed One has little that should be done.

Leader: O Venerable Sirs, let the samgha hear me. Today is the fifteenth day in the bright half of the lunar month, Posadha day for the samgha. If it is the right time for the samgha, in this place; in as much [area] as has been accepted by the Bhiksu-samgha, measuring a fathom in all directions, the samgha, on this occasion, should perform Posadha on the fifteenth day and recite the Pratimoksa Sutra. You should follow what has been instructed here. O Venerable Sirs, in this place, in as much [area] as has been accepted by the Bhiksu-samgha, measuring a fathom in all directions, the samgha, on this occasion, shall perform Posadha on the fifteenth day and recite the Pratimoksa Sutra. Since there is silence, that seems good to the samgha. Thus do I understand.

Old age and death come near, life is corrupted, pleasure declines, the True Dharma ceases, the explainers blow out the torch of Dharma, and the comprehenders become limited. The moments, half-seconds, instants, nights, days, half-months, months, seasons, and years pass by. Lives are like the flowing of the swift water of a mountain stream, not even abiding having been removed from the samskaras. It should be accomplished by the Venerable Ones with diligence. Why? Because it is the law of the Tathagatas, Arhants, Fully Enlightened Ones who accomplished it with diligence. Thus do we say: one who has accomplished it with diligence destroys the greatest substratum of existence. It is accomplished by the Venerable Ones through that diligence. Seeing the ten conditions, the Tathagatas, Arhants, Fully Enlightened Ones pointed out the moral discipline and the higher sila to the Sravakas, and preached the Pratimoksa Sutra. What are the ten? They are as follows:'

1. For the unity of the samgha
2. For the prosperity of the samgha
3. For the suppression of small-statured men
4. For the enjoyment and comfort of the skillful monks
5. For the carelessness of the unfavorable ones
6. For the threefold becoming of the pure ones
7. For the removal of the asravas relating to this life
8. For the state of non-proclamation of sins of the asravas relating to life after death

So that this teaching may be well guarded, freely exposed, clearly delineated, even among men and gods, the Tathagatas, Arhants, Fully Enlightened Ones, seeing the ten conditions, pointed out the moral discipline and higher sīla to the Sravakas, and preached the Pratimoksa Sutra. O Venerable Ones, I will recite the Pratimoksa Sutra. I will speak, and you should listen to it obediently and aptly, and reflect on it. For whom there may be a fault, let him confess it. If there is no fault, [one] should be silent. By being silent, I will know the Venerable Ones are completely pure. Just as, O Venerable Ones, there is an explanation for a monk questioned individually, so it will be proclaimed in this or that form in the assembly of monks up to the third time. For whatever monk, being questioned in this way up to the third time in the assembly of monks, who does not reveal an existing fault which is remembered, there is the speaking of a deliberate lie. The speaking of a deliberate lie has been declared by the Blessed One to be an obstructive condition. Therefore, an existing fault should be revealed by a fallen monk, remembering [the offense and] hoping for purity. Having revealed it, there will be comfort for him, but by not revealing it, there is none.

[Closing Verses on Discipline]

O Venerable Ones, the introductory verses of the Pratimoksa have been recited; the introduction has been recited; the four parajika dharmas have been recited; the thirteen samghatisesa dharmas have been recited; the two aniyata dharmas have been recited; the thirty nihsargika-pacattika dharmas have been recited; the ninety-two pacattika dharmas have been recited; the four pratidesaniya dharmas have been recited; the more than fifty saiksa dharmas have been recited; the seven adhikarana-samatha dharmas have been recited; the two dharmas, Dharma and Anudharma have been recited. All this Dharma and Vinaya, and also some other Anudharma (i.e., right conduct) of Dharma is included in the Sutras and recorded in the Pratimoksa Sutra of the Blessed One, the Tathagata, the Arhant, the Fully Enlightened One. Therefore, this discipline should be observed by all together, harmonious, rejoicing, without dispute, illuminating the Teaching of the Teacher, dwelling comfortably and happily under one rule, like water and milk, not dissipating what has been accumulated.

1. Enduring patience is the highest austerity,
nirvana is the highest, say the Buddhas;
for he who injures others is not a monk,
he who violates others is not a sramana.

This Pratimoksa was eloquently spoken in summary by the Blessed One Vipasyin, the Tathagata, the Arhant, the Fully Enlightened One, Perfectly Enlightened for a long time, amidst a vast Bhiksu-sarngha.

2. Not speaking against others, not harming others, and restraint according to the Pratimoksa; moderation in eating, secluded dwelling, and the practice of adhicitta; this is the Teaching of the Buddhas.

This Pratimoksa was eloquently spoken in summary by the Blessed One Sikhin, the Tathagata, the Arhant, the Fully Enlightened One, Perfectly Enlightened for a long time, amidst a vast Bhiksu-samgha.

3. For the wise one, trained in the steps of sagehood, there is no delight in superior intellect; for the tranquil protector, always mindful, there are no sorrows.

This Pratimoksa was eloquently spoken in summary by the Blessed One Visvabhu, the Tathagata, the Arhant, the Fully Enlightened One, Perfectly Enlightened for a long time, amidst a vast Bhiksu-samgha.

4. Not to do any evil, to attain good, to purify one's own mind; this is the Teaching of the Buddhas.

This Pratimoksa was eloquently spoken in summary by the Blessed One Krakucchanda, the Tathagata, the Arhant, the Fully Enlightened One, Perfectly Enlightened for a long time, amidst a vast Bhiksu-sarngha.

5. As a bee, not harming the scent or color of a flower, flies away, taking [only] the nectar; so should a sage enter a village.

6. [One should not contemplate] the faults of others, or what is done and not done by others; but one should contemplate things done and not done concerning himself

This Pratimoksa was eloquently spoken in summary by the Blessed One Kanakamuni, the Tathagata, the Arhant, the Fully Enlightened One, Perfectly Enlightened for a long time, amidst a vast Bhiksu-samgha.

7. There is no meditation for one without wisdom, and there is no wisdom for one without meditation; he, for whom there is meditation and wisdom is indeed close to nirvana.

Therefore, this is the beginning for a wise monk:
restraint of the senses, appeasement, and restraint according to the Pratimoksa.

8. One should constantly fulfill the virtuous,
pure life, free from sleepiness.
One should be versed in good manners, and be a practitioner of goodwill;
then with much joy, the monk [will be] close to nirvana.

This Pratimoksa was eloquently spoken in summary by the Blessed One Kasyapa, the
Tathagata, the Arhant, the Fully Enlightened One, Perfectly Enlightened for a long time, amidst
a vast Bhiksu-samgha.

9. Restraint of the eyes is good, restraint of the ears is good,
restraint of the nose is good, restraint of the mind is good;
the monk who is restrained in all regards is released from all suffering.

This Pratimoksa was eloquently spoken in summary by the Blessed One Sakyamuni, the
Tathagata, the Arhant, the Fully Enlightened One, Perfectly Enlightened for a long time, amidst
a vast Bhiksu-samgha.

These Pratimoksas of the eminent, Fully Enlightened Ones.. ,
(1) Vipasyin: not employing sin, (2) Sikhin: proclaims adhicitta, (3) Visvabhu:... (4)
Kakucchanda: not to do evil, (5) Kanakamuni: faults, (6) Kasyapa: proclaims meditations, and
(7) Sakyamuni: restraint. These are the seven ten-powered ones.

This was written by Srivijayabhadra, a monk of Sakya.

ABHINISHKRAMANA SUTRA

Source: Samuel Beal, *The Romantic Legend of Sakya Buddha*

This is a life of the Buddha, similar to the Mahavastu, in that it contains many mythical elements and jataka stories as well as EBT material. Eduard Huber assigned it to the Dharmaguptaka school (see: Literary History of Sanskrit Buddhism, 1972, p. 272). It survives in Chinese translation from the sixth century which was translated into English by Samuel Beal in 1875.

Then the Royal Prince, wandering about and looking from place to place for a convenient spot for rest, suddenly saw a secluded space under a Jambu Tree where he could sit in quiet, and then he addressed his attendants on each side, and bade them disperse themselves in other directions," for I," said he, "desire to be alone for a short period."

Then, gradually approaching the tree, he sat down beneath its shade with his legs crossed, and began to think upon the subject of the sorrows and pain belonging to every form of life. And then, through the power of the love and pity which these reflections produced in his heart, he was wrapt into a state of unconscious ecstasy: and, finally, by separating his thoughts from every kind of impure or worldly taint, he reached the first condition of Dhyana.

...

[T'so-Ping Devaputra recites the following]:

The things of the world are transitory
Just as the flash from the cloud;
Honour'd one ! the time is come.
It becomes you to leave your house and home !
All the things of sense (*sanscara*) are impermanent.
Like the potter's earthen vessel
As a thing borrowed for a moment's use,
As a wall made of dry earth heaped up.
Ere long to be cast down and destroyed.
Yea! as a heap of dust in summer-time.
Or as the sands on either bank of a river
Whose very existence implies impermanence;
Or as the light which is produced by a lamp
When produced quickly returns to nothingness;
Or as the restless and inconstant breeze
Which suddenly changes, and is never fixed
Without any semblance of constancy or endurance.

As the inside of the plantain fruit (or tree)
Shadowy as a madman's reflections;
Or as the empty fist which deceives a child.
So all things which exist (*sanscara*).
And all that is produced in the sequence of cause and effect.
And every individual substance
Is the mere figment of the ignorant.
Just as the silken thread
Is produced from the distaff;
Or as a seed sown produces a sprout,
Remove the seed and there will be no sprout—
So all relationships removed there is no knowledge (perfect idea).

...

Then the prince, resuming the conversation said, "Venerable one! and what is the character of the preparation necessary for arriving at this condition?"

(To which the mendicant replied). Illustrious youth! if you are able to behold (or regard) all objects of sense (*sanscara*) as impermanent, to think no evil and do none; but, on the contrary, to benefit all creatures (by your life and teaching), then this will lead to the condition of a mendicant; as the Gatha says—

"To regard all earthly things as perishable;
To desire above all things the condition of Nirvana,
Done with hatred or love, the heart equally affected.
Freed from all earthly objects of desire;
Frequenting the solitary pits or forests or beneath a tree.
Or dwelling on the cold earth in the place of tombs.
Thoroughly emancipated from all personal consideration.
This is the way to regard the character of a mendicant."

...

"The condition of birth, death, old age, disease.
Fix (the mind on) these (three), birth, old age, disease—
If thus fixed, nevertheless an amorous desire is present,
A man is but as a brute-beast or a bird."

...

" How impure the world! how false and deceiving!
And nothing more so than woman's appearance;
Because of clothes, and the decorations of jewels.

The fool is filled with mad desire.
But if a man bring himself to consider
'All these charms are but a phantasy, unreal as a dream,'
And so put away ignorance, and do not permit himself to be
deceived. That man shall obtain deliverance and a body free from contamination.

...

"Like a house of gold filled with fire.
Or sweet food concealing poison.
Or a lake covered with flowers, hiding a dragon.
Such are the miseries connected with the joys of sovereignty."

...

"As a man who has escaped from a house on fire
Afterwards in a moment resolves to go back again.
So is he who having left his home and become a recluse.
Goes back from the solitude of the forest to the world."

...

"The five pleasures are inconstant, poisoners of virtue;
The six objects of sense are illusive and false—
The inheritance of fools and madmen;
But the sage! he alone has a firm standing-ground."

...

Then Bodhisatwa, proceeding from Mount Pandava, went onwards to the city of Gaya, and having arrived there he ascended the hill Gayasirsha, wishing to enjoy rest of mind and body. Having arranged a seat of leaves he sat down beneath a tree.

Seated thus, he began to reflect, and these three ideas presented themselves; that as it is impossible to obtain fire from boring wood that is wet, or by using dung that is sodden; so, though a Shaman or a Brahman may not practise lust, yet so long as there is the least love of it in the heart, he cannot obtain Supreme Wisdom (the dampness of the wood and the dung must be got rid of).

Again, he thought, that though a Sramana or a Brahman may use every measure to overcome evil desire, and practise all the fasts and keep the rules of penance, yet so long as there is the least rem- nant of covetous desire in the heart, he cannot attain perfection.

Again, he thought, that when a Sramana or Brahman, in addition to abstention from evil, has experienced in his heart a feeling Of universal love, and desires to arrive at perfection that he may profit others, then like dry wood and dry dung, the fire may be easily kindled.

...

Then Bodhisatwa reflected thus—"It is because men seek continually their own things and their own profit that sorrows come; and what am I doing but this?" And then he thought of the incident of the ploughing match, and how as he sat beneath the Djambu tree he enjoyed the bliss of Dhyana; and he thought with himself—"Why do I not now experience these joys?" Then he resolved to strengthen his body by partaking of sufficient food, wheat and oil and milk, and also by bathing and caring for his health.

...

Now at this time, after Buddha had arrived at Perfect Enlightenment beneath the Bodhi tree, he remained seated there during seven complete days and nights, ravished with the happiness of his condition, and he ate nothing.

After this interval, having aroused himself from his rapture, seated on his lion throne, on the first night he considered (or realised) in their right order the twelve nidanas, and then in a reverse order, he identified these as one and the same; he traced them from the first cause and followed them through every concurrent circumstance.

From ignorance he ascertained came merit and demerit (*sanscara*) ; from these came consciousness (*vijnyana*); from this came names and things (*nama, rupa*) ; from this the six *ayatanas*; from these touch (*sparsa*); from this sensation (*vedana*); from this came love (*trishna*); from this cleaving to existence (*upadana*); from this reproduction; from this old age, and disease, and death; and from these the whole category of sorrows. Then the world-honoured one having recognised these laws of connection, uttered the following Gathas:

"Whoever, practising the rules of a Brahmana, observes the world around him (tchu-fa, ye damma).

Sees at once that these things are produced by mutual relationship;

Perceiving that the world around him is produced by this mutual dependence.

He recognises then that all phenomena are but the result of cause and effect."

Then the world-honoured one, in the middle of the night, having fully gone through these successive links of the chain, began to return in a reverse order, and he concluded thus: destroy ignorance, and you destroy the cause of merit and demerit; destroy this, and you destroy consciousness, and so on. Then the world- honoured one again uttered these Gathas:

Whoever practises the rules of a Brahmana, and observes the world around him,
Immediately perceiving that things are produced by the laws of mutual relationship;

Seeing that things are thus the result of dependence on one or the other.
He concludes also that by destroying this relationship things will come to an end.

Then the world-honoured one, after the night had passed, having thoroughly investigated these laws, and perceived clearly that by destroying ignorance all is destroyed, and by the power of ignorance all is produced, repeated the following Gathas

If there be a man practising the rules of a Brahmana, and observing the way of the world,
Who forthwith perceives the rules of production and the consequent method of destruction.
This man firmly fixed, having overcome the fascinations of Mara,
Stands like yonder Sun Deva, illustrious in the midst of the vault of space.

....

On which occasion he addressed the five Rishis as follows: "Ye Bhikshus! who have left your homes, there are two things ye should finally and forever renounce—all worldly sources of pleasure and bodily gratification, and also excessive mortification of body, which neither tend to self-profit nor the profit of others. And so the Gatha says—

"Reject and forsake places and modes of excessive penance;
Check and entirely control sensuous gratifications;
If a man is able to follow these two lines of conduct
Immediately he will attain the true way of eternal life."

Then the Buddha continued his address—"Bhikshus! be assured that I have given up each of these erroneous methods, and this is the middle path to which I have attained; thus am I enlightened, thus my eyes are able to see and my mind to know, and therefore I have gained a condition of rest (*santi*), and am in possession of complete spiritual life, and have accomplished the acquirement of perfect intelligence, and am now a true Sramana, and have reached Nirvana and am perfected.

If then, Bhikshus, ye wish to reach this condition, ye must also use this middle path which I have used, and your eyes shall be opened, and wisdom shall spring up within, and you shall enjoy rest and reach Nirvana, and the eight paths of holiness (*Ashtanga Marga*), viz.—*Samyak-drishti*, *Samyaksamkalpa*, *Samyagvak*, *Samyagadjiva*, *Samyak-karmanta*, *Samyagvyayama*, *Samyak-smriti*, *Samyak-samadhi*. This, Bhikshus! is the middle path, which having attained to, my eyes are opened, and I have found rest, etc. To this, therefore, ye ought to tend; as the Gatha says

—

Because of these eight paths leading aright,
A man casts off the trammels of life, death, and fear.
Having entirely got rid of all the effects of Karma,
Through eternity he shall no more receive migratory existence.

And now, Bhikshus! listen and consider well what I have to say respecting the four great truths. And what are these four?

1. The Sacred Truth that sorrow exists. 2. The Sacred Truth of the accumulation of sorrow. 3. The sacred truth of the destruction (of sorrow). 4. The sacred truth of obtaining or finding the path (of complete deliverance). These are called the four Holy truths. What, then, oh Bhikshus! are the reasons they are so called?

The sacred truth that sorrow exists is this, that there is in the world the sorrow of birth, the sorrow of death, of disease and of old age; the sorrow of loving that which cannot be had or of hating that which cannot be avoided, this is the sacred truth of sorrow.

And what is the meaning of the accumulation of sorrow? This is the second sacred truth, Bhikshus! and it is this, that the force of desire (trishna) compelling the mind to seek fresh sources of enjoyment in every place and on every occasion, that this leads to every sort of anxious reflection and constant thought, and so results the accumulation spoken of.

And what is the destruction of sorrow mentioned before? This is the third sacred truth, and it is this; the removal of and utter rejection of desire, so that it is destroyed and put away for ever, the heart then has no anxious thoughts or reflections, and in consequence attains the fixity of rest. This is the third sacred truth.

And what is it to attain the path (of deliverance)? This is the fourth sacred truth, and it is this; to be able to acquire and walk in the practice of the eight rules aforesaid, viz, *Samyak-drishti*, etc. This is called the sacred truth of the "Way."

These truths, oh Bhikshus! have been on no occasion taught to me from without, they are self-revealed, known by intuition, not acquired from any human source, but of my own inborn power. Neither the first nor the second or either of the others have I learned from other sources, I have heard them from no one, they are all self-revealed, they spring only from within myself. So it is I have attained the condition of enlightenment I now enjoy; so it is my eyes behold the truth, so it is I have acquired complete wisdom; it is alone by my own power, by myself, by intuition from within, and from no human source of instruction.

It was thus, oh Bhikshus ! by thrice turning these four sacred truths and arriving at the very bottom of the matter (which I had not done when ye first sought my company), by simply perceiving the sacred truths aforesaid, I arrived at the condition of *Samyaksambodhi* and at perfect enlightenment. Bhikshus! by thus comprehending the twelve relationships (i.e., the twelve nidanas) resulting from the complete consideration of these four sacred truths I arrived at *Anuttara Samyak Sambodhi*, and so I have accomplished my aim and become Buddha.

"Then it was, oh Bhikshus! wisdom was born in me, I was able to see, my mind no longer confused or fickle, I obtained deliverance. Bhikshus! I have now reached my last birth; hereafter there is no more individual existence for me (*bhava*)."

When Buddha was thus declaring the marks (or, relationships) of the Law, the aged Kaundinya, as he sat attentively listening, arrived at a condition of supreme knowledge; he was able to cast away and reject the influences of sense and defilement, to free himself from all trammels and bonds and obtain pure sight, just as a garment freed from defilement is easily dyed and retains its colour, so with him he cast away the defilements of sense, and let go the hold of sorrow, and having done so, he stepped forth a free man, his eye purified, he beheld the Truth.

...

Then Buddha said—

"Because of the 'six' (*abhidjnas*) a man becomes independent.
The pollution of Kingship is the great pollution;
To be thus polluted and yet to know it not.
Is the great delusion of the world;
To empty the great River (of transmigration).
This is the end of all expedients;
And he who is able to do this
Is the only Wise man."

...

"Ministering to the worthy! doing harm to none!
Always ready to render reverence to whom it is due.
Loving righteousness and righteous conversation.
Ever willing to listen to that which may profit another,
Rejoicing to meditate on the true Law,
And to reflect on the words of Divine Wisdom,
Practising every kind of self-discipline and pure life.
Always doing good to those around you.
This is indeed the wisdom of a true disciple."

...

"A man who endures constant penance in search of wisdom.
Overcoming all doubts, and crossing over to the shore of Nirvana—
Letting go all thoughts of what exists, and what does not exist.
Thoroughly practising the rules of a Brahmana, he is a Bhikshu,
Whoever is able to forsake all systems, and practise right recollection.
Living in the world, and doing no harm to aught that lives.
Able to acquire a body spotless and pure.
And escape all the toils of sorrow; he is called calm.
Able to control all the senses and objects of sense.

And to subdue all obstacles in the way; he is called True.
Living above this world, and all other worlds.
Awaiting the time of Nirvana; he is called Virtuous.
Toiling through ages of suffering,
Receiving births and deaths in succession.
Yet not soiled by the pollution of the world;
This man is rightly called ' Buddha'

...

Then the Bhikshus addressed Buddha, and said— "Suppose, on our entering a town or village, we are asked what is the meaning of the word Sramana or Brahman, what answer shall we give?"

To whom Buddha replied in a verse—

"A man who has for ever destroyed the source of evil desire.
And left no longer in himself a seed of covetousness.
Who is calm and at rest, both in body and soul
This man is rightly called a Sramana and a Bhikshu,
Cleansed thus from all personal defilement, and coming out of the world.
He is truly a homeless one—a disciple indeed."

The Bhikshus then inquired what words they were to use when begging their food from door to door; to whom Buddha replied —

"The wise man, in begging, uses no words,
Nor does he point to this or that in accepting food;
But silently he stands, lost in thought and self-recollection.
He who thus begs is indeed a true Sramana.
Whoever sees a religious person thus begging his food.
May be sure that he is worthy of his charity, and a real disciple."

TREATISE ON THE THREE DHARMAS

Traidharmakasastra (San fa tu lun)

Source: Thích, Thiện Châu, Boin-Webb, Sara (1999). *The literature of the Personalists of early Buddhism*

This Abhidharma type work, which survives only in Chinese translation, belongs to a Pudgalavada (“Personalist”) school, possibly the Vātsīputrīyas. This school seems to have been founded by the elder Vātsīputra in the beginning of the third century BCE and was one of the most popular mainstream Buddhist schools in India. According to Thich Thien Chau, the text most probably dates towards the beginning of the common era. The Chinese translation was done in 391 CE. As Thien Chau notes, the text “consists of a systematic elucidation of essential ideas disseminated in the Agamas,” and thus it is a window into the EBT teachings held by the Vātsīputrīya schools. Since this tradition is one of the earliest offshoots of the Sthavira sangha, doctrines which are confirmed in their texts as well as Theravada and Sarvastivada should be quite ancient.

Since no Agama texts from this school survives, we must content ourselves with looking at their Abhidharma literature for early Buddhist teachings. However, due to the antiquity of this school and this text, it is an important source which can help prove the authenticity of early Buddhist doctrines such as the five aggregates, four satipatthanas, the eightfold path, the noble truths and so on.

Intro:

It is knowledge (*jñāna*) of the Good (*kusala*), of the Bad (*akusala*) and the Support (*nisraya*) (which) is the Dharma access (*dharmaparyaya*) leading to the Supreme Good, *Nirvana*.

On Merit

Three elements of merit (*punya*):

1. Giving (*dāna*), with reference to the conduct of oneself and others. It consists of three factors: a. the relinquishment of possessions (*dhanaparityāga*); b. the will to give (*cetana*); c. non-intimiation (*avijñāpti*).

There are three kinds of gifts: 1. The gift of the Dharma; 2. The gift of fearlessness (*abhaya*) 3. The gift of objects. The fruit obtained by the accomplishment of meritorious action together with the others is greater than the fruit obtained by accomplishing it alone. Pure giving is giving accomplished in total purity of causes and conditions.

2. (*Sila*) is intimation by the body and speech in a positive sense; it is defined as “leading others, not harming others and increasing the good.” The first two characteristics are aimed at eliminating wrong actions of body and speech. The continual growth of these two characteristics even during sleep, constitutes the third.

3. Cultivation (*bhavana*), or mental development, is compared to the action of perfuming sesame seeds with flowers or services rendered to the king who in return necessarily gives a reward. It includes:

a) The four absorptive meditations (*dhyana*), named after what they obtain: 1. the discarding of desire (*kama*); 2. the discarding of discursive thought (*vicara*); 3. the discarding of joy (*priti*); 4. the discarding of suffering and happiness (*duhkhasukha*). These correspond to the four stages of the world of form (*rupadhatu*).

b) The four immeasurables (*apramana*), the spheres of action on living beings, which are immeasurable: 1. Goodwill (*maitri*); 2. Compassion (*karuna*), 3. Altruistic joy (*mudita*) 4. Equanimity (*upeksa*).

c) The four formless attainments (*arupyadhatu-samapatti*):

1. The sphere of the infinity of space (*akasanantyayatana*); 2. The sphere of the infinity of consciousness (*vijnānantyayatana*); 3. The sphere of nothingness (*akimcanantyayatana*); 4. The sphere of neither-perception-nor-non-perception (*naivasamjñanasamjñayatana*).

On the roots

There are three good roots (*kusalamula*): the absence of craving (*alobha*), hatred (*advesa*) and delusion (*amoha*).

On good friends

The friendship of virtuous people (*kalyanamitra*) is an indispensable condition of the pure life (*brahmacarya*).

On Patience

Ksanti is a twofold quality: it consists of patience towards oppression caused by the potency of wealth, pardon for wrong actions by the poor, and endurance of suffering provoked by inanimate phenomena such as cold, heat, hunger, etc. The analysis of things which engender anxiety according to the law of causes and conditions (*hetupratyaya*) reinforces endurance. Patience, in this sense, comprises knowledge or right view.

On Asceticism

The virtue of asceticism (*dhutaguna*), aimed at distancing oneself from inhabited places and opening oneself to serenity and simplicity, consists of twelve practices:

- I - The practice of wearing rag robes;
- II - That of possessing only three robes;
- III - That of wearing coarse robes,
- IV - That of being content with any seat;
- V - Living in a tranquil place;
- VI - That of sheltering under a tree;
- VII - That of living in the open air;
- VIII - That of sitting correctly;
- IX - The practice of alms-seeking;
- X - That of eating only one meal;
- XI - That of not eating broth in the afternoon;
- XII - That of living in a cemetery.

On Sense restraint

Restraint of the faculties (*indriyasamvara*); this is control of the sense faculties, non-deterioration, protection and submission of the faculties. Furthermore, restraint of the faculties means perception accompanied by correct reflection (*yonisomanaskara*).

On Sila

Right speech (*samyagvac*): abstention from slander (*paśunyavada*), harsh speech (*parusya*), falsehood (*mṛsavada*) and frivolous speech (*sambhinnapralapa*).

Right action (*samyakkarmanta*): abstention from taking life (*pranātipata*), theft (*adattadana*) and sensual misconduct (*kamamithyacara*).

Right livelihood (*samyagajiva*): for monks, to live contented with four necessities supplied by upasakas; for upasakas, not practising the five types of livelihood which are harmful to others: trading in arms, poisons, intoxicants, flesh and living beings.

On Virya, Smṛti and Samādhi:

1. Vigour (*virya*) is also the power (*bala*) which designates action conducive to the Supreme Good, it consists of:

- a. Faith (*śraddha*) which indicates purification (*visuddhi*) - the destruction of defilements (*asrava*): aspiration; desire and love for the Dharma; and determination (*adhimoksa*); commitment to the way.
- b. Diligence (*apramada*) which indicates beginning - beginning to do good: exercise - repetition of action: and perseverance - adhering to an undertaking.

c. Tenacity, which indicates not stopping, not being repulsed and not renouncing.

2. Mindfulness (*smṛti*) is the absence of forgetfulness regarding the four applications of mindfulness (*smṛthyupasthāna*) concerning:

- a. Inwardness (*adhyātmika*) - the grasping aggregates (*upādānaskandha*), the elements (*dhatu*) and spheres of one's senses (*āyatana*);
- b. Outwardness (*bāhya*) - others; and
- c. A combination of both - grasping (*upādāna*) and non-grasping (*anupādāna*).

Moreover, the three modalities of mindfulness can be realised through the elimination of three kinds of passions (*klesa*), craving (*kāma*), anger and delusion (*moha*), which are found inwardly, outwardly and in both.

The Tds. lists the twelve modalities of mindfulness after adding feelings (vedāna), thoughts (citta) and dharmas, by multiplying them by the three modalities of mindfulness.

3. *Samādhi* designates:

- a. On emptiness (*śūnyatasamādhi*) which indicates the absence of an agent (*nirahamkāra*) and what pertains to an agent (*mamamkāra*) and both;
- b. On wishlessness (*aprānīhitasamādhi*) by means of which one understands that compounded things (*samskāras*) are painful and consequently one does not fix (wish for) them.
- c. On non-perception or signlessness, *wu-hsiang*, *asamjñā* or *animitta samādhi*: this is the renunciation of a perception of deeds, acts and both, compounded things (*samskrta*).

On Prajñā

The four Truths: suffering (*dukkha*), its origin (*samudaya*), its cessation (*nirodha*) and the path (*marga*).

Higher knowledge (*vidyā*), including: 1. Knowledge of the recollection of former existences. 2. Knowledge of the births and deaths of beings. 3. Knowledge of the destruction of the defilements (*asravas*).

On the five lower fetters

The five lower fetters (*pañcadhavarabhagiya*): *saṅkayadrsti*, *silavrataparamarsa*, *vicikitsa*, *kāmacchanda* and *vyāpāda*

On the Eight Liberations

Liberation (*vimoksa*) means, the elimination of all passions (*klesa*) relating to the triple world. The eight liberations are:

I - Liberation in relation to the world of desire (*kamadhatuvimoksa*) includes three liberations:

1. Liberation accomplished through the contemplation of the repulsive (*asubhabhavana*), in the perception of beings endowed with internal forms; meditation on the decomposition of a corpse in a cemetery.
2. Liberation accomplished through contemplation of the repulsive, in the perception of beings devoid of form: without perceiving any form and entering the meditation in which the body of another is perceived like that described earlier.
3. Liberation accomplished through contemplation of the lovely (*subhabhavana*): meditation on detachment from colours.

II - Liberation in relation to the world of subtle form (*rupadhatuvimoksa*) includes four liberations in which the desires of the world of subtle form are already eliminated.

These are the four attainments (*samapatti*) related to the formless world (*arupyadhatu*).

III - Liberation through cessation (*nirodhavimoksa*) is liberation accomplished through the cessation of thoughts (*citta*) and concomitant mental actions (*cittasamprayukta*).

On Misconduct

Misconduct of body (*kayaduscarita*):

1. Taking life, the action of killing beings, accomplished with:
 - a) the intention of killing which consists of: 1) mental desire: the idea of killing; 2) the desire to be killed by another: inciting others to kill; 3) joy at the action of others: feeling joy at killing by others;
 - b) the order to kill which consists of: 1) advising; 2) ordering others to kill; and 3) approving the killing of others
 - c) the deed of killing, the realisation of killing which consists of 1) the idea of living beings 2) the idea of relinquishing life; and 3) the destruction of life.
2. Theft is the action of voluntarily raking the possessions of others, accomplished with: a) the idea of the possessions of others; b) the idea of stealing, and c) appropriation with intention.
3. Sensual misconduct is forbidden sensual relationships, practised with: a) the women of others; b) persons observing the law, and C) through forbidden paths.

Misconduct of speech (*vagduscarita*):

1. Lying is discourse which dissimulates the truth, it is motivated by covetousness of a gain. a) for oneself; b) for another or c) for reasons of self-interest.
2. Speech which is too frank is speech which possesses the following three qualities: a) speech devoid of grace, harmful speech; b) speech which provokes separation, slander; c) speech which possesses both characteristics of the first two, combined harmful and slanderous speech.
3. Frivolous speech consists of: a) inopportune discourse; b) untruthful discourse and c) senseless discourse.

Misconduct of thought (*manoduscarita*):

1. Covetousness (*abhidya*) is desire for other peoples' goods, a wish to seize others' possessions; it is differentiated from intention which is the desire to act, because it is desire limited to itself.
2. Ill-will (*vyapada*) is malevolent thought which is disposed to oppress others.
3. False view (*mithyadrsti*) is heresy, of which there are three kinds: a) opinions denying actions (*karman*); b) opinions denying results (*vipaka*) and c) nihilism (*nastidrsti*).

On Attachment

Three types: Attachment to sense desire (*kamaraga*): five kinds of attachment corresponding to five sense-objects. Attachment to existence (*bhavaraga*) which corresponds to the triple world. Attachment to the pure life (*brahmacaryaraga*).

On Conceit

Three forms of conceit (*mana*): Conceit of inferiority (*unamana*), arising from the idea: 'I am not like others'; Conceit of equality (*samamana*), arising from the idea: 'I am equal to others'; Conceit of superiority (*adhimana*), arising from the idea: 'I am superior to others'.

On Upadana

Appropriation (*upadana*) - of the aggregates (*skandha*), elements (*dhatu*) and spheres (*ayatana*) of oneself and others, that is, attachment to the self (*atman*) and attachment to what pertains to the self (*atmiya*).

On two kinds of Nirvana

Nirvana with a remainder (*sopadhisesa*) and Nirvana without a remainder (*nirupadhisesa*).

On Erroneous Knowledge

Erroneous knowledge (*mithyajñana*) designates:

1. Belief in individuality (*satkayadrsti*):

a. belief in the reality of the self (*atman*), b. belief in the reality of what pertains to the self (*atmiya*), and c. belief in the reality of freedom (*aisvarya*): “Belief in the unreality of freedom is the illusion regarding the five sense-objects which are similar to the trunk of a banana tree, to balls of foam on water, they are considered as freedom whereas they are like heavenly cities.”

2. Extreme views (*antagrahadrsti*):

a. belief in annihilation (*ucchedadrsti*), b. belief in eternity (*sasvatadrsti*), and c. belief in a combination of both.

3. Attachment to views (*dstiparamarsa*):

a. attachment to rules (*sila*): b. attachment to views (*drsti*); c attachment based on the two preceding ones.

On Samadhi

Samadhi consists of:

a. Samadhi in relation to the world of subtle form (*rupyadhyana*), the absorptions (*dhyana*) immeasurables (*apramana*), spheres of mastery (*abhibhvayatana*), three deliverances (*vimoksa*), and samadhi based on the first eight of the ten spheres of totalisation of the object (*krtsnatana*): Earth, water, fire, wind, blue, yellow, red, and white.

b. Attainment in relation to the formless world (*arupyasamapatti*), the four attainments in relation to the formless world, the last two of the ten spheres of totalisation of the object (i.e. space and consciousness).

c. Undeified samadhi (*anasravasamadhi*): this is samadhi leading to the exhaustion of the defilements. It consists of the emptiness samadhi (*sunyatasamadhi*), the wishlessness samadhi (*apranihitasamadhi*) and non-perception (or signlessness) samadhi.

On the Aggregates (*skandha*)

- Form (*rupa*): the four great elements (*mahabhuta*): earth: solidity; water: liquidity; fire: heat; wind: mobility. These are the separate and mixed elements.
- Formation (*samskara*)
- Feeling (*vedana*): a. pleasant feeling, arising from sense-pleasures non-ill will and non-attachment. b. unpleasant feeling, arising from birth, old age and death; c. Neither pleasant nor unpleasant feeling (*aduhkhasukhavedanti*), contrasted to the two preceding ones.
- Perception (*samjñā*): implies the receptivity of images.
- Consciousness (*vijñāna*) is knowledge of different things. It consists of: a. what is born; it is at the moment of conception, by entering the mother's womb, that the different kinds of formation (*samskara*) together produce consciousness; b. what forms the sense

spheres (*ayatana*); it is consciousness, continually increasing even in the mother's womb, which gradually forms the sense spheres of four kinds: (1) disturbed spheres, (2) undisturbed spheres, (3) fixed spheres, and (4) unfixed spheres; and, c. what is not formed by the sense spheres; this is consciousness, after birth, which is conditioned by the faculties and objects of the faculties (*indriya*). Consciousness, according to the Tds is the point of support (*asraya*) of wisdom (*prajñā*), what is supported.

TATTVASIDDHI

“The Accomplishment of Reality”

The Tattvasiddhi (Chinese: Chengshilun, alternate Sanskrit reconstruction: Satyasiddhi) is an important shastra (doctrinal treatise) which copiously quotes numerous EBTs. It only survives in a Chinese translation completed by Kumarajiva (344-409). According to Chinese sources such as Xuanchang, the author of this work, Harivarman (fl. at some point between the 2nd century and the 4th century), was a monk who became disillusioned with Abhidharma doctrines and spent time studying the Tipitaka widely among different Indian traditions, including the Sautrantika masters and the Mahasamghikas. He wrote this text in order to return to the original teachings of the Buddha and dispel what he saw as the wrong views that were current in his time.

Xuanchang says that Harivarman wrote the Tattvasiddhi while living among the Mahasamghikas, while Paramartha also seems to indicate a close relationship to the Bahusrutiya sub-sect of the Mahasamghika. Modern Japanese scholars (Katsura Shōryū and Fukuhara Ryōgon) have also argued that this text is a Mahasamghika work. If this is true, it is possible that this text is a source for Mahasamghika EBTs. Other scholars (Qian Lin) disagree and think it is more likely to be a Sautrantika affiliated text. Whatever the case, the Tattvasiddhi is a great source for many EBTs.

Sutra Quotations (from Qian Lin’s 2015 *“Mind in Dispute”*, with parallels in Nikayas/Agamas)

As it is said in the sūtra, “Such and such a person’s mind is liberated from the taint of sensual desire (kāma), the taint of existence (bhava), and the taint of ignorance (avidyā).” [as in D I 84; M I 384; S V 72; A I 165]

Moreover, as it is said in the sūtra, “When the Buddha knows that a sentient being’s mind is joyous, soft, tamed, and ready to be liberated, then he will teach him the Dharma of the four noble truths.” [as in Vin I 15-16; D I 110; M I 379-80; A IV 186]

Moreover, it is said in the sūtra, “When there is the defilement of mind (cittasaṃkleśa), there is the defilement of sentient beings (sattvasaṃkleśa); because of the purity of mind (cittavyavadāna), there is the purification of sentient beings (*sattvaviśuddhi).” [S III 151]

It is also said [in the sūtra], “When a bhikṣu enters the fourth dhyāna, and attains the purified, unmovable mind, then [he] knows as it is (yathābhūta) the noble truths of suffering, origin, cessation, and the path.” [Vin III 5; D I 83-4; M I 348]

Moreover, in the twelve-linked dependent origination, it is said that conditioned by volitional formation (saṃskāra) there is consciousness (vijñāna).

It is also said that the six elements (dhātu) make up a human being. [M III 239]

It is also said that nothing is more easily changing (*laghu-parivarta) than mind.

It is also said in the sūtra that a messenger approaches the lord of a city and tells him about the matter, and leaves after delivering the message. The lord is referred to as the mind. [S IV 194-5]

It is also said that internally there is the body with consciousness (savijñānaka kāya), externally there is name-and-form (nāma-rūpa); this is referred to as the dyad. [SĀ no. 294, No. 99]

As it is said in the sūtra, “Depending on the eye, regarding the object of form, there arises eye-consciousness. The coming together of the three things is called contact (sparśa). Depending on contact there arises feeling (vedanā).” [ref. SĀ no. 273]

It is also said that from the origination of name-and-form (nāma-rūpa) there is the origination of consciousness (vijñāna), and from the origination of contact (sparśa) there is the origination of feeling (vedanā).

It is said in the sūtra, citta and caitasikas have different characteristics (*lakṣaṇa). To cognize (vijānāti) is the characteristic of vijñāna; to experience (vedayati) the unpleasant and pleasant is the characteristic of feeling (vedanā); to perceive (sañjānāti) is the characteristic of apperception (saṃjñā); to initiate action (abhisamkaroti) is the characteristic of [volitional] formation (saṃskāra). [SĀ no. 46, No. 99]

Moreover, as it said in the sūtra, “Bhikṣus, if you can abandon one dharma, I guarantee you will reach the path of non-returner (anāgāmin). [This one dharma] is greed (lobha).”

Moreover, in the passage in question the Buddha mentions three things: “the internal body with consciousness (savijñānaka kāya)” is equivalent to saying consciousness (vijñāna) together with the faculties (indriya); “external name-and-form” (nāma-rūpa) refers to [external] objects.

As it is said in the sūtras, by abandoning three taints (āsrava) citta attains liberation.

Moreover, as it is said in the sūtra, “Having seen form (rūpa) with the eye, one explores (upavicarati) [a form] productive of joy, [and so forth]”

Moreover, in the sūtra on the seven factors contributing to awakening (bodhyaṅga 菩提分), the Buddha presents [them] as a succession of caitasikas [as follows]: “When a bhikṣu is in the course of the four applications of mindfulness (smṛtyupāsthāna 念處), at that time he practices the awakening-factor of mindfulness (smṛti 念). [His] mind is in mindfulness, and discriminates (*pravacayate 簡擇) dharmas. Because of the discrimination of dharmas (dharmapavicaya),

energy (vīrya 精進) arises. Because of the power of energy, [he] can accumulate wholesome dharmas, and pure joy (prīti 喜) arises in [his] mind. Because joy arises in [his] mind, [he] attains tranquility (praśrabdhi 猗). Because of the attainment of tranquility, [his] mind is concentrated (*samādhīyati 攝). When the mind is concentrated, he attains [the awakening factor of] concentration (samādhi 定). Because of the attainment of concentration, [he] is able to abandon greed and sorrow. Because of the abandoning of greed and sorrow, [that is, as a result of this succession of practices], one knows that caitasikas arise one after another.” [SĀ no. 810. No. 99]

Moreover, in the sūtra on the eight-fold noble path, [the Buddha] teaches it as a successive process: “If [one] attains right-view (samyag-dṛṣṭi 正見), then from right-view arises right-intention (samyak-saṃkalpa 正思惟), and so on up to right concentration (samyak-samādhi 正定).” [SĀ no. 749. No. 99]

Moreover, in the sūtra on the succession (次第) [of dharmas], the Buddha said to Ānanda, “A person who is virtuous (sīlavant 持戒) should not exert the volition (不應願欲 P. na cetanāya karaṇīyaṃ) to have no regret (avipratīṣāra 無憂悔) in [his] mind. For a virtuous person, it is natural (dharmatā 法) that there is no regret [in his mind]. When there is no regret, [he] should not exert the volition to have joy (prāmodya 歡悅) in [his] mind. For when [one] has no regret in [his] mind, it is natural there is joy. When there is joy, there is rapture (prīti 喜) of mind. When there is rapture of mind, there is the tranquility (praśrabdha 猗) of body. When there is tranquility of body, [he] experiences pleasure (sukha 樂). When he experiences pleasure, [his] mind will be concentrated (samādhīyati 攝). When [his] mind is concentrated, [he] attains the knowledge [of things] as they are (yathābhūta 實智). Having attained the knowledge as things really are, there is disenchantment (nirveda 厭離) [with regard to worldly objects]. Being disenchanted [with regard to worldly objects], [he] is liberated (*vimukta 解脫).” [A 10.2 (V 2-4) and MĀ no. 43. No. 26]

Moreover, in the sūtra on the eight thoughts of a great person (P. aṭṭha mahāpurisavitakka), [the Buddha] also teaches [the eight thoughts] as a sequence: “If a bhikṣu has few desires, [he will] be content; being content, [he will] resort to solitude; having resorted to solitude [he will] be energetic; being energetic, [he will] be mindful in the right way; being mindful in the right way, [his] mind will be concentrated; [with his] mind concentrated, [he will] attain wisdom; having attained wisdom, proliferation (prapañca) will cease.” [A 8.30 (IV 228-9). MĀ no. 74. No. 26]

Moreover, in the [sūtra on] the seven purifications, [they are] also taught as a sequence: “Purification of virtue is for the sake of purification of mind; purification of mind is for the sake of purification of view; purification of view is for the sake of purification by overcoming doubt; purification by overcoming doubt is for the sake of purification by knowledge and vision of what is and what is not the path; purification by knowledge and vision of what is and what is not the path is for the sake of purification by the knowledge and vision of practice; purification by the

knowledge and vision of practice is for the sake of purification by the knowledge and vision of the abandoning of practice.” [M no.24 Rathavinīta-sutta, which corresponds to MĀ no. 9]

Moreover, in the sūtra on causes and conditions, [the Buddha] also teaches [causes and conditions] as a sequence: “Because the eye takes forms as its objects, there arises an impure thought of the nature of delusion (moha 癡). Here, delusion is ignorance (avidyā 無明). What the deluded seeks is craving (tṛṣṇā 愛), what craving makes is called karma (karma 業),” and so forth. [SĀ no. 334. No. 99]

Moreover, in the Mahānidāna-sūtra, 121 [the Buddha] also teaches the nine dharmas beginning with craving as a sequence: “Because of craving (愛), there arises seeking (求); because of seeking, there is acquisition (得); because of acquisition, there is decision-making (按計); because of decision-making, there arises lustful desire (染); because of lustful desire, there is attachment (貪著); because of attachment, there is appropriation (取); because of appropriation, there arises avarice (慳); because of avarice, there is the guarding (守護) [of possessions]; because of the guarding [of possessions], there arises suffering [resulting from the] whip, stick, quarrels, arguments, and so forth.” [D II 58-9, DĀ no. 13, MĀ no. 97]

Moreover, [in the sūtra on] the stream-entry (srotaāpanna 須陀洹) dharmas, [the Buddha] also presents them as a sequence: “Because of [one’s] association with good companions, [one] is able to hear the true Dharma; because of hearing the true Dharma, [one] is able to generate right attention; because of right attention, [one] can practice the path.” [SĀ no. 1125. No. 99]

Moreover, as it is taught in the sūtra, “Because the eye takes form (rūpa 色) as its object, there arises eye-consciousness; the coming together (saṅgati 和合) of the three is called contact (sparśa 觸).”

[The sūtra teaches that] when someone perceives (anupaśyati 見) feeling (vedanā 受) as the self (ātman 神), vijñāna, that is, citta, depends on it because of association. The same is true of the aggregates (skandha 陰) of apperception (saṃjñā 想) and so forth. [Here, the opponent is likely quoting SĀ no. 109]

Moreover, in the Mānuṣyaka-sūtra, [the Buddha] states: “Depending on the eye, which takes form (rūpa) as its object, there arises eye-consciousness (cakṣu-vijñāna); the coming together of the three things gives rise to (生) contact (sparśa); arising together (sahajāta 俱生) [with sparśa] are feelings (vedanā), apperception (saṃjñā), volitional formations (saṃskāra) and so forth. Regarding these dharmas there are various names, namely, ‘sentient being’ (sattva 眾生), ‘god’ (deva 天), ‘human being’ (maṇuṣya 人), ‘man’ (puruṣa 男), ‘woman’ (女), ‘old [person]’ (jīva 大), ‘young [person]’ (jantu 小), and so forth.” [SĀ no. 306. No. 99]

For example, [the sūtra has mentioned that] faith (śraddhā 信) has a root (*samūlika 有根) and is associated with knowledge (*jñāna-saṃprayukta 智相應). [MĀ no. 186]

Moreover, it is mentioned in the sūtra that contact (sparśa 觸) arises together (sahajāta 俱生) with feelings (vedanā 受), apperception (saṃjñā 想), and volitional formations (cetanā 思).

And also [some sūtras] state that the first dhyāna has five factors (aṅga).

[Another sūtra] also mentions that feeling (vedanā), and so forth, are the stations (sthiti 住處) of consciousness (vijñāna-sthiti). [SĀ nos. 39, 40, 64. No. 99]

Moreover, [the sūtra] states that sentient beings' minds have long been polluted by greed, anger, and so forth. [SĀ no. 267. No. 99]

Moreover, it is mentioned in the sūtra that, when [a practitioner's] mind is excited (uddhata 掉動), it is not suitable to practice three awakening factors (bodhyaṅga 覺意), namely, discrimination of dharmas (dharmapravicaya 擇法), energy (vīrya 精進), and joy (prīti 喜), because [they] may [make the mind] more excited. [In such a case] it is suitable to practice three awakening factors, namely, tranquility (praśrabdhi 猗), concentration (samādhi 定), and equanimity (upekṣā 捨), because [they] can stop the arousal. If [one's] mind is sluggish (līna 懈沒), it is not suitable to practice three awakening factors, namely, tranquility, concentration, and equanimity, [because they] can [make the mind] more sluggish. [In such a case] it is suitable to practice three awakening factors, namely, discrimination of dharmas, energy, and joy, [because they] can arouse [the mind]. Mindfulness (smṛti 念) can be helpful in both cases. [SĀ no. 714. No. 99, S no.46.53 (V 112-5)]

From “N. Aiyaswami Sastri (1978), Satyasiddhisāstra of Harivarman”

Note: Sastri's translation is somewhat problematic and the ebook file I have available is filled with errors in basic English syntax and spelling. In many cases, I have edited these extracts to make more sense.

Three Jewels (pp. 11-23)

Buddha: [Is called]: *Tathagata, Arhan, Samyaksambuddha, Vidyacaranasampanna, Sugata, Lokavid, Purusada-umyasarathin, Sasta devamanusyanam, Buddha and Bhagavan.*

[Dharma:] Is auspicious at the outset, in the middle and at the end, full of good purpose and good expression, isolative, complete, absolutely pure defect-free and progressive and it is termed *Brahmacarya*.

...

“To do away with all evils and to accumulate all the good, To purify one's own mind: This is the Buddha's Dispensation.”

...

[The Dharma is] Well spoken, beneficial in this life, not confined to any particular season, conducive to the goal, inviting everyone to come and realize for oneself and to be realized introspectively by each person.

...

So says the Buddha: "Be not, O Bhiksus, desirous of relying on my words alone. You yourselves investigate which dharma is to be observed and which not."

...

So says the Buddha in the *Parayanasutra*: I will not dispel your doubt, but you yourselves would do so when you are capable of realizing the Dharma.

[Sangha:] It is pure in five aggregates of good conduct, concentration, wisdom, release and knowledge - vision, worthy of invitation, worthy of homage, worthy of offering, worthy of paying respect with folded hands, supreme fields of merit and beneficial to all donors.

The stream winner

[They] eradicate the soul idea, perplexity and addiction to rites and ceremonies, never falling back, firm and bent on enlightenment and liable to rebirth seven times at most.

From the *Mangala-Gatha* (pp. 29-30)

The most auspicious is the Buddha,
who is the highest teacher and the wisest leader,
amongst men and gods.

The most auspicious is the person who has firm faith in the Buddha
And keeps the pure conduct

The most auspicious is to serve the learned,
not to approach the ignorant
and pay homage to the worthy of homage

Sutra Quotations

The Buddha in the *Parapravada-Sutra* says: "All the monks discuss the opinion of other teachers and do not discern the intention of Tathagatha." For example, the Elder Mahakatyayana says: "you, monks leave aside the Buddha and put questions to me: this resembles the person who while cutting the tree abandons the roots and the trunk and seeks for the essence in the leaves and branches." (p. 30)

The disciples like Svati and others were perverted in their mind. They declare that one and the same consciousness runs round and round and transmigrates from one birth to another.

...

[It is said] In the midst of five aggregates of elements there is no such thing as the atman or anything pertaining to the atman. The mind is momentary like air and fire. There is action and

there is fruition but there is no actor. The Buddha says: There is transmigration by virtue of continuity of aggregates of elements. (p. 32)

The Sutra says: Visual consciousness arises due to color and the eye...due to sound and the ear, auditory consciousness arises... (p. 34)

The Buddha says: Give up the idea of pluralism (*prapañca*) and then secure Nirvana. (p. 35)

The Buddha says: The person who comprehends the origination and destruction as characteristics of things, becomes free from greed. (p. 35)

Various Dharmas outlined (pp. 40-44)

Six dhatus: earth, water, fire, air, space and consciousness

...

Eight worldly phenomena: gain, loss, fame, loss of fame, blame, praise, happiness, and suffering.

...

All the elements are divided into five, viz., five aggregates of elements, twelve bases, and eighteen elements (*dhatu*), twelve causal links and twenty two faculties.

...

Twelve causal links. The first is ignorance and the second is action. One the support of these two appear the following in order: consciousness, nama-rupa, six bases, contact, and feeling. Craving and clinging, those two are defiling elements. Becoming is action. Birth is the first consciousness of the future body formation. The rest are old age and death.

...

Truth of path consists of thirty-seven constituents of awakening: four foundations of mindfulness [*kaya, vedana, citta* & dharmas], four right efforts, four rddhi-steps, five faculties, five forces, seven constituents of bodhi outlined as: *smṛti, dharmapṛavicaya, prīti, prasrabdhi, sukha, samadhī*] and the eightfold path [outlined in the traditional way].

...

Nine attainments (*samapatti*): The person engaged in these dhyanas gradually suppresses the following elements. In the first dhyana: speech, in the second vitarka and vicara, in the third, joy, in the fourth breathing, in the fifth characteristic of visible, in the sixth space, in the seventh consciousness, in the eighth everything and in the ninth *samjñā vedita*. (p. 47)

Sutra Quotations [ch. 20 - 59]

The Buddha says: "The manifest thing has three traits: birth, death and modification (*sthityanyathatva*)." (p. 53)

"One should meditate on everything past and future as *anatman*" (p. 54)

“When this thing exists, that one appears” (p. 55)

“Everything, O Brahmana, exists, viz. [the] twelve bases [*ayatana*].” (p. 56)

“No foot-print is possible in the sky, Sramana exists not outside. The people are indulged in the talk of *prapañca*. Tathagathas never indulge in *prapañca*.” (p. 57)

“To accept an absolute existence is the extremity of eternalism and to assert the non-existence leads to the extremity of nihilism. Hence to be aloof from these two ends is the middle path (*madhyama patipat*).” (p. 57)

The Buddha in his discourse to Asvalayana says: “[Rebirth is effected] when the mother and father unite and the *gandharva* is also present.” The Vatsa-sutra also says: “there is an intermediary life between this body being thrown out and the next body being followed. Among the seven good people there is one who is termed an attainer of Nirvana in the intermediary state of life.” (p. 57)

The Sutra declares: “When abandoning this body one assumes another: that I call rebirth.” (p. 58)

The Dhammapada also declares: “The wise should blow out one's own impurity gradually moment by moment, like a goldsmith when working silver.” (p. 59)

[Buddha says] “Intuition of the four truths is gradual; and it is comparable to a person who ascends a ladder step by step.” (p. 60)

So says the scripture: “Old action is destroyed, no more rebirth is possible, the mind becomes disgusted with future life. Those of the destroyed seeds develop no wish to do action. And bravely passed into Nirvana like a lamp blows out of existence.” (p. 62)

[Dhammapada:] “Animals retire to the forest and birds to the sky. The Dharma is inclined in insolation and good men live in quiescence.” (p. 62)

The noble nun addresses Mara thus: “What you consider as sentient being pertains to the devil's view. This life is a heap of manifest elements; no sentient being is found here. The group of manifest elements continue in succession. This is created by *Maya*, magic and deceiving ordinary men. This resembles an arrow pierced deep into the heart and it has nothing essential.” (p. 67)

It is stated: “No atman exists, nor anything pertaining to it. No living being nor man is found. There are mere five aggregates which are void and characterized by appearance and disappearance. There is however action and its fruit. But no doer of action is found.” (p. 67)

Cunda asked Buddha: "Who eats the food of consciousness?" Buddha replied: "This question is improper. I do not say that someone eats the consciousness food." (p. 68)

In the *Bimbisara-pratyudgamana sutra* the Buddha says: "Ponder, O Monks, over the fact that I speak of atman in accordance with the ordinary men's conception of atman, but in the absolute sense there is no atman or anything of the atman among the five aggregates. Different denominations as atman, living being, man, etc are all based on the five aggregates." (p. 68)

In the *Yamaka sutra* Sariputra addressed Yamaka: Do you think that the *rupaskandha* is the Arhan? No sir. Do you think the *skandhas* of *vedana* etc are the Arhan? No, sir. Do you think that the aggregates put together form the Arhan? No, sir. Do you think that the Arhan is outside of the aggregates? No, sir. Then Sariputra continues: If the Arhan being searched is not obtainable even in this life, is it appropriate to describe that the arhan is annihilated and does not exist after death? Yamaka confesses: I had previously nursed an unmeritorious and wrong view which has now been given up. (p. 68)

The following stanza is uttered by the Buddha: Look at, O Mogharaja, the world as absolute void and be mindful of it as always. Eradicate the atman-view and cross over death. The king of death will not behold you when you think like this. (p. 69)

"Does the Tathagatha exist after death, or does he not exist, or does he both exist and not exist or does he never exist nor not exist after death?" [This question should not be answered or decided.] (p. 69)

"The person of great merits rejoices in this life, rejoices hereafter and rejoices in both." 70

"Sentient beings get polluted on account of mind's pollution and get purified on account of mind's purification." (p. 70)

"Even in the absence of an atman I hold that life and death are accountable on the basis of *samskaras* continuing in succession. I witness with my own eye, people dying and being born; nevertheless I do not maintain that there is the atman." (p. 71)

For, the Buddha says: "The five sense bases experience their own objects each separately, and not one another's object." (p. 77)

So says the Gatha: "Just as the term chariot (*ratha*) is employed, When certain constituents are assembled, just so is the expression *sattva* formed, in the presence of the five aggregates." (p. 77)

[Buddha says]: "Hardness and the abode of hardness is the earth-element; moisture and the abode of moisture is the water-element, and so on." (p. 81)

The Sutra says: "Air is characterized as light and moving." (p. 90)

The Sutra says: “Depending on the mind and dharmas, non-sensuous consciousness arises.” [it has no support like the wall etc] (p. 95)

The Sutra says: “Looking at a vision with the eye one should not grasp its characteristic mark (*nimitta*).” (p. 98)

“If an intelligent man serves the wise for a short while, He quickly discerns the Dharma just as the tongue tastes soup.” (p. 100)

The Sutra says: “There is *sparsa* [contact] known as the coming together of three things (the sense, the object and consciousness).” (p. 101)

The Sutra says: “The mind travels alone to a distant place in all directions like the rays of the sun. The mind moves here and there like a fish on the shore and commits what it desires.” (p. 102)

The Sutra says: “When the eye is unhurt, and the object falls within its range (*abhasagata*) and the attention is directed to the object, then it becomes visible.” (p. 103)

The Sutra says: “Consciousness is situated in name and form.” (p. 114)

[Here I skip chapters 60 to 67, which have been translated by Lin in a superior translation, and have been provided above]

Sutra Quotations [ch. 68 - 94]

The *Markatopama Sutra* says: “The monkey moving in the forest seizes one branch and leaving it seizes another branch. Likewise one mind appears in day time and another disappears at night.” (p. 142)

Another sutra says: “The body sometimes continues for ten years even, but one mind appears in day time and another disappears at night time.” It is stated: “the mind is impermanent; it continues in succession and never becomes interrupted” (p. 142)

The Sutra says: This mind has been, for many days, polluted by desire and others. The *Ratnahara-sutra* says: “One who cultivates his mind through faith, good conduct, liberality, learning and wisdom, is born after death among the gods.

The *Dhyana sutra* says: The gainer of the first dhyana enters into the second one in order to tame his mind.

The *Citta-varga* says: The mind tosses hither and thither like a fish on the ground. You all destroy it, the army of Mara. (p. 143)

A monk in the *Samyukta Pitaka* says: "The monkey being strong in the hut of the five doors runs through one of the doors. But now stop, O monkey! Do not run as before, you are restrained by my wisdom lest you will run herefrom" (p. 143)

The sutra says: When the eye is unhurt and the visible falls within its field; if the attention that arouses consciousness is not there, then the visual consciousness will not be produced. (p. 151)

The sutra says: When pleasant feeling is felt the other two feelings, unpleasant and indifferent are extinct and so on. (p. 152)

So it is stated: To view the impermanent as permanent, dukkha as happiness, anatman as atman and unwholesome as wholesome is all perverted thinking. (p. 153)

"Do not seize the characteristic mark on looking at the visible with the eye" (p. 153)

It is also stated: "One crosses over the flood through faith, and the ocean through diligence; one surpasses dukkha through exertion and gets purified through wisdom." (p. 154)

The sutra says: "Knowing and viewing one realizes the destruction of the asravas and not otherwise." (p. 154)

The *Anukrama sutra* says: "The heart of the retainer of pure conduct never regrets and he makes his mind worthy for the knowledge of things as they are (*yathabhuta jñāna*)."

For the *Mahanidana sutra* says: "What is found in Sutra, also expressed in the Vinaya and does not run counter to *Dharmata*, the law of nature that is to be accepted (as the true teaching)." (p. 155)

The sutra says: "The idea of impermanence etc destroys defiling forces." (p. 155)

A sutra says: "The root of all defiling forces is ignorance (*avidya*) and by the separation of ignorance, *prajñā* is released." (p. 155)

For in the sutra the Buddha says: "There are three feelings." (p. 157)

It is stated: "from the pleasant feeling, greed arises." (p. 158)

The Buddha says: "O monks, view pleasant feeling as dukkha, unpleasant feeling as an arrow and indifferent feeling as impermanent." (p. 159)

The Buddha says: "Where ordinary folk raises a sense of happiness, there one ought to view it as dukkha." (p. 160)

The sutra says: "Rupa is dukkha, feeling, idea, formation and consciousness are dukkha." (p. 161)

The Buddha says: "Men and gods are delighted, attached to, and joyous of rupa, and they dwell in dukkha when it is modified and disappears." (p. 161)

The sutra says: "thirst is the root of dukkha." (p. 161)

The sutra says: "There are, O monks, two hopes (*asa*) difficult to abandon: hope for gain and hope for life. The former is that which causes perpetual thinking about sensual pleasures while the latter is that which is inclined for obtaining the life with a view to enjoying them. These two hopes have pleasant feeling as their root. Therefore the wise aiming at true happiness, should abandon them even though they are difficult to do so." (p. 162)

The sutra says: "One who does not truly discern the origin, settling and removal of feelings, has that latency (*anusaya*) which resides in the feeling neither pleasant nor unpleasant." (p. 167)

The sutra says: "When he has a pleasant feeling, he experiences thus: a pleasant feeling has arisen in me." (p. 168)

A sutra says: "The sense of sorrowfulness disappears in the first dhyana; the sense of joyfulness in the third; the sense of happiness in the fourth dhyana and the sense of indifference in the cessation-trance." (p. 171)

The Buddha says: "The first dhyana has speech etc as arrow. The second dhyana has *vitarka* and *vicara*..." (p. 171)

The Sutra says: "the *samskara skandha* is the six bodies of volition (*cetanakaya*) ... "Samskara is what produces manifestations (*abhisamskaroti*)." (p. 174)

The sutra says: "*karman* is will (*cetana*) and voluntary action (*cetayitva karman*)." (p. 174)

The *Sahetusapratyaya sutra* says: "What the unlearned aspire to is just thirst (*trishna*)." (p. 174)

It is said again that one, being touched by a pleasant feeling, should not become negligent nor should one being touched by unpleasant feeling, become indignant. (p. 178)

It is said in a sutra: "Living beings by virtue of this joy in wholesome acts due to their elemental characteristics pursue unwholesome acts and by virtue of joy in wholesome acts pursue wholesome acts." (p. 181)

The Sutra says: "The fact that one recollects what is experiences in the distant past and never forgets it, that is *smrti*." (p. 183)

The Sutra says: "I declare *smrti* to be conducive to all purposes." (p. 184)

The Buddha says: "The ascetic dwells in the first dhyana which has *vitarka* and *vicara*." (p. 185)

Dvadasanidana Sutra [says]: "The birth (*jati*) of such and such living beings in the midst of such and such places is the gaining of the five aggregates of elements." ... "death is the falling down of those, their vanishing." (p. 189)

Sutra Quotations [ch. 95 - 140]

So says the sutra: "The action that is done and accumulated produces necessarily the resultant experience. So the resultant of this action may be experiences in this life, or in the next birth or some time in the future." (p. 195)

So says the sutra: "Tathagatha is neither existent nor non-existent etc." (p. 211)

The Buddha spoke to Ananda thus: "I perceived some person, even though he has done three good deeds, taking birth in an unhappy sphere of birth. This is because of the retribution of his bad conduct practiced in a previous period." (p. 216)

The sutra says: "Action is three fold: action related to the world of desire, action related to the form world and action related to the formless world." (p. 217)

The Buddha in the sutra says: "Action is three fold: 1) Action with retribution to be experienced in this world; 2) Action with retribution to be experienced in the next birth and 3) action with retribution to be experienced in a subsequent future life." (p. 221)

The sutra says: "The Arhan has destroyed meritorious and un-meritorious actions." (p. 222)

So it is said in the gatha: "Even the sinner meets with the good, until his sin matures, the moment the sin matures, the sinner meets with bad fruits. Even the good man meets with bad things until his merit matures, The moment it matures, the good man meets with good fruits." (p. 223)

The *Mahakarma-vibhanga sutra* says: "A person that did not abstain from killing can be born in heaven, for he may have done in previous lives some merit that produced a strong good mind (*kusala citta*) at the time of his death." (p. 223)

The sutra says: sorrowfulness (*daurmanasya*) is comparable to two arrows. (p. 225)

The sutra says: "There are four actions: (1) Black action with black retribution, (2) white action with white retribution, (3) black-white action with black-white retribution, (4) neither black-nor-white action with neither black-nor-white retribution." (p. 229)

The Buddha says: A lay man has five silas. (p. 233)

Seven unmeritorious: killing, stealing, adultery, slander, harsh words, telling lies and frivolous and senseless talk. (p. 238)

The sutra says: The corporeal and vocal actions are grosser and hence one should abandon them first, and due to that the mind gets concentrated. (p. 257)

[This sutra]: "The truth of origination is the thirstfulness (tarsana) which denotes the desire for rebirth (punarbhava). It is characterized as a desire for plenty of gains on the basis of lust (raga)." (p. 265)

The *Mahanidana sutra* says: "Relying upon thirst one seeks things to one's liking, a person distressed by a certain thing seeks things to their liking, but the happy man does not." (p. 268)

The sutra says: "O monks, consider why there are sufferings and understand they are caused by the body, which is also the cause of thirst." (p. 271)

The Buddha says: "Thirst for sensual pleasure has five disadvantages: Many sufferings with little taste, the kindling of the fetters, discontentment until death, censure by the wise and non-accomplishing without resorting to un-meritorious actions." (p. 271)

The Sutra says: "The thirst for sensual pleasure is a bondage. Just as a black-white cow, though un-bound by herself, is bound with a rope, just so is the eye not tied to the visible and the visible not tied to the eye; the lust for sensual pleasure nevertheless is tied to it." (p. 271)

The sutra says: "No previous end is known to the sentient beings hindered by ignorance and fettered by thirst, running about in the whirlpool of worldly existence." (p. 271)

The sutra says: "By abandoning lust, rupa etc. up to ... consciousness is abandoned. When it is abandoned, the mind is released." (p. 273)

The sutra says: "Lust for sensual pleasure is an endless ocean, fathomless and possessed of waves, whirlpools, cruel creatures and demons. Likewise, all channels are impossible to cross over by [common] men. But the person with the boat of pure conduct, right view, and the Buddha as navigator, guiding them by a good path, that man of prescribed meditation crosses over." (p. 273)

The sutra says: "Put out your lust by meditating on foul things." (p. 275)

The sutra explains knowledge: "Knowing of anything is knowledge. That rupa is impermanent, knowledge is to know this as it is; that feeling, idea, formations and consciousness are impermanent, knowledge is to know them as they are." (p. 279)

The *Simhanada sutra* says: "*upadanas* are conditioned by thirst." The Stanza says: "All the unhappy states in this world and elsewhere are rooted in avidya and developed by desire and greed." (p. 282)

The sutra says: "The notion of atman is a wrong perversion - one understanding this has no more *avidya*." (p. 282)

The *Devatapariprccha sutra* [says]: "*Nama* is persistent in all periods. *Nama* no more exists in fact. Under the grip of this one dharma, *Nama*, all dharmas are rolling on." (p. 284)

It is said [in a sutra]: "One witnessing the origin of the world abandons the wrong view of nihilism, and one witnessing its destruction abandons the wrong view of eternalism." (p. 285)

The Sutra again says: "One witnessing Dependent Origination witnesses Dharma, and one witnessing Dharma witnesses the Buddha." (p. 285)

So says the sutra: "Those Sramanas and Brahmanas regard themselves as superior to others on account of their impermanent material frame. How is this? It is simply through not seeing things as they are." (p. 287)

The sutra says: "The worlding having heard of anatman feels much fear because he thinks the atman may disappear and hence nothing would be experienced. Thus worldings praying for the sick stricken body make no attempt for Nirvana. The gainer of sunyata knowledge however, becomes fearless.

So says the *Upasena sutra*: The holy life has been lived, the path has been well meditated. He becomes pleased at his life's end. As he is at the eradication of his disease." (p. 292)

The *Paramartha Sunyata sutra* says: "The eye etc. do not exist ultimately, but exist nominally." (p. 296)

It is said: "With the knife and *krakaca*, a sharp-edged wheel, one may kill living beings and make a heap of flesh, but there is no sin therefrom." [This is a nihilistic view.] (p. 298)

So says the *Yamaka sutra*: "The Tathagatha does not exist in each of the aggregates, nor does he exist in the combination of the aggregates, nor in any place other than the aggregates. Thus, the Tathagatha is not perceivable even in this world. How could it then be said that the Arhan will disappear after death." (p. 299)

The sutra says: "A man of concentrated mind realizes things as they are." (p. 304)

Five hindrances: sensual passion, malevolence, sloth torpor, distraction and repentance and perplexity...The sutra says: From thirst springs up malevolence and from sensual passion arise the defilements, jealousy, etc. (p. 312)

It is said in the sutra: "The great Brahma, taking the ascetic Kevadha to a corner disclosed: I also do not understand where these four great elements disappear utterly." (p. 321)

So says the Buddha in the sutra: "A carpenter uses his axe for several years, and the handle of the axe becomes worn, even if he did not notice its gradual decay everyday. When he notices this, then he understands that it has worn away. Likewise, the ascetic practicing the path does not notice what *asravas* are abandoned today, what were abandoned yesterday; nevertheless, he knows they have been abandoned when they are abandoned." (p. 325)

The sutra says: "The ascetic contemplates: this is rupa, this is the origin of rupa and this is the cessation of rupa." (p. 327)

The sutra says: "Consciousness is the seed, the actions, *samskaras*, are the field, lust and thirst are the water, and ignorance is the manure." (p. 330)

The Buddha says in several sutras that one gets released on account of destruction of *nandiraga* (delight lust). For, the eye and visible etc. are not bondages, but *nandiraga* is the bondage, and as a result of its destruction one's mind gets well released. (p. 333)

Sutra Quotations [ch. 141 - 154]

The Buddha again says: "Things are impermanent, unrest, void and anatman; they are dependently originated, of uncertain character, mere names, mere memory and utilization. On the basis of these five aggregates, different names arise, viz., *sattva*, *manusya*, *deva*, etc." (p. 334)

The sutra says: "Nirvana is to be understood by means of analysis of things." (p. 335)

So says the Buddha: The learned and unlearned both feel sukha and dukkha, but the learned does not arouse pleasure in sukha and aversion in dukkha. (p. 339)

So says the sutra: The ascetic sees this rupa as void and this vijñana as void. (p. 354)

The *Dharmamudra sutra* says: The ascetic sees elements, rupa etc. as impermanent, distractive, destructible, despicable and magic (*maya?*). (p. 355)

The sutra says: the gainer of anatman knowledge gets perfectly released. (p. 355)

The sutra says: Where there is "I am" there is *iñjītam* (agitation). There is "I am" in the aggregates. Ananada says: The sense "I am" is accomplished on the basis of things, viz. the aggregate of rupa and the aggregate of consciousness.

The Elders spoke to Ksemaka: Do you say: I am? Ksemaka replied: No sirs, I do not say: I am rupa, nor other than rupa... However, on the five aggregates, sirs, the sense "I am" is obtained (*adhigatha*). (p. 357)

In the *Phena sutta* the Buddha says: If one watches foam and examines it correctly, they will understand it as nothing (*tucchaka*), similarly if the ascetic examines closely the aggregate of rupa, they will understand as empty, non-thing, essenceless and distractive. If he examines feeling they will see it as similar to a bubble, they will idea similar to a mirage, formations as similar to a plantain tree, and consciousness as similar to magic. (p. 358)

Sutra Quotations [ch. 155 -]

It is said: The yogin, having concentrated their mind, with a pure mind, freed of hindrances and steady, truly understands dukkha, the origin of dukkha, the cessation of dukkha and the path leading to the cessation of dukkha. Hence, wishing to gain true knowledge, the yogin should endeavor to cultivate concentration. (p. 361-62)

So says the sutra: Ignorance is the fore-runner of the approach of unmeritorious dharmas and at once follows the absence of shame and shyness; knowledge is the fore-runner of the approach of the meritorious dharmas and at once follows right knowledge. (p. 362)

The Buddha always says: What is impermanent is dukkha and what is dukkha is the same as anatman. (p. 366)

For the sutra says: Whatever has the character of origination, also has the character of cessation: the ascetic who sees this gets disenchanted. (p. 366)

The sutra says again: cessation is so termed because the five aggregates cease. (p. 366)

The sutra says: There are three concentrations: *sunya*, *apranihita* and *animitta*. (p. 366)

The Sutra says: they who dwell with a loving mind sleep happily, act happily, and do not have unhappy dreams. Gods protect them and they become lovable to all men and gods, no fire, poison or weapon harms them, etc. (p. 370)

So says the Buddha: Just as a well tamed tusker endures all the arrows and weapons, Just so shall I endure all the bad and unhappy events...An inferior man will not tolerate any ominous and malicious words, or hate, just like a bird which does not endure hailstones. The great soul on the other hand tolerates all of this, just like a tusker does a shower of arrows. (p. 371)

The Buddha says in the *Apramana Sutra*: The ascetic dwells filling one quarter with his loving mind, then the second quarter, then the third and fourth quarters, then above, below and all around. (p. 372)

The sutra says: One listens to the scripture attentively and then abandoning the five hindrances cultivates the seven bodhyangas. (p. 373)

So says the sutra: In the first dhyana, speech ceases; in the second: vitarka and vicara; in the third: joy; in the fourth: happiness; in the akasa attainment: the idea of rupa ceases; in the dimension of infinite consciousness, the idea of the previous samadhi: akasa, ceases; in the akiñcanya attainment, the idea of the previous attainment: infinite consciousness; in neither perception nor non perception: the idea of the previous akiñcanya attainment ceases; and in nirodha samapatti: idea and feeling ceases. (p. 382)

The Buddha commands a monk: All samskaras being void, meditate on them as void and control your own mind. (p. 384)

The sutra says: Sound is a thorn for the first dhyana. (p. 388)

The sutra says: For years the unlearned worldly has the notion: This is mine, this "I am", this is my atman. Therefore he is not utterly disenchanted with and detached from the mind. The sutra again says: The heretics preach the cessation of the three clingings, but not of the ending atmavada clinging. So they cannot cease the mind.

The *Markataupama sutra* says: The unlearned worldling would feel detached from the body, but never from the mind. It would be better to take this body made up of four elements as the atman than the mind. Why? This body is experienced continuously for one year, ten years, or a hundred years at best. But what is called citta, manas or vijñana arises as something new in the day and ceases at night. A monkey, roaming in the forest, leaping from one tree to another, catches hold of one branch and leaves another branch. Likewise one mind arises in the day and another ceases at night. The learned noble disciple conceives well and rightfully (yonisah) its dependent origination and discerns that it is impermanent. (p. 401)

The sutra asks the same question: what's the difference between a dead person and the person in nirodha samapatti? A dead person lacks life force, warmth and consciousness, but a person in nirodha samapatti only lacks thought. (p. 405)

So says the sutra: when the notion of impermanence is cultivated and developed, this cuts the lust for sensual pleasure, cuts the lust for rupa and becoming, cuts self pride and cuts all ignorance etc. (p. 411)

It is said in the sutra: One should meditate with one pointed mind on the five aggregates as impermanent. (p. 412)

Duhkha is threefold: dukkhaduhkha, viparinama dukkha and samskara dukkha. (p. 413)

The Buddha says: One should eat food with a purified and tamed mind, and one should not be oppressed by dukkha on account of the pleasure of eating food...One does not get separated from impurities due to the stoppage of [eating] food; one should take food with right attention. (p. 417)

So says the sutra: The five aggregates are abandoned on account of the abandoning of kama raga. (p. 420)

So says the sutra: Abandonment is on account of abandoning all *samskaras*; detachment is on account of viraga towards every samskara, and cessation is on account of the ceasing of all samskaras. (p. 421)

A goldsmith cleans first the gross impurities, likewise the ascetic first dispels the gross blemishes by adopting good conduct and then finer blemishes through concentration. (p. 422)

The sutra says: The good conduct is the root-cause and the ladder of the path. It says: it is the first chariot on the journey and through the first chariot the second chariot is reached. Again it says: good conduct is the level ground; setting up and standing on level ground one visualizes the four noble truths. (p. 422)

The *Saptaragamaithuna sutra* says: Even when the body is not affected by crimes (apatti), conduct becomes impure because the mind is impure. All the defilements are conditioned by the break of good conduct. (p. 423)

The Buddha said: Monks, cultivate mindfulness of death. One of his disciples said: It appears to me that I may not live for seven years. Another one said: I may not live for six years, and still another: I may not live for even a moment. Now the Buddha scolded them: You are careless and dull, this is not the cultivation of mindfulness of death! Then one monk said: It appears that I may not live for the duration of one breath. The Buddha said: Good! Good! This is how you cultivate mindfulness of death. (p. 428)

The Buddha says: I pursue no gain or honor, let them not pursue me. The ascetic forsakes them as he is content with the good dharma...Even the gods have not obtained the happiness of homelessness, aloofness (*praviveka*), tranquility and true knowledge that I have obtained. There I abandon gain and honor. Sariputra says: Meditating on the concept-less trance through the void concentration, I observe all things as comparable to a lump of vomited phlegm (*khetapinda*). (p. 430)

The Sutra says: The ascetic who is engaged in the affairs of people does not secure even a temporary release, what to speak of the unshakable release? On the other hand, the ascetic dwelling in a solitary place realizes both. A lamp freed from strong winds shines well; likewise

the ascetic on account of dwelling in a lonely place secures truth-knowledge (*tattvajñana*). (p. 431)

He sets up mindfulness in respect to the body, mind, feeling and dharmas and for this reason, sinful dharmas do not invade the mind. A miscreant could not enter into a well guarded place; a pot full of water does not receive more water, likewise bad dharmas do not encroach upon the person filled with good dharmas. (p. 431)

The sutra says: If [one] cultivates a loving heart from the time of birth, does one arouse a sinful thought? No sir, because of concentration. The concentrated mind is a precondition to truth-knowledge. (p. 432)

Ananda asks Sariputra: Is there anything other than the entire desire-freed cessation of the six bases of contact? Sariputra said: No, do not say so. By saying that there is something other than this cessation of the six bases of contact, you elaborate (*prapañca*) what is not elaborated. (p. 433)

The respiration has sixteen forms: being mindful, he exhales and being mindful he inhales. Inhaling along breath he discerns I inhale a long breath, Exhaling a long breath he discerns: I exhale a long breath. Inhaling a short breath he discerns: I inhale a short-breath. Exhaling a short breath, he discerns: exhale a short breath. Experiencing the whole body, he trains himself: I shall exhale and inhale. Calming the body formations he trains himself: I shall exhale and shall inhale.

Experiencing joy he trains himself: I shall exhale and shall inhale. Experiencing happiness, he trains himself. I shall exhale and shall inhale. Experiencing the mind's formations he trains himself: I shall exhale and shall inhale. Calming the mind's formations he trains himself. I shall exhale. Calming the bodily formation he trains himself: I shall inhale.

Experiencing the mind he trains himself. I shall exhale and inhale. Gladdening the mind he trains himself; I shall exhale and inhale. Concentrating the mind he trains himself: I shall exhale and inhale. Releasing the mind he trains himself: I shall exhale and inhale.

Discerning impermanence he trains himself: I shall exhale and inhale. Discerning cessation he trains himself: I shall exhale and inhale. Discerning renunciation he trains himself. I shall exhale and inhale. (p. 438-439)

So says the sutra: The body of the joyous minded becomes serene and the serene body feels happiness. (p. 440)

It is stated in some other sutra: The ascetic remaining in the respiration exercise dwells watchful of the body, of its origin and of its destruction, etc. It is said somewhere: he perceives it as impermanent, etc. (p. 442)

The Buddha said: One does not cut cross over old age disease and death without abandoning three dharmas: lust, hate and delusion. One does not cut these three without abandoning atmavada, attachment to silavrata (ethics and vows) and perplexity. (p. 445)

Arhan Ghodhika fell six times from temporary release and lest he may fall a seventh time he cut his throat with a knife...Just at that moment he attained the arhan path. Then Mara, the killer, with a view to proclaiming to the four quarters of the world that he was dead, arrived at where the Buddha stayed and addressed: "Your disciple, O Mahavira, wishes and wills to die. Deter him from this, O bright facultied one." Then the Buddha recognizing that this was Mara said: "Brave men thus act and do not relish life. Godhika, having uprooted craving, has already attained Nirvana." (p. 450)

The sutra says: What object one inculcates on his mind (*manasi karoti*), one acts upon it; someone pursuing the thought of sensual pleasure (*kamavitarka*) acts for the same pleasure. (p. 452)

The Buddha addressed his disciples thus: When a disciple approaches me with a straightforward mind, what dharma I teach him in the morning he will secure its objective in the evening, or what I teach in the evening he will secure its advantage in the next morning. (p. 455)

It is said in the sutra: Just as the sword cuts, so the noble disciples cut all their defilements, fetters and residual forces by means of the *prajñā* sword and not by other means, this I declare. Nor do they cut the defilements by means of non-truth. (p. 458)

The Buddha says in the sutra: The person who loses wealth has lost a small thing, but the person who loses wisdom has lost a great thing. Among gains, wealth is small and wisdom is the superior gain. Of the lights, the sun and moon are small while wisdom is the supreme light...One should discern that the knowledge of the origin of dukkha, etc. is the truth; this wisdom is supreme among dharmas conducive to Bodhi. (p. 459)

For the sutra says: What does consciousness cognize? It cognizes colour, sound, odour, taste and touch, just as it cognizes through the mind the five aggregates, eighteen elements and twelve bases. (p. 460)

The Buddha says: There are three types of wisdom: wisdom born of listening, wisdom born of thinking and wisdom born of contemplation. (p. 460)

Ignorance is explained in the *Vibhanga sutra*: What is ignorance? It is non-knowing of the previous end, of the future end...non-knowing of things as they are, non-intuition, darkness, dullness - this is called ignorance. (p. 461)

So it is said in the sutra: In the disciples who cultivate their mind through the perception of impermanence, the perception of anatman becomes firmly established. The mind of those who cultivate anatman gets released from lust, hatred and delusion. (p. 463-64)

Ananda said to Channa: The worldling does not recollect that rupa is void and anatman, and that feeling, idea, formation and consciousness are void and anatman, and that all elements (dharmas) are void and anatman and their cessation is Nirvana. (p. 465)

The Sutra says: The monks asked how to see the Dharma. Buddha said: Visual consciousness arises on the basis of the eye and color, along with this arise feeling, idea, & volition, all of which are impermanent, changing and untrustworthy. What is impermanent is dukkha. Its origin is also dukkha, its stay is dukkha and its becoming again is also dukkha. (p. 466)

Channa replied to the elders thus: This occurs to me also: rupa is impermanent, consciousness is impermanent, rupa is anatman and consciousness is anatman and all dharmas are impermanent and anatman. Even then my mind does not enter into Nirvana, cessation and destruction of all dharmas and cravings, it does not get calm; thirst is not rid of; grasping arises and the mind turns back. Then, what is my atman? This does not occur to one who perceives this dharma (cessation). (p. 466)

The sutra says: Things are dependently originated. This dharma is very deep. The entire craving destruction, appeasing, cessation is Nirvana; this abode is hard to see. The Buddha, perceiving the cessation of the twelve links cognized supreme enlightenment. (p. 467)

The *Dharma mudra sutra* says: "The yogin perceives the five aggregates as impermanent, deceptive, false, without essence, and void, thus his knowledge-vision [is purified]"...The same sutra says at the end: "The yogin thinks thus, What is seen, heard, smelled, tasted, touched and thought is all dependently originated, so is consciousness. The knowledge of the causes and conditions is impermanent. How could the consciousness that has arisen from impermanent causes be permanent? Therefore all five aggregates are impermanent, dependently originated and characterized by destruction, transformation, separation and cessation - thus he perceives. Then the yogin's knowledge vision becomes pure." (p. 467)

The Buddha says: Not realising truly the four noble truths, we have been wandering in transmigration for a long time; now those four truths are realized and so our transmigration is cut and this body will not be experienced any more. (p. 468)

The *Dharmacakrapravartana sutra* says: This is dukkha, this is its origin, this is its cessation; this is the path leading to its cessation - and thus the eye arose in me, the knowledge, vidya and enlightenment arose in me in regard to these four truths. (p. 468)

The *Nagaropama sutra*: I do not say that the supreme path is realized without the knowledge of the origin of old age and death, as well as the knowledge of the cessation of old age and death and the knowledge of the path leading to this cessation. (p. 469)

It is said in the *Kimsuka sutra*: There are various factors for gaining realization of the path: certain men perceiving the five aggregates as impermanent etc realize the path; certain men

perceiving the twelve bases, eighteen elements or twelve causal links and other, realize the path. (p. 470)

The sutra says: The yogin which understands that what is characterized by arising is characterized by waning obtains the pure dharma eye. (p. 472)

The Buddha said to the monks: The atman view arises when there is rupa, it arises based on rupa and on adherence to it, so it is to be stated up to consciousness [i.e. the same formula is applied to the rest of the five aggregates.] (p. 473)

The sutra says: What is impermanent is anatman, and what is anatman is dukkha. The Buddha says: What [seems?] yours, abandon it. The monks reply: We understand. The Buddha says: How? They reply: Rupa is anatman, it is not anything pertaining to atman; feeling etc. are anatman and this is what we have to abandon. The Buddha says: It is so. Therefore, it is understood that this sense of "I" arises only on the basis of the five aggregates. (p. 477)

The Buddha says: All formations are impermanent and dukkha and all dharmas are anatman. (p. 478)

The sutra says: The yogin perceives rupa as essenceless, and feeling, idea, formation and consciousness as essenceless. The sutra says: One the basis of essenceless one gets released. It is said: The five aggregates are void and comparable to magic. (p. 480)

It is said in the *Saptasamyagjñāna sutra*: When a monk knows the doctrine, this is the wisdom of listening. When he thinks of its meaning, it is the wisdom of thinking. When he knows the time etc. it is the wisdom of contemplation.

Example, Rahula studied the teaching of the five clinging aggregates, this is listening. When he thinks of their meaning in a solitary place, this is thinking. Then at the time of gaining the path (sambodhi) it becomes the wisdom of contemplation. (p. 486)

The sutra says: Out of all things, whether manifest or unmanifest (sankhata), the supreme dharma is cessation, Nirvana.

The Buddha in the *Bahudhatuka sutra* says: The wise discern very well the manifest elements and the unmanifest elements as they are. The unmanifest element is nirvana. (p. 495)

The sutra says: When the Tathagatha appeared in the world, good people listened to the sutras, left home, led the moral life, dispelled the five hindrances, cultivated concentration and realized the truth. (p. 503)

The sutra says: whatever is characterized by origination is characterized by cessation. The yogin obtains the lust free dharma eye towards these things. (p. 504)

The following sutra: For example, suppose a lord of the city is sitting in his palace, then a pair of messengers entering through a certain door approaches carrying the message of truth to the lord and returns through the same route. Here the yogin is comparable to the lord of the city. The doors are expressions of the analysis of the five aggregates, eighteen elements and twelve bases and others. The messengers are comparable to serenity and insight. The true message is Nirvana. (p. 515)

SRAVAKABHUMI

Source: Delenau, Florin (2006). The Chapter on the Mundane Path (Laukikamarga) in the Sravakabhumi Vol II.

The Sravakabhumi (Foundation for the Hearers) is the oldest layer of the Yogacarabhumi, a great Summa of the Yogacara school. The Sravakabhumi preserves the more conservative "Sravakayana" (the way of the hearers) path to awakening as taught in the Northern tradition of the Mulasarvastivada school and the Sautrantikas. It has survived in various translations. It is thus another good source of early Buddhist teachings.

Only a small part of this has been translated, the "Chapter on the Mundane Path" (Laukikamarga). Below are a few passages from Delenau's translation.

These sensual pleasures fall into the black category. They are like a skeleton, like a chunk of meat, like a torch of hay, like a pit of embers, like a venomous snake, like a dream, like a borrowed ornament, and like a tree fruit. [Vin II 25-26, MN I 130, AN III 97]

Likewise, the Exalted One said that he who indulges in sense pleasures is bound to meet with five detriments. "Sensual pleasures have little flavor, beget much suffering, much detriment [cf. Vin II 25; 26; MN I 130; AN III 97]

Surely, when indulging in sensual pleasures, there is no sufficiency or satisfaction or satiation. In such a way have sensual pleasures been censured by the Buddhas and Buddha's disciples, wise beings, rightly accomplished, true men. Surely, indulging in sensual pleasures leads only to accumulating fetters. I therefore declare that there is no evil and unwholesome act whatsoever which one will not commit for the sake of sensual pleasures."

Whether pertaining to this present life or to a future one, whether divine or human, sensual pleasures are the very domain of the Evil one, the very crop sown by the Evil one, where divers bad, unwholesome mental factors arise, to wit, covetousness, malice, violence, or whatever further factors which constitute obstacles for the noble disciple practising spiritual cultivation. [parallel at MN II 261-262]

The ascetic abiding in the contemplation engendering separation and in the contemplation comprising delight gladdens his body with joy and pleasure born of separation in such a way that they faintly manifest themselves from time to time. At the time of abiding in the contemplation attaining the culmination of the practice, he suffuses his body with them in such a way that they profusely and amply manifest themselves from time to time. Furthermore, for the

ascetic abiding in the contemplation which represents the fruit of the culmination of the practice, there is no part whatsoever of the entire body which is not suffused or could be still suffused with joy and pleasure born of separation. At this moment, he dwells having attained the first absorption which is separated from sensual pleasures, is separated from bad and unwholesome factors, is possessed of rough examination, is possessed of subtle investigation, has joy and pleasure born of separation, and is endowed with five limbs. (parallel to the first dhyana formula)

SADDHARMA SMRTYUPASTHANASUTRA

"The Presence of Awareness of the True Dharma(s)."

Source: Stuart, Daniel Malinowski (2012). *A Less Traveled Path: Meditation and Textual Practice in the Saddharmasmrtyupasthana(sutra)*

This is a very large text circa 150 - 400 CE of the northern tradition of Yoga practitioners (yogacaras). The material presented here is from the second chapter which is the earliest layer, and "remains close" to the Agamas. According to Daniel Malinowski Stuart, "the second chapter contains the most archaic material, the contents of its first half being a simple reworking of a canonical sutra, the Saddhatuvibhanga sutra of the Madhyamagama."

II-1 The First Stage The Eighteen Mental Activities (*Astadasamanovyabhicarah*)

1.1 And further, the yoga practitioner dwells observing dharmas among internal dharmas: "How does a monk, while gradually abandoning the fluxes, first abandon unwholesome dharmas, and [then] develop (*bhavayati*), envision, discern, mentally produce (*manasa bhavayati*), and firmly establish wholesome dharmas?" He sees (*pasyati*) with knowledge produced through hearing, or with the divine eye:

1.2 In the beginning, that monk [sees that] the faculties and sense-objects (*visaya*), which come into existence in mutual dependence on causes and conditions, cause the entire world, which is without [known] beginning, [to] revolve in the flow [of existence]. He [thus] scrutinizes the great ocean of those sense-objects, which has birth as its fundamental cause: "This world is made to revolve by way of the external and internal sense-objects."

1.3 In the beginning he practices delight in seclusion. In seclusion in a forest, a dense grove, a park, a straw heap, at the root of a tree or in a charnel ground, he practices for the sake of controlling the monkey-mind. The mind of one who delights in seclusion calms down. He does not take pleasure in the laughter, activity, and play of the village. He is not intent on visiting women, and does not delight in the company of others. There are two harlots (*ganika*) that are destructive of the holy life: the sex harlot and the company harlot. He first abandons [these] two harlots, and calms his mind so that it becomes one-pointed.

1.4.1 He reflects: "How is one able to collect and control the mind in the beginning?" From the beginning he sees [in the following way]: "By way of the eighteen mental activities, the mind flows forth (*pratisarati*) as wholesome, unwholesome and morally indeterminate."

1.4.2 What are the eighteen [mental activities]? They are: One sees visible forms with the eye, [and 1.] when [the visible form] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [He] experiences (*prativedayati*) [it] and reflects [on it]. [2.] When [the visible form] is productive of sadness, he becomes dispassionate (*viragayati*). This for him

becomes a wholesome resultant [experience]. [3. When the visible form] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

1.4.3 In the same way, one hears sounds with the ear, [and 4.] when [the sound] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [5.] When [the sound] is productive of sadness, it has purification as its basis, and becomes a wholesome resultant [experience]. [6.] When [the sound] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

1.4.4 In the same way, one smells scents with the nose, [and 7.] when [a scent] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [8.] When [a scent] is productive of sadness, it is purifying, and becomes a wholesome resultant [experience]. [9.] When [a scent] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

1.4.5 In the same way, one tastes flavors with the tongue, [and 10.] when [a taste] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [11.] When [a taste] is productive of sadness, it is purifying, and becomes a wholesome resultant [experience]. [12.] When [a taste] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

1.4.6 In the same way, one touches tangibles with the body, [and 13.] when [a tangible] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [14.] When [a tangible] is productive of sadness, it is purifying, and becomes a wholesome resultant [experience]. [15.] When [a tangible] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

1.4.7 In the same way, one cognizes dharma-s with the mind, [and 16.] when [a dharma] is productive of joy, it is defiled, and becomes an unwholesome resultant [experience]. [17.] When [a dharma] is productive of sadness, it is purifying, and becomes a wholesome resultant [experience]. [18.] When [a dharma] is productive of equanimity, it becomes a morally indeterminate resultant [experience].

1.4.8 In this way, death and birth in the flow [of existence] occur by way of the eighteen mental activities, which have three [types of] results.

1.5.1 When that monk sees the eighteen mental activities, the flying spirits, being greatly delighted, inform the earth-dwelling spirits. [Then] the earth-dwelling spirits and the flying spirits, with minds thrilled, inform the four great kings. Those four great kings inform the deities who are in the retinue of the four great kings. [They say:] “There is a son of good family from Jambudvipa, from such and such a village, from such and such a town, from such and such a country, from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He is reflecting on the

eighteen mental activities, and realizing [them while] delighting in seclusion, practicing in a remote place.”

1.5.2 Hearing this from the four great kings, the deities in the retinue of the four great kings, being extremely thrilled, [exclaim]: “Mara’s faction is waning, the faction of the True Dharma is waxing.”

1.5.3 Those deities in the retinue of the four great kings [then] inform Sakra, the lord of the Heaven of the Thirty-three [Deities]: “Lord, there is a son of good family from Jambudvīpa...up to...from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He is one who delights in seclusion... up to...Resorting to charnel grounds, [he] is reflecting on the eighteen mental activities, and dwells having realized and attained [them].” Hearing this from the deities in the retinue of the four great kings, the deity Kausika [i.e. Indra], the lord of the Heaven of the Thirtythree, becomes extremely delighted.

II-2 The Second Stage Discernment of the Six Elements (*Prajñadhīsthana*)

2.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk realize the next stage after beholding (*prapasya*) the eighteen mental activities? He sees with knowledge produced through hearing, or with the divine eye:

2.2 He sees the four foundations (*adhīsthana*). They are: 1. the foundation of discernment (*prajñā*), 2. the foundation of truth (*satya*), 3. the foundation of relinquishment (*tyaga*), and 4. the foundation of quiescence (*upasama*).

2.3 How does a monk practice the foundation of discernment? Here a monk sees his own body, as it is configured, according to the true law of nature (*saddharmataya*). He discerns it [and,] dissecting [it], examines [it]: “There are, in this body, [six elements]: 1. The earth-element, 2. The water-element, 3. The fire-element, 4. The wind-element, 5. The space-element, and 6. The consciousness-element.”

2.4.1 Now what is the earth-element? The earth-element is of two types: internal and external.

2.4.2 What is the internal [earth-element]? Whatever [there is] in this body that is hard and has the quality of hardness, that is animate and is clung to, internal or pertaining to oneself —the assemblage of skin, flesh and so on, the assemblage of head-hair, teeth, nails, and body-hair— [this is the internal earth-element]. And what [exactly] is that? Namely: “Hair(s) of the head and body, nails, teeth, dirt, skin, flesh and bones, veins, sinew, heart, spleen, diaphragm, kidney, liver, phlegm, stomach and intestines, colon, mesentery, the belly, the contents of the belly, and the brain membrane.” In addition, whatever else [there is] in this body that is hard and has the quality of hardness, that is animate and is clung to, internal or pertaining to oneself, this is called the internal earth-element.

2.4.3 What is the external earth-element? Whatever [there is] that has the quality of hardness and becomes hard, that is inanimate and is not clung to, this is called the external earth-element.

2.4.4 Then one unifies the internal and external earth-element [and, realizing that] “this element is merely an element,” he sees the earth-element as neither controlled by a feeler nor as fortuitously produced: “I see that [this element] is not permanent, not pleasurable, not pure, and lacking a self.” The monk is resolved on the foundation of discernment: “All of this is not mine, I am not this, this is not my self.” In this way he sees the [element] as it is, with proper discernment, and [his] mind becomes dispassionate (*virajyate*) towards the earth-element. In this way a monk is resolved on the foundation of discernment.

2.5.1 Now what is the water-element? The water-element is of two types: internal and external.

2.5.2 The internal [water element] is whatever [there is] in the body that is water or liquid, that has the arisen characteristics of the water element, the intrinsic nature of moisture. [Namely:] “sweat, phlegm, snot, the brain, blood, grease, oil-of-the-joints, fat, marrow, bile, urine, and brain membrane.” In addition, whatever else [there is] in this body, that is water or liquid, that is animate and is clung to, internal or pertaining to oneself, this is called the internal water-element.

2.5.3 What is the external [water-element]? Whatever [there is] that is water or liquid, that is smooth or has the quality of cohesion, that is inanimate and is not clung to, this is called the external water-element.

2.5.4 Then [one] unifies the internal and external water-elements and, seeing with proper discernment that “this element is merely an element. All of this is not mine, I am not this, this is not my self,” [his] mind becomes dispassionate towards the water-element. In this way a monk ascends the foundation of discernment.

2.6.1 Now what is the fire-element? The fire-element is of two types: internal and external.

2.6.2 The internal fire-element is whatever [there is] in the body, internal and pertaining to oneself, that is fire or has the characteristic of fire, that is animate and is clung to. And what is that? Namely: that by which one is heated, that by which one is consumed, that by which one is made feverish, that by which what is eaten, drunk, chewed and tasted is properly digested.” In addition, whatever else [there is] in this body that is fire or has the characteristic of fire, that is animate and is clung to, that is internal or pertaining to oneself, this is called the internal fire element.

2.6.3 What is the external fire-element? Whatever [there is] outside that is fire or has the characteristic of fire, that is hot or has the quality of cohesion, that is inanimate and is not clung to, this is called the external earth-element.

2.6.4 Then [one] unifies the internal and external fire-elements [and understands]: “This element is merely an element. All of this is not mine, I am not this, this is not my self.” In this way he sees the [element] as it is, with proper discernment, and [his] mind becomes detached from the fire-element. [He understands that] “The fire element exists, [but] is not controlled by a creator or a feeler.”

2.7.1 Now what is the wind-element? The wind-element is of two types: internal and external.

2.7.2 What is the internal [wind-element]? [The wind-element] is whatever [there is] in this body, internal and pertaining to oneself, that is wind or has the characteristic of wind, that has the characteristic of moving easily [in the body], that is animate and is clung to. And what is that? The upward-moving wind, the downward-moving wind, the sideways-moving wind, the wind of the bowels, winds that are like needles, knives and swords, the swelling wind, the eighty winds that are accompanied by worms, and the eighty winds that move in various parts of the body. In addition, whatever else [there is] in this body, internal and pertaining to oneself, that is wind or has the characteristic of wind, that has the characteristic of moving easily [in the body], that is animate and is clung to, this is called the internal wind-element.

2.7.3 What is the external wind-element? Whatever [there is] outside that is wind or has the characteristic of wind, that moves easily, that is inanimate and is not clung to, this is called the external wind-element.

2.7.4 Then [one] unifies all the internal and external wind-elements, [and understands]: “This element is merely an element. All of this is not mine, I am not this, this is not my self.” He sees the [element] as it is, with proper discernment, as not controlled by a creator or a feeler, and [his] mind detaches (*viragayate*) from the wind-element. In this way, a monk comes to realize (*saksibhavati*) the foundation of discernment.

2.8.1 Now what is the space-element? The space-element is of two types: internal and external.

2.8.2 The internal [space-element] is whatever [there is] in this body, internal and pertaining to oneself, that has the characteristic of space, that is animate and is clung to, that is indistinct and not to be penetrated by materiality. [It is] that space into which what is eaten, drunk, chewed and tasted, disappears. Additionally, [it is] the hollow of the neck, the hollow of the ear, the hollow of the eye, the hollow of the nose, the hollow of the tongue, [the space into which] food disappears, and [the space] that gives way to the tongue. This is called the internal space-element.

2.8.3 What is the external space-element? Whatever [there is outside] that has the characteristic of space, that is inanimate and is not clung to, that is indistinct and impenetrable, namely: the hollows within trees and branches, the hollows within mountains, the hollows of cliffs, caverns and rivers, or whatever external hollow [space] that exists, this is called the external space element.

2.8.4 Then [one] unifies the internal and external space-element, [and understands]: “This element is merely an element. All of this is not mine, I am not this, this is not my self.” In this way he sees the [element] as it is, with proper discernment, and [his] mind becomes dispassionate towards the space-element. Seeing in this way, he does not slacken (*prapadyate*), [but continues to understand:] “[Because] ‘all of this is not mine, I am not this, this is not my self,’ it is not controlled by a creator or a feeler.” [His] mind becomes dispassionate towards the space-element.

2.9 Now what is the mind-element (*manodhatu*)? The mind-element is conjoined with the twelve sense-spheres (*ayatana*). One experiences the [visual] object that is experienced by eye consciousness by way of mind-consciousness (*manovijñāna*). In this way ear[-consciousness], nose[-consciousness], tongue[-consciousness], body[-consciousness], and mind-consciousness (*manovijñāna*) have their origin in the mind-consciousness element (*manovijñānadhatu*), and are rooted in the mind.

[Thus] there are these verses:

Dharma-s are preceded by mind, have mind as their leader, are active due to the mind. When one speaks or acts with a peaceful mind, having shaken off evil stains, being one who cognizes birth and death, he understands the reality of the fruits of action and attains the deathless (*acyutam*) state.

He who is in control of all faculties, who delights in the welfare of all beings, who is at peace, with faculties tamed, healthy, such a person is a [true] monk.

Mounted on the chariot of the six sense-faculties, giving chase to the enemy of desire, discerning, resolute, and industrious, he attains the state of peace.

Content as a forest-dweller, with mind concentrated, absorbed in the stages of meditation, [he] blows away evil dharma-s, like the wind blows the clouds from the sky.

[Practicing] good deeds of body and speech, he takes delight in good practices. He understands reality, is skillful in his behavior, [and] can destroy the realm of Mara.

[The taints of] desire and so on do not trouble a mind intent on the beautiful, which is devoid of greed. Full of loving-kindness and compassion, a monk is established in [the path] leading out [of the flow of existence].

He for whom the sense-objects of visible forms and so on, which are causes of bondage, are undesirable, reaches supreme peace, having gone to which he no longer suffers.

II-3 The Third Stage The Stage of Reflection on Dharma-s (*Kimdharmanusmrtibhumi*): The Five Feelings

3.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk, having first ascended from the first stage of the eighteen mental activities to the second stage, the stage of one who knows the reality of the six elements, now progress to the stage of reflection on the nature of dharma-s? He sees with knowledge produced through hearing, or with the divine eye:

3.2 That monk, seeing reality, progresses to the third stage. Which stage? The stage in which mind is the forerunner (*cittapurahsarabhummyantaram*). He cognizes the arising of pleasure, he cognizes the arising of pain, he knows the arising of joy and sadness, and cognizes equanimity.

3.3.1 How does one cognize pleasure? [He understands:] In dependence on contact that is felt as pleasant, pleasant feeling arises. While feeling a pleasant feeling, he discerns [it] as it is: "I am feeling (*vindami*) a pleasant feeling." Then, there is the element of cessation of that contact that is felt as pleasant. Feeling the feeling that has arisen in dependence on contact that is felt as pleasant, he [thus] directly perceives [that] the feeling has disappeared: "[This] pleasant feeling of mine has disappeared." He [then] directly perceives painful feeling as dependently arisen: "The pleasant feeling of mine is stilled, painful feeling has now arisen for me."

3.3.2 Just as he directly perceives [pleasant feeling], [thinking:] "For me pleasant feeling has arisen," in the same way that [this] actual contact felt as pleasant is set down [above] in detail, in that very same way one should also speak of what is felt as pain.

3.3.3 How does one cognize joy? "In dependence on contact that is productive of joy, joy has arisen." How does one directly perceive sadness? "In dependence on contact that is productive of sadness, sadness has arisen." He who observes (*anupasyatah*) a feeling productive of joy as it is, having seen the cessation [of] what is productive of joy, becomes dispassionate towards joy: "Whatever feeling of joy first arose for me, [that very feeling] is destroyed, stilled, and absent." Because of this [knowledge], dispassion arises for him, and he experiences [it] as it is.

3.3.4-5 In the same way [as with joy] one should speak about sadness and equanimity.

3.4 While the [monk] is progressing to (*akramato*) the third stage, the earth-dwelling spirits, being extremely pleased, inform the flying spirits. Those [flying spirits] additionally inform the four great kings. The [four great kings] additionally inform the deities who are in the retinue of the four great kings. The [deities who are in the retinue of the four great kings] additionally inform Sakra, Kauuika, the lord of the deities. [They say:] "There is a son of good family named such and such, from Jambudvipa, from such and such a country, from such and such a village, from such and such a town, from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. He has ascended to the third stage [of meditative practice], and wants to wage war against Mara. Mara's faction is waning, the faction of the True Dharma is waxing."

3.5 Hearing this, Kausika, Sakra, the lord of the deities, becomes extremely delighted. He mounts [his elephant] Airavana and, taking with him a host of deities headed by those of great

power, informs the deities of Yama's realm. [He says:] "There is a son of good family from Jambudvīpa...in detail up until...He has ascended to the third stage [of meditative practice], and wants to wage war against Mara. Mara's faction is waning, the faction of the True Dharma is waxing."

3.6 Hearing this from Sakra, the lord of the deities of the Heaven of the Thirty-three, the deities of Yama's realm become extremely delighted.

II-4.1 The Fourth Stage Part One: Feeling in its Broad Extent (*Vedanadhivisaḷabhumī*)

4.1.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk plunge (*avagahati*) into the fourth stage from the third stage? He sees with knowledge produced through hearing, or with the divine eye:

4.1.2 He progresses to the fourth stage, [understanding]: "With contact as a condition, a pleasant feeling has arisen for me, having pleasure as its cause, pleasure as its source, pleasure as a condition. It ceases, is stilled, and disappears. Immediately after [the disappearance of] that [pleasant feeling,] a painful feeling has arisen for me. It is painful to the touch, has pain as its source, arises from pain, is simply pain, and has pain as a condition."

4.1.3 In this way, he directly perceives feeling as conditioned by contact: "From moment to moment a feeling arises for me, accompanied by contact, having its origin in contact." He is neither thrilled by nor enamored of pleasant feeling. Neither does he delight in that feeling nor does he perpetuate [it] (*bahulikurute*) or relish [it]. In the same way also with unpleasant feeling, he is not oppressed, afflicted or depressed [by it].

4.1.4 He dwells equanimous and aware, with constant proper discernment [of impermanence]. When the mind is entirely dispassionate towards these three feelings, there then remains only equanimous viewing (*upeksana*), perfectly purified and perfectly clear. It occurs to him: "Indeed, I should direct (*upasamhareyam*) this equanimity, which is perfectly pure and perfectly clear, into the sphere of infinite space. If my mind were to conform to that [meditative state,] then the equanimity witnessed by me [will become] perfected, stabilized, entirely adhering to, and attached to that [meditative state]. I should direct [this] equanimity into the sphere of infinite space. Additionally, I should direct this equanimity, which is perfectly pure and perfectly clear, into the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither perception-nor-non-perception." In this very way, he enters upon and dwells in the sphere of neither-perception-nor-non-perception: "If my mind were to conform to that [meditative state,] then equanimity would remain in dependence on it, adhering to it, due to attachment to it. [So,] I should direct this equanimity into the sphere of neither-perception-nor-non-perception."

4.1.5 It is just like a skilled goldsmith, or a goldsmith's apprentice, who puts [a piece of] gold into the mouth of [his] furnace. Having put [it there], he uses a reed tube and tongs and makes it workable. It becomes golden, excellent and beautiful, of praiseworthy color, to be lauded and praised by all smiths, producing profit in all areas of the country, ready, spotless, pure, smooth,

soft and workable, outshining the luster of a brilliant valuable gem. When that goldsmith or goldsmith's apprentice knows that the gold is entirely workable, [he fashions it] into whatever ornament he should wish—be it a small bell, a large showy ornament, an upper-arm bracelet, an eye ornament, a book ornament, a ring, a signet ring, a gold chain, or a tiara. However he manipulates [it], in that way it becomes workable.

4.1.6 In the very same way, the monk who is well-practiced at discernment (*prajñāsusīla*) [understands:] “If I were to direct this equanimity, which is perfectly pure and perfectly clear, into the sphere of [infinite] space, and my mind were to conform to that [meditative state], then equanimity would remain in dependence on it, fixed on it, adhering to it, due to attachment to it.” He [then] directs that equanimity into the sphere of [infinite] space, [and further] into the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither-perception-nor non-perception. It [then] occurs to him: “This equanimity of mine, is it permanent, stable, eternal, and not subject to alteration?” [Being] one who has truly acquired the four [immaterial] spheres, he [understands:] “My equanimity in the immaterial spheres is not permanent, nor does it have an object that is permanent. It is not stable, nor does it have an object that is stable. [Rather,] it is to be understood as compounded. It does not have a permanent object; [rather] it has as its object the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothingness, and the sphere of neither-perception-nor-non-perception. These [meditative states] are characterized by equanimity, are peaceful (*sivam*), are comprised of equanimity.”

4.1.7 Feeling feeling[s] that are circumscribed by the body, he directly and serially perceives [them] arising and ceasing. He directly perceives feeling as produced through contact with the eye. He directly perceives feeling as produced through contact with the ear. He directly perceives feeling as produced through contact with the nose. In the same way, he directly perceives feelings produced through contact with the tongue, the body and the mind.

4.1.8.1 [Then] that feeling-witness (*vedanasaksi*) monk scrutinizes (*avalokayate*) that very feeling in an even more subtle way. He feels the arising of feeling produced through contact with the eye. [He feels it as] arisen, [and then feels its] abiding. He [then] directly perceives [that feeling] as it passes away, [and knows that it has] ceased, [thinking: “That] feeling of mine has ceased.”

4.1.8.2 Then he directly perceives another feeling, [this one] produced through contact with the ear. [He observes:] “That feeling of mine, produced through contact with the eye, has ceased, disappeared, vanished, and will not again return. When that [feeling] has ceased, this other feeling, produced through contact with the ear, arises (*utpanna*) [based on] a pleasant object, a painful object, or a neither-pleasant-nor-painful object.” Observing and cognizing that ear contact-produced feeling precisely as it is (*yathayathavad*), he is not desirous towards [that] feeling, which is bound up with the ear. [Simply] feeling that feeling, he is dispassionate [towards that feeling], liberated [with respect to that feeling].

4.1.8.3 When that ear-contact-produced feeling has ceased, a feeling based on the nose arises. He experiences that nose-arisen feeling [thus]: “Nose-contact-produced feeling has arisen for me. It is pleasant [when] it has a pleasant object, it is painful [when] it has a painful object, it is

neither pleasant-nor-painful [when] it has a nether-pleasant-nor-painful object.” [In this way,] he experiences that feeling, which is based on the nose, as it is (*yathavad*), and he experiences [its] disappearance (*astangatam*). When that [feeling] has ceased, [another] feeling, based on the nose, arises. He experiences [that feeling] as either pleasant, painful, or neither-pleasant-nor-painful: “Feeling based on the nose will arise for me. When it has arisen, it [remains] arisen as long as it is clung to, then it will cease.”

4.1.8.4-6 When that feeling has ceased, a feeling based on the tongue, of three types— [pleasant, painful, or neither-pleasant-nor-painful]—will arise...as previously stated [one sees the arising and passing away of feeling based on the tongue, and feeling based on the body]...[Likewise,] a feeling based on the mind, which is of three types, [will arise].

4.1.9 [Experiencing all of these feelings, as stated above,] the [monk] progresses to the fourth stage, the stage of actual feeling in its broad extent (*sadbhutavedanadhivisalam*).

4.1.10 When he has mustered effort, is zealous, and longs to surmount the bond[s] of Mara, [at that time] the earth-dwelling spirits, being extremely pleased, inform the flying spirits. They additionally inform the four great kings. They additionally inform the deities who are in the retinue of the four great kings. They additionally inform Sakra, the lord of the deities [of the Heaven of the Thirty-three]. Sakra additionally informs the deities of Yama’s realm. [He says:] “There is a son of good family from Jambudv#pa, from such and such a country, from such and such a village. That son of good family, named such and such, has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. Striving tirelessly, he has gradually ascended to the fourth stage, actual feeling in its broad extent. [So,] I am informing the deities. Mara’s faction is waning, the actual faction of the True Dharma of the deities is waxing.”

4.1.11 Seeing Sakra mounted upon Airavana, the deities of Yama’s realm, delighted, say to him: “It is pleasing to us, Sakra, that men of Jambudvipa are dharmic and live in accordance with Dharma. Similarly, you, Sakra, are in conformity with the True Dharma.”

II-4.2 The Fourth Stage Part Two: Envisioning the Truth of Feeling (*Vedanatatvadarsibhumyantara*)

4.2.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk scrutinize feeling while abandoning, discarding, the bond of Mara? He sees with knowledge produced through hearing, or with the divine eye:

4.2.2 That monk scrutinizes feeling precisely as it actually exists (*sadbhuta eva*): “Based on eye consciousness, [an] unwholesome [feeling] arises. While it is arising, it is made to cease by another, wholesome, object, and a wholesome [feeling] is produced. That [feeling] is [likewise] made to cease by a morally indeterminate object, and a morally indeterminate [feeling] is produced.” In the same way he experiences feeling produced through contact with the ear, feeling produced through contact with the nose, feeling produced through contact with the tongue, feeling produced through contact with the body, and feeling produced through contact

with the mind. While he is experiencing [these feelings], wholesome dharma-s come to fullness (*paripurin gacchanti*), and his mental defilements (*klesa*) become attenuated.

4.2.3 Developing [his meditation] in this very way, he discriminatingly examines (*pratyaveysate*) those same feelings in an even subtle manner. He sees a dharma-based feeling (*dharmavedana*) passing away together with [the arising of another] dharma-based feeling. Just as the light of a lamp is impeded (*viruddha*) by the light of the sun, in the same way the two feelings pass away (*nirudhyate*).

4.2.4 Additionally, he experiences feeling, be it wholesome or unwholesome, building upon itself, just as the light of one lamp adds to the light of another lamp.

4.2.5 [He] further analyzes feeling: “Which feeling is entirely counterposed (*viruddha*) to which other feeling?” He sees: “Wholesome feeling is entirely counterposed to unwholesome feeling, just as the light of a lamp is counterposed to the light of the constellations.”

4.2.6 That monk further discriminates [feelings]: “Which feeling entirely destroys which other feeling?” He sees: “Feeling that has an object that is free of the fluxes entirely destroys feeling that has an object that is connected to the fluxes, just as the light of a fire destroys the light of snow.”

4.2.7 “Which feeling is overcome by which feeling, and after that again comes to fullness (*apyayate*)?” He sees: “When unwholesome feeling overcomes wholesome feeling, [wholesome feeling, nonetheless,] comes to fullness again [later]; just as during the day the light of the moon is overcome by the sun, but at night the light of the moon [again] comes to fullness.” **4.2.8** That monk, with one-pointed awareness of feeling, further discriminates feeling: “Which great many [mental states] associated with feeling are counterposed to and overcome by which single feeling?” He sees: “A great many mundane and functional feelings are overcome by [a single] supramundane feeling, free of the fluxes; just as at night the lights of many constellations, planets, and stars are overcome by the singular light of the moon.”

4.2.9 And further, that monk, the observer of feelings, the observer of the passing away [of feelings], scrutinizes feeling in an even subtler manner: “Which great many feelings—arising due to the eye, ear, nose, tongue and body and connected to the fluxes—encourage which wholesome [mental state]?” He sees: “Though there are many mundane feelings connected with the fluxes, they are not capable of the illumination of [the feeling] free of fluxes; just as at night the radiance of the constellations, planets, and stars is not capable of illumination in the absence of the moon.”

4.2.10 That monk scrutinizes that feeling further: “To what extent do my feelings abide in a particular condition over time?” He sees: “My feelings have the particular condition of arising and passing away momentarily, just like lightning.”

4.2.11 That monk further reflects in this way: “How [then] does feeling [based on] the eye offer a place (*pratyamsam prayacchati*) to feeling [based on] the nose?” He sees: “For all faculties, a feeling has a distinct faculty and object, since the time of being an embryo. Just as there is not a single condition for cows, horses, camels, donkeys, and buffaloes, which are of various categories of birth, so also there is not a single object (*alambana*) for the beginningless (*anadiviracita*) arising of the five faculties. Due to the distinguishing of sense-objects (*visaya*), there come about distinct faculties and sense objects, just as there come about cows, horses, camels, donkeys, buffaloes, and hogs.”

4.2.12 For the monk who observes feelings in this way, there arises an even subtler knowledge. He [then] inhabits, develops, and cultivates that knowledge.

4.2.13 While he is inhabiting [that knowledge], observing feelings and the passing away [of feelings], he thinks: “From where do these feelings of mine—arisen through [the faculties of] the eye, ear, nose, tongue, body and mind—come, when they are arising? Where do they accumulate when they are ceasing?”

4.2.14 While that monk is observing the passing away of feelings, contemplating [them] while on the path, he thinks: “When it is arising, the feeling [based on] the eye comes from nowhere. When it is ceasing, it does not accumulate anywhere. In this way, feeling [based on] the eye [first] does not exist, and then comes into existence. Once it comes into existence, then it disappears. Feeling [based on] the eye does not come from any source, like the water of the ocean. [Feeling based on the eye] does not accumulate anywhere when it ceases, like the downward-flowing rivers disappear (*anugacchante*) into the ocean. In this way, feeling [based on] the eye [first] does not exist, and then comes into existence. Once it comes into existence, then it disappears. Feelings [based on] the eye, ear, nose, tongue, body and mind arise in dependence [on various conditions].

4.2.15 “It is just like when a skilled potter, or a potter’s apprentice [makes a pot]: In dependence on a wheel, a lump of clay, [a potter’s] effort, and water, a pot consisting of clay comes into existence. In this regard, the pot does not come from any source. When it is being destroyed, it does not accumulate anywhere. In this way, a pot comes about due to causes and conditions. Similarly, in dependence on my eye, a visible form, light, space, and attention, feeling [based on] the eye arises—be it pleasant, painful, or neither-painful-nor-pleasant. It is similar for a pot: If the materials and the conditions [for fashioning it] are good, then a good pot is produced. If [the material and conditions are] not good, then a poor pot is produced. Similarly, if the causes, conditions and objects are good, then good feelings [based on] the eye and so on arise, [feelings] that are connected with Dharma, that are wholesome and gradually lead to nirvana. Similarly, if the causes, conditions and objects are not good, then bad feelings [based on] the eye and so on arise, [feelings] that are based in desire, aversion and delusion, and that lead to [continued suffering in] the flow [of existence], in hell, the realm of hungry ghosts, and the animal realm.”

4.2.16 The monk, with his intention fixed skillfully on all actions and their results, continuing to investigate feeling, sees feeling as not based on one [thing], as not being controlled by a creator, as not arising due to a [single] cause, as not fortuitous[ly produced], as not uniform, not permanent, not stable, not eternal, and as subject to alteration. As he sees the aggregate of feeling [thus], his craving (*trṣṇā*)—which brings about future rebirth, is accompanied by delight and desire, and is a pollutant—is entirely abandoned.

4.2.17 That monk, repeatedly observing the impermanence of all constructions (*sarvasamskaranityanupasyi*), inhabits, develops, and cultivates the path. As he is developing [it] in such a way, his fetters are abandoned and his latent defilements are relinquished.

4.2.18 Which fetters [are abandoned]? Namely: the fetter of conformity, the fetter of resistance (*pratigha*), the fetter of conceit, the fetter of ignorance, the fetter of views, the fetter of clinging [to precepts and vows], the fetter of doubt, the fetter of jealousy, the fetter of miserliness. These fetters are abandoned.

4.2.19 Which latent defilements are relinquished? Namely: the latent defilement of desire for sensual pleasure, the latent defilement of desire for existence, the latent defilement of desire for non-existence, the latent defilement of views, the latent defilement of resistance, the latent defilement of conceit, the latent defilement of ignorance, the latent defilement of doubt. All of these, as they are predominant (*yathapradhana*) for him, perpetuate the three realms of existence, accompany one in the three stages [of existence], perpetuate the three faults, follow one in the three time periods, have three mediums (*trimadhyama*), are experienced through the three feelings, perpetuate rebirth in the three [realms of existence], and are the cause for the flow [of existence].

4.2.20 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk fully understand (*avabudhyate*) that the eye has causes and conditions? He scrutinizes the eye as having what as its condition, what as its productive cause, what as its source? He sees with knowledge produced through hearing, or with the divine eye:

4.2.21 The eye has action as its productive cause. By action birth is produced. The case is similar for a tree, which exists because of a small seed. From that tree again a seed grows, because of causes and conditions. Similarly, from [the seed of] unknowing (*ajñānat*), action is produced. Likewise, due to action, birth comes about. Because of birth, aging and death, sorrow and lamentation, pain, sadness and depression arise. It is because of this [law] that the great ocean of all the foolish worldlings is bound by the noose of craving—which is the cause of action—and revolves aimlessly like a wheel. This is the reason, this is the condition, for all feelings and perceptions. [When] action is not produced, due to the absence of action, there is the absence of craving. Due to the absence of that [craving], there is the absence of feeling, because of [the law of] causes and conditions (*hetupratyayat*).

4.2.22 It is just like the flames of a lamp, which come into existence momentarily (*ksanika abhinivartante*) in dependence on a wick, a fuel container, fuel, and fire. In the very same way, that monk, investigating reality, is one who sees the causes and conditions [for the arising] of

feelings: “All feelings arise with actions as their productive cause (*karmahetuja*), with actions as their resort (*karmapratisarana*), with actions as their origin (*karmaprabhava*). The human body is the fuel container. The sense-faculties are the fuel. Craving is the wick. Fire is desire, aversion and delusion. Momentary knowledge is like the [flickering] flame of the lamp. Knowledge is likened to light, with which the reality-investigating yoga practitioner sees: ‘Feeling pervades all three realms of existence.’”

4.2.23 It is just like a goldsmith with his gold. Having taken that gold [when] it is workable and pliant, he forms it into a beautiful ornament. In this way, the yoga practitioner is like the goldsmith. Having taken up a sense-object, which is like the gold, if that object is good, then he generates a good action, [an action] that will lead to nirvana. If that object is bad, then he generates a bad action. In this regard they say [these] verses:

He who knows the reality of causes and conditions, who is resolved upon subtle objects, and delights in the flow of liberation, craving cannot carry him away. 4.2.24.1

All living creatures are dependent on action, are produced from the womb of action. Being bound by the fruits of action, [they] wander aimlessly in the strait of existence. 4.2.24.2

He who, not taken up with unwholesome action, constantly delights in wholesome action, is one who delights in purity, [which is like the cool] rays of the moon. Such a person is a practitioner (yogi). 4.2.24.3

Burning up evil dharma-s, as fire burns dry firewood, he blazes forth (*vibhrajate*) in the three worlds, liberated from evil, having subjugated affliction. 4.2.24.4

Whose mind [inclines] towards liberation, and not at all towards the flow [of existence], he is not bound to the wheel; he is free, like a bird in the sky. 4.2.24.5

He who knows the reality of the arising of feeling, and is certain of the fruit of feeling, he is to be known as “liberated”; he understands the reality of the three realms of existence. 4.2.24.6

Pain and pleasure do not afflict him. He is not defiled by what is seen or not seen. he who sees the flow [of existence] as a blazing conflagration, true men consider him to be a practitioner. 4.2.24.7

With a mind free of delusion, constantly intent on the Dharma, he takes delight in the duties of a monk. Such a person is a [true] monk. 4.2.24.8

He does not enjoy visiting relatives, but delights in visiting holy men. Free from the stains of the home [life], such a person is a [true] monk. 4.2.24.9

With faculties stilled in their entirety, not greedy for sense-objects, he casts his gaze only the distance of a plough’s length. Such a person is a [true] monk. 4.2.24.10

He does not frequent corrupted homes. He does not wheel and deal in currency or take delight in crossroads and markets. Such a person is a [true] monk. 4.2.24.11

He does not attend performances of singing and dancing, nor does he indulge (*rajyate*) in [sources of] excitement. He is eager (*samrambhate*) for the charnel ground. Such a person is a [true] monk. 4.2.24.12

Today's alms are the supreme alms. He does not anticipate what he will get tomorrow. He is content with [only] two parts of his stomach [full]. Such a person is a [true] monk. 4.2.24.13

He has turned away from fine clothing. He enjoys (*rajyate*) rags from the dust heap. He lives on appropriate food. Such a person is a [true] monk. 4.2.24.14

He who does not generate actions, who is indifferent (*nirasa*) with respect to all actions, who gets neither elated nor dejected, such a person is a [true] monk. 4.2.24.15

He is entirely free from sensual desire or anger. He has abandoned the sludge of delusion. He is not smeared by evil dharma-s. Such a person is a [true] monk. 4.2.24.16

He has overcome all fetters, abandoned all latent defilements, and is entirely free of all adherences (*sarvasayavinirmukta*). Such a person is a [true] monk. 4.2.24.17

After traveling by the Noble Eightfold Path, standing before nirvana, he destroys all the mental defilements. Such a person is a [true] monk. 4.2.24.18

With mind firm and faculties pacified, devoid of the sludge of sensual desire, his mind is established in one-pointedness. Such a person is a [true] monk. 4.2.24.19

He who knows the ascendance of the stages [of meditation], has insight into their reality, and knows them from beginning to end, such a person is a [true] monk. 4.2.24.20

He understands, according to the law of nature, that all dharma-s, be they with fluxes or free from fluxes (*sasravanasrava*), originate due to causes and conditions. Such a person is a [true] monk. 4.2.24.21

He is celibate, upright, and tranquil, devoid of sloth and torpor. He rises early, is pure and skillful. Such a person is a [true] monk. 4.2.24.22

He who delights in concentration and insight, as well as the four stages of meditation, who is fond of the joy of the forest, Such a person is a [true] monk. 4.2.24.23

Just as the shadow of a bird in the sky follows it constantly, so also his mind is [constantly] on the True Dharma. Such a person is a [true] monk. 4.2.24.24

He is a destroyer of the mental defilements and their subsidiaries (*klesopaklesa*). He sees [all phenomena] equally (*samadarsi*), and has a beautiful mental state. He is a master of the practice of inbreathing and outbreathing. Such a person is a [true] monk. 4.2.24.25

He is a master of successive practices, a master of yoga (*yogavit*), who sees reality. He knows the methods that belong to the path and those that do not (*margamargavidhijñā*). Such a person is a [true] monk. 4.2.24.26

He who does not get thrilled by thrills, and is not frightened when there is fear, who is mighty, and for whom thrills and fear are the same, such a person is a [true] monk. 4.2.24.27

He knows the reality of aging and death. He is revered (*namaskṛta*) by gods and men. He knows the various [karmic] qualities of beings (*paraparajño satvanam*). Such a person is a [true] monk. 4.2.24.28

He is content with just a robe and a bowl. He is not enamored of collectibles. He has few needs and is celibate. Such a person is a [true] monk. 4.2.24.29

He eats at only one sitting, is pure, and is not deluded by greed for flavors. He disdains gain and fame. Such a person is a [true] monk. 4.2.24.30

He enjoys the practice of equanimity and compassion. He has abandoned [karmic] accumulations and faults. He has entirely burned off the faults [of desire, aversion and delusion]. Such a person is a [true] monk. 4.2.24.31

4.2.25 [Then] that monk, observing dharma-s among internal dharma[-s], while observing that very feeling as it is, sees with an even subtler form of knowledge. [He sees] feeling produced through contact with the eye as conforming to its object (*alambananucara*), sees it ceasing along with [the arising of] another object, [and sees when it] has passed away: “The feeling as an object, produced through contact with the eye, is gone. [Now] feeling that is accompanied by the object of sound, be it pleasant or unpleasant, has come about for me. May this mind of mine, which accompanies that [feeling], not react (*vikrtim apadyate*).” [In this way,] having fixed the mind on the post of that object (*alambanastambhe*), he controls [it] (*sandharayati*). When that ear[-based] feeling—accompanied by the object of sound—ceases, nose[-based] feeling, which has scent as its object, comes about. He also scrutinizes (*avalokayati*) that nose[-based] feeling, and determines (*santarkayati*): “Nose[-based] feeling—accompanied by scent—has arisen for me. [It] is either wholesome or unwholesome, productive of action or morally indeterminate. This mind of mine has reacted to nose[-based] feeling.”

When he notices [this] reaction of the mind, he once again attends to that same object, practices, strives, and makes efforts [to observe that object]. He makes the mind workable, and imbues [it] (*bhavayati*) with wholesome dharma-s that are free of fluxes. Once [the mind] is stable, he makes taste his object—be it wholesome or unwholesome, productive of action or

morally indeterminate. Then, once he has realized the object, he scrutinizes feeling—be it pleasant, painful, or neither-painful nor-pleasant. [He thinks:] “Has my mind reacted to this [feeling] or not?” If he sees that his mind has reacted to feeling that has come about with taste as its object, he again ties that very mind to the post of the object with the rope of resolution (*dhrtirajjva*). In this way, he practices, strives, and makes efforts so that his mind will not be carried off by the craving for tastes that accompanies tongue[-based] feeling. Further, that monk scrutinizes touch[-based] feeling, which is accompanied by the touch of the body—be it wholesome or unwholesome, productive of action or morally indeterminate—having fixed [his mind] on the object. If he notices that [his] mind has reacted to that touch[-based] feeling, he again ties [the mind] to the post of the object, and makes it workable, so that he will not again react. Further, that monk scrutinizes (*avalokayati*) dharma[-based] feeling—be it wholesome or unwholesome, productive of action or morally indeterminate—which pertains to the mind, and is bound up with the mind. If because of these [dharma-based] feelings he arouses (*avacarayati*) a mental reaction, he again ties [the mind] to the post of the object with the rope of resolution, and makes it workable, so that he will not again react.

4.2.26 That monk scrutinizes feeling in relation to the collection of six sense-objects (*sadvisayakayagata*), and ascends to a position known as “Vision of the Arising of the Reality of the Five Feelings” (*pañcavedanatavodayadarsinam sthanam nama*).

4.2.27.1 With the light of knowledge he investigates (*vimrsati*) feeling produced through contact with the eye: “Who feels this feeling, [saying]: ‘This is feeling’?”

4.2.27.2 He sees: “Based on mind-consciousness, this feeling has arisen. It is entirely bound up with the mind, and is carried off by ideation of mind (*manovitarkenapahryate*). All foolish worldlings are scorched by the fire of cogitation (*sankalpagnina*). There is no creator or feeler here. A mere heap of constructions arises, and a mere heap of constructions ceases, bound up with causes and conditions.” [Thus] observing and pursuing (*anuvīdhavan*) feeling produced through contact with the eye as it is in its true nature, he is not carried off by it. [His] mind does not tremble, it is not absent, nor does it flag.

4.2.27.3 Further, that monk scrutinizes feeling produced through contact with the ear: “Who knows and feels (*vīdati vedayati*) this ear[-based] feeling, [saying]: ‘This is feeling’?”

4.2.27.4 He sees: “This ear[-based] feeling is entirely bound up with mind-consciousness, is entirely bound up with the mind, has it as a support. There is no creator or feeler here. This ear[-based] feeling has arisen in dependence. There should be no creator or feeler here. This is an empty (*sunya*) heap of constructions. It has arisen and passes away under the influence of causes and conditions.”

4.2.27.5 Further, that monk scrutinizes nose[-based] feeling: “Who knows [this] feeling, [saying]: ‘This is feeling’?”

4.2.27.6 He sees: “Feeling is entirely bound up with mind-consciousness, has the [mind] as its basis, support, cause and condition, and has the characteristic of experiencing

(*anubhavalaksana*). This empty heap of constructions is not controlled by a creator or a feeler, [but] proceeds interpenetrated as a stream [of experience] (*santanuviddha*).” Scrutinizing nose[-based] feeling [in this way, he understands:] “There is no creator or feeler here, nor anything else of the sort.”

4.2.27.7 Further, that monk scrutinizes tongue[-based] feeling: “Who knows [this] tongue[-based] feeling, [saying]: ‘This is tongue[-based] feeling?’”

4.2.27.8 He sees: “This tongue[-based] feeling is entirely bound up with mind-consciousness. [It] has the [mind] as a support, is bound to the [mind], has the [mind] as its basis, arises with the [mind] as its cause (*taddhetuta utpadyate*), and has the [mind] as its foundation. There is no creator or feeler here, nor anything else of the sort. This empty heap of constructions arises under the influence of causes and conditions.”

4.2.27.9 Further, that monk scrutinizes feeling [based on] the touch of the body: “Who knows [this] body[-based] feeling, [saying]: ‘This is feeling?’”

4.2.27.10 He sees: “This body[-based] feeling is entirely bound up with mind-consciousness. There is no creator or feeler here, nor anything else of the sort. This empty heap of constructions continues under the influence of causes and conditions.”

4.2.27.11 Further, that monk scrutinizes mind[-based] feeling: “Who knows [this] feeling [based on] the mind, [saying]: ‘This is feeling?’”

4.2.27.12 He sees: “In dependence on the mind and dharma-s, mind consciousness arises. When these three [things] come together, [there comes about] contact and feeling produced through contact. Just as nice scents arise from the combination (*samudayat*) of various sweet smelling ingredients, and there is not a single cause for the existence of that scent, so also all feelings arise from the combination of causes and conditions. They are not controlled by a creator or a feeler.

4.2.28 “Just as in dependence on leaves, hairs, stem, and filaments, a flower known as a lotus arises, and there is not a single cause for [the existence of] that lotus; similarly, in dependence on a [visual] object, space, attention, and light, feeling produced through contact with the eye arises. Feeling produced from the eye and supported by the eye is not of a single type, is [composed] of many substances, comes into existence due to many [causes] (*anekasambhava*), and is neither uniform nor fashioned [by an agent].”

4.2.29 For the monk who investigates reality in this way, white dharma-s appear. It is just like sugar-cane juice: When it is gathered in a cauldron and boiled, it first turns into a grimy fluid, designated as molasses. [When it is] boiled [for a] second time, palm sugar [is produced] from that grimy substance. What is designated as palm sugar is whiter [than molasses]. [When it is boiled for a] third time, it becomes even more white [and is designated as refined sugar. In this way, sugar cane becomes purer and purer as it is boiled. Similarly, one boils the sugar cane of the mental continuum (*cittasantana*), which is heated by the fire of knowledge in the cauldron of

the sense-object[s]. The first meditative attainment is like the production of molasses. His second meditative attainment is whiter, like palm sugar. His third meditative attainment is like refined sugar. In this very way, as that monk boils the mental continuum with the fire of knowledge, dharma-s that are free of fluxes [gradually] arise, whiter and whiter, less and less tainted, less and less adulterated. [Dharma-s] that are averse to the flow [of existence] arise, pure, devoid of taints, and cleansed.

4.2.30 Further, that monk scrutinizes that feeling in another way, which is even more subtle: “Feeling produced through contact with the eye—be it subtle or gross, untainted or accompanied by delusion— has arisen for some being. That [feeling] has been struck down by some gross feeling, [and] it is dissolved leaving a residue (*savasesa krtavalina*). [He scrutinizes] ear[- based] feeling, nose[-based] feeling, tongue[-based] feeling, and body and mind[-based] feeling in the same way.

4.2.31 When that monk is striving and engaged in this way, scattering Mara’s army, the earth dwelling spirits, being extremely pleased, inform the flying spirits. The earth-dwelling spirits, along with the flying spirits, inform the four great kings. The earth-dwelling spirits, along with the flying spirits and the four great kings, inform the deities who are in the retinue of the four great kings. The earth-dwelling spirits, along with the flying spirits, the four great kings, and the deities who are in the retinue of the four great kings, inform Sakra. Sakra, the lord of [the Heaven of] the Thirty-three [Deities], the king of deities, mounts Airavana and, with mind extremely thrilled, [hurries to] inform the deities of Yama’s realm. [He says:] “...as previously stated...”

4.2.32 The deities of Yama’s realm are also delighted, [hearing this] in the presence of Sakra. They carry gems of various colors, have bodies adorned with divine garlands and scents, use various conveyances, [indulge in] delightful sounds, touches, tastes, visible forms and scents of all kinds, are blissed out beyond comparison, and delighted. [This] group of deities is quickly among the Tusita deities, where there is a city called “Heart’s Desire”, extending for 40,000 yojana-s, [filled with] various lunar mansions and sparkling with halls made of seven [types of] gems. There [in that city] is the road of the bodhisattvas, which stretches for 10,000 yojana-s, and is known by the name “Delight in Absence of Fluxes.” On that [road] lives the Blessed One Maitreya, surrounded by 500 bodhisattvas. The deities of Yama’s realm, with minds delighted, bow [to him] with one knee on the ground, arrange their divine robes over one shoulder, fold their hands at their heads, and inform him thus: “Lord, there is a son of good family from [your] sphere of action, Jambudvipa, from such and such a village, from such and such a country, from such and such a family, who has cut off hair and beard, donned the ochre robe, and gone forth from the home life into homelessness out of faith. Practicing, striving, and serving his elders, he seeks the reality of flux-free wholesome [dharma-s]. [He] has ascended to the fourth stage, known as ‘The Vision of the Reality of Feeling.’ He is crushing Mara’s faction, stabilizing the bridge of the True Dharma, and manifesting white dharma-s. Mara’s faction is weakening. The faction of the deities is getting stronger. [Of this] we are informing the deities.”

4.2.33 Hearing this from the deities of Yama’s realm, that “the faction of the deities is getting stronger,” Maitreya likewise speaks: “Deities, I am pleased that Mara’s faction is waning, and

the faction of the True Dharma is waxing. The defilements are weakened, and [the meditator] is putting Mara's army to flight."

II-5.1 The Fifth Stage Part One: The Aggregate of Perception (*samjñaskandha*)

5.1.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk ascend to the fifth stage, after seeing the six groups of feeling as they are, according to the entire division of the stage[s] of the aggregate of feeling?

5.1.2 Further, that monk, seer of the reality of feeling (*vedanatadvadarsi*), having accomplished the work [pertaining to] the six groups of feeling (*sadvedanakayakrtakarmanta*), distinguishes the aggregate of perception, marks it off (*nimittikaroti*). [He thinks:] "Accompanied by perception, by contemplating which stage might I be percipient of perception, [while] practicing the distinguishment of white dharma-s and the distinguishment of what is beneficial and not beneficial?"

5.1.3 He marks off white dharma[-s], after first distinguishing them. [He thinks:] "How is an invisible, intangible perception generated based on visible and tangible objects?" He views that perception as even more distinct. With that perception, he takes as object the sign that is materiality, with its eleven aspects. They are: long, short, square, circular, triangular, blue, yellow, red, white, and crimson.

5.1.4.1 In this regard, [the meditator] makes long (*dirghikurute*) the sign of perception: "Long indeed is the flow [of existence]—without beginning or end—for foolish dimwits! An amassment of birth and death, action and result, passing away and arising, separation from loved ones, cold and heat, hunger and thirst, fatigue and disease, domination and humiliation, slavery and predation, it is entirely meaningless. Foolish worldlings are repeatedly deceived by and ornamented by specific actions, which are the product of immeasurable trillions of wrong actions, originating from body, speech, and mind.

5.1.4.2 "This flow [of existence] is long for men whose minds are attached to the vice of appropriation, who [engage in] trade through deception and the use of false measures, serve the families of kings, travel overseas or live abroad, [engage in] quarrels, practice farming or animal husbandry, [who are born at one] of the inopportune moments with defective conditions [for practicing the Dharma] such as birth among mleccha-s, holding wrong views, defective bodily faculties, the absence of the True Dharma due to absence of the appearance of a Buddha, and [whose minds are attached to] drinking alcohol, stealing, false speech, sexual misconduct, greed, hatred, lying, slander, verbal abuse or unbridled prattle." [In this way,] he takes as object the sign of perception [of length].

5.1.4.3 [The meditator then] takes as object the sign of perception of the long flow [of existence] for deities: "The flow [of existence] is long for deities, who turn away from the True Dharma, whose minds are enmeshed in various sense-objects, enmeshed in desire, aversion and delusion [produced by] pleasant sounds, tastes, touches and scents, intoxication, the vice of

women, parijataka trees, [Kubera's] Caitraratha grove, [various] groves and parks, tanks, lotus ponds, sweet-smelling flowers, the taste of nectar, various games, foods, and dwellings, enmeshed in sandalwood powder, divine garlands, powders and unguents, mandara flowers, divine instruments, and the singing of celestial musicians."

5.1.4.4 Further, [the meditator] takes as object the sign of perception of the long flow [of existence] for hungry ghosts: "The flow [of existence] is long for hungry ghosts, whose actions are determined by past evils, who are wearied and weakened by hunger and thirst, undergo rains of fire, and have throats [as thin as] pins and bellies and skulls [as large as] mountains. Being jealous and stingy, they slash at one another with swords. In the darkness they fall from cliffs, and are swept away in rivers, tanks, springs and lakes. They suffer the pain of being struck by blows from the swords, sticks and hoes of Yama's henchmen. They eat vomit and saliva. For hundreds of thousands of years they experience various unendurable sufferings because of being unable to get food. With tears falling [from their eyes], darkened faces, and bodies covered in hair, they carry bodies infested with hundreds of thousands of worms and subject to all forms of disease. Plunged in the flow [of existence] for a long time, their eyes are pecked out by iron crows with flaming-hot beaks. Like trees burned up in a forest fire, they are assailed by others and eaten by one another. Helpless in a wasteland that is 36 trillion yojana-wide, their bodies are burned up by the fire of hunger and thirst. For [these] hungry ghosts, who are sunk in darkness, averse to hearing the True Dharma, and deceived by wrong views, the flow [of existence] is long." [In this way,] the sign of perception [of length] is perceived.

5.1.4.5 "[The flow of existence is long] for creatures that live in water, who devour one another, and are unaware of the knowledge of what is and is not [sexually] approachable. [They] are constantly agitated by thirst, are parched to the core, and live in fear of being caught. [They are:] porpoises, hunter fish (*lubdhaka*), 73 crabs, sharks, 74 crocodiles, alligators, leviathans, 75 oysters, conch, and so on. They are constantly intent on eating one another, the large [dominating] the small, and live in fear of getting caught in a lowered net. Similarly, [The flow of existence is long] for creatures that live on the earth, [such as]: deer, water buffaloes, boars, elephants, bulls, horses, donkeys, oxen, antelope, bears, rhinoceros, and so on. [These animals] are agitated by hundreds of thousands of various kinds of suffering, [such as:] bondage, being killed by swords, disease, old age and death, and being attacked by others. Similarly, [The flow of existence is long] for creatures that move in the sky, [such as:] crows, owls, geese, peacocks, cocks, lapwings, doves, pigeons, gallinules, 76 shrikes, storks, *jivajivakas*, vultures, cuckoos, and other various types of birds. They are filled with terrible fear, are afflicted by poisoning, bondage, swords, hunger and thirst, other animal predators, and cold and heat. The flow [of existence] is long for these animals, who live and move in three places—the earth, water and sky." [In this way,] he takes as object the sign of perception [of length].

5.1.4.6 "Similarly, the flow [of existence] is long for denizens of hell, [who experience] supremely inconceivable envy, and who dissolve in the blood of the Vaitarani river, its steep banks [girded by] many hundreds of thousands of dangers of fire and weapons. In the hell of repeated revival, the black-string hell, the crushing hell, the howling hell (*raurava*), the hell of great howling, the hell of burning, the hell of fierce blazing, and Avici—each with their subsidiary hells—[these

denizens of hell are] afflicted by the torments of entering forests of trees with leaves of swords, being repeatedly burned by hot coals, falling into rivers of lye, walking on blazing hot earth, and the many and various incomparably harsh and unbearable torments of unceasing smoke and burning.” [In this way,] he takes as object the sign of perception [of length].

5.1.4.7 That monk, exploring (*-pravacari*) the aggregate of perception—engaging the four noble truths, the causal basis (*°hetunidanalambane*) of actions and their fruits—scrutinizes, marks off, and discriminates the visible and tangible material [aspect] of length, [as exemplified by] the beings born in [various] realms, extending for many hundreds of thousands of yojana-s. He sees the causal basis (*nidanalambana*) illuminated by perception, and recoils [with the religious urge to escape] from the flow [of existence].

5.1.5.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk discriminate and realize [the aspect of] shortness? He sees with knowledge produced through hearing, or with the divine eye: How does that monk discriminate [the aspect of] shortness while putting to flight Mara’s army?

5.1.5.2 [The monk sees:] “The flow [of existence] is short for men who enjoy vows and restraint, giving and morality, knowledge and proper conduct, eagerness to hear [the words of] their teacher, and uprightness of mind; who are devoted to right view, respect for one’s parents, seeing the Buddha and hearing the Dharma, the service of the teacher, and honest conduct; who abstain from crookedness and trickery; who are replete with behavior becoming of a spiritual friend, with body, speech, mind and heart adorned by uprightness of mind, sympathy and care.” [In this way,] he takes as object the sign of perception [of shortness].

5.1.5.3 “Similarly, there are those deities who, when [opportunities for] heedlessness are present, lose interest in the delightful Nandana, Vibhrajata, and Caitraratha groves, the Parijataka trees [in those groves], the groves, tanks and lotus ponds, the wish-fulfilling trees decorated with various sandalwood pastes, necklaces and gifts, the rivers, streams and forests, the ambrosia and food [of heaven], and take up various [other] modes of sustenance: they practice meditation (*dhyānādhyāyana*), regularly visit holy men (*sadhudarsanādhyāyana*), [practice] giving, restraint, self-control, and celibacy. Their faculties are calmed, they are measured in their speech, they are eager for the Dharma, and live on the sustenance of peaceful [states] (*°santaharavihara*). For these [deities], the flow [of existence] is short.”

5.1.5.4 “As stated, there are those who [experience] suffering, the various miseries of hunger, thirst and dry mouth, whose hair and face are lapped at by the blazing of burning fire, with bodies like a tree burned by a forest fire. If, having disregarded pain and death even for a moment, they [experience] stilled faculties, and for a short [time] have faith in the Buddha, the Dharma, and the Sangha, the flow [of existence] is short for them.” [In this way,] he takes as object the sign of perception [of shortness].

5.1.5.5 “There are those [animals] who—[though] fearful of predation, of threats, beatings, cold, heat, and bad weather—if capable, disregard their trembling and, just for a moment, arouse a

mind of faith towards the Buddha, the Dharma, and the Sangha. The flow [of existence] is short for those animals.” [In this way,] he takes as object the sign of perception [of shortness].

5.1.5.6 “There are those who are born in the hell of repeated revival, the black-string hell, the crushing hell, the howling hell, the hell of great howling, the hell of burning, the hell of fierce blazing, and the worst [of them] Avici, and are afflicted by various forms of extreme suffering. [When] they disregard that suffering and arouse a mind of faith towards moral practices for even a moment, the flow [of existence] is short for those denizens of hell.” [In this way,] he takes as object the sign of perception [of shortness]. This is how he conceives of shortness with respect to the flow [of existence].

5.1.6 For whom is the flow [of existence] square? He sees: “For the men of Uttarakuru, who are free of possessions and egotism, certain to progress upward (*niyatordhvagamin*), the flow [of existence] is square.” [In this way,] he takes as object the sign of perception [of squareness].

5.1.7 “For denizens of hell, hungry ghosts and animals, who roll in [the cycle of] (*°parivartin*) unknowing and do not pursue (*°anuvartin*) a pure mind, the flow [of existence] is circular.” [In this way,] he takes as object the sign of perception [of circularity].

5.1.8 “The flow [of existence] is triangular for those born among men, [who produce] a mix of good, bad, and morally indeterminate actions [that connect one] to the hells, the realms of deities and the mixed [moral world of men]—through bad actions [one connects to] the hells, through good actions [one connects to] the realms of deities, and through mixed action [one connects to the realm] men—who engage in three types of action and are [then] born in three different places.” [In this way,] he takes as object the sign of perception [of triangularity].

5.1.9 “[There are those] deities in the retinue of the Four Great Kings, in the Heaven of the Thirty-three, and in Yama’s realm, who are born due to actions similar to those of [deities] that wield power over the creations of others, and who pass away from the [realm of] deities and are reborn [again] among deities. [Similarly,] there are those who pass away from the [realm of] men and are reborn [again] among men in places where they can practice Dharma. For these [beings], the flow [of existence] is circular.” [In this way,] he takes as object the sign of perception [of circularity].

5.1.10 “Denizens of hell are enveloped by bad blue actions, and thus they sink into the darkness of the hells.” [In this way,] he takes as object the sign of perception [of blueness].

5.1.11 “Hungry ghosts are consumed by actions that are yellow colored, and thus they are intent on harming, beating and attacking one another.” [In this way,] he takes as object the sign of perception [of yellowness].

5.1.12 “Animals are consumed by red actions, and thus they are enamored of the blood of preying on one another.” [In this way,] he takes as object the sign of perception [of redness].

5.1.13 “Deities and men, who are consumed by actions that are white in color, acquire birth [among] deities and men with the valuable capital of the wholesome, good path[s] of action (*kusalasubhakarmapatha ratnamayena mulyena*). When a deity is dying, other deities say [to him]: ‘Go to a good destination, the world of men.’ When [a man] is dying, his relatives, friends and wives, with tears falling from their eyes and downcast faces, say [to him]: ‘Leave us, dear one, and go to a good destination, the world of men.’” [In this way,] he takes as object the sign of perception [of whiteness].

5.1.14 That [monk] conceives in this way: “Once one has attained the state of men, whoever does not exert himself in the [accomplishment of] wholesome actions—[such as] giving, morality and knowledge—is deceived and wanders in the depths of the hell realm, the realm of hungry ghosts and the realm of animals, a foolish worldling obstructed (*sañcita*) by paths of action.”

5.1.15 [Then] that monk, seer of the reality of feeling, seer of the reality of objects based on skillful attention to the aggregate of perception, investigates reality.

5.1.16 [He sees that] in dependence on the eye and visible forms, eye-consciousness arises. When these three come together, contact [comes about]. He discriminates perception with respect to that [contact]. [He] sees the visible form with its material configuration (*rupasamsthana*)—be it attractive or ugly, near or far, long or short, square, circular, white or triangular—and he distinguishes perception, marks [it] off, and examines [its] source. Then he makes the source of the aggregates, elements and sense-spheres his object of perception, and discriminates [it]. He realizes the bestowal (*°samvibhagam*) of the result of good and bad actions. He engages [what is] connected to a root cause. Having fully understood (*avabuddhva*) [what is] not connected with a root cause, he disregards [it]. Perceiving the past as beneficial, harmful, or devoid of such characteristics, [he understands:] “Because of that, what is done to me is beneficial (*sukrta*). Because of this, what is done to me is harmful...as stated previously...” He [then] perceives of perception: “If perception did not exist, neither could awareness exist (*smrti*). This very awareness is bound to perception, has [perception] as its basis, as its condition. Just as the light of a flame has the flame as its condition, its source, and its cause, so also my awareness has perception as its cause, perception as its origin, and perception as its authority.” [Reflecting in this way,] that monk ascends to the fifth stage, which is called the contact of perception. He perceives the pleasure of deities according to actuality (*sadbhutato*), [but] does not delight in it; nor does he fear the action-produced pain of denizens of hell.

5.1.17 That monk, looking upon [all experiences] equally, with perception similar to wellworked gold, scrutinizes that very perception in another way. He scrutinizes another person, who is dead, devoid of perception: “This perception of mine has what as its condition, has what as its cause, what as its source?” He sees: “This dependently arisen perception of mine arises due to a collocation of conditions. Because of the cessation of those [conditions, perception] ceases.

5.1.18 “Just as in dependence on the moon, and in dependence on the moon-gem, clear water appears from the moon gem, similarly, in dependence on causes (*nidana*) and conditions,

perception ensues. This perception is not causeless, it is not produced by a creator or a feeler, nor does it arise fortuitous[ly].”

5.1.19 That monk [then] investigates the aggregate of perception according precisely to reality. He is a seer of the reality of perception, a knower of the reality of arising and passing away, an investigator of subtler and subtler stages. [He sees] perception issue forth, [like] the stream of a flowing river. It arises as wholesome, [and then], under the influence of conditions and causes (*nidana*), it changes into an unwholesome [perception]. Arising as unwholesome, under the influence of conditions and causes, it [then] changes into a wholesome [perception]. When produced, that [perception] is then impeded (*pratihata*) by the monkey mind, and becomes a morally indeterminate [perception]. [In this way, the meditator] examines the pleasure of alteration (*parinamasukha*). He is one who perceives pleasure in the delights (°*sukhesu*) of the absence of the fluxes, and is not percipient of [ordinary] pleasure. [He understands]: “Perceptions are limited when they pertain to this very pleasant [feeling] (*tasyam eva sukhayam parittasamjñah*).”

5.1.20 How does the seer of the cessation and arising of the aggregates, elements, and sense spheres not indulge desirously (*abhisamrajyate*) in feeling? He does not enjoy [the] perception [produced] when a feeling disappears. He does not delight in the arising of [intentional] constructions (*samskaranam*) [when] a perception disappears, nor [does he delight in their] abiding, [their] passing, or [their] alteration. He does not delight in the arising of consciousness, nor [does he delight in its] abiding, [its] destruction, or [its] alteration. In this way, the monk is one who understands the reality of the aggregates, and does not dwell in the realm of Mara. He is not oppressed by desire, aversion and delusion. He does not see [any phenomenon] as permanent, pleasurable, pure or consisting of a self. He is not bound to the flow [of existence] by the [craving] captress, which causes the flow [of existence] (*samsarinya jalinya*), [or] by the nooses consisting of pleasurable sounds, touches, visible forms, scents, and tastes. He is constantly aware, cognizant of the presence of awareness, and able to move towards the destruction of the fluxes, the approach to nirvana. [Thus] there are these verses:

He who is not constantly engaged in visiting lazy and indolent monks, such a person is a [true] monk. 5.1.21.1

The monk who is taught by the Buddha does not indulge in beds and seats. He who delights in indolence is not worthy of the auspicious [teaching]. 5.1.21.2

He who possesses indolence, which is the single root of the defilements, is called “a monk” merely due to his dress. 5.1.21.3

Whose mind is not [fixed] on what is to be learned, who does not [attain] absorptions and the destruction of fluxes, such [a person] is a monk merely by deception. 5.1.21.4

He delights in monasteries and parks, not in the resort (*gocare*) of the Dharma. His mind is eager for women and drink. A monk should not be so. 100 5.1.21.5

He who cuts off Mara's bonds, and removes evil actions, is called a monk by the Buddhas, not [simply] he who eats in the sphere of the monastic community. 101 5.1.21.6

It would be better to partake of snake poison, or molten copper, than for those of immoral practices [to partake] of the food and drink of the community of monks. 5.1.21.7

He who is not worthy of lumps of alms, is not fit [to collect] lumps of alms. He who lumps up inner defilements, is fit for hell. 102 5.1.21.8

He who destroys and strikes down [his] inner defilements, which are like snakes sleeping in a hole, [he who] is not intent on visiting women, that monk is one who should partake of alms. 5.1.21.9

Making a shackle (*bandhaka*) of the self, he delights in evil. How can one be considered to be a monk [when] he is a polluter of the gem of the community? 5.1.21.10

He who wants fame and gain, who acquiesces to the sense-objects, who looks forward to encounters with women, is neither a monk nor a householder, [but] a rogue. 5.1.21.11

Those who burn up the forest of inner defilements, like fire burns a forest, are twice-born, fortunate, [and] are not enamored of food and drink. 5.1.21.12

Constantly eager to go to the village, rogues are [also] eager for bathing [sites]. [Such] fools are deceived by [notions] of self and other, ignorant of the path of True Dharma. 5.1.21.13

Those whose minds are at peace in the forest, who are constantly devoted to meditation, they are twice-born, auspicious (*kalyana*), and have the auspicious path as their resort. 5.1.21.14

The forests are delightful (*ramaniya*), and here the mind does not delight (*ramate*). Those who are free of desire will delight here, but not those who pursue sensual pleasures. 104 5.1.21.15

He who enjoys conversation, who takes pleasure in craving for the sense-objects, does not reach the city of peace, where death does not exist. 5.1.21.16

One who serves the king and eats dainty foods, who drinks alcohol and is constantly angry, by calling himself a monk, he deceives donors of honest intention. 5.1.21.17

Those who hang around the king's gate, employing [dishonest] stratagems, get caught up with householders, [and] resort to the forest [only] once [such associations] fail. 106 5.1.21.18

Those who nourish their [own] comfort (*svasthya*), after abandoning wife and children and resorting to the peaceful forest, are like those who eat their own vomit. 107 5.1.21.19

5.1.22 [Then] the monk, having abandoned these faults, intent on seeing reality, seer of the reality of the aggregates of materiality and so on strives for, practices towards, and questions the teacher about liberation. As one who understands the reality of what is and is not the path, he seeks the city of liberation by taking the noble eight-fold path. Constantly exerting oneself on the path (*margarambhasila*), looking on [all phenomena] equally, with a pure and peaceful mind, he inhabits, develops, and cultivates that very path.

5.1.23 While that [monk] is [thus] engaged in paths of action that are wholesome and free of fluxes (*kusalanasravakarmapathasamyuktasya*), the earth-dwelling spirits realize: “Mara’s faction is waning, and the faction of the True Dharma is waxing,” and inform the flying spirits.

5.1.24 They then inform the four great kings. Those four great kings...as previously [stated] up until...The deities of Yama’s realm inform Maitreya, who dwells in Tusita Heaven. Then, one bodhisattva from Tusita, intent upon extreme bliss, informs the deities who wield power over the creations of others. [He says:] “Such and such a son of good family from Jambudvipa has cut off hair and beard, and donned the ochre robe...as previously [stated]...” Then, the deities who wield power over the creations of others are even more pleased: “...as previously [stated].”

II-5.2 The Fifth Stage Part Two: The Material Sense-spheres and the Sphere of Dharma(-s)

5.2.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk ascend to the fifth stage? He sees with knowledge produced through hearing, or with the divine eye:

5.2.2 He scrutinizes the ten material sense-spheres. Which ten? The sphere of the eye and the sphere of visible forms, the sphere of the ear and the sphere of sounds, the sphere of the nose and the sphere of scents, the sphere of the tongue and the sphere of tastes, the sphere of the body and the sphere of touch; these are the material sense-spheres.

5.2.3.1 He scrutinizes them [in this way]: “How does perception come about in dependence on my eye-sphere and the sphere of visible forms?”

5.2.3.2 He sees: “In dependence on the eye and a visible form, eye-consciousness arises. Due to the contiguity (*sannihitat*) of [these] three, [there comes about] contact, as well as feeling, perception and intention produced along with contact. In this respect, feeling is what knows and intention is what intends (*cetayati*). In this respect, perception is what identifies. For example, [it perceives:] ‘This visible form is long.’ ‘This visible form is short.’ ‘This visible form is desirable (*priya*).’ ‘This visible form is undesirable (*apriya*).’ ‘This visible form is visible and tangible.’ ‘This visible form is invisible and intangible.’” In this way he discriminates materiality in eleven ways, extending to [materiality] designated as unmanifest (*avijñaptisamjñaka*).

5.2.3.3 Similarly, due to the contiguity of the three [phenomena of eye, visible form and eye consciousness,] contact arises, as well as feeling, perception and intention produced along with contact. With respect to this feeling, perception and intention, which are produced along with

contact, feeling (*vedanartha*) means knowing (*vindamanartha*). Perception (*samjñartha*) means identifying (*samjananartha*). Perception identifies the moment of feeling. In dependence on the mind, these dharma-s arise with different complementary characteristics, different complementary qualities. Just like the ten great foundational dharma-s [have distinct characteristics], intention has a different characteristic: ideation (*vitarka*), attention (*manaskara*), exploration (*vicara*), awareness (*smṛti*), feeling (*vedana*), perception (*samjñā*), volition (*samcetanā*), contact (*sparsa*), decision (*chanda*), effort (*virya*), and concentration (*samadhi*). These [dharma-s] have one object but different characteristics. In this way, the characteristic of feeling is different from the characteristic of perception. Just as the rays of the sun have a single object but various qualities, similarly, feeling has one quality and intention another.

5.2.3.4 [In this way, that monk, who] knows the reality of feeling, perception and intention produced through contact with the eye, sees the eye as empty, hollow, and insubstantial. The monk, seer of actuality, knower of the reality of the path, being free from wrong view and guided by right view, abandons eye-associated delusion, which has the nature of corruption. Being a seer of the reality of the [eye as a] ball of flesh, he thinks: “[This eye] is a receptacle for grease, puss, blood and tears,” and abandons desire [for it]. Thinking: “[This is] not permanent,” he becomes one who sees [phenomena] as impermanent. Thinking: “[This is just] a ball of flesh on [a framework of] bones and orifices,” he becomes dispassionate [towards the eye]. Thinking: “[This is only] a network of muscular fibers,” he understands (*avagacchati*): “This eye sphere is mutually interdependent [with that].” He understands (*avaiti*) that it is without a self: “There is no[thing of] substance here.” Cognizing and seeing that “In brief, this eye is suffering,” he becomes dispassionate towards the eye-sphere.

5.2.3.5 Understanding the eye-sphere as it is, he additionally explores (*vicarayati*) the visible form: “If this visible form—be it desirable, undesirable or neutral—is unreal, imagined (*parikalpyate*), how can there be [anything of] substance here? How can it be pure, permanent, or [ultimately] pleasurable (*sukha*)?” Seeing, knowing and investigating [that] visible form, he attains [it]: “[This] visible form here has no substance. This visible form—be it desirable or undesirable—is mere cogitation (*samkalpamatrakam eva*). There is no thing here that actually exists as desirable or undesirable. This entire world is encompassed by cogitation [connected with] rapture and anger, thinking: ‘[This is] desirable, [this is] odious.’”

5.2.4.1 Having scrutinized the sphere of the eye and visible forms, he scrutinizes the sphere of the ear and sounds. He inspects sound: A sound that has arisen falls (*prapatati*) within the range of the [ear] sense-faculty (*indriyavisaye*). Then, in dependence on the ear, sound, and attention produced [along with] them, ear-consciousness arises. Due to the contiguity (*sannipata*) of the three, [there comes about] contact as well as feeling, perception and intention produced along with contact. In this respect, that which intends upon feelings produced along with contact is endowed with perception. For example, [it perceives:] “This is far as a characteristic. Because of the condition of distance, this sound has arrived—be it [the result] of good action, subtle or gross, desirable or undesirable.” [He] experiences the sound that has arrived, conceives [it] (*samcetayati*), discriminates [it] with perception, cognizes it with mind consciousness, feels it with feeling, and explores it with expectation (*kamksaya vicarayati*).

While attending to (abhinive"ayam!na) the sphere of the ear and the sphere of sounds, he investigates [it]. While investigating [it], he explores [it]. While exploring [it], he experientially understands (*pratisamvedayati*): "There is no sound here with its own existence (*svabhavatah*) [that can be known as] desirable or undesirable. This is, in every way, mere cogitation. This undesirable or desirable sound is therefore not a sound with its own existence. [It is not] permanent, stable, eternal, or [ultimately] pleasurable; it has no substance or self, nor is it devoid of a self. This sound—desirable or undesirable—is entirely [made up of] desire, aversion and delusion."

5.2.4.2 While directly regarding (*abhisamtarkayan*) the sphere of the ear and sound [in this way], he hears a sound and is not ignorant [of it], is not enamored [of it], and does not encounter desire [for it] (*ragam avagacchati*). Having directly inspected the sphere of the ear and sound, he is not pleased by ear-consciousness, and does not experience desire (*ragam upaiti*) [for ear-consciousness. [He understands:] "[I do] not belong to ear-consciousness and ear-consciousness does not belong to me." [He understands] contact, feeling, perception and intention in the same way.

5.2.5.1 That monk then also understands the sphere of the nose and scents: "In dependence on the nose, scent, and attention produced along with them, nose-consciousness arises." [He] smells each scent—be it near, far, desirable, undesirable, nice-smelling, foul-smelling, wafted by the wind, or separate [from the wind]. In that case, the external scent approaches the sphere of the nose. Due to the contiguity of the three, [there comes about] contact as well as feeling, perception and intention—for mental constructions (*samskaranam cetana*) —produced along with contact. In that respect feeling has the characteristic of experience and perception has the characteristic of identifying (*samjananalaksana*). Having scrutinized the sphere of the nose and scents, [he understands that] contact is internal and has the characteristic of contact, perception has the characteristic of identifying, and intention has the characteristic of conceiving (*samcetanalaksana*): "These dharma-s [each] take a single object in a single moment, and perform separate duties. This is because [they] do not share one another's characteristics. Just like the ten great foundational dharma-s...as previously stated...similarly all of these dharmas have separate characteristics, and do not [each] perform a single duty in a single moment."

5.2.5.2 That monk, knower of the reality of the sphere of the nose and scent, investigates (*anvesayati*) precisely according to reality: "Is there [anything of] substance here, [anything] permanent, stable, or eternal? [This] sense-sphere, which is subject to change, has the characteristic of being impermanent, suffering, empty and not-self." Having understood the sphere of the nose and scent [in this way,] he thinks: "All of this is not mine, and I do not belong to it," and he discriminately examines [it] in this way: "The sphere of the nose and scent is, in every way, mere cogitation, which oppresses all dimwitted foolish worldlings."

5.2.6.1 That monk then also investigates the sphere of the tongue: "In dependence on the tongue, tastes, and attention produced along with them, tongue-consciousness arises. Due to the contiguity of the three, [there comes about] contact as well as feeling, perception and intention produced along with contact. In that respect feeling has the characteristic of

experience and perception has the characteristic of identification (*samjananalaksana*); it takes a [particular] sign as its object (*nimittavalambani*). These dharma-s have their own characteristics as well as a common characteristic [in that they] perform separate duties, [and yet] all of them [together] accomplish a single aim. Just as in dependence on a reed tube, tongs, chaff and water, and a goldsmith, either a finger-ring or a bracelet is produced, [similarly,] all of these dharma-s have different characteristics. These [dharma-s] are similarly [diverse] with respect to the sphere of the tongue.” [In this way,] he obtains (*labhate*) the dharma-sphere of the tongue and the sphere of taste.

5.2.6.2 Then that monk, seer of the reality of the tongue, additionally reflects (*pratarkayati*) thus: “Is there anything in the sphere of the tongue and taste that is permanent, pleasurable, pure or consists of a self?” Thoroughly analyzing (*vicinvan*) [the sphere of tongue and taste], he does not find (*labhate*) even one very subtle dharma [that is so]. When he is engaged with characteristics (*laksanayukta*) in this way, he becomes dispassionate towards the sphere of the tongue and taste: “Where this entire ocean of beings is immersed (*majjate*) and impassioned, [there] men, deities, denizens of hell, animals and hungry ghosts of the five destinations destroy, submerge, and attack one another.” He is liberated from the sphere of the tongue and taste [and understands]: “The sphere of the tongue does not belong to me, and I do not belong to the sphere of the tongue and taste. I am not permanent, stable or eternal, [but] subject to change. I am also not the sphere of the tongue and taste.” Therefore he is dispassionate [towards the sphere of the tongue and taste.]

5.2.7 That monk then also scrutinizes the sphere of the body and touch. He sees: “In dependence on the body and touch, body-consciousness arises. Due to the contiguity of the three, [there comes about] contact, as well as feeling, perception and intention produced along with contact...” These dharma-s are to be understood as previously stated. As the world of experience (*loka*) [is described] with respect to the sense-spheres of the eye faculty, in that very same way [the dharma-s] pertaining to the sphere of the body and touch are also to be understood.

5.2.8.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk, having scrutinized the ten material sense-spheres, being a seer of the reality of the sphere of dharma(-s), scrutinize the sphere of dharma(-s)? He sees with knowledge produced through hearing, or with the divine eye:

5.2.8.2 “Three dharma-s are subsumed by the sphere of dharma(-s): [1.] cessation through observation (*pratisamkhyayanirodha*), [2.] cessation through absence of observation, and [3.] space. In this respect, that dharma which does not exist at all, being [nonetheless] taken as a dharma, becomes the sphere of space. Cessation through observation is nirvana. Observation means that one dwells realizing discernment of various sorts. Having observed [with discernment] (*pratisamkhyanam krtva*), one dispels, obliterates, and destroys the mental defilements, and eradicates all the fluxes. Cessation through absence of observation: absence of observation is unknowing (*ajñāna*), that by which one does not know (*janati*), does not experience (*samprativedayati*), does not cognize (*janite*), does not understand (*sambudhyate*),

and does not reflect upon (*pratarkayate*). Successive hundreds of thousands of cognitions that have arisen—consciousness of the eye, ear, nose, tongue, body and mind—disappear. Once they have perished, there is no further arising. This is cessation through absence of observation. The third [dharma] is space. These three dharma-s are unborn and permanent. They are not born, will not be born, and are not being born.”

5.2.9 How does that monk then discriminate between the two-fold dharma-sphere, the material and the immaterial?

5.2.10 “In this respect, the ten material spheres are the world of materiality. And how is it that a visible form, which is visible and tangible, can be appropriated (*upalabhyate*) by eye consciousness, which is invisible and intangible? Similarly, how can a sound be grasped by an invisible and intangible ear-consciousness? Similarly, how can a scent be grasped by an invisible and intangible nose-consciousness? Similarly, how can a taste be grasped by an intangible and invisible tongue-consciousness? Similarly, how can a touch be grasped by an invisible and intangible body-consciousness? These are the five external sense-spheres and the five internal sense-spheres. How is there the engagement (*upalabdhi*) of sense spheres, which are [both] visible and tangible and invisible and intangible?”

5.2.11.1 That monk sees: “To the extent that there are various objects, various consciousnesses arise, like a seal and its impression. In this respect, there is a distinct iron seal and soft material to be imprinted. The soft [material] becomes hard when heated. From [the contact of] hard and soft an impression appears. Similarly, an invisible and intangible consciousness grasps a visible and tangible object (*alambana*), and a third [element], an impression, appears. There is the appropriation of a thing by all things dissimilar [to it]. In this way a dissimilar thing appears within a dissimilar thing. [This is] the first angle.

5.2.11.2 “The second angle: Something appears (*utpadyate*) due to things that are similar [to it]. For example: A white cloth, known as a *pata*, [comes about] through the use of white threads.

5.2.11.3 “The third angle: A distinct thing appears because of [another] distinct thing. For example: Fire appears from two fire-sticks, [even though] wood and fire are known to be distinct.

5.2.11.4 “The fourth angle: Something opaque is produced from something pellucid. Just as opaque curd [is produced] from pellucid milk, so also sense-consciousnesses appear from [already] existent but dissimilar sense-consciousnesses, due to specific causes and conditions.” [Thus] there are these verses:

He delights in understanding dharma-s, and dwells enjoying absorption. Because he understands the characteristics of reality, he will attain the supreme state. 5.2.12.1

He is one who constantly enjoys loving kindness, and is eager for the resort of the Dharma. He knows the reality of the characteristics of the body, [and thus] is truly a monk. 5.2.12.2

He whose mind is on the source (*yonise*) is not harmed by sensual desire or hatred. He is known as “a monk.” Otherwise, to the contrary. 5.2.12.3

Peaceful due to sympathy for all beings, devoid of all attachments, liberated from all bonds, he is a monk who knows reality. 5.2.12.4

He whose consciousness is workable, who is not harmed by the sense-objects, who is pure as gold and content, is called a monk. 5.2.12.5

Whose mind is not smeared by what is desirable or undesirable is to be known as a master of the auspicious, devoid of all faults. 5.2.12.6

His behavior is not blameworthy, he is a practitioner of Dharma who has conquered his sense-faculties. He is not lacking in spiritual power (*ahinasatva*) and is endowed with intelligence. Such a person is a [true] monk. 5.2.12.7

The monk whose mind constantly delights in [Dharma] treatises and in the understanding of the meaning of [Dharma] treatises, who does not delight in food and drink, is one whose mind is at peace. 5.2.12.8

Whose mind delights in abodes of groves and forests, or in beds of grass in the charnel ground, such a person is a [true] monk. 5.2.12.9

He is a knower of the reality of action resulting from faults, and is distinguished as a master of the result [of action]. Understanding the reality of causes and conditions, [that] monk is one who is devoid of evil. 5.2.12.10

Having cut down the great wilderness of sin, he has destroyed faults and conquered his sense-faculties. He who has mastered the knowledge of future births, that monk is one whose mind is at peace. 5.2.12.11

He is not one whose heart delights in status, nor is he moved by blame. With profundity equal to that of the ocean, he is called a monk who has mastered yoga (*yogavid*). 5.2.12.12

Not boastful, his mind is firm. Soft-spoken, he is without greed. He speaks in a timely manner, is respectful and skillful. That monk is called one who is at peace. 5.2.12.13

He knows the reality of the causes associated with the realm of sensuality, and similarly [the causes associated with] the realm of subtle materiality. [He] also [knows the reality of] the immaterial spheres, [and thus] he is called a monk who understands [Dharma] treatises. 5.2.12.14

He who does not engage in worldly chatter, but is constantly engaged in destroying faults, who [sees] the sense-objects as poison, people call him a monk. 5.2.12.15

He whose mind constantly [sees] sensual pleasures as similar to mud, has a liberated mind. He is wise, and is free from the bonds of the flow [of existence]. 5.2.12.16

Skillful in the practice of meditation, far removed from indolence, he who practices for the benefit of beings is known as a forest monk. 5.2.12.17

He whose mind [is set] on ultimate questions, who is confident and has conquered his sense-faculties, is known as a Dharma discussant (*dharmakathika*). Not being so, he is [as common] as grass. 5.2.12.18

Whose mind is not at all wearied by the fatigue of the body, is known as one who accomplishes all duties, intent on the success of the community. 5.2.12.19

[He] does not seek wealth or goods, How then would [he] seek fame? Whose mind is [fixed] on the duty of the community is free from all bonds. 5.2.12.20

His vows are not for the sake of heaven, wealth and fame. All of his actions are for the sake of nirvana. That monk is called one who is at peace. 5.2.12.21

Constantly abstaining from evils, he always delights in good deeds. He is one who does not mingle with evil friends, [and is thus] a monk in the dispensation of the Buddhas. 5.2.12.22

For the one who has cultivated his mind with loving kindness, [who] is skillful, upright in his intentions, and has not broken the foundations of training, nirvana is not very far away. 5.2.12.23

For the one who fears decay and death, and has [thus] turned away from the flow [of existence], [who] meditates and is heedful, nirvana is not very far away. 5.2.12.24

For the one who understands the method (vidhi) of impermanence, the practices of emptiness and not-self (*sunyanatmakriyasu*), and the methods of rising into absorption (*dhyanotkarsa*°), nirvana is not very far away. 5.2.12.25

II-6 The Sixth Stage Dharma-s, Action and the Ripening of the Fruit of Action

6.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk progress from the fifth stage to the sixth stage? He sees with knowledge produced through hearing, or with the divine eye:

6.2 That monk becomes intent (*adhimukta*) on sets of four alternative propositions: “[1.] How do these dharma-s become causes of [dharma-s] that are similar [to them]? [2. How do] dissimilar [dharma-s become causes] of dissimilar [dharma-s]? [3. How do] not similar [dharma-s become

causes] of not unsimilar [dharma-s]? [4. How do] half-similar [dharma-s become causes] of half-similar [dharma-s]?

6.3.1 “How do [dharma-s] of one type become causes of [dharma-s] of the same type? Just as with rice as a cause, the same [kind of] rice grows (*utpadyate*), so also when [one performs] an internal good action, a fruit of the very same type appears (*utpadyate*) [later] among deities and men. [This is] the first angle.

6.3.2 “[Dharma-s] of a dissimilar type become causes of [dharma-s] of a dissimilar type. Just as sour curd is produced (*utpadyate*) from sweet milk, so also, and with respect to the internal, desirable, pleasant this-worldly defiled actions—performed toward sounds, touches, tastes, visible forms and scents—become sour like curd and ripen (*utpadyate*) as unpleasant, distasteful, fruit among denizens of hell, hungry ghosts or animals. [This is] the second angle.

6.3.3 “Not-similar [dharma-s] become causes of [dharma-s] of a not unsimilar type. Just as due to the mixing of blue with another color, a color of a different type appears, so also, and with respect to the internal ripening of the fruit of action, [a dharma] is not similar to the fruit of action, nor [is it similar] to the action of the fruit. For example: Sacrificers of wrong view kill [sacrificial] animals out of longing for heaven. Because of that, they go to hell. [This is] the third angle.

6.3.4 “[Dharma-s] that are half-similar become causes of [other] half-similar [dharma-s]. A thick yet white robe comes about through the use of thin white threads. The substance (*tatva*) of what is gross or subtle is similar. Similarly, [dharma-s] that are half-similar become the cause of [other] half-similar [dharma-s]. Because of subtle bad actions [as a deity or a man,] one is acted upon by the harsh actions of the denizens of the great hells. [This is] the fourth angle.”

6.4 That monk, after repeatedly conceptualizing and scrutinizing the activity of the coming and going of actions and [their] fruits, conceives a set of four alternative propositions about the modes of existence (*bhavagati*), comparing actions and their fruits to a wheel: “[1.] There might be action, associated with the category of a being, that harms people when not attained. [This is] the first angle. “[2.] There might be action that harms people when attained. [This is] the second angle. “[3.] There might be action that harms both when it is attained and when it is not attained. [This is] the third angle. “[4.] There might be action that, whether attained or not attained, does not harm. [This is] the fourth angle.”

6.5.1 “There is action, associated with the category of a being, that, when not attained, harms. Just as according to the practice of worldly customs, when a constellation is not attained, it harms the Kuru region, similarly, in connection with the supramundane, an unattained action in the great ocean of [mental states beginning with] eye-consciousness [can] harm a person by way of sensual desire, sorrow and so on. [This is] the first angle.

6.5.2 “There might be action that, when attained, harms a person. Just as according to worldly customs, ‘when fire is attained it burns, and when a sword [is attained] it cuts,’ [so also] in

connection with the supramundane, when an unwholesome action is attained, it harms [one later] in hell, and among animals and hungry ghosts. [This is] the second angle.

6.5.3 “There might be action that, both when attained and when not attained, harms a person. Just as according to worldly customs, magic (*vidya*) restrains the efficacy of poison, whether it is attained or not attained, [so also] in connection with the supramundane, at the time and place of death, shade omens [harm] those who have not yet attained hell. [This is] the third angle.

6.5.4 “There might be action that, whether it is attained or not attained, does not harm a person. For example, according to worldly customs, the seed of a medicinal herb is effective (*prasamartha*) even when it is not planted, as well as when it is. In connection with the supramundane, this is like the certain-to-be-felt actions of a living arhat monk, or those, as vast as mount Sumeru, that are entirely snuffed out by the arhat (*athavarhatparinirvapayitani karmany*) [at the time of death]. [These actions] do not bring affliction to the arhat either when he is living or when he is liberated. [This is] the fourth angle.

6.6 “[1.] There might be action [the result of which] is to be felt in this life and not in the next life. [This is] the first angle. “[2.] There might be [action the result of which] is to be felt in the next life and not in this life. [This is] the second angle. “[3.] There might be [action the result of which] is to be felt both in the next life and in this life. [This is] the third angle. “[4.] There might be [action the result of which] is to be felt neither in this life nor the next life. [This is] the fourth angle.

6.7.1 “What is that action [the result of which] is to be felt in this life and not in the next life? Just as, according to worldly customs, punishment for one who violates the king’s laws is to be felt in this life and not in the next life, [so also], in connection with the supramundane, by giving donations to good men one becomes praiseworthy. [Such actions,] being experienced as pleasurable in this life, do not accompany one to the next life. [This is] the first angle.

6.7.2 “[What is that action the result of which] is to be felt in the next life and not in this life? Just as, according to worldly customs, ‘[a woman] becomes one who attains heaven by falling on the fire,’ [so also], in connection with the supramundane, when an action is performed in this [world]—be it good or bad—it is attained in the next [world], manifest as the evident fruit of its cause (*hetupalapratyaksam drstam*). [This is] the second angle.

6.7.3 “[What is that action the result of which] is to be felt both in this life and in the next life? Just as, according to worldly customs, [actions] are to be felt here and now and in the next life, the same attains in connection with the supramundane. [This is] the third angle.

6.7.4 “[What is that action the result of which] is to be felt neither in this life nor in the next life? Just as, according to worldly customs, [they speak of] ‘a vow of silence,’ [so also], in connection with the supramundane, there exists the morally indeterminate mental action, of those who practice vows of silence and giving. The ripening of the fruit of such a morally indeterminate action is not obtained as a feeling in this life, nor is [it] to be felt in the next life. [This is] the fourth angle.”

6.8 In this way, the monk, sitting in seclusion, sees the many-branched extensive web of the ripening of the fruit of actions—[which extends] to the hells, the realm of hungry ghosts, the realm of animals, the realm of deities, and the realm of men—as he dwells properly observing dharma-s among internal dharma[-s].

II-7 The Seventh Stage The Mind: Knowing Action and the Ripening of the Fruit of Action

7.1 Further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk become one who knows actions and the ripening of their fruit?

7.2 He becomes one who knows good and bad fruits of actions here [in the human world]: “These beings are endowed with misconduct of either body, speech or mind. They revile noble ones or practice according to wrong views. Due to these causes, because of these conditions, after the breaking up of the body, [they] are reborn in a state of woe, in the hells, in the womb of an animal, or among hungry ghosts.

7.3 “These other beings are endowed with good conduct of body, speech and mind. They do not revile noble ones, and practice according to right view. Due to these causes, because of these conditions, after the breaking up of the body, they are born in a good destination among deities or men.”

7.4 Seeing as it is the ripening of his own action dharma-s (*svakarmadharmavipaka*), thinking [about that process] and hearing [about it] from others, that monk [then] acts in a way that is not similar to the practice of those beings who are stuck in Mara’s realm. He acts in accordance with the practice that has nirvana as its goal—[this practice involves] disenchantment, happiness, constant effort, the end of the flow [of existence], and mercy for others. [He practices thinking:] “I will liberate (*tarayeyam*) myself from the flow [of existence], as well as generous donors.”

7.5 That monk, a knower of the ripening of action dharma-s, considers (*tarkayati*) and deliberates upon (*viganayati*) the ripening of action dharma-s for denizens of hell, hungry ghosts, animals, and men. Just as a thread [that is threaded] through a very clear and translucent vaidurya gem is visible—whether blue, yellow, purple, white or whatever color it actually is— so also, with knowledge produced through hearing or with the purified divine eye, the monk sees the thread of ripening within the gem of action.

7.6.1 Further, that monk uses knowledge produced through hearing to see the ripening of action dharma-s as similar to a gem: “A certain gem is white, pure, entirely translucent, free of flaws, very clear, easy to drill, workable, with facets on all sides, praised by everyone, auspicious, and worthy of kings. Recognizing its merits and value, a king or a king’s minister would have a gem of such good qualities made into an ornament for himself.”

7.6.2 Similarly, the monk [understands]: “This gem is the path [of practice] of the ten wholesome actions of the white faction. [It is] translucent [because it is] entirely pure. [It is] free of flaws

[because it is] not blameworthy. [It is] very clear and easy to drill [because it is] able to be penetrated by those who [wield] the Dharma debating stick with Dharma propositions, counter propositions, objections, questions and counterquestions. [It is] workable [because] in whatever way [one] transforms (*parinamayati*) giving, morality and knowledge, in that way he orients (*upanamayati*) the workability of the gem of the ten wholesome paths of action towards sovereignty over the kingdom of a wheel-turning king, sovereignty over deities, sovereignty over brahma-s, or sovereignty over the practice of meditation on the absence of fluxes. In this way the gem of the True Dharma is workable.

7.6.3 “‘With facets on all sides’ (*samantato dvarika*) [means it] has doors on all sides, which become doors to the realms of deities and men. In those [realms], the gem of the True Dharma becomes a door from any side. Having exited the door of the flow [of existence], one enters the door of nirvana.

7.6.4 “‘Praised by everyone’ [means] praised by trainees of right view.

7.6.5 “‘Worthy of kings’ [means it is] suitable (*yogya*) for one who knows the practice of the path of True Dharma and is a master of mental states, or for those who are practicing [for that]. In this way one finds commonalities (*etats!dharmya*) between a vaidurya gem, endowed with all good qualities, and the gem of the True Dharma.”

7.7.1 Further, that monk inspects the ripening of action dharma-s as precisely similar to a gem: “A different gem has flaws, is not entirely clear, is not all-faceted (*na sarvadvarika*), is not white, not easy to drill, not workable, not praised by everyone, and not fit for a king or a king’s minister.

7.7.2 “This is similar to the faulty gem of the Dharma of another school—a counterfeit Dharma. What is the fault? Personality view, clinging to precepts and vows, or doubt.

7.7.3 “‘Not all-faceted’ [means] that it leads [only] to hell, the abode of hungry ghosts and the animal realm.

7.7.4 “‘Not white’ [means] that it is not connected with the felicity of being free of fluxes.

7.7.5 “‘Not easy to drill’ [means] not able [to use] the debating stick to penetrate the questions and counter-questions of Dharma discussants.

7.7.6 “‘Not suitable for a king or a king’s minister’ [means] not suitable for those eight individuals who have entered upon the practice of the True Dharma, and who are masters of the mental states of the True Dharma.

7.7.7 “Those who fasten on their neck such a Dharma gem, a counterfeit Dharma [gem], having done so, wander aimlessly among denizens of hell, hungry ghosts, and animals in the beginningless flow [of existence].” Therefore, that monk [understands]: “[Some] gems resemble [other] gems. For example, seeing that a kañcana gem resembles vaidurya, a foolish worldling takes it to be vaidurya.”

7.8 That monk, with the knowledge of reality [based on] the examination of what is Dharma and what is not Dharma, ascends to the seventh stage. Seeing that the practitioner (*vratin*) has ascended [to the seventh stage,] the earth-dwelling spirits become delighted [and] inform the flying deities. They additionally inform the four great kings and the deities that are in the retinue of the four great kings. They additionally inform [the deities of] the Heaven of the Thirty-three. They additionally inform Sakra. Sakra [informs] the deities of Yama's realm. The deities of Yama's realm inform the deities of Tusita Heaven. The deities of Tusita Heaven additionally [inform] Maitreya. Maitreya additionally [informs] the deities that delight in creation. [The deities] that delight in creation [inform] the deities that wield power over the creations of others: "Such and such a son of good family from Jambudvipa...as previously [stated]..."

7.9 Further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk inspect the ripening of action dharma-s?

7.10 "There exists an eleventh [form of] materiality, known as unmanifest (*avijñaptisamjñaka*). When one is possessed of all religious determination (*sarvadharmakriya*) and accepts the restraint [of the precepts], from that point onward a uniquely wholesome flow of dharma-s issues forth (*pravartayate*) for those who are asleep, mad or heedless. Just as the current of a river flows constantly without stopping, in the same way such materiality designated as unmanifest flows for a man who is asleep, mad or heedless. If [it] is neither visible nor tangible, how then is it materiality? It possesses the quality of action (*karmasadbhava*). Therefore it is also materiality, which becomes the foundation (*stambhabh+ta*) of all wholesome dharma-s. This is eleven-fold materiality."

7.11 That monk sees [the state of beings]: "How is it that these beings have various forms, live in various states, are born in various realms, and have various types of bodies?"

7.12.1 He sees: "Because these beings have various mental states, are intent on various types of bodies, and perform various types of actions, therefore they have various forms, live in various states, are born in various realms, and have various types of bodies. It is just like a skilled painter or his apprentice, who sits on a perfectly clear, firm and attractive piece of ground (*bhumi*) and, with the power of his mind, produces various types of beautiful images [on it], using various colors and pigments. Similarly, the actions of the mind, like a painter or his disciple, produce intentions (*adhimuktikara*) and [thus] generate beings on the perfectly clear ground of the three realms, the firm ground of the flow [of existence], which contains various states, various realms, and various types of bodies [produced through] the ripening of the fruits of action.

7.12.2 "Further, Just as [a painter] makes white forms with white pigment, red forms with red pigment, yellow forms with yellow pigment, gray forms with gray pigment, and black forms with black pigment, in the same way the actions of the mind, like a painter, use the mind, a white object (*alambana*) and white dharma-s—which are undefiled by the fluxing stains of desire and so on—to generate a white image among deities and men.

7.12.3 “The mind, like a painter, using a red pigment, generates a red image among deities and men. Red in the painting refers to [being reddened] fundamentally (*yonisas*) by pleasant sounds, tastes, touches, visible forms and scents.

7.12.4 “Further, the actions of the mind, like a painter using a yellow pigment, generate the realms of animals. With yellow appearance, they drink one another’s blood, eat one another’s flesh, and kill one another, yellowed by desire, aversion and delusion.

7.12.5 “Further, the painter-mind sees a gray object, and performs a filthy gray action in the realm of hungry ghosts. Those [hungry ghosts], with bodies burning up like a reed grove on fire, are assailed by hunger and thirst, and overcome by various sorts of suffering. Because of the actions of the painter-mind and the object of stinginess (*matsaryalambana*), [they are] engulfed in the darkness of delusion.

7.12.6 “Further, the actions of the mind, like a painter using the color black, use black actions to paint black images of denizens of hell. They are born there because of black action and are confined by flaming black iron ramparts. With black bodies, the sources of all sorts of disease, they become receptacles of hunger and thirst, and are overcome by the incomparable suffering of torture. These [torments] are due to one’s own wrong action.”

7.12.7 Further, that monk is [thus] established in the practice of yoga: “This very painting of the flow [of existence] has three realms, five destinations in five pigments, and states of existence on three levels: [1.] the level of the sphere of sensuality, [2. the level of] the sphere of subtle materiality, and [3. the level of] the sphere of immateriality. On that [painting,] the actions of the mind, like a painter, by engaging in sensuality, paint various images [based on] objects [of consciousness] of the sphere of sensuality. With the brush of the four meditations, in the sphere of subtle materiality [it] paints twenty types of [images], which are based on objects [of consciousness] of the subtle material sphere, and which are separate from sensuality. [These images appear in] sixteen states of existence that have these [meditations] as a support (*tad!rita*). The action of the mind, like a painter, [also] paints [images] in the sphere of immateriality. They are separated from the objects of the sphere of subtle materiality, and have as basis the four [immaterial] attainments. [In this way,] this painting of the three realms is extensive.”

7.13 Further, that monk, using another method, sees the painter-mind as it paints beings: “Here, the painter-mind is similar to a painter. The body is similar to pigment vessels. Desire, aversion and delusion are similar to a base coat. a). An object [of consciousness] is similar to a ladder [on which a painter stands]. The sense-faculties are like paint brushes. The external sense-objects—sounds, touches, tastes, visible forms and scents—are similar to pigments. The flow [of existence] is similar to a wall [on which a painter paints]. Knowledge is similar to light [that illuminates a painting]. The application of effort is similar to [a painter’s] hands. The bodies [of beings], like the images in a painting, are born in a multitude of appearances, shapes, attires and fortunes, and are created as the ripening of the fruit of various actions.”

7.14.1 Further, that monk, absorbed in meditation, sees that same painter-mind using another method: “Just as when a painter is not tired, [his] various pigments are well-mixed and bright, [his] strokes are correct and bold, and he paints beautiful images, so also, when this painter-mind is not tired, the various pigments of his meditation are well-mixed due to the practice of meditation, and the objects [of his attention] are bright like [those] pigments. The unequalled teachings of teachers of the path [of Dharma]—[teachings pertaining to] the mastery of [states of meditation] from low to high—are like [the painter’s] correct strokes. Never tiring of entering and exiting [various meditations], the painter-mind paints beautiful images on the ground of meditation (*dhyana* *abhumi*).

7.14.2 “If tired, the action of the mind, like a painter, paints unattractive images in the unattractive abodes of denizens of hell, hungry ghosts and animals, using an iron pestle—for the torture of beings in those realms—as a brush, and the materiality of denizens of hell, animals, and hungry ghosts as vessels of unattractive pigment...in detail as previously [stated]...”

7.15 Further, that monk sees the monkey-mind as similar to a monkey: “Just as the capricious wanderings of a monkey are not impeded by various trees, creepers, flowers, fruits, groves, mountain hollows and thickets, similarly the capricious wandering[s] of this monkey-mind in the five destinations [are unimpeded]. The groves of hell, the realm of hungry ghosts, and the animal realm are similar to the various groves [in which the monkey wanders.] Beings [in these realms] are similar to trees [in a grove.] The creeper of craving is similar to the various types of creeper [from which a monkey swings.] Cogitations are similar to flowers. Pleasant and unpleasant sounds, tastes, visible forms and scents are similar to fruits [that the monkey eats]. [Living in] the three realms [of existence resembles] moving in mountain hollows. The body is similar to a cave [into which the monkey goes]. The monkey-mind wanders unhindered among denizens of hell, animals, hungry ghosts, deities and men. It is like a monkey [wandering] in the [various] levels of the flow [of existence].”

7.16 Further, that monk, absorbed in meditation, sees the performer-mind as similar to a performer: “Just as a performer performs with instrument in hand, wearing an assortment of performer’s multi-colored stage-costumes, similarly the performer-mind [performs] on various stages, the different stages for categories of beings, wearing costumes fashioned by its various actions. Wearing an assortment of costumes [means] bearing an assortment of causes and conditions. The activities (*karya*) [of the mind] are similar to the various instruments [of the performer]. The performance of the flow [of existence] is ‘the performance of one’s own sense objects.’ The performer-mind is ‘the performer.’ The very long, multi-faceted [performance of the mind] within the flow [of existence], which is without end or beginning, is ‘the performance.’”

7.17 Further, that monk sees the fish-mind as similar to a river fish: “Just as a fish in a mountain river breaks the surface of and is [then] submerged by its constantly frothy and turbulent [waters], its deep, swift flow and the powerful surge of its current, which is capable of washing away many trees, and whose constant fierce activity is unstoppable due to the power of its swiftness, similarly the fish-mind breaks the surface of and is [then] submerged by the river of

craving. Its constantly frothy and turbulent [waters] are [the waters of] the three realms of existence. It runs [in parts] deep to the Vaitarani river of the realm of sensuality, and [at others] supremely deep to the realm of Avici hell. Its swift flow is the swift flow of wholesome and unwholesome actions. Its powerful current is the current that makes it very difficult for all foolish worldlings of the world to cross over to the other shore [of nirvana]. Its 'surge' is the surge of the river of the five destinations [that carries beings onward] for many eons. Its swift stream of sense-objects is capable of carrying away [the mind]. Its 'constant fierce activity is unstoppable due to the power of its swiftness.' [This refers to] the constant fierce activity of impermanence (*anityata*), which is unstoppable due to the power of its swiftness. The fish-mind [first] breaks the surface of the river of craving, [to be born] among deities and men, and is then submerged [by it, to be born] among denizens of hell, hungry ghosts and animals.”

7.18 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk, established in the practice of yoga, a knower of the ripening of action dharma-s, see all beings as dependent on the mind (*cittayatta*), directed by the mind, reliant on the mind, and deceived by the mind? He sees with knowledge produced through hearing or with the divine eye:

7.19 [The monk understands:] “All beings are dependent on the actions of the mind, are directed by the mind, and are dependent on the mind. How are these beings liberated from the flow [of existence], which is without end or beginning, and which is manifest as many destinations [of rebirth]?” He sees with knowledge produced through hearing or with the divine eye: “All beings are bound due to defilement of the mind and are liberated due to purification of the mind.”

7.20 In this regard the mind is manifold when analyzed according to object (*alambanabhedena*) and quality (*svabhavabhedena*). When analyzed according to category of birth (*nikayabhedena*), it is fivefold with respect to the five destinations As a substratum (*yogavahi*), it has five aspects (*pañcaprakara*) when analyzed according to ultimate bases—being connected with conditioned mental constructions of the latent defilements and fetters associated with the mind, and disassociated from the three permanent [dharma-s] beginning with space. It is unlimited [in number] when analyzed according to the sense-faculties. When analyzed according to the various bases of craving (*trsnavidhasrayabhedena*), it becomes five [types] of consciousness (*cetamsi*). In brief, it (the mind) belongs to the sphere of defilement.

7.21.1 What of the sphere of purification (*vyavadanapaksa*)? There are three counteragents to the three root-defilements. [These] are taught as the true path in the teachings of all of the fully self awakened Buddhas of the past and the future. They are: [1. the] impurity [practice as a counteragent] for desire (*raga*); [2. the practice of] loving kindness [as a counteragent] for aversion; and [3. reflection on] dependent origination [as a counteragent] for delusion.

7.21.2 When there exists desire with respect to the body, one dwells making the body the object [of attention], and divides [it up]. Beginning from the toe-nails and reaching to the skull, he divides up every limb of the gross body: “Is there an I, or something of me in the [various] parts of my body?” He sees the body as distinct from the toe-nail: “[This] nail is not the body, nor are [these] toes the body. [They are] not I, [nor are they] where self consciousness (*ahamkara*)

resides. The body is not in the sole of the foot, nor is [the sole of the foot] where self-consciousness resides. I am not of the ankle, nor is the body. The heel [bone] is not the self, nor is it the body. The calf is not the self. The knee is not the self, nor is it the body. The hip-bone is not the self, nor is it the body. The anal sphincter is not the self, nor is it the body. The forty-five bones of the back are not the self, nor are they the body. The bones of the neck are not the body, nor are they the self. The jaw-bones are not the body, nor are they the self. The skull-bones are not the body, nor are they the self.”

Having divided [the body into parts,] the monk does not see the body as any particular thing (*arthantarabhuta*). He does not see it as any one [of its parts], nor does he see it as distinct [from its parts.] He does not see the eye, the ear, the nose, the tongue, the physical frame, or the mind as his own body; nor [does he see] anything pertaining to a self among them. He divides the body into individual subatomic particles (*prthakparamanusah*), as small as mustard seeds, [and thus] sees his own body as similar to powder. He then discriminates the great elements (*mahabhuta*): “What is the self? Is the earth-element the self? Is the water-element, the fire-element, or the wind-element the self?” He does not see [any] element as the self. Likewise, not seeing [any] element in the self, he sees, according to ultimate reality, [that there is] nothing of the sort [i.e. nothing that could be taken as an element]:

“It is just like when there is a cluster of trees, and one sees [that cluster as] a grove. There is no grove when there is only one tree. In an ultimate sense, there is nothing that can be called a grove. Apart from trees there is no grove. Likewise, apart from its bark, roots, branches, leaves and twigs, a tree can’t be found to be anything [at all] (*arthantarabhuto na vidyate*). It does not exist in an ultimate sense. But a grove does exist according to conventional truth. In the same way, this body is a designation for what is merely an assembly [of parts, such as] the hand and so on. [It is] a body according to convention.”

Being one who knows the reality of the body, he becomes dispassionate towards the body, dispassionate towards any part of the body, and dispassionate towards all the sense-faculties, feelings and elements. Craving, which is accompanied by delight and desire, and is productive of rebirth, does not afflict a mind that is dispassionate (*viraktasya cittasya*). In this way one strives to counteract desire.

7.21.3 How does one strive to counteract aversion? He becomes one who is established in loving kindness: “Alas, how these beings suffer, in that they are born, die, pass away, and are reborn in the five realms, endowed with five types of fear.” [Seeing] them as if they were corpses, motherly compassion arises: “When beings are afflicted so, how could one produce anger, which is like salt in a wound, towards them, whose nature is to suffer?” [Thus,] he dwells, eradicating and combating (*vadhan prativadhan*) the second great defilement.

7.21.4 And how does that monk strive to counteract the third great defilement? [He understands:] “Engulfed by delusion, beings perform bad actions of body, speech, and mind. After the breaking-up of the body, they are reborn in a state of woe in the hells. If they are free of delusion, and guided by right view, then they perform good actions of body, speech, and

mind. [These beings] understand the reality of what is Dharma and what is not Dharma. When for them there comes about the consciousness of knowledge of the reality of what is Dharma and what is not Dharma, the third great defilement disappears.”

7.22 That monk [understands:] “In this way, there are three counteragents to the three defilements. Because of the destruction of these [defilements], there is the destruction of all the defilements, subsidiary defilements, fetters, latent defilements, and defilements that possess [the practitioner] (*°pratyavastha*). Just as when a tree’s roots are destroyed, its bark, roots, leaves, foliage, trunk, branches, flowers, fruits and so on become rotten, or die, in the very same way, when one eradicates the three [great] defilements, all the defilements get eradicated.”

II-8 The Eighth Stage The Greedy Dog and the Noble Elephant

8.1 Further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk progress from the seventh stage to the eighth stage? He sees with knowledge produced through hearing, or with the divine eye: How does that monk, first of all, see the eye as it is?

8.2 [The monk thinks:] “How is a foolish worldling enamored of, averse to (*samvirajyate*), or ignorant of all visible forms that are cognizable? In this respect, when one sees a friend, a visible form productive of desire, a woman, or [any] other thing, he becomes enamored [of it]. One becomes angry towards [a visible form] productive of hatred, whether it is an enemy (*sapatnabhuta*) or productive of enmity (*sapatnasthaniya*). One with an eye obscured by desire and aversion does not see a visible form as it is. [Known as] ‘one whose mind is obscured by delusion,’ [such] a foolish worldling is enamored of, averse to, or ignorant of objects cognizable to the eye, which are mere cogitation (*kalpanamatrakesu caksurvijñeyesu*). Men deceived by craving delight in the self because of ideation [based on] their own fancies, [which constitute] that very self.

8.3 “It is just like when a dog takes a meatless bone and puts it in his mouth. With his teeth, he chews the bone between them (*vivaragata*), which is covered with the moisture of his saliva and spittle. From the gap[s] of the teeth of that overly greedy dog’s own mouth, blood flows. He thinks: ‘This is the marrow (*rasa*) of the bone.’ He does not think: ‘It is my own blood that I am tasting.’ That dog, greedy for the marrow, will even eat [his own] tongue. Being overcome with greed for the marrow, he thinks about the marrow of the bone, which is, in every way, mere cogitation.

8.4 “The foolish worldling [acts in] the same way. With respect to cognizable visible forms, he craves for visible forms that are pleasing to the eye. With mind covered in the saliva of ideation (*vitarka*), he places the bone of sustained thought (*vicarasthi*) in [his] mouth, which is similar to the eye, and chews such that craving, like blood, flows. Greedy for the taste (*rasa*) of blood, which is like craving, he considers [it] beautiful [and thinks]: ‘This is mine.’ Thus, he gets a taste for it. Foolish worldlings are just like the dog. Visible forms cognizable to the eye are just like the

[dog's] bone. Ideations are just like the gnawing of the flesh and bone. The sense objects are just like [the dog's] teeth. Therefore, visible forms cognizable to the eye lead astray all foolish worldlings, [and should be understood to be] like a chain of bones.”

8.5 Further, that monk thinks: “How do monks, who are greatly terrified of craving, who recoil from the flow [of existence], abandon all sensual desires? It is just like a sixty-year-old elephant that is bound by five bonds and controlled by elephant tamers, [his] massive body confined to a pen. He gets many sweets, intoxicants, and juices, and is tamed with the sounds of instruments and singing, so that he forgets the enjoyment of the forest. Having forgotten [that enjoyment,] he would live here among ordinary elephants, being controlled by others. Then that noble elephant, simply encountering (*viharan eva*) the desired enjoyment of the forest even while being thus shepherded, repeatedly investigating mountain thickets, groves, fruits and flowers, the twittering of birds, and sections of land made beautiful by rivers and streams, though bound by all those bonds, [would] remember those [past] enjoyments. [He would] break his bonds, disregard the elephant tamers, destroy his pen, and drink up the many flavors of sugar cane, sweets, and intoxicating drinks. [Then] it is not possible to deceive him with singing and instrumentation, nor is it possible to tame his mind. He is no longer forgetful of the enjoyments of the forest, and does not want to be similar to ordinary elephants. He again returns to the forest.

8.6 “In the same way, the yoga practitioner monk is bound by five fetters, which have existed [for him] since time immemorial. Which five? Namely: pleasant sounds, touches, tastes, visible forms, and smells. Which elephant tamers control him? Namely: the defiled consciousnesses of the eye, ear, nose, tongue, body and mind. He is confined in the house-cage of his own mind. That is, he is confined in a house with sons, wives, male and female slaves, and wealth. ‘Many flavors of sugar cane, sweets, and intoxicating drinks’ has the sense of the sweets of cogitation (*samkalpamodaka*) and the drinks of desire (*ragapana*). The multifarious delight and desire of a mind enmeshed in craving is similar to the singing and instrumentation [of the elephant tamer]. ‘Similar to ordinary elephants’ [means similar to] ordinary men. This has the sense of elephants of false view. ‘Dwelling together [with those elephants]’ means taking delight along with ordinary men—[whose minds] are connected to [the fetters of] self-view and clinging to precepts and vows—in the sweet talk of discourses on false view. ‘Controlled by others’ has the sense of being under the power of desire, aversion or delusion. ‘The noble elephant’ has the sense of the yoga practitioner. ‘Though being served’ has the sense of being delusional and endowed with all the inner defilements. Referring to the mountain of nirvana, ‘mountain thicket’ has the sense of the meditative absorptions and [the immaterial] attainments. The fruits, flowers and so on are the [moments] of arising of the true path consciousness, and the coming about of the fruit of nirvana. The twittering of birds stands for the calls of Dharma discussants. ‘Made beautiful by rivers and streams’; this has the sense of the river of discernment. ‘Streams’ has the sense of singleness of mind. ‘Sections of land’ has the sense of the brahma-abidings: friendliness, compassion, sympathetic joy, and equanimity. ‘Repeatedly investigating’ [refers to the notion that] repeatedly investigating the pleasure of the meditative absorptions, that elephant of a yoga practitioner roams the monastic compound, [like an elephant in the forest].

8.7 “Therefore, one should become an elephant-like yoga practitioner, not a dog-like [worldling].”

II-9 The Ninth Stage The Dangers of Sensual Desire

9.1 Further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk ascend from the eighth stage to the ninth stage? He sees with knowledge produced through hearing or with the divine eye:

9.2 “All of this in the three realms is impermanent, suffering, empty and not-self, and becomes a vessel of impurity.” [Thinking this,] he additionally sees all sensual pleasures [in the following way]: “It is just like a date tree in a large ravine amidst dense forest thickets, [the route to which] is beset by many unequalled hundreds of difficulties. On the tip[s] [of its branches] are small fruits, difficult to obtain and endowed with many defects. Because they have the defect of being on a steep precipice, they cause one to fear for one’s life. Because of the defect of [the tree being] hollow, they are liable to fall. Additionally, they bring about the death and destruction of those standing at the top of the tree. A man—ignorant, a foolish worldling and blind—might go [there] out of greed for the juice (*rasa*) [of the fruits]. He would see those fruits, [but] not desire (*anuragayati*) the steep precipice, the hollow, the tall height of the tree, or death. Climbing that tree, the dimwitted foolish worldling would get carried away by [the thought of] the taste of the small amount of juice [of those fruits]. He would fall from that tree without reaching the fruits, and die. If by some other method, or by some act of nature, he does not fall, being entirely bound by desire for the juice and of immature intelligence, he does not see the great danger.”

9.3 In the same way, a monk sees: “The abyss of the five destinations is similar to dense forest thickets with large ravines. ‘The date tree’ is a designation for the tree of sensual pleasure. ‘Many unequalled hundreds [of difficulties]’ is a designation for every one of the hundreds of thousands of defilements pertaining to the misery of seeking that [sensual pleasure] (*etatparyesanaduhkha*). ‘The fruits on the tips of [the branches of] the tree’ is a designation for pleasant sounds, touches, tastes, visible forms, and scents [experienced by] those with minds enmeshed in all sensual pleasures. ‘Difficult to obtain’ [refers to the fact that] the fruits of sensual pleasure are difficult to obtain. For example, they are obtained by ocean voyages, wars, service to kings, thievery, commerce, and so on. Like the fruits of sensual pleasure, [the fruits] ‘are endowed with many faults.’ This is a designation for desire, aversion and delusion. ‘Falling into the ravine’ is a designation for the ravines of the hells, the animal realm, and the realm of hungry ghosts. ‘Fear for one’s life’ is a designation for [danger to] the life of Dharma. ‘The defect of a hollow’ is a designation for empty, hollow, useless, and insubstantial [sensual pleasures]. ‘[If] an ignorant man were to go [there]’ is a designation for a fool of wrong view.” Therefore, seeing sensual pleasures as similar to a great many juiceless fruits with numerous defects, that monk does not aspire for (*sankalpayati*) sensual pleasures.

9.4 Further, that monk sees sensual pleasures as similar to a flame: “It is similar to the flame of a lamp (*dipa*), which is attractive and extremely hot to the touch. A foolish worldling moth would see the lamp, fly into it, and die. In the same way, foolish worldling moths, engulfed by desire,

aversion and delusion, see all the delights of sensual pleasures, which are similar to a lamp. In this way, if they fly into that lamp of sensual pleasure, they are burned up, just like moths, in the hells, the realm of hungry ghosts and the realm of animals.” Because of [understanding] this, that monk [thinks]: “Enough with sensual pleasures!” and becomes dispassionate towards sensual pleasures.

9.5 Further, that monk dwells observing dharma-s among internal dharma[-s]: “[Being] bound by which bonds, do beings run on, fare on, in the flow [of existence]?”

9.6.1 He sees with knowledge produced through hearing, or with the divine eye: “This world is bound by two bonds: [1.] the bond of food and [2.] the bond of contact.

9.6.2 “In that respect, [the world is bound] by a fourfold bond of food: gross material food, the food of mental volition, the food of meditation, and the food of contact.

9.6.3 “Which [beings] subsist on gross material food? The four abodes of men, the six [types of] deities of the realm of sensuality, [beings in] the eight great hells, as well as some hungry ghosts and animals [subsist on gross material food].

9.6.4 “Fish, [and] those of that type (*tadvidha*), subsist on mental volition.

9.6.5 “Deities of the realm of subtle materiality subsist on meditation.

9.6.6 “Birds and snakes subsist on contact, as do others of that type, who are deceived by mating through contact.

9.6.7 “All foolish worldlings of the sensual sphere—men, hungry ghosts, animals, or denizens of hell—comprise the sensual sphere because [they] indulge in sensual pleasures.

9.6.8 “Those of the immaterial realm subsist on the objects of [immaterial] meditative attainments (*samapattisamalambanahara*).

9.6.9 “In this way, the world is bound by two [bonds]. It is not free from the bonds of all the fetters and latent defilements due to dispassion.”

9.7.1 That [monk then] sees the eye and visible forms cognizable to the eye in another way, as they are. Whatever [visible form] appears due to contact with the eye, is productive of pleasure, functions as a pleasurable object, and [has a concomitant] action that ripens as unpleasant, he discerns (*prajanati*) that as it is. Similarly, whatever [visible form] cognizable to the eye appears from contact with the eye, is productive of sadness, functions as a painful object, and [has a concomitant] action that ripens as pleasant, he also discerns that as it is. What visible form cognizable to the eye functions as a pleasurable object, and [has a concomitant action that] ripens as unpleasant? In this here teaching (*ihadharme*), one who observes dharma-s among internal dharma-s uses the eye and, with unskillful attention, sees a visible form, focuses on [it] (*nidhyapayati*) and relishes [it]. He understands [it to be] “pleasurable (*sukha*).” When [the action

concomitant with that visible form] transforms, it ripens as painful, and is conducive to the hells, the realm of hungry ghosts, and the realm of animals. What action ripens in the present as unpleasant and, when it transforms, [later] ripens as pleasant? Here, one sees visible forms cognizable to the eye and, with a mind oriented towards skillful attention with respect to what is produced due to contact with the eye, he does not delight in that [visible form], nor does he selectively apportion the mind (*mano vidadhati*) [in that regard]. That [action] of his, which ripens in the present as painful, transforms into pleasure for one born as a deity or a man, and has its end in nirvana.

9.7.2 The same goes for dharma-s cognizable to the ear, the nose, the tongue, the body and the mind.

II-10 The Tenth Stage Knowledge of What Is and Is Not Dharma: The Door of Nirvana

10.1 And further, the yoga practitioner dwells observing dharma-s among internal dharma[-s]: How does that monk dwell equanimous towards visible forms cognizable to the eye? Here, a monk sees visible forms with the eye and is not enamored [of them] or averse [to them], does not find [them] lovely, revile [them], desire [them], or give attention [to them]. He is not obscured by unskillful attention. He is equanimous. He obtains a state that is productive of equanimity, not productive of pain or pleasure.

10.2 Further, that monk progresses to the tenth stage, which mutates into six stages. They are: the stage of threshold [concentration], the [initial] first absorption, and the four absorptions. He progresses [through] the mutation of [those] six stages. He sees the arising and passing away of dharma-s, and knows the arising and passing away of dharma-s. By way of the noble eight-fold path, which leads to [the] cessation [of suffering, he] strives to encounter (*avagantum*) the door of nirvana and for [the door's] attainment (*sampraptaye ca*).

10.3 While he is striving thus, the earth-dwelling spirits see that Mara's bonds are mostly eclipsed and, delighted, inform the flying spirits. They additionally inform the four great kings. They additionally inform the deities that are in the retinue of the four great kings. The deities that are in the retinue of the four great kings additionally [inform the deities] of the Heaven of the Thirty-three. [The deities of] the Heaven of the Thirty-three additionally [inform the deities] of Yama's realm. The deities of Yama's realm inform [the deities] of Tusita Heaven. [The deities] of Tusita Heaven additionally [inform the deities] that delight in creation. [The deities] that delight in creation [inform the deities] that wield power over the creations of others. [The deities] that wield power over the creations of others inform [the deities of] Brahma's Retinue: "A son of good family from Jambudvipa...in detail as previously [stated]...He has ascended the eighth stage, has entered the six stages [comprising the tenth stage], and has ascended that [eighth stage]."

10.4 Hearing of that, the deities of Brahma's retinue, being supremely delighted, abandon their pleasurable abidings of meditative absorption and, hearing the truth [about the yoga practitioner] at that time, become even more delighted.

[Thus] there are these verses:

The fruit of actions is certain, be they wholesome or unwholesome. One partakes of all that he himself does. Living creatures are indeed bound by action. 10.5.1

The stages of defilement are first sweet, but [manifest as] miserable when they ripen. those deeds that are harmful to all are to be avoided, like poison. 10.5.2

He does not come under the control of the defilements, nor [does he enter] the sphere of activity (*gocara*) of ignorance. The wise one partakes of pleasure here in this world, and in the next [world]. 10.5.3

Knowledge constantly destroys the defilements, just as fire destroys grass. Therefore knowledge is the supreme brahma, which offers insight (*vidarsakam*) into the three gems. 10.5.4

Those who delight in the sphere of activity of knowledge are established on the path of peace. But those who are bitten by the snakes of defilement are bereft of refuge. 10.5.5

Those who are wise, and understand cause and effect (*paraparajña*), who are honest and see reality, reach the supreme state, which is free from decay and death. 10.5.6

Those who delight in the flow [of existence], and enjoy [themselves] with the defilement-enemies, are bound by perpetual bonds, and wander in the narrow strait of existence (*bhavasankata*). 10.5.7

Whose mind is oriented towards escaping [the flow [of existence] (*nairyaniki*), whose actions are always auspicious, the brahma world is designated for him as a heavenly destination. 10.5.8

He who despises [the three root defilements of] desire and so on, and constantly honors the [three jewels of the] Buddha and so on, destroys the flow [of existence], just as fire [burns up] dry firewood. 10.5.9

He who is not a slave of the mind, whose mind is always obedient, obliterates the defilements, just as darkness [is obliterated] when the sun rises. 10.5.10

[When] the mind is an enemy, it is the supreme enemy. No enemy is considered worse. Beings are constantly consumed (*-dagdha*) by the mind, just as mountains are worn away (*-dagdha*) by time. 10.5.11

There is no appeasement of the suffering of the immature fool, the slave of the mind, [who] has not conquered his sense-faculties. Nirvana is far away from him. 10.5.12

When one cognizes suffering, the ripening of suffering, and the cause of suffering, all bonds are destroyed, [as well as] heaps of defilements in their entirety. 10.5.13

Knowledge is foremost among lights. Delusion is said to be [foremost] among shades. Therefore he who takes delight in light is called a wise man. 10.5.14

The wise one should remove delusion, which is certainly harmful to all. He who comes under the power of delusion, does not find peace. 10.5.15

If one desires his own welfare, it would be better to touch fire or to live with snakes than to be associated with defilements. 10.5.16

Knowledge is the supreme of nectars, the best treasure of [one's] fortune, the supreme relation among relatives, the best wealth among riches. 10.5.17

Therefore one should constantly burn up the mountains of defilements with the fire of knowledge. He who has burned up the mountains of defilements abides in the pleasurable state [of nirvana]. 194 10.5.18

Blind men of slow intelligence, who do not recoil from the flow [of existence]— a cage of unrighteous conflict — sink into darkness. 10.5.19

Those whose minds are not deceived indeed live a fruitful life. Those whose mind[s are] always on the Dharma are always honored by good people. 10.5.20

10.6 That monk thus dwells having truly become a master of what is Dharma and what is not Dharma. When his mind is thus extremely pure, [the thought comes]: “The peaks of many hundreds of thousands of births have been cut down (*visiryante*) from the mountain of the flow [of existence]. [They] are relinquished, destroyed, and will not again come into existence.” His defilement-enemies are destroyed, and nirvana is close to him.

BUDDHACARITA

“Acts of Buddha” by Aśvaghoṣa

Aśvaghoṣa (c. 80 – c. 150 CE) was an Indian brahmin who converted to Buddhism and became a monk. He is also one of the most influential and greatest Sanskrit poets and dramatists. His Buddhacarita (“Acts of Buddha”) is the Sanskrit epic poem (kavya) on the Buddha's life par excellence. The text itself contains many early Buddhist doctrines.

*Aśvaghoṣa himself states at the end of the Buddhacarita that he composed it “out of reverence for the best of sages, in accordance with the sage’s scriptures (*āgama).” Modern scholars have carefully traced the sources that the poet used to the early Buddhist Agamas and Vinayas. The Buddhacarita is a beautiful poem filled with pathos. But since the main goal of this compilation is the teachings of the Buddha, I have merely extracted those passages which contain important doctrinal content.*

It is difficult to pin down the school affiliation of Aśvaghoṣa. According to Vincent Eltschinger, some scholars see him “as a Sautrāntika (La Vallée Poussin, Kanakura, Yamada, Honjō), others as proto-Yogācāra (Yamabe), yet others as Mahāsāṅghika (Bhattacharya), Bahusrutika / Bahusrutīya (Johnston).” Eltschinger himself sees him as being closely indebted to the canonical sources of the Mahāsāṅghika(/Lokottaravadin) or the (Mula)sarvastivadins (with a preference for the latter).

From: Olivelle, Patrick “Life of the Buddha by Ashvaghosha”

On the First Dhyana attained by the Buddha as a youth:

Getting down from the horse, then, he began to pace
slowly across that land, deeply engulfed by grief,
reflecting on the birth and death of all creatures;
and deeply anguished, he cried out:
“How wretched, indeed, is this world!”

Getting rid of those friends who accompanied him,
wishing to reach some clarity in his own mind,
he reached the foot of a rose apple tree in a
lonely spot with charming leaves rustling all around.

On that pure ground with grass the color of beryl,
he sat down, and as he began to contemplate
the origin and destruction of all creatures,

he embarked upon the path of mental stillness (*manasas ca sthiti|mārgam ālalambe*).

Achieving at once the state of mental stillness,
and freedom from worries, such as sensual desire,
he attained the first trance (*dhyānam*)—
with thought and reflection (*sa|vitarka|vicāram*),
tranquil, uninfluenced by the evil inflows (*an|āsrava|prakāram*)

Thereupon, he attained absorption of the mind,
born of discernment (*viveka|jam*), with the joy of supreme bliss (*parama|priti|sukham*);
knowing rightly in his mind the course of the world,
thereafter he pondered over this very thing:

Thereupon, he attained absorption of the mind,
born of discernment, with the joy of supreme bliss;
knowing rightly in his mind the course of the world,
thereafter he pondered over this very thing:

“How wretched that ignorant man,
blinded by pride,
who, though himself powerless
and subject to the law
Of disease, old age, and death,
should treat with contempt*
another who’s sick, dead, or oppressed by old age!

If I, being myself like that,
should treat with contempt*
another man here with a nature just like that,
It would not befit me, and it would not be right,
I who have come to fathom this supreme dharma.”

As he thus saw rightly the evils of the world,
the evils of disease, old age, and death,
pride of self (*ātma|gato*) in an instant departed from him,
pride resulting from his strength, youth, and life.

He did not give in to dejection or delight;
he did not give in to doubt, or to sloth or sleep;
he felt no attachment to sensual delights;
he did not hate others or treat them with contempt.

On the practice of the four Dhyanas

“At the outset, he leaves his home,
puts on a mendicant’s emblem;
And lives adhering to a rule of life
embracing all standards of good conduct (*silam*).

Becoming supremely content
with whatever he gets from anyone at all,
He lives in a secluded place, free from the pairs of opposites,
skillful, learned in sacred texts.

Then, seeing that from passion comes danger (*rágád bhayam drstvá*),
from detachment, likewise, the highest bliss (*vairágyác ca param sivam*),
He restrains all his sense organs (*nigrhnann indriya|grámam*),
and strives to quieten his mind (*yatate manasah same*).

Thereupon, he attains the first level of trance
rising from discrimination and containing discursive thought,
Insulated from all passions, from malevolence and the like.

When he has experienced that joy of trance (*dhyána|sukham*),
pondered it over and over again,
The fool is carried away by gaining
a hitherto unexperienced joy.

Through tranquility of this sort,
that holds love and hate in disdain,
That man attains the brahma-world,
deceived by overwhelming joy.

But when the wise man realizes
that discursive thought (*vitarkāms*) perturbs the mind,
He attains the trance that’s divorced from that,
and containing delight and joy (*dhyānam priti|sukh^ā|ānvitam*).

When ones carried away by that delight
and does not perceive a superior state,
One obtains the state of luminescence (*sthānam bhāsvaram*)
among the gods who are luminescent.

But one who dissociates his mind
from that delight and from that joy,
Obtains the third level of trance,
containing joy without delight.

But he who gets himself mired in that joy
and does not strive for a superior state,
Obtains a joy equal to that
of the *Shubha-kritsna* gods.

When after obtaining that kind of joy,
a man becomes indifferent
and is not enamored with it,
He gains the fourth level of trance
that's devoid of sorrow and joy (*sukha|duhkha|vivarjitam*).

From: Willemen, Charles “Buddhacarita, In Praise of Buddha’s Acts” [translated from the Chinese]

The turning of the Wheel

33. The Tathāgata then briefly expounded his essential path to them [the five ascetics]. “A fool [either] practices asceticism or happily continues pleasing his [sense] faculties.

34. “Look at these two different things! They are a great mistake. Because they go against deliverance, it is not so that they are the right path.

35. One may practice asceticism with an exhausted body but the mind will still rush on in confusion. If one does not even give rise to worldly knowledge, much less will one be able to surpass the faculties!

36. “If one lights a lamp with water, one will never remove the darkness. One may try to develop the lamp of wisdom with an exhausted body but one will not be able to destroy foolishness.

37. “If one wants [to make a] fire with decayed wood, one toils in vain and will not obtain it. But if one rubs a stick and makes effort, one may immediately obtain fire and use it.

38. “In one’s search for the path, one does not obtain the law of immortality through asceticism. Attachment to desire is meaningless, and foolishness is an impediment to the light of wisdom. If one does not even understand the scriptural texts, much less will one obtain the path of freedom from desire!

39. “If one has a grave illness but does not eat the food that helps cure that illness, how could the grave illness of ignorance be done away with while one is attached to desire?

40. “If one sets fire to dry grass in the wilderness and it is increased by a fierce storm, who could extinguish the blaze? The same applies to the fire of greed.

41. "I have left the two extremes. My mind stays in the middle path. All my suffering is finally appeased. I am tranquil, free from any error.

42. "My right view surpasses the sunshine, and my equal conceptualization is my conveyance. Right speech is my abode and I am on an excursion in the forest of right action.

43. "Right livelihood is a rich disposition, and application is the right road. Right mindfulness is the city wall, and concentration is bedding and seating.

44. "The eightfold path is level and right, the escape from the suffering of birth and death. For those who embark on this road, what they have to do will be completely achieved. They will not fall into a painful fate in the two worlds, yonder and here.

45. "The three worlds are but a mass of suffering and only this path can extinguish it. My pure eye of the Right Law, formerly unheard of, has fully seen the path of deliverance. Yes, I have for the first time given rise to it now!

46. "Birth, old age, illness, and death are suffering; separation from what one loves or meeting with enmity, not attaining something one wants, and so on are kinds of suffering

47. "If one renounces desire or does not yet renounce it, has a body or is without a body, if one is without any pure quality, one may briefly say that all this is painful.

48. "When, for instance, a great fire is appeased, it does not give up its heat, even though it may have become smaller. Even in a self that is quiet and subtle by nature, great suffering still exists.

49. "The afflictions of greed and the others, and all kinds of wrong actions—these are the causes of suffering. If one gives them up, suffering is extinguished.

50. "When, for instance, seeds are without earth, water, and so forth, when all conditions are not combined, shoots and leaves do not grow.

51. "Existences continue by nature, from heaven to the woeful destinations. The wheel keeps turning and does not stop. This is produced by desire. Demotion differs according to weak, intermediate, or strong, but all kinds of actions are the cause.

52. "If one has extinguished greed and so forth, there is no continuation of existence. When all kinds of actions have ended, different kinds of suffering know long-lasting appeasement. If this exists, then that exists. If this is extinguished, then that is extinguished.

53. "Absence of birth, old age, illness, and death; absence of earth, water, fire, and wind; and both absence of beginning, middle, and end and condemnation of a deceptive law—these mean tranquility without end, abodes of the noble.

54. “The expounded eightfold right path and no other is the right means. When the world does not see it, [beings] are misled for a long time.

55. “I know suffering and the annihilation of its accumulation. I have realized its extinction and I have developed the right path. I have contemplated these four truths and I have gained perfect awakening.

56. “I tell you that I know suffering, that I have annihilated its impure cause, that I have caused the realization of its extinction, and that I have developed the eightfold right path. Knowing the four truths, my pure eye of the Law was achieved.

57. “When I had not yet brought about my universal eye concerning these four truths, I was not called delivered. I was not said to have done what I had to do, and it was not said that my complete understanding of the truth was accomplished.

58. “Because I knew the truths, I perceived that I was delivered. I perceived that what had to be done was done, and I perceived that I was perfectly awakened.”

59. When he expounded this truth, the son of the Kauṇḍinya family and the multitude of eighty thousand gods completely achieved true meaningfulness. Free from any impurity, they achieved the pure eye of the Law.

60. When the teacher of gods and humans knew that he had done what had to be done, he rejoiced and asked with a lion’s roar, “Kauṇḍinya, do you know yet?” Kauṇḍinya immediately said to the Buddha, “I know your Law, great teacher!”

61. Because he knew the Law, he was called Ājñāta Kauṇḍinya. Among Buddha’s disciples he was the first to gain the highest insight.

62. As he knew the sound of the Right Law, he heard the spirits of the earth all raise their voices and call out, “Splendid is the profound Law you have seen!

63. “You, Tathāgata, have turned today what has never yet been turned. For gods and humans everywhere you have widely opened the gate of immortality.

64. “Pure morality is the spokes. Self-discipline and quiet concentration are the axle cones. Firm knowledge is the felloe, and shame cleanses the axle hubs.

65. “Right mindfulness is considered the hub, completing the wheel of the True Law. You are right, having left the three worlds! You will not fall back and follow a heterodox teacher!”

66. When the spirits of the earth called out in this way, the spirits in the sky transmitted the call. The gods proceeded with praise, which penetrated up to the Brahma Heaven.

67. The celestial spirits in the three worlds heard the exposition of the great seer for the first time. As it spread, they were surprised and said to each other, "We have heard all around that the Buddha has appeared in the world. For the kinds of living beings he widely turns the wheel of the Law of quietude."

68. A breeze cleared the sky, dissipating the mist, and celestial flowers rained from the sky. The gods played celestial music in praise of the wonder.

On Anatman

70. The Buddha knew that the whole gathering was a fit vessel to receive the Law. He said to King Bimbisāra, "Listen very carefully now!

71. "The mind and the faculties, all these have the law of birth and extinction. The understanding that birth and extinction are wrong is a universal observation.

72. "Such a universal observation means that one understands the body. Understanding that the body has the law of birth and extinction, one is without grasping and without experiencing.

73. "Know the body and its faculties as a mental conception, without any 'I' or 'mine,' simply a mass of suffering, born as suffering and extinguished as suffering!

74. "Having understood that corporal characteristics are without any 'I' or 'mine,' one goes to the highest, pure place without end.

75. "The afflictions, view of a self, and so on, bind every world. After one has seen the absence of any 'I' or 'mine,' all bonds are undone.

76. "One is bound by the view of untruth, but viewing the truth one is delivered. If the world is in the grasp of precepts, it is in the grasp of what is wrong.

77. "If one had a self, it would be either permanent or impermanent. The view of the two extremes in birth and death, that error is the greatest and even worse.

78. "If it were impermanent, one's practice would be fruitless; and as one would not experience a later existence, one would be delivered without any effort.

79. "If it were permanent, without death, rebirth or an in-between [state], it would be the same as space, without birth and without extinction.

80. "If there were a self, it would be the same for all; and as all would have a self, without any action its fruition might be naturally accomplished.

81. “If there were the activity of a self, one should not earnestly practice. If one had a sovereign ruler, what would be the need to perform actions?”

82. “If a self were permanent, in principle it would not allow any change. Seeing that one is characterized by suffering and happiness, how could one say it is permanent?”

83. “By understanding that one comes into existence, one is delivered and becomes free from any impurity. If all were permanent, what would be the use of being delivered from it?”

84. “Absence of a self is not just a word. The principle is true that it has no true nature. Not seeing that the self causes anything, how could one explain that a self is active?”

85. “Because the self does not cause anything and one is without a causing self—because one is without these two things—in reality there is no self.”

86. “Without one who causes or one who experiences and without a ruler, one constantly returns. Birth and death keep flowing like night and day. Listen to my explanation now!”

87. “Through the causality of the six [sense] faculties and their six objects, six consciousnesses arise. The three things in combination produce contact. Awareness, volition, and action subsequently proceed.”

88. “When dried herbs are placed under a convex gem, fire is then produced by the sun. As for the faculties, their objects, and the consciousnesses, a personality is produced in the same way.”

89. “A shoot grows because of a seed, but the seed is not the shoot. Not exactly like that, yet not different, beings come into existence in the same way.”

90. When the World-honored One had explained the truth, the universal and highest meaning, King Bimbisāra was joyful. Free from impurity, his eye of the Law arose.

91. When the king’s retinue, the population, and the numerous spirits had heard the explanation of the law of immortality, they too were subsequently free from any impurity

Mahākāśyapa’s Awakening

29. The Buddha knew that the twice-born one was joyful in his heart, holding deliverance in high esteem. In his pure and soft voice he welcomed [the twice-born one].

30. Upon hearing the command, [the twice-born one] was relieved at heart and the fatigue of his body and spirit was alleviated. His mind was fixed on excellent deliverance and he was quiet,

free from any impurity. As befitting [one of] great compassion, [the Buddha] gave a brief explanation.

31. He understood all profound factors, and accomplished the four unhindered analytical knowledges. 82 Because his great virtue was renowned everywhere, he was called Mahākāśyapa.

32. He had formerly seen the body and a self as different, or believed that the self is the body. The view of an existing self and “mine” was forever done away with. He saw only a mass of suffering. When free from suffering, there is nothing left.

33. Keeping the precepts and practicing asceticism were no cause, but they had been viewed as a cause. He universally saw the nature of suffering and was forever free from clinging to anything.

34. Whether seeing existence or nonexistence, the two views give rise to doubtfulness, but universally seeing the truth he was certain, free from any doubt.

35. Profoundly attached to riches and beauty, one is infatuated and desire arises, but with their impermanence and the notion of their impurity one is forever without covetousness.

36. With a mind of friendliness he thought in an impartial way. He did not think of friend and foe differently. As he felt compassion for all, he had dispelled the poison of anger.

37. Relying on matter, all was remedied, and all kinds of various notions arose. As his reflection destroyed all notions of matter, he could put a stop to desire for matter.

38. Even if he was born among the gods of no form, their lives still would certainly come to an end. In their foolishness about the four attainments they had the notion that [the four attainments] meant deliverance. Tranquil and free from any notion, his covetousness for the immaterial was forever removed.

39. Restless thoughts are disturbing, just like a strong wind whipping up the waves. He deeply entered firm concentration and quieted his excited mind.

40. He contemplated that factors have no [“I” or] “mine,” and that in birth and extinction they are not solid. Not seeing any weak, intermediate, or strong, his arrogant thoughts were naturally forgotten.

41. Having lit the lamp of wisdom, he was free from any darkness of delusion. He saw the law of destruction and absence of destruction, and absolutely nothing remained of his ignorance.

42. Considering the ten qualities, the ten kinds of affliction were extinguished. 83 He was at rest, having done what he had to do. Deeply moved, [Mahākāśyapa] gazed at the Honored One's countenance.

Teachings to Anāthapiṇḍada

1. Then there was an important elder, called Anāthapiṇḍada. He was enormously wealthy and his riches were countless, but he freely gave donations, saving the poor.

2. He came from far to the north, from the country of Kośala, and was staying in the home of a good friend. His host was called Śūla.

3. When he heard that the Buddha had appeared in the world and was staying nearby in the Veṇuvana, he went to the grove that very night, having received his name and full esteem for his virtues.

4. The Tathāgata knew that his faculties were mature and that his pure faith had arisen. As fitting, he called him by his real name and expounded the Law to him.

5. "You find happiness in the Right Law, but your pure faith has been thirsting in vain. You have given up your sleep to come and salute me.

6. "Today I will fully perform my initial duty of hospitality to you. The basis of the virtue you have planted in the past makes my pure expectations firm. Your joy upon hearing the Buddha's name makes you fit to be a vessel for the Right Law.

7. "When one widely practices kindness in an impartial manner and provides for the poor all around, one's famous virtue becomes widely renowned. The completion of fruition comes from a previous cause. I shall now practice the gift of the Law, giving earnestly and sincerely.

8. "Then I will give the gift of quietude. Fully keep pure morality! Morality is an ornament. It can change the woeful destinations and it allows one to ascend to heaven, bringing the reward of the celestial five happinesses.

9. "Any aspiration means great suffering, and desire accumulates all wrongs. Develop the virtue of renunciation and the happiness of quietude, free from desire!

10. "Know that the suffering of old age, illness, and death is the greatest calamity in the world! Through right contemplation of the world one leaves birth, old age, illness, and death.

11. "You have seen that humans have the suffering of old age, illness, and death. The same applies to rebirth in heaven. There is no one who permanently stays.

12. “The impermanent means suffering, and the painful is without a self. What is painful in impermanence is not a self. How could there be an ‘I’ or ‘mine’?”

13. “Know that the painful is nothing but suffering! When it is accumulated, it is a cause. The extinction of suffering means quietude, and the path is the place of tranquility.

14. “Beings keep cycling [in birth and death] by nature. Know that this is the basis of suffering! Disgusted with the end and trying to block its origin, one may not wish for any existence or nonexistence!

15. “The great fires of birth, old age, and death are burning all around in the world. Seeing that birth and death is unsteady, one should develop freedom from its notion. Samādhi completely achieves the quiet place of immortality.

16. “Empty and without ‘I’ or ‘mine,’ the whole world is like an illusion. Observe this body as a multitude of great elements and a mass of formations!”

17. When the elder [Anāthapiṇḍada] heard the exposition of the Law, he immediately obtained the first fruition. The sea of birth and death was eliminated. There was just one drop left.

18. “One may practice renunciation in seclusion or be free from the body in the highest existence. 91 It is better to be truly delivered by seeing the truths now as a common person.

19. “If one is not free from the suffering of the formations and from the net of all kinds of strange views, one does not see the meaning of the truth, even though one may reach the highest existence. Wrong notions are attached to celestial merit, since the bond of desire for existence becomes increasingly stronger.”

20. When the elder [Anāthapiṇḍada] heard the exposition of the Law, the darkness of obscurations opened up in a bright way. He consequently obtained the right view and all wrong views were forever removed, just as a strong autumn wind scatters heavy clouds.

...

16. “I shall now briefly expound the Law. Listen carefully, great king! Accept my exposition and see the result of my merits!

17. “When life has ended, the body and the spirit are separated, and one’s relatives are all separated. There are only the wholesome and evil actions that throughout follow one like a shadow.

18. “When you hold the actions of a righteous king in high esteem and when you care for all people, in the present world your fame will spread and at your life’s end you will ascend to heaven.

19. "If you indulge your feelings and do not comply with the Law, you suffer now and later you will be without joy. In ancient times King Kṛśāśva complied with the Law and experienced celestial good fortune. King Nikumbha performed evil and when his life ended he was reborn in a woeful destination.

20. "I have now briefly expounded the Law about good and evil to you, great king! As a great requirement you must be kind at heart! Observe your people as you would an only child!

21. "Do not harass or injure, and control your faculties well! Reject the wrong path and take the right road! Do not elevate yourself and put down others! Be a friend of ascetics and do not frequent friends who hold wrong views!

22. "Do not rely on your royal power and do not listen to artful talk! Do not trouble any ascetic and do not transgress the code of royal rule! Be mindful of the Buddha and consider his Right Law! Subdue those who are wrong!

23. "Be seen as the highest among humans, and your virtue may be thought of as most eminent! Profoundly consider the notion of impermanence, the constant change of one's physical life! Fix your mind on the most eminent object and earnestly seek pure faith!

24. "Preserve your kindness and sovereign happiness, and in a future world you will increase your joy! May they transmit your fame in the vast eon, and you will certainly be shown gratitude by the Tathāgata! When, for instance, someone likes sweet fruit, he should plant fine saplings.

25. "There are those who from brightness enter darkness, and there are those who from darkness enter brightness. There are those whose one darkness is continued by another darkness, and there are those whose one brightness is cause for another brightness. A wise one must reject three categories and throughout apply himself to brightness.

26. "When one speaks evil, all echo it; but when good is being called out, those who go along have difficulties. There is nothing that does not cause fruition, and what one has caused is not lost. If one undertakes something but is not diligent, one will in the end be unable to do anything.

27. "If one did not once develop wholesome causality, one will later bring about a period without happiness. Having gone, there will be no period of rest. Therefore, one should develop what is wholesome! Watch yourself in order not to do any evil, because you will experience the results of your own actions!

28. "Just as beings have no place to escape when the four rocky mountains come together, beings have no way to do away with the mountains of birth, old age, illness, and death. Only those who practice the Right Law escape these heavy mountains of suffering.

29. "All the worldly is impermanent. The objects of the five desires are like lightning, [passing swiftly]. Old age and death are the sharp ends of an awl. Why would one practice what is wrong?"
30. "The excellent kings of old were like the god Īsvara. They were valiant and determined to conquer the sky, but having been illustrious for a while they were ruined."
31. "The fire of the eon will melt Sumeru and the waters of the sea will all dry up. All the less may one's body, which is like a bubble, hope to stay long in the world!"
32. "A fierce wind may be stopped by a violent whirlwind, sunshine may be screened off by Sumeru, and a great fire may be extinguished by water. All existing things turn to extinction."
33. "This body is an impermanent object, painstakingly guarded for a long time. One extensively enjoys riches and female beauty with it, and in one's negligence one becomes proud."
34. "When the moment of death suddenly arrives, [the body] is as rigid as a dead log. An intelligent person, seeing this change, should diligently practice! How could he sleep?"
35. "Birth and death alone move the mechanism [of samsara]. One ceaselessly continues to fall. If one does not indulge in a happiness that will be discontinued, its painful retribution will not be brought about."
36. "One must not be close to any friend who is not excellent! If one does not apply oneself and ceaselessly practices, in one's application one will not experience knowledge about existence. But experiencing this will certainly make you free from the body."
37. "Having a body, one must not be tainted by an object! Being tainted by an object is a great fault. Even if one were born among the immaterial gods, one would not be spared from change in time."
38. "You should train in a body that will not change! If it does not change, you are without any fault. As there is this body, it is the basis of all suffering."
39. "That is why the wise ones put a stop to the fundamental [problem] through the absence of a body. All kinds of beings bring forth suffering through their desire."
40. "Therefore, one should produce thoughts of revulsion concerning the existence of desire! If one is disgusted with the existence of desire, one will not experience any suffering."
41. "Even if one is born in [the realms of] form or no-form, changing is a great calamity, as one is not in quietude. All the more so if one is not free from desire!"

42. "Thus one should contemplate the three realms as impermanent and without any ruler! While all suffering is constantly ablaze, how could the wise wish for happiness? When, for example, a tree is ablaze with many flames, why would the birds swarm to it?"
43. "He who understands this is an intelligent person. Without this there is no understanding. Having this [realization], one is an insightful person, and being without this means no understanding."
44. "This, then, is what one should do, and being without this is not fitting. With this, one is close to the teaching, and without this one is separated from the right principle."
45. "If one says that this excellent Law is not fit for householders, this is a wrong pronouncement. Yes, the Law is spread equally among the people."
46. "When one suffers from heat and enters cold water, all becomes cool. When a dark room is lit by the flame of a lamp, all see the five colors."
47. "The same applies to the practice of the path. There is no different way for mendicants and for common people. Those who dwell in the mountains may fall, committing an offense, while a householder may rise to be a seer."
48. "Delusion is a vast ocean and wrong views are its waves. Beings follow the currents of desire. They are tossed about and no one can cross over."
49. "Wisdom is a light boat. Firmly hold on to the correctness of samādhi! The drum of application and the oars of mindfulness can save one from the ocean of ignorance."
50. When the king had attentively listened to the explanation of the Omniscient One, he despised common splendor and knew that kingship was without any joy. He had been like a maddened elephant running loose, which had sobered up and returned, well proven.

Teaching to the Licchavi

14. "Without wings one may wish to rise into the sky, and one may try to cross a river without a good boat. If one does not have the virtue of morality as a human, escape from suffering is really difficult."
15. "Just as a tree is hard to climb when its beautiful flowers and fruits sting, the same applies to the one who, though learned and having the power of beauty, destroys morality."
16. "Sitting upright in an excellent pavilion, one may be adorned with a king's mind, but when in possession of the quality of pure morality one may follow the great seer and be converted."

17. "Even if one has dyed one's garment, wears fur or feathers, or a spiral headdress, or has shaven one's head, if one does not develop the virtue of morality then it is difficult to cross over all suffering.
18. "One may bathe three times night and day, make offerings to fire, and practice asceticism; one may leave one's body for the filthy animals in the wilds, one may rush toward water or fire, or throw oneself from a cliff;
19. "one may live on fruits, eat herbs and roots, inhale the wind, and drink from the water of the Ganges; one may swallow air and thereby cease ailments—if one practices these paths of birds and animals far removed from right morality, one is not a vessel of the Right Law.
20. "By ruining morality, one incurs slander, and one is not held dear by kind [people]. One constantly feels fear in one's heart and is followed by an evil reputation, just like a shadow. In the present world there is no benefit. How could one obtain happiness in a later world?
21. "That is why a wise person should develop pure morality. In the wilderness of birth and death, morality is the best guide.
22. "Keeping the precepts comes from one's own effort. This is not difficult. Pure morality is a stairway that lets one ascend to heaven.
23. "The establishment of pure morality comes from the weakness of affliction. One's faults ruin the mind and one loses one's fine qualities.
24. "First forsake any ['I' or] 'mine.' Any ['I' or] 'mine' covers all that is wholesome, just as ashes conceal a fire. Only when one steps on it does one notice the burning.
25. "Pride covers over the mind, just as the sun is concealed by a heavy cloud. Insolence extinguishes shame, and grief weakens strong determination.
26. "Old age and illness ruin youthful appearance. Arrogance extinguishes all that is wholesome. The envy of the gods and of asuras raises contention. The loss of any merit comes from a feeling of arrogance.
27. "'I am the most excellent among the excellent. My virtue is the same as that of the most excellent, but I may be somewhat weaker than the most excellent one.' [One who thinks] thus is a fool!
28. "Beauty and family are all impermanent. They are unsteady and unfirm over time. In the end they go to ruin. What is the use of pride?
29. "Desire is a huge calamity. It pretends to be your friend but is a secret foe. The fiercest fires come from within. This also applies to the fire of desire.

30. "The blaze of desire is worse than any fire in the world. A fire may be great but water can extinguish it. Desire is hard to extinguish.
31. "When a fierce fire is set in the wilderness, the grass is destroyed but it will grow back. When the fire of desire burns the mind, it is hard for the Right Law to come into existence.
32. "Desire seeks worldly happiness, and [worldly] happiness increases impure actions. Through evil actions one falls into a woeful destination. Among one's enemies, none surpasses desire.
33. "Desire produces love, and through love one indulges in what one may want. By indulging in what one may want, one incurs all suffering. Among faults, none surpasses desire.
34. "Desire is a great illness. The medicine of knowledge is ended by a fool. Wrong insight and considerations can make desire increase.
35. "It is impermanent, painful, impure, without self, and without any ["I" or] "mine." A truthful observation with wisdom can extinguish that wrong desire.
36. "That is why one should develop truthful observation of the object. When a truthful observation has arisen, desire is undone.
37. "Seeing qualities, one produces desire; and seeing faults, one gives rise to anger. When both qualities and faults become nonexistent, desire and hatred are removed.
38. "Anger changes one's ordinary appearance. It can ruin fine beauty. Anger is a screen for the brightest eyes. It harms the meaning of the Law when one wishes for learning.
39. "It ceases the meaningfulness of affection, as one is held in contempt by the world. That is why one should reject hatred. Do not comply with angry thoughts!
40. "He who can control his rage is called a skillful charioteer. The world may praise one who controls his chariot well, but he is [only] a passenger holding the reins.
41. "When one gives in to hatred and does not stop it from burning, the fire of mournfulness subsequently flares up. If someone gives rise to anger, he first burns his own mind. Afterward, when [the fire] is increased by a breeze, it may also burn [others].
42. "The suffering of birth, old age, illness, and death oppresses beings, but one may further add the harm of hatred. Having many enemies, one further increases enmity.
43. "Seeing that the world is oppressed by all suffering, one should give rise to compassionate thoughts! When beings produce afflictions, they are strong or weak, with countless differences."

44. The Tathāgata, being skillful in means, gave a brief explanation according to [the Licchavis'] illness, just as a good doctor in the world prescribes medicine according to the illness.

45. When the Licchavis had heard Buddha's exposition of the Law, they immediately rose and made obeisance at the Buddha's feet, and joyfully accepted [the dust] on their heads.

To Ananda and the Licchavis before the Buddha's passing

13. "When someone understands his specific nature, he will not dwell in grief! All that is conditioned will all go to ruin.

14. "I have already explained to you that what is united will by nature be separated. Love is impermanent in principle. Give up thoughts of longing!

15. "The conditioned keeps flowing. One is born and one is extinguished. One will not maintain oneself. One may wish for a long-lasting existence, but will never achieve that state!

16. "If the conditioned were to permanently remain, nothing would change. This would be deliverance. What more would one want?

17. "What could you and other beings now want from me? I have already expounded to you what you should obtain.

18. "What use is this body of mine? The body of the fine Law will exist for a long time. I may remain or exist in quietude [but] what you require will indeed be here!

19. "As a teacher, I have never held anything from beings. Develop a notion of revulsion [for samsara], well established in your own territory!

20. "When you know your own territory, you must be attentive and diligently apply yourself! Practice alone and in tranquility, and reside in solitude! Do not follow beliefs in anything else!

21. "When you know the territory of the Law, you are certain to clearly see the lamp of wisdom. It can dispel delusion, and one may observe the four ranges. Having obtained the excellent Law, one is free from any self and free from ['I' and] 'mine.'

22. "The bones of the skeleton are plastered with skin and flesh, dipped in blood, and tied by sinews. After careful contemplation, [one sees that] this is all impure. Why be content with this body?

23. "Any experiencing comes from its conditions, just as bubbles [form] on water. Birth and extinction are impermanent and painful, far removed from any pleasant notion.

24. “Thoughts come into existence, exist, and are extinguished. Renewed again and again, they do not cease even for a while. When considering tranquility, the notion of permanence is forever abandoned.

25. “All formations are produced by causes and conditions. They gather and scatter, and are not constantly together. A fool produces the notion of a self, but a wise one is without any [‘I’ or] ‘mine.’

26. “Reflect on these four ranges, and correctly contemplate them! This is the path of the unique vehicle, by which all suffering is extinguished.

27. “If one can dwell in it and truthfully contemplate it correctly, this Law is permanent and without end, even while the Buddha’s body may be dead or alive.”

...

30. “As I observe you now, you have exceptional notions in your mind. You have abandoned the affairs that are the common lot [of human beings]. Yes, mindfulness of the Law is what you feel.

31. “If you now wish to receive learning and knowledge from me, do not grieve for me, whether I am alive or dead!

32. “Impermanence is the nature of the conditioned. It is fickle and changeable. Neither firm nor beneficial, it is not characterized by long-lasting duration.

33. “The seer kings of old, the seer Vasiṣṭha and others, the wheel-turning king Māndhātṛ, among many others,

34. “such former excellent ones were as powerful as the god Īśvara. They have all long since gone to ruin. Not one presently exists.

35. “Suns and moons, Śakras, rulers of the gods—their numbers were very great too, but all these have also turned to ruin. No one has existed for a long time.

36. “The number of buddhas in the past worlds has been [as many as] the sands on the banks of the Ganges. Their wisdom shone in the world but they have all been extinguished like a lamp.

37. “The same will apply to the future extinction of the buddhas of future worlds. Why would I now be any different? I [too] shall enter nirvana.

On the eve of the Final Nirvana

32. "I will now enter nirvana in the middle of the night. You must rely on the Law! That is your most excellent abode.
33. "If [a teaching] is not recorded in the sutras and does not comply with the discipline, if it goes against the true meaning, then it should not be accepted!
34. "What is not the Law and what is not the discipline, and furthermore when [a teaching] is not what I have proclaimed, then it is the teaching of darkness. You should quickly reject it!
35. "Hold fast to my clear expositions! They are not wrong. They are my expositions, agreeing with the Law and with the teaching of the discipline.
36. "What is accepted as agreeing with my Law and discipline—that may be believed! If someone says that my Law and discipline are wrong, that must not be believed!
37. "When someone does not understand the subtle meaning and is mistaken about the wording, that person is a fool. He falsely proclaims what is wrong.
38. "He does not distinguish true from false. He sees nothing and experiences darkness. Suppose, for instance, brass and gold are displayed together—[in the same way] one deceives the world.
39. "A fool indulges in shallow knowledge. He does not understand the true meaning. He accepts a similar law and assumes that the True Law has been accepted.
40. "Therefore, carefully observe the True Law and discipline, just as a goldsmith ascertains the genuine [metal] by heating and pounding it!
41. "Ignorance about the scriptural texts is not wisdom. What is not fitting is explained as fitting, and what one should do is seen as not fitting.
42. "Perform an equal acceptance when the meaning of a verse is practiced as it is expounded! If one does not skillfully grasp a sword, one will instead hurt one's hand.
43. "When the words are not ingenious the meaning is hard to understand, just as when one searches for a house while walking at night. If the house is remote, one does not know where it is.
44. "If one loses the meaning, one forgets the Law. If one forgets the Law, thoughts rush on in disarray. That is why a wise person does not contradict the true meaning."

During the Final Nirvana

59. The Tathāgata spoke in a comforting way, “Do not be mournful! Now is a moment to rejoice. You should not feel distress!

60. “What has been planned for eons, not until now do I obtain it, a pure state without end, saved from the objects of the [sense] faculties.

61. “Free from earth, water, fire, and wind, I am in quietude and will not be reborn or extinguished. I have forever done away with sorrow. Why feel sorrow for me?

62. “In the past, on Gaja Mountain, I wanted to give up this body, but because of my former causality I remained in the world until now.

63. “Holding on to this brittle body is like dwelling with a poisonous snake. I will now enter great tranquility. All my painful causality has ended.

64. “I shall not experience a body again, and future suffering will be appeased for a long time. Do not be afraid for me anymore!”

...

“One needs rigor in one’s search for the path. Yet one does not obtain it just by meeting me. If you practice according to what I have expounded, you will be free from the net of all suffering.

“The practice of the path exists in the mind. It does not necessarily come from meeting me. When, for instance, a sick person relies on a remedy and takes a good medicine, all illness is naturally removed. He does not wait to see a doctor.

“If one does not practice according to what I have expounded, one meets me in vain, without any gain. Even if one is far away from me, practicing the Law, one is near me. If one dwells with me but does not follow the Law, know that he is far away from me!

“Do not be negligent in controlling your mind! Strenuously develop right action! When one is born in the world, one is for a long time oppressed by all suffering. One is disturbed and not at ease, like a lamp in the wind.”

...

31. “After my parinirvāṇa you must respect the prātimokṣa. It is your great preceptor, the bright lamp in the vast darkness.

32. “As the greatest treasure of poor people, you should regard my instructions! Follow them just as you would serve me, no different!

33. “Purify your actions of body and speech and abandon all efforts at livelihood! Raising living beings in a field or dwelling, accumulating riches and collecting the five grains—keep away from all that, just as one avoids a great fiery pit!
34. “Cutting plants and trees to open up new soil, treating and curing any illness, consulting the calendar [to discern] one’s fate, casting horoscopes for portents of one’s destiny, observing signs for any profit or loss— all this should not be done!
35. “Restrain oneself and eat at the proper time. Do not accept or cause [heterodox] arts to be practiced. Do not concoct herbal potions. Keep away from any crookedness.
36. “The provisions one depends on in compliance with the Law, one should accept these in moderation! One may accept [provisions] but must not amass them. This is a brief explanation of the precepts.
37. “[The prātimokṣa] is the basis of all precepts and the basis for deliverance. Relying on this Law, one can produce all right experiencing. All true knowledge obtains final certitude because of this.
38. “That is why you must keep [the prātimokṣa]! Do not let it be broken! When pure morality is not broken, one has all good qualities. Without it, one does not have any [good qualities], as they are established only by morality.
39. “If, dwelling in pure morality, one controls one’s faculties well, he is like someone who tends his herd well and does not let [the animals] run loose.
40. “If one does not control the horses of the [sense] faculties and if one allows the six [sense] objects, one brings about calamities in the present world and will fall into a woeful destination.
41. “If, for instance, one does not train a horse, it will cause one to fall into a pit. Therefore, a wise one should not set his [sense] faculties loose!
42. “The [sense] faculties are very evil. They are one’s worst enemy. Though beings may like their [sense] faculties, they are hurt by them yet.
43. “A sworn enemy, an extremely poisonous snake, a dangerous tiger, or a fierce fire—a wise one does not fear the world’s great evils.
44. He fears only that a fickle mind will lead him to a woeful destination, as it is made happy by something small and sweet and does not observe the deep precipice.
45. “A fickle mind is like a maddened elephant that has lost his sharp goad, like a monkey who has taken over the grove. A wise one should control [his mind]!

46. "If one sets the mind loose so that it is sovereign, one will never obtain tranquility. Therefore one should control the mind and quickly go to a state of tranquility!
47. "Know moderation in food. Regard it as a way of taking medicine. Do not have any covetous or angry thoughts over food. Food stops hunger and thirst, just as grease is [used] for a dilapidated cart.
48. "Just as a bee chooses flowers and does not ruin their color or fragrance, a bhikṣu should go begging for alms. Do no harm to others' faith!
49. "If [a donor] is generous with an open mind, one should assess what he can bear [to give]. If one does not calculate the strength of the ox, [too] heavy a load will hurt it.
50. "Develop right actions in due course at the three times: morning, midday, and afternoon. During the two parts of the night, the first and the last watch, do not be attached to sleep either!
51. "Lie down [to rest] in the middle of the night with upright thoughts. Remain in concentrated mindfulness until the first sign of light. Do not sleep too much, letting your physical life pass by in vain!
52. "As the fire of time constantly consumes one's body, why sleep long? The enemies of the afflictions will harm you due to your idleness. If the mind is numb from sleep, who will notice when death arrives?
53. "If a poisonous snake hides in your dwelling, a skillful incantation can make it leave. But if a black venomous snake is in your mind, it is done away with by the skillful incantation of clear perception.
54. "One who just sleeps a lot is a shameless person. Shame is an ornament. Shame is the goad that controls the elephant.
55. "Shame lets the mind be concentrated. Shamelessness ruins any wholesome root. Those with shame are praised as worthy in the world. The shameless are equal to birds and animals.
56. "Even if someone were to cleave your body joint by joint with a sharp knife, you should not harbor resentment, nor should you speak evil words. Evil thoughts and evil words hurt oneself. They do not harm another.
57. "When one restrains the body and practices austerities, nothing surpasses the excellence of forbearance. There must only be the practice of forbearance, the most firm strength, difficult to vanquish! Therefore, do not harbor resentment or say evil words to others!

58. "Anger destroys the Right Law, and it destroys beauty. It ruins one's good reputation. The fire of anger burns one's own mind. Anger is the enemy of virtue. If you love virtue, do not harbor resentment!

59. "As a householder, to come to anger is not surprising, because of the many troubles [of household life]. But if having gone forth one harbors anger, that deviates from the right principle, as if a large fire were lit in cold water.

60. "If pride arises in your heart, pat yourself on the head with your hand! You have taken the tonsure and wear a robe. You hold an almsbowl in your hand, and you have decided on this life as your last birth. Why be proud?

61. "When an ordinary person is proud on the basis of his fine family, he may yet consider it an error. How much more so should someone who has gone forth! Having proud thoughts in one's earnest search for the path of deliverance—this is absolutely not done!

62. "Crooked and straight are mutually opposed by nature. They are not found together, just as frost and a blaze [do not occur together]. One who has gone forth develops the straight path. Crookedness is not what he may apply himself to! Falsehood is an unreal pretense. Yes, the Law does not deceive.

63. "Seeking much means suffering, but little desire means happiness. If one has little desire because of one's happiness, all the more so when searching for true deliverance!

64. "The stingy are afraid to seek for more, for fear of losing their wealth. He who likes to be generous is afraid too, ashamed of his riches, of which he may not provide enough [to others].

65. "Therefore, one should have little desire and be generous to others, without any fear! From having little desire, one obtains the path of deliverance.

66. "If one seeks deliverance, one should develop satisfaction too! The heart is always joyful when satisfied. Joy is nothing but the Law.

67. "Even if the provisions one depends upon are lowly, one is always content and satisfied. Even if someone who is unable to feel satisfied obtains the happiness of rebirth in heaven, the fire of suffering permanently burns his mind, because he is not satisfied.

68. "If [you are] wealthy but not satisfied, this too is poverty. When [you are] satisfied even though poor, this is the highest wealth.

69. "If one is not satisfied, the objects of the five desires become even larger. One seeks even more and tirelessly hurries toward suffering for a long time. In his effort he feels anxiety and, on the other hand, he is pitied by those who are satisfied.

70. "If one does not often accept one's retinue, one's mind is always tranquil. Because of tranquility and quietude, all humans and gods serve him. That is why one should give up both of the two retinues of close and distant loved ones.

71. "For instance, suppose many birds and monkeys live on a lone tree in a vast marsh. The same applies to a large retinue one may care for. For a long time one experiences much suffering. A large crowd means many entanglements, like an old elephant that is sunk in the mud.

72. "If one applies oneself with zeal, there is no benefit one will not obtain. One should therefore be strenuous night and day, not lazy!

73. "As the small streams in the valley continuously flow, they hollow out a rock. If one is not strenuous when trying to make a fire with a stick, one toils in vain and does not obtain it. Therefore, always be vigorous, like someone in his prime making a fire!

74. "A good friend may be fine but he is inferior to right mindfulness. If right mindfulness exists in one's thoughts, no evil will enter them.

75. "That is why a practitioner should always be mindful of his body! If he loses mindfulness of his body, all wholesome [things] may be forgotten.

76. "When, for instance, a brave leader wears armor, he can withstand a strong enemy. With right mindfulness as one's heavy armor, one can restrain the thieves of the six [sense] objects.

77. "Right concentration regulates an insightful mind, and it contemplates birth and extinction in the world. That is why a practitioner should practice samādhi. In samādhi one is quiet, able to extinguish all suffering.

78. "When wisdom can shine brightly, one is far from any grasping. It equally contemplates one's inner considerations. By following [wisdom], one advances toward the Right Law. The householder and the one who has gone forth, both should follow this path!

79. "On the great ocean of birth, old age, and death, wisdom is a light boat. In the great darkness of ignorance, wisdom is a bright lamp.

80. "For the impure illnesses of the fetters, wisdom is the finest medicine. In the thorny forest of afflictions, wisdom is a sharp axe.

81. "Being deluded, one loves the swift current. Wisdom is a bridge. That is why one should diligently practice wisdom produced from learning, from reflection, and from cultivation!

82. “If one accomplishes the three kinds of wisdom, his eye of wisdom is open, even though he may be blind. When without wisdom one’s thoughts are false, one is not someone who has gone forth.

83. “Therefore, know and leave any false factor, and reach subtle happiness, the quiet and tranquil state!

84. “Honor heedfulness! Negligence is a skillful enemy. If one is not negligent, one will obtain rebirth in the place of Lord Śakra. If one is remiss and negligent, one will fall among the asuras.

85. “I have completed the comforting and compassionate actions I had to do. Be vigorous and skillfully develop your own actions!

86. “Increase your quiet thinking in a secluded place in a mountain forest! Diligently exert yourselves, so that you will not feel remorse later!

87. “For instance, a fine doctor in the world offers a prescription that is fitting for the illness. If one is ill but does not take [the medicine], this is not the fault of the fine doctor.

88. “I have expounded the truth and I have shown the level road. If one hears [this teaching] but does not accept it, the one who has expounded it is not to blame.

89. “If there is anything you do not understand about the meaning of the four truths, you should all ask me now! Do not conceal your feelings anymore!”

90. As the World-honored One taught in his merciful way, the whole gathering remained silent. Then Aniruddha saw that the great multitude was silent, free from any doubt. He held his palms together and said to the Buddha:

91. “That the moon is warm and the sunshine cold, the wind quiet and the earth unstable by nature—such four kinds of delusion have not existed at all in the world.

92. “The truths of suffering, of its cause, of its extinction, and of the path are true, never contradicted. They are as you have expounded, Worldhonored One! The whole assembly is completely free from any doubt.

93. “We are all saddened indeed by your nirvana, World-honored One. We do not have the idea that your explanation, O World-honored One, does not mean final certitude.

94. “Yes, if someone has recently gone forth and has no profound understanding of the situation yet, as he has heard your courteous instructions now, his doubts have all been done away with.

95. “Having crossed over the sea of birth and death, one is free from desire and without any aspiration. Yet all feel sad longing now. ‘How soon is the Buddha’s extinction!’ we sigh.”

96. The Buddha appeased Aniruddha's several kinds of mournful words further with his compassionate mind, and said:

97. "Yes, even if one would stay for an eon, one would finally turn to separation. One may be united with a different person, but in principle one will not permanently be together.

98. "Having benefited myself and others, my remaining would be in vain. What would I have to do? Those of the gods and humans who were to be saved have all obtained deliverance.

99. "You, my disciples, spread and maintain the Right Law! Know that existence will certainly be ruined! Do not feel grief anymore!

100. "Diligently apply yourself to arrive at the place without separation! I have lit the lamp of knowledge. It is shining and removes the darkness in the world.

101. "When you know that the world is not secure, you should rejoice, just as when a friend who has met with a serious illness is cured and freed from his suffering!

102. "I have given up my vessel of suffering, going against the current of the sea of birth and death. I have forever left all suffering. You should rejoice about this!

103. "Guard yourselves well! Do not be negligent! All that exists has turned to extinction. I am now entering nirvana. From now on my words will end. This then is my final teaching."

104. [The Buddha] entered the samādhi of the first trance and the nine concentrations in due order. He followed the concentrations in reverse order, and again entered the first trance.

105. He again rose from the first trance and he entered the fourth trance. As he left concentration and his thoughts had nowhere to resort to, [the Buddha] immediately entered nirvana.

SAUNDARANANDA

“Nanda the Fair”

Source: Cross, Mike. *“Asvaghosa’s Gold”*

This is another Sanskrit epic (kavya) poem of Aśvaghōṣa, which focuses on the conversion of Nanda, the Buddha’s younger brother to the Buddha-Dharma. Nanada can also mean “Joy” and hence the title can also mean “Beautiful Joy”, possibly referring to the ultimate truth of the Dharma and Nirvana.

Teaching to Nanda

“While murderous Time has yet to come calling, set your mind, my friend, in the direction of peace. / For operating in all situations, using all manner of attacks, Death kills. // 5.22 //

Restrain the restless mind from sensual pleasures, which are common, dream-like, and insubstantial; / For no more than a wind-fanned fire is sated by offerings are men satisfied by pleasures. // 5.23 //

Most excellent among gifts is the gift of confidence. Most satisfying of tastes is the taste of real wisdom. / Foremost among comforts is being comfortable in oneself. The bliss of ignorance is the sorriest bliss. // 5.24 //

The kindest-hearted friend is he who tells one what is truly salutary. The most meritorious effort is to exhaust oneself in pursuit of the truth. / Supreme among labours is to work towards true understanding. Why would one enter into service of the senses? // 5.25 //

Select then that which is conclusive, which is beyond fear, fatigue and sorrow, and which is neither dependent on others nor removable by others: / Select the lasting and benign happiness of extinction. What is the point of enduring disappointment, by making an object of sense-objects? // 5.26 //

Nothing takes away people’s beauty like aging, there is no misfortune in the world like sickness, / And no terror on earth like death. Yet these three, inevitably, shall be obeyed. // 5.27 //

There is no fetter like love, no torrent that carries one away like thirst, / And likewise no fire like the fire of passion. If not for these three, happiness would be yours. // 5.28 //

Separation from loved ones is inevitable, on which account grief is bound to be experienced. / And it is through grief that other seers who were princes have gone mad and fallen helplessly apart. // 5.29 //

So bind on the armour whose fabric is wisdom, for the arrows of grief are as naught to one steeped in patience; / And kindle the fire of your own energy to burn up the great tangled web of becoming, just as you would kindle a small fire to burn up undergrowth collected into a great heap. // 5.30 //

Just as a man concerned with science, herbs in hand, is not bitten by any snake, / So a man without concern, having overcome the folly of the world, is not bitten by the snake of grief. // 5.31 //

Staying with practice and fully committed to what is, at the hour of death he is not afraid – / Like a warrior-hero standing in battle, clad in armour, and equipped with a good bow, with skill in archery, and with the will to win.” // 5.32 //

...

“O you who have yet to conquer yourself! Given that I, your elder brother, have gone forth, and your cousins have gone forth after me, / And seeing that our relatives who remain at home are committed to practice, are you minded to be conscious of consciousness, or are you not? // 5.37 //

Evidently the royal seers are unbeknown to you who retreated smiling into the forests; / Having spat out desires, they were desirous of tranquillity and thus not stuck in lower order desires. // 5.38 //

Again, you have experienced the drawbacks of family life⁸⁸¹ and you have observed the relief to be had from leaving it, / And yet you, like a man in a disaster area who is resigned to his death, have no intention of giving up and leaving house and home. // 5.39 //

How can you be so devoted to the wasteland of saṃsāra and so devoid of desire to take the auspicious path / When – like a desert trader who drops out from a caravan – you have been set on that very path? // 5.40 //

One who in a house burning on all sides, instead of getting out of there, would lie down in his folly to sleep, / Only he might be heedless, in a world burning in the fire of Time, with its flames of sickness and aging. // 5.41 //

Again, like the condemned man being led, drunkenly laughing and babbling, to the stake, / Equally to be lamented is one whose mind is upside-down, cavorting while Death stands by, with noose in hand. // 5.42 //

When kings and humble householders, leaving relations and possessions behind, / Have gone forth, will go forth, and even now are going forth, what is the point of pandering to fleeting fondnesses? // 5.43 //

I do not see any pleasure which might not, by turning into something else, become pain. / Therefore no attachment bears scrutiny – unless the grief is bearable that arises from the absence of its object. // 5.44 //

So, my friend, knowing the human world to be fickle, a net of Indra, a web of fictions, like a gaudy magic show, / Abandon the net of delusion you call ‘my love,’ if you are minded to cut the net of suffering. // 5.45 //

Unfancied food that does one good is better than tasty food that may do harm: / On that basis I commend you to a course which, though unpalatable, is wholesome and honest. // 5.46 //

Just as a nurse keeps firm hold of an infant while taking out soil it has put in its mouth, / So, wishing to draw out the dart of passion, have I spoken to you sharply for your own good. // 5.47 //

And just as a doctor restrains a patient then gives him bitter medicine; / So have I given you, in order to help you, this disagreeable advice with beneficial effect. // 5.48 //

Therefore, while you are meeting the present moment, while death has yet to come, / So long as you have the energy for practice, decide on better.” // 5.49 //

...

“Your strength and looks and youthfulness I recognize as you do; / But that these three are impermanent you do not realise as I do. // 9.5 //

For this body is a domicile for disease and in the face of senility it teeters helplessly, like a tree with its roots on a riverbank. / Because you do not know it to be as fragile as froth on water, therefore you feel there to be abiding strength in you. // 9.6 //

When, through failure to eat and drink, or sit down, or move about, and also through overindulgence in those acts, / The body manifestly goes to ruin, what reason is there for you to have the conceit of physical strength? // 9.7 //

By cold and heat, by sickness and aging, and by hunger and other such adversities, the living are being reduced / Like water in the hot season by the sun’s rays. In these circumstances, what are you thinking, O taker of pride in strength! as you wander towards your end? // 9.8 //

When a body made of skin, bone, flesh and blood owes its very existence to the taking of food, /
When it is always ailing, needing continuous intervention, how can you labour under an illusion
like 'I am inherently strong'? // 9.9 //

Like a man who aspires to cross the stormy ocean in an unbaked earthen pot, / Is he who would
assume the sapless accretion of his body to be strong as he carries it around, striving after an
object. // 9.10 //

But even more fragile than an unbaked earthen pot, in my opinion, is this body; / For a pot that
is properly kept might survive for many ages whereas this accretion crumbles even if well
maintained. // 9.11 //

When the elements of water, earth, wind and fire are in constant opposition, like antagonistic
snakes, / When they meet in a body only to make for calamity, how can you, in your propensity
to sickness, be convinced of your strength? // 9.12 //

Snakes are lulled by charms, but the elements are not apt to be charmed. / Snakes bite some
people some of the time; the elements strike all people all of the time. // 9.13 //

For this body, though long tended with good habits of sleeping and sitting, and of eating and
drinking, / Does not forgive a single step too far – at which it rears up in anger, like a great
venomous snake. // 9.14 //

Pained by cold, one turns to fire; oppressed by heat, one longs for cold; / When hungry, one
longs for food; when thirsty, for water. Where then is strength? What is it? How is it? Whose is
it? // 9.15 //

So see a body as ailing and do not think 'I am possessed of strength.' / The world is
insubstantial, inauspicious, and uncertain, and in an impermanent world, power is
undependable. // 9.16 //

Where is the power of Kṛta-vīrya's son, the thousand-armed Arjuna, who fancied himself to be
so strong? / In battle, Bhārgava, 'The Scion of the Bhṛgu,' severed his arms like a thunderbolt
lopping off the lofty horns of a mountain. // 9.17 //

Where is the strength of Hari Kṛṣṇa, 'The Kaṁsa-tormentor,' who broke the Horse-King's jaw? /
With one arrow from Jaras he was brought down, like utmost beauty brought down, in due
order, by old age. // 9.18 //

Where is the strength of Namuci son of Diti, light of an army and provoker of the gods? / He
stood his ground in battle, furious as death, but Indra⁹⁶¹ slew him with a spattering of foam.⁹⁶²
// 9.19 //

And where is the power once possessed by the Kurus who blazed in combat with speed and stamina / And then lay in ashes, like sacrificial fires whose firewood has burned, their lifebreath snuffed out? // 9.20 //

Know, therefore, that the strength of powerful men, who fancy themselves imbued with strength and drive, is ground down; / And do not, as you survey a world in the sway of aging and death, take pride in strength. // 9.21 //

Whether or not you think your strength is great, just do battle against the senses! / If you are victorious in this, your strength is great; if you are defeated, your strength is nothing. // 9.22 //

Less heroic are those men thought who conquer enemies armed with horses, chariots and elephants, / Than those heroic thinkers are thought who conquer the restless six senses. // 9.23 //

Again, that you think 'I am good looking' is not astute. Let this be grasped: / Where are the good looks, where the beautiful bodies, of Gada, Śāmba, and Sāraṇa? // 9.24 //

Just as a peacock, flashing the eye in its tail, naturally carries its excellent looks, / That is how, without any distinction got from grooming the body, you must carry your looks – if after all you are good-looking. // 9.25 //

If its unpleasantness were not covered with clothes, if it never touched water after excretion, / Or if it never received a good washing, tell me, O handsome one! what might a body be like? // 9.26 //

Again, perceiving the prime of life to be a personal belonging, your mind looks forward to going home and gaining its sensual end: / Curb that mind! for, like a river coursing down a rocky mountain, youth passes swiftly and does not return. // 9.27 //

A season that has passed comes around again, the moon wanes and waxes again, / But gone, gone, never to return is the water of rivers, and the youth of men. // 9.28 /

When you are white whiskered and wrinkled, with broken teeth and sagging brows; when you are lacking in lustre; / When, humbled by age, you see your face grown old, then you will sober up. // 9.29 //

Having wasted nights and greeted dawns drinking the most intoxicating liquor, one finally comes around, / But drunk on strength, looks and youth, no man ever comes round – until he reaches old age. // 9.30 //

Just as sugar-cane, when all its juice has been squeezed out, is thrown on the ground to dry, ready for burning, / So, pressed in the vice of aging and drained of energy, does the body wait to die. // 9.31 //

Just as a saw worked by two men cuts a tall tree into many pieces, / So old age, pushed and pulled by day and night, topples people here and now who are high and mighty. // 9.32 //

Robber of memory; destroyer of looks; ender of pleasure; seizer of speech, hearing and sight; / Birthplace of fatigue; slayer of strength and manly vigour: for those with a body, there is no enemy to rival aging. // 9.33 //

Knowing this great terror of the world named 'aging' to be a pointer on the way to death, / Do not rise to the ignoble conceit of an 'I' that is beautiful, or young, or strong. // 9.34 //

With your mind tainted by 'I' and 'mine,' you are latching onto the strife called a body. / Let go of that, if peace is to come about, for 'I' and 'mine' usher in danger. // 9.35 //

When no-one has dominion over a body that is ravaged by manifold misfortunes, / How can it be right to recognize as 'I' or as 'mine' this house of calamities called a body? // 9.36 //

One who would delight in a flimsy snake-infested hovel that was always unclean and constantly needing repair: / He is the man of perverted view who would delight in a body with its corrupted elements and unclean, unstable state. // 9.37 //

Just as a bad king takes forcibly from his subjects his full toll of taxes, and yet does not protect; / So the body takes its full toll of provisions such as clothes and the like, and yet does not obey. // 9.38 //

Just as in soil, grass sprouts readily but rice is grown through sustained effort, / So too does sorrow arise readily whereas happiness is produced with effort, if at all. // 9.39 //

For him who drags around a hurting, perishable body, there is no such thing, in the supreme sense, as happiness; / For what he determines to be happiness, by taking counter-measures against suffering, is only a condition wherein suffering remains minimal. // 9.40 //

Just as the intrusion of even a slight discomfort spoils enjoyment of the greatest longed-for pleasure, / In a similar way, nobody ever enjoys any happiness by disregarding suffering that is upon him. // 9.41 //

You fail to see the body as it is – full of suffering and inconstant – because of fondness for its effects: / Let the mind that chases after effects, like a cow after corn, be restrained by the reins of steadfastness. // 9.42 //

For sensual enjoyments, like offerings fed into a blazing fire, do not make for satisfaction; / The more one indulges in sensual pleasures, the more the desire for sensual objects grows. // 9.43 //

Again, just as a man suffering from the blight of leprosy does not obtain a cure by way of application of heat, / Similarly, one who goes among sense objects with his senses unconquered does not tend towards peace by way of sensual enjoyments. // 9.44 //

For just as desire for pleasure from one's medicine might cause one to accept one's infirmity instead of taking proper measures against it, / So, because of desire for one's object, might one ignorantly rejoice in that receptacle of much suffering which is a body. // 9.45 //

One who wishes adversity on a man is said, because of that action, to be his enemy. / Should not sense objects, as the sole root of adversity, be shunned as dangerous enemies? // 9.46 //

Those who were his deadly enemies in this world can in time become a man's friend; / But not benign for anybody, in this or other worlds, are the desires which are the causes of suffering. // 9.47 //

Just as eating a tasty, colourful and fragrant kimpāka fruit leads to death not nourishment, / So an imbalanced person's devotion to objects makes for misfortune, and not for well-being. // 9.48 //

As an innocent, then, heed this good advice pertaining to liberation, dharma, and so forth; / Affirm my opinion, with which the righteous concur. Or else speak up and state your agenda." // 9.49 //

Though reproached at length in this salutary fashion by a striver so great in hearing what is heard, / Nanda neither found firmness nor took comfort: he was like a tusker in full rut, mind blinded by lust. // 9.50 //

Then, having assured himself that Nanda's being was not in the dharma but was turned unsteadily towards the comforts of home, / That beggar reported back to the investigator of living creatures' dispositions, tendencies and ways of being, to the Buddha, knower of reality. // 9.51 //

Conquering the senses with Sila

"Starting afresh from here, my friend, with the power of confidence leading you forward, / In order to get to the nectar of deathlessness you should watch the manner of your action. // 13.10 //

So that the use of body and voice becomes simple for you, / Make it expansive and open, and guarded, and free from disconnectedness – // 13.11 //

Expansive by reality's doing; open from not hiding; / Guarded because aimed at prevention; and unbroken through absence of fault. // 13.12 //

With regard for purity of body and voice, and with regard also for the sevenfold [prohibition on bodily and vocal] conduct, / You should work to perfect a proper way of making a living, on the grounds of integrity (*Śauca*) – // 13.13 //

On the grounds of not indulging the five faults, beginning with hypocrisy; / On the grounds of fleeing the four predators of practice, such as astrology; // 13.14 //

On the grounds of not accepting things to be avoided, such as valuables linked to the needless killing of living creatures; / On the grounds of accepting the established rules for begging, with their definite limits; // 13.15 //

As a person who is contented, pristine, and pleasant, you can, through making a living cleanly and well, / Counteract suffering all the way to liberation. // 13.16 //

Separately from overt action, and from the origin of the use of body and voice, / I have spoken of making a living because it is so hard to make a pure one – // 13.17 //

For hard to be washed away is the view of a householder with his many and various concerns, / And also [hard to be kept pure] is the livelihood of a beggar whose subsistence depends on others. // 13.18 //

Such is termed “the discipline of integrity.” In sum, it is conduct; / Without it there could truly be no going forth, nor state of being at home. // 13.19 //

Steeped in good conduct, therefore, lead this life of devout abstinence, / And in what is even minutely blameworthy see danger, being firm in your purpose. // 13.20 //

For founded on integrity unfurl all actions on the better path, / Just as events like standing unfold, when [a force] resists the earth. // 13.21 //

Let it be grasped, my friend, that release is seated in dispassion, / Dispassion in conscious awareness, and conscious awareness in knowing and seeing. // 13.22 //

And let it be experienced, again, that the knowing is seated in a stillness / And that the seat of the stillness is a body-mind at ease. // 13.23 //

An assurance on which sits ease of the body-mind is of the highest order, / And the assurance is seated in enjoyment. Again, let this be realised in experience. // 13.24 //

The enjoyment is seated in a great happiness which, similarly, is understood to be of the highest order; / And the happiness is seated in a freedom from furrowing the heart over things done badly or not done. // 13.25 //

But the freedom of the mind from remorse is seated in pristine practice of integrity. / Therefore, [realising] that integrity comes first, purify the discipline of integrity. // 13.26 //

The discipline of integrity is so called because it comes out of repeated practice; repeated practice comes out of devotion to training; / Devotion to training comes out of direction in it; and direction comes out of submitting to that direction. // 13.27 //

For the discipline of integrity, my friend, is the refuge: it is like a guide in the wilderness, / It is friend, kinsman, and protector; it is wealth, and it is strength. // 13.28 //

Since the discipline of integrity is such, my friend, you should work to perfect the discipline of integrity. / Among those who practise, moreover, this is the stance taken in different endeavours whose aim is freedom. // 13.29 //

On this basis, standing grounded in awareness, you should hold back the naturally impetuous senses from the objects of those senses. // 13.30 //

There is less to fear from an enemy or from fire, or from a snake, or from lightning, / Than there is from one's own senses; for through them one is forever being smitten. // 13.31 //

Some people some of the time are beleaguered by hateful enemies – or else they are not. / Besieged through the senses are all people everywhere, all of the time. // 13.31 //

Nor does one go to hell when smitten by the likes of an enemy; / But meekly is one pulled there when smitten through the impetuous senses. // 13.33 //

The pain of being smitten by those others may occur in the heart – or else it may not. / The pain of being oppressed through one's senses is a matter of the heart and indeed of the body. // 13.34 //

For smeared with the poison of conceptions, are those arrows, produced from five senses, / Whose tails are anxiety, whose tips are thrills, and whose range is the vast emptiness of objects. // 13.35 //

Fired off by Desire, the hunter, they strike human fawns in the heart; / Unless they are warded away, men wounded by them duly fall. // 13.36 //

Standing firm in the arena of restraint, and bearing the bow of resolve, / The mighty man, as they rain down, must fend them away, wearing the armour of awareness. // 13.37 //

From ebbing of the power of the senses, as if from subjugation of enemies, / One sleeps or sits at ease, in joyful recreation, wherever one may be. // 13.38 //

For in the constant hankering of those senses after objects in the world, / There occurs out of that ignominy no more consciousness than there is in the hoping of hounds. // 13.39 //

A cluster of sense organs is no more sated by objects, / Than is the ocean, even when constantly filled, by water. // 13.40 //

It is necessarily through the senses, each in its own sphere, that one must function in this world. / But not to be seized upon in that realm is an objectified image or any secondary sexual sign: // 13.41 //

On seeing a form with your eye [you] are contained in the sum of the elements: / The conception that 'it is a woman' or 'it is a man' you should not frame. // 13.42 //

If a notion of woman or man does intrude at any time in relation to anyone, / Upon hair, teeth, and the rest, for their beauty, you should not dwell. // 13.43 //

Nothing, then, is to be taken away and nothing is to be added: / The reality is to be investigated as it really is, whatever and however it is. // 13.44 //

In your observing what is, like this, always in the territory of the senses, / There will be no foothold for longing and dejection. // 13.45 //

Longing, using cherished forms, smites the sensual masses: / A foe who has a friendly face, she's fair of speech and foul of heart. // 13.46 //

Conversely, what is called dejectedness is, in connection with an object, a contrary reaction / By going along with which, in one's ignorance, one is smitten hereafter, and smitten here and now. // 13.47 //

When, by getting and not getting his way, [a man] is pained as if by cold or heat, / He finds no refuge; nor arrives on a better path: hence the unsteady sense-power of the masses. // 13.48 //

And yet the power of the senses, though operative, need not become glued to an object, / So long as in the mind, with regard to that object, no conceptualization goes on. // 13.49 //

Just as a fire burns only where fuel and air co-exist, / So a fire of affliction arises, from an object and the forming of a conception. // 13.50 //

For through an illusory fixed conception one is bound to an object; / Seeing that very same object as it really is, one is set free. // 13.51 //

On seeing one and the same form this man is enamoured, that man is disgusted; / Somebody else remains in the middle; while yet another feels thereto a human warmth. // 13.52 //

Thus, an object is not the cause of bondage or of liberation; / It is due to peculiar fixed conceptions that attachment arises or does not. // 13.53 //

Through effort of the highest order, therefore, contain the power of the senses; / For unguarded senses make for suffering and for becoming. // 13.54 //

The senses are like serpents coiled in sensual enjoyment with eyes of selfish views, their many heads are heedlessness and their flickering tongues are excitement: / The snaky senses lurk in mind-pits, their venom eager desire; and when they bite there is no cure, save the antidote of cessation. //13.55 //

Therefore, towards those mischief-making foes, seeing, smelling, hearing, tasting, and feeling, / Show in every situation a vigilance born of restraint. In this matter you are not for an instant to be heedless. // 13.56 //

Stepping Into Action (ādi-prasthānaḥ)

And so using the floodgate of awareness to close a dam on the power of the senses, / Know the measure, in eating food, that conduces to meditation and to health. // 14.1 //

For it depresses in-breath and out-breath, and brings tiredness and sleepiness, / When food is taken in excess; it also destroys enterprise. // 14.2 //

And just as eating too much conduces to a dearth of value, / So eating too little makes for a lack of efficacy. // 14.3 //

Of its substance, lustre, and stamina; of its usefulness and its very strength, / A meagre diet deprives the body. // 14.4 //

Just as a weighing scale bends down with a heavy weight, bends upwards with a light one, / And stays in balance with the right one, so does this body according to intake of food. // 14.5 //

Therefore food is to be eaten, each reflecting on his own energy, / And none apportioning himself too much or too little under the influence of pride. // 14.6 //

For the fire of the body is damped down when it is burdened by a heavy load of food, / Like a small blaze suddenly covered with a big heap of firewood. // 14.7 //

Excessive fasting, also, is not recommended; / For one who does not eat is extinguished like a fire without fuel. // 14.8 //

Since without food there is none that survives among those that bear breath, / Therefore eating food is not a sin; but being choosy, in this area, is prohibited. // 14.9 //

For on no other single object are sentient beings so stuck / As on the heedless eating of food. To the reason for this one must be awake. // 14.10 //

Just as one who is wounded, for the purpose of healing, puts ointment on a wound, / So does one who wills freedom, for the purpose of staving off hunger, eat food. // 14.11 //

Just as, in order to ready it for bearing a burden, one greases a wagon's axle, / So, in order to journey through life, does the wise man utilize food. // 14.12 //

And just as two travellers in order to cross a wasteland / Might feed upon the flesh of a child, though grievously pained to do so, as its mother and father, // 14.13 //

So food should be eaten, consciously, / Neither for display, nor for appearance; neither to excite hilarity, nor to feed extravagance. // 14.14 //

Food is provided for the upkeep of the body / As if to prop, before it falls, a dilapidated house. // 14.15 //

Just as somebody might take pains to build and then carry a raft, / Not because he is so fond of it but because he means to cross a great flood, // 14.16 //

So too, by various means, do men of insight sustain the body, / Not because they are so fond of it but because they mean to cross a flood of suffering. // 14.17 //

Just as [a king] under siege yields, in sorrow, to a rival king, / Not out of devotion, nor through thirsting, but solely to safeguard life, // 14.18 //

So the devotee of practice tenders food to his body / Solely to stave off hunger, neither with passion nor as devotion. // 14.19 //

Having passed the day self-possessed, through maintenance of the mind, / You may be able, shaking off sleep, to spend the night-time too in a state of practice. // 14.20 //

Since even when you are conscious sleep might be holding out in your heart, / Consciousness properly revealing itself is nothing to be sure about. // 14.21 //

Initiative, constancy, inner strength and courage are the elements / Always to bear in mind while you are being oppressed by sleep. // 14.22 //

Recite clearly those dharma-teachings that you have learnt; / Point others in their direction, and think them out for yourself. // 14.23 //

Wet the face with water, look around in all directions, / And glance at the stars, wanting always to be awake. // 14.24 //

By the means of inner senses that are not impetuous but in a state of subjection, / By the means of a mind that is not scattered, walk up and down at night or else sit. // 14.25 //

In fear, in joy and in grief, one does not succumb to sleep; / Therefore against the onslaughts of sleep resort to these three: // 14.26 //

Feel fear from death's approach, joy from grasping a teaching of dharma, / And from the boundless suffering inherent in a birth, feel the grief. // 14.27 //

Such a step may need to be taken, my friend, in the direction of being awake; / For what wise man, out of sleep, makes a wasted life? // 14.28 //

To neglect the reptilian faults, as if ignoring snakes in the house, / And thus to slumber on, does not befit a man of wisdom who wishes to overcome the great terror. // 14.29 //

For while the world of the living burns with the fires of death, disease and aging, / Who could lie down insensibly, any more than in a burning house? // 14.30 //

Therefore, knowing it to be darkness, you should not let sleep enshroud you / While the faults remain unquieted, like sword-wielding enemies. // 14.31 //

But having spent the first of the three night-watches actively engaged in practice, / You should, as one who is pulling his own strings, go to bed to rest the body. // 14.32 //

On your right side, then, remaining conscious of light, / Thinking in your heart of wakefulness, you might with peace of mind fall asleep. // 14.33 //

Again, by getting up in the third watch and going into movement, or indeed just sitting, / You might renew your practice, with mind refreshed, and power of the senses curbed. // 14.34 //

And so, upon acts like sitting, moving, standing, looking, and speaking – / Being fully aware of every action – you should bring mindfulness to bear. // 14.35 //

When [a man], like a gatekeeper at his gate, is cocooned in vigilance, / The faults do not venture to attack him, any more than enemies would attack a guarded city. // 14.36 //

No affliction arises in him for whom awareness pervades the body – / Guarding the mind in all situations, as a nurse protects a child. // 14.37 //

But he is a target for the faults who lacks the armour of mindfulness: / As for enemies is he who stands in battle with no suit of armour. // 14.38 //

Know to be vulnerable that mind which vigilance does not guard – / Like a blind man without a guide groping after objects. // 14.39 //

When [men] attach to meaningless aims and turn away from their proper aims, / Failing to shudder at the danger, loss of mindfulness is the cause. // 14.40 //

Again, when each virtue, beginning with integrity, is standing on its own patch, / Mindfulness goes after those virtues like a herdsman rounding up his scattered cows. // 14.41 //

The deathless nectar is lost to him whose awareness dissipates; / The nectar exists in the hands of him for whom awareness pervades the body. // 14.42 //

Where is the noble principle of a man who lacks awareness? / And for whom no noble principle exists, to him a true path has been lost. // 14.43 //

He who has lost the right track has lost the deathless step. / Having lost that nectar of deathlessness, he is not exempt from suffering. // 14.44 //

Therefore walking with the awareness that “I am walking” and standing with the awareness that “I am standing” – / Upon such moments as these, you should bring mindfulness to bear. // 14.45 //

In this manner, my friend, repair to a place suited for practice, free of people and free of noise, a place for lying down and sitting; / For by first achieving solitude of the body it is easy to obtain solitude of the mind. // 14.46 //

The man of redness, the tranquillity of his mind unrealized, who does not take to a playground of solitude, / Is injured as though, unable to regain a track, he is walking on very thorny ground. // 14.47 //

For a seeker who fails to see reality but stands in the tawdry playground of objects, / It is no easier to rein in the mind than to drive a foraging bull away from corn. // 14.48 //

But just as a bright fire dies down when not fanned by the wind, / So too, in solitary places, does an unstirred mind easily come to quiet. // 14.49 //

One who eats anything at any place, and wears any clothes, / Who dwells in enjoyment of his own being and loves to be anywhere without people: / He is to be known as a success, a knower of the taste of peace and ease, whose mind is made up – / He avoids involvement with others like a thorn. // 14.50 //

If, in a world that delights in duality and is at heart distracted by objects, / He roves in solitude, free of duality, a man of action, his heart at peace, / Then he drinks the essence of wisdom as if it were the deathless nectar and his heart is filled. / Separately he sorrows for the clinging, object-needy world. // 14.51 //

If he constantly abides as a unity, in an empty abode, / If he is no fonder of arisings of affliction than he is of enemies, / And if, going rejoicing in the self, he drinks the water of joy, / Then greater than dominion over thirty gods¹⁰⁹⁸ is the happiness he enjoys. // 14.52 //

Abandoning Ideas (*vitarka-prahāṇaḥ*)

In whatever place of solitude you are, cross the legs in the supreme manner / And align the body so that it tends straight upward; thus attended by awareness that is directed... // 15.1 //

Towards the tip of the nose or towards the forehead, or in between the eyebrows, / Let the inconstant mind be fully engaged with the fundamental. // 15.2 //

If some desirous idea, a fever of the mind, should venture to offend you, / Entertain no scent of it but shake it off as if pollen had landed on your robe. // 15.3 //

Even if, as a result of calm consideration, you have let go of desires, / You must, as if shining light into darkness, abolish them by means of opposition. // 15.4 //

What lies behind those desires sleeps on, like a fire covered with ashes; / You are to extinguish it, my friend, by the means of mental development, as if using water to put out a fire. // 15.5 //

For from that source they re-emerge, like shoots from a seed. / In its absence they would be no more – like shoots in the absence of a seed. // 15.6 //

See how acquisition and other troubles stem from the desires of men of desire, / And on that basis cut off at their root those troubles, which are akin to enemies calling themselves friends. // 15.7 //

Fleeting desires; desires which bring privation; flighty desires, which are the causes of wagging to and fro; / And common desires, are to be dealt with like poisonous snakes – // 15.8 //

The chasing of which leads to trouble, the keeping of which does not conduce to peace, / And the losing of which makes for great anguish. Securing them does not bring contentment. // 15.9 //

Satisfaction through extra-ordinary wealth; success through the gaining of paradise, / And happiness born from desires: he who sees these things comes to nothing. // 15.10 //

Pay no heed to the changeable, unformed, insubstantial and ungrounded desires, / Which are presumed to bring happiness; being here and now, you need pay no heed to those desires. // 15.11 //

If hatred or cruelty should stir up your mind, / Let it be charmed by their opposite, as turbid water is by a jewel. // 15.12 //

Know their opposite to be kindness and compassion; / For this opposition is forever like brightness and darkness. // 15.13 //

He in whom wrongdoing has been given up and yet hatred carries on, / Hits himself with dust like an elephant after a good bath. // 15.14 //

Upon mortal beings who are pained by sickness, dying, aging, and the rest, / What noble person with human warmth would lay the utmost pain? // 15.15 //

Again, a tainted mind here and now may or may not trouble the other; / But instantly burned up in this moment is the mind of the man of tainted consciousness himself. // 15.16 //

On this basis, towards all beings, it is kindness and compassion, / Not hatred or cruelty, that you should opt for. // 15.17 //

For whatever a human being continually thinks, / In that direction, through habit, the mind of this person veers. // 15.18 //

Therefore disregarding what is not helpful focus on what is helpful, / Which might be valuable for you here and now and might be for the reaching of ultimate value. // 15.19 //

For unhelpful thoughts carried in the heart densely grow, / Producing in equal measure nothing of value for the self and for the other. // 15.20 //

Because they make obstacles on the better path, they lead to the falling apart of the self; / And because they undermine the worthy condition, they lead to the falling apart of the other's trust. // 15.21 //

Concentration during activities of the mind, you should certainly practise too. / But above all, my friend, nothing unhelpful should you think. // 15.22 //

That anxious thought of enjoying the three desires which churns in the mind / Does not meet with merit, but produces bondage. // 15.23 //

Tending to cause offence to living beings and torment for oneself, / Disturbed thinking becomes delusion and leads to hell. // 15.24 //

With unhelpful thoughts, therefore, you should not mar your self / – Which is a good sword and bejewelled – as if you were digging the earth and getting spattered with mud. // 15.25 //

Just as an ignoramus might burn as firewood the best aloes, / So, wrong-headedly, would one waste this state of being human. // 15.26 //

Again, just as he might leave the jewel and carry away from the jewel-island a clod, / So would one leave the dharma that leads to happiness and think evil. // 15.27 //

Just as he might go to the Himālayas and eat not herbs but poison, / So would one arrive at being a human being and do not good but harm. // 15.28 //

Being awake to this, you must see off thought by antagonistic means, / As if using a finely honed counter-wedge to drive a wedge from a cleft in a log. // 15.29 //

And so, should there be anxiety about whether or not your family is prospering, / Investigate the nature of the world of the living in order to put a stop to it. // 15.30 //

Among beings dragged by our own doing through the cycle of saṃsāra / Who are our own people, and who are other people? It is through ignorance that people attach to people. // 15.31 //

For one who turned on a bygone road into a relative, is a stranger to you; / And a stranger, on a road to come, will become your relative. // 15.32 //

Just as birds in the evening flock together at separate locations, / So is the mingling over many generations of one's own and other people. // 15.33 //

Just as, under any old roof, travellers shelter together / And then go again their separate ways, so are relatives joined. // 15.34 //

In this originally shattered world nobody is the beloved of anybody. / Held together by cause and effect, humankind is like sand in a clenched fist. // 15.35 //

For mother cherishes son thinking "He will keep me," / And son honours mother thinking "She bore me in her womb." // 15.36 //

As long as relatives act agreeably towards each other, / They engender affection; but otherwise it is enmity. // 15.37 //

A close relation is demonstrably unfriendly; a stranger proves to be a friend. / By the different things they do, folk break and make affection. // 15.38 //

Just as an artist, all by himself, might fall in love with a woman he painted, / So, each generating attachment by himself, do people become attached to one another. // 15.39 //

That relation who, in another life, was so dear to you: / What use to you is he? What use to him are you? // 15.40 //

With thoughts about close relatives, therefore, you should not enshroud the mind. / There is no abiding difference, in the flux of saṃsāra, between one's own people and people in general. // 15.41 //

"That country is an easy place to live; that one is well-provisioned; that one is happy." / If there should arise any such idea in you, // 15.42 //

You are to give it up, my friend, and not entertain it in any way, / Knowing the whole world to be ablaze with the manifold fires of the faults. // 15.43 //

Again, from the turning of the circle of the seasons, and from hunger, thirst and fatigue, / Everywhere suffering is the rule. Not somewhere is happiness found. // 15.44 //

Here cold, there heat; here disease, there danger / Oppress humanity in the extreme. The world, therefore, has no place of refuge. // 15.45 //

Aging, sickness and death are the great terror of this world. / There is no place where that terror does not arise. // 15.46 //

Where this body goes there suffering follows. / There is no way in the world going on which one is not afflicted. // 15.47 //

Even an area that is pleasant, abundant in provisions, and safe, / Should be regarded as a deprived area where burn the fires of affliction. // 15.48 //

In this world beset by hardships physical and mental, / There is no cosy place to which one might go and be at ease. // 15.49 //

While suffering, everywhere and for everyone, continues at every moment, / You are not to enthuse, my friend, over the world's shimmering images. // 15.50 //

When your enthusiasm is turned back from all that, / The whole living world you will deem to be, as it were, on fire. // 15.51 //

Any idea you might have, then, that has to do with not dying, / Is, with an effort of will, to be obliterated as a disorder of your whole being. // 15.52 //

Not a moment of trust is to be placed in life, / For, like a tiger lying in wait, Time slays the unsuspecting. // 15.53 //

That "I am young," or "I am strong," should not occur to you: / Death kills in all situations without regard for sprightliness. // 15.54 //

As he drags about that field of misfortunes which is a body, / Expectations of well-being or of continuing life do not arise in one who is observant. // 15.55 //

Who could be complacent carrying around a body, a receptacle for the elements, / Which is like a basket full of snakes each opposed to another? // 15.56 //

That a man draws breath and next time around breathes in again, / Know to be a wonder; for staying alive is nothing to breathe easy about. // 15.57 //

Here is another wonder: that one who was asleep wakes up / Or, having been up, goes back to sleep; for many enemies has the owner of a body. // 15.58 //

He who stalks humankind, from the womb onwards, with murderous intent: / Who can breath easy about him? Death, poised like an enemy with sword upraised. // 15.59 //

No man born into the world, however endowed with learning and power, / Ever defeats Death, maker of ends, nor has ever defeated him, nor ever will defeat him. // 15.60 //

For cajoling, bribing, dividing, or the use of force or restraint, / When impetuous Death has arrived, are powerless to beat him back. // 15.61 //

So place no trust in teetering life, / For Time is always carrying it off and does not wait for old age. // 15.62 //

Seeing the world to be without substance, as fragile as a water-bubble, / What man of sound mind could harbour the notion of not dying? // 15.63 //

So for the giving up, in short, of all these ideas, / Mindfulness of inward and outward breathing, my friend, you should make into your own possession. // 15.64 //

Using this device you should take in good time / Counter-measures against ideas, like remedies against illnesses. // 15.65 //

A dirt-washer in pursuit of gold washes away first the coarse grains of dirt, / Then the finer granules, so that the [material] is cleansed; and by the cleansing he retains the rudiments of gold. // 15.66 //

In the same way, a man whose mind is poised, in pursuit of liberation, lets go first of the gross faults, / Then of the subtler ones, so that his [mind] is cleansed, and by the cleansing he retains the rudiments of dharma. // 15.67 //

Just as gold, washed with water, is separated from dirt in this world, methodically, / And just as the smith heats the gold in the fire and repeatedly turns it over, / Just so is the practitioner's mind, with delicacy and accuracy, separated from faults in this world, / And just so, after cleansing it from afflictions, does the practitioner temper the mind and collect it. // 15.68 //

Again, just as the smith brings gold to a state where he can work it easily / In as many ways as he likes into all kinds of ornaments, / So too a beggar of cleansed mind tempers his mind, / And directs his yielding mind among the powers of knowing, as he wishes and wherever he wishes. // 15.69 //

Exposition of the Noble Truths (*ārya-satya-vyākhyānaḥ*)

Thus, by methodically taking possession of the mind, getting rid of something and gathering something together, / The practitioner makes the four dhyānas his own, and duly acquires the five powers of knowing: // 16.1 //

The principal transcendent power, taking many forms; then being awake to what others are thinking; / And remembering past lives from long ago; and divine lucidity of ear; and of eye. // 16.2 //

From then on, through investigation of what is, he applies his mind to eradicating the polluting influences, / For on this basis he fully understands suffering and the rest, the four true standpoints: // 16.3 //

This is suffering, which is constant and akin to trouble; this is the cause of suffering, akin to starting it; / This is cessation of suffering, akin to walking away. And this, akin to a refuge, is a peaceable path. // 16.4 //

Understanding these noble truths, by a process of reasoning, while getting to know the four as one, / He prevails over all pollutants, by the means of mental development, and, on finding peace, is no longer subject to becoming. // 16.5 //

For by failing to wake up and come round to this four, whose substance is the reality of what is, / Humankind goes from existence to existence without finding peace, hoisted in the swing of saṃsāra. // 16.6 //

Therefore, at the root of a tragedy like growing old, see, in short, that birth is suffering. / For, as the earth supports the life of all plants, this birth is the field of all troubles. // 16.7 //

The birth of a sentient bodily form, again, is the birth of suffering in all its varieties; / And he who begets such an outgrowth is the begetter of death and of disease. // 16.8 //

Good food or bad food, if mixed with poison, makes for ruin and not for sustenance. / Likewise, whether in a world on the flat or above or below, all birth makes for hardship and not for ease. // 16.9 //

The many and various disappointments of men, like old age, occur as long as their doing goes on. / (For, even when violent winds blow, trees do not shake that never sprouted.) // 16.10 //

As wind is born from the air, as fire sleeps in the womb of śamī wood, / And as water gestates inside the earth, so does suffering spring from an expectant mind-and-body. // 16.11 //

The fluidity of water, the solidity of earth, the motion of wind, and the constant heat of fire / Are innate in them; as also it is in the nature of both the body and the mind to suffer. // 16.12 //

Insofar as there is a body, there is the suffering of sickness, aging and so on; and also of hunger and thirst, and of the rains, and summer heat and winter cold. / Insofar as a mind is bonded, tied to phenomena, there is the suffering of grief, discontent, anger, fear and so on. // 16.13 //

Seeing now before your eyes that birth is suffering, recognise that likewise in the past it was suffering. / And just as that was suffering and this is suffering, know that likewise in the future it will be suffering. // 16.14 //

For just as it is evident to us now what kind of thing a seed is, we can infer that it was so in the past and that it will be so in the future. / And just as fire burning before us is hot, so was it hot and so will it be hot. // 16.15 //

In conformity with its kind, then, a distinguishable bodily form develops, wherein, O man of noble conduct, / Suffering exists, right there – for nowhere else will suffering exist or has it existed or could it exist. // 16.16 //

And this, the suffering of doing, in the world, has its cause in clusters of faults which start with thirsting – / The cause is certainly not in God, nor in primordial matter, nor in time; nor even in one's inherent constitution, nor in predestination or self-will. // 16.17 //

Again, you must understand how, due to this cause, because of men's faults, the cycle of doing goes on, / So that they succumb to death who are afflicted by the dust of the passions and by darkness; but he is not reborn who is free of dust and darkness. // 16.18 //

Insofar as the specific desire exists to do this or that, an action like going or sitting happens; / Hence, in just the same way, by the force of their thirsting living creatures are reborn – as is to be observed: // 16.19 //

See sentient beings in the grip of attachment, dead set on pleasure among their own kind; / And, from their habitual practice of faults, observe them presenting with those very faults. // 16.20 //

Just as the anger, lust, and so on of sufferers of those afflictions give rise in the present to a personality trait, / So too in new lives, in various manifestations, does the affliction-created trait develop: // 16.21 //

In a life dominated by anger arises violent anger, in the lover of passion arises burning passion, / And in one dominated by ignorance arises overwhelming ignorance. In one who has a lesser fault, again, the lesser fault develops. // 16.22 //

Seeing what kind of fruit is before one's eyes, one knows it was that kind of seed in the past. / And having identified a seed before one's eyes, one knows the fruit it may be in the future. // 16.23 //

In whichever realms of existence a man has ended faults, thanks to that dispassion he is not born in those realms. / Wherever he remains susceptible to a fault, that is where he makes his appearance, whether he likes it or not. // 16.24 //

So my friend, with regard to the many forms of becoming, know their causes to be [the faults] that start with thirsting / And cut out those [faults], if you wish to be freed from suffering; for ending of the effect follows from eradication of the cause. // 16.25 //

Again, the ending of suffering follows from the disappearance of its cause. Experience that reality for yourself as peace and well-being, / A place of rest, a cessation, an absence of the red taint of thirsting, a primeval refuge which is irremovable and noble, // 16.26 //

In which there is no becoming, no aging, no dying, no illness, no being touched by unpleasantness, / No disappointment, and no separation from what is pleasant: It is an ultimate and indestructible step, in which to dwell at ease. // 16.27 //

A lamp that has gone out reaches neither to the earth nor to the sky, / Nor to any cardinal nor to any intermediate point: Because its oil is spent it reaches nothing but extinction. // 16.28 //

In the same way, a man of action who has come to quiet reaches neither to the earth nor to the sky, / Nor to any cardinal nor to any intermediate point: From the ending of his afflictions he attains nothing but extinction. // 16.29 //

A means for gaining that end is the path of threefold wisdom and twofold tranquillity. / It is to be cultivated by a wakeful person working to principle – abiding in untainted threefold integrity. // 16.30 //

Using the voice well and the body well in tandem, and making a clean living in a suitable manner: / These three, pertaining to conduct, are for the mastery, based on integrity, of one's dharma-duty. // 16.31 //

Noble insight into suffering and the other truths, along with thinking straight, and initiative: / These three, pertaining to know-how, are for dissolution, based on wisdom, of the afflictions. // 16.32 //

True mindfulness, properly harnessed so as to bring one close to the truths; and true balance: / These two, pertaining to practice, are for mastery, based on tranquillity, of the mind. // 16.33 //

Integrity no more propagates the shoots of affliction than a bygone spring propagates shoots from seeds. / The faults, as long as a man's integrity is untainted, venture only timidly to attack his mind. // 16.34 //

But balance casts off the afflictions like a mountain casts off the mighty torrents of rivers. / The faults do not attack a man who is standing firm in balanced stillness: like charmed snakes, they are spellbound. // 16.35 //

And wisdom destroys the faults without trace, as a mountain stream in the monsoon destroys the trees on its banks. / Faults consumed by it do not stand a chance, like trees in the fiery wake of a thunderbolt. // 16.36 //

Giving oneself to this path with its three divisions and eight branches – this straightforward, irremovable, noble path – / One abandons the faults, which are the causes of suffering, and comes to that step which is total well-being. // 16.37 //

Attendant on it are constancy and straightness; modesty, attentiveness, and reclusiveness; / Wanting little, contentment, and freedom from forming attachments; no fondness for worldly activity, and forbearance. // 16.38 //

For he who knows suffering as it really is, who knows its starting and its stopping: / It is he who reaches peace by the noble path – going along with friends in the good. // 16.39 //

He who fully appreciates his illness, as the illness it is, who sees the cause of the illness and its remedy: / It is he who wins, before long, freedom from disease – attended by friends in the know. // 16.40 //

So with regard to the truth of suffering, see suffering as an illness; with regard to the faults, see the faults as the cause of the illness; / With regard to the truth of stopping, see stopping as freedom from disease; and with regard to the truth of a path, see a path as a remedy. // 16.41 //

Comprehend, therefore, that suffering is doing; witness the faults impelling it forward; / Realise its stopping as non-doing; and know the path as a turning back. // 16.42 //

Though your head and clothes be on fire direct your mind so as to be awake to the truths. / For in failing to see the purport of the truths, the world has burned, it is burning now, and it will burn. // 16.43 //

When a man sees a separate bodily form as decrepit, that insight of his is accurate; / In seeing accurately he is disenchanted, and from the ending of exuberance ends the red taint of passion. // 16.44 //

By the ending of the duality which is exuberance and gloom, I submit, his mind is fully set free. / And when his mind is fully liberated from that duality, there is nothing further for him to do. // 16.45 //

For in him who sees a separate bodily form as it is, and who sees its origin and passing away, / From the very fact of his knowing and seeing, I predict the complete eradication of the pollutants. // 16.46 //

So my friend garner your energy greatly and strive quickly to put an end to polluting influences, / Examining in particular the elements – as suffering, as impermanent and as devoid of self. // 16.47 //

For in knowing the six elements of earth, water, fire and the rest, generically, and each as specific to itself, / He who knows nothing else but those elements, knows total release from those elements. // 16.48 //

One set on abandoning the afflictions, then, should attend to timing and method; / For even practice itself, done at the wrong time and relying on wrong means, makes for disappointment and not for the desired end. // 16.49 //

If a cow is milked before her calf is born, milking at the wrong time will yield no milk. / Or even at the right time no milk will be got if, through ignorance, a cow is milked by the horn. // 16.50 //

Again, one who wants fire from damp wood, try as he might, will not get fire. / And even if he lays down dry wood, he won't get fire from that, with bad bushcraft. // 16.51 //

Having given due consideration to the time and place as well as to the extent and method of one's practice, / One should, reflecting on one's own strength and weakness, persist in an effort that is not inconsistent with them. // 16.52 //

That factor said to be "garnering" does not serve when the emotions are inflamed, / For thus the mind does not come to quiet, like a fire being fanned by the wind. // 16.53 //

A factor ascertained to be calming has its time when one's mind is excited; / For thus the mind subsides into quietness, like a blazing fire [doused] with water. // 16.54 //

A factor ascertained to bring calm does not serve when one's mind is dormant; / For thus the mind sinks further into lifelessness, like a feeble fire left unfanned. // 16.55 //

A factor determined to be garnering, has its time when one's mind is lifeless, / For thus the mind becomes fit for work, like a feebly-burning fire [plied] with fuel. // 16.56 //

Nor is equanimity a valid factor when one's mind is either lifeless or excited. / For that might engender severe adversity, like the neglected illness of a sick man. // 16.57 //

A factor ascertained to conduce to equanimity has its time when one's mind is in its normal state; / For thus one may set about work to be done, like a wagon setting off with well-trained horses. // 16.58 //

Again, when the mind is filled with the red joys of passion, direction towards oneself of loving-kindness is not to be practised; / For a passionate type is stupefied by love, like a sufferer from phlegm taking oil. // 16.59 //

Steadiness lies, when the mind is excited by ardour, in resorting to an unpleasant factor; / For thus a passionate type obtains relief, like a phlegmatic type taking an astringent. // 16.60 //

When the mind is wound up, however, with the fault of malice, unpleasantness is not the factor to be deployed; / For unpleasantness is destructive to a hating type, as acid treatment is to a man of bilious nature. // 16.61 //

When the mind is agitated by the fault of malice, loving-kindness should be cultivated, by directing it towards oneself. / For loving-kindness is calming to a hate-afflicted soul, as cooling treatment is to the man of bilious nature. // 16.62 //

When there is wandering of the mind, tied to delusion, both loving-kindness and unpleasantness are unsuitable, / For a deluded man is further deluded by these two, like a windy type given an astringent. // 16.63 //

When working of the mind is delusory, one should appreciate the causality therein; / For this is a path to peace when the mind is bewildered, like treating a wind condition with oil. // 16.64 //

Holding gold in the mouth of a furnace, a goldsmith in this world blows it at the proper time, / Douses it with water at the proper time, and gradually, at the proper time, he leaves it be. // 16.65 //

For he might burn the gold by blowing at the wrong time, he might make it unworkable by plunging it into water at the wrong time, / And he would not bring it to full perfection if at the wrong time he were just to leave it be. // 16.66 //

Likewise, for garnering as also for calming, as also when appropriate for leaving well alone, / One should readily attend to the appropriate factor; because even diligence is destructive when accompanied by a wrong approach.” // 16.67 //

Thus, on retreat from muddling through, and on the principle to come back to, the One Who Went Well spoke to [Nanda]; / And knowing the varieties of behaviour, he detailed further the directions for abandoning ideas. // 16.68 //

Just as, for a disorder of bile, phlegm, or wind – for whatever disorder of the humours has manifested the symptoms of disease – / A doctor prescribes a course of treatment to cure that very disorder; so did the Buddha prescribe for the faults: // 16.69 //

“It may not be possible, following a single method, to kill off bad ideas that habit has so deeply entrenched; / In that case, one should commit to a second course but never give up the good work. // 16.70 //

Because of the instinct-led accumulation, from time without beginning, of the powerful mass of afflictions, / And because true practice is so difficult to do, the faults cannot be cut off all at once. // 16.71 //

Just as a deep splinter, by means of the point of another sharp object, is removed by a man skilled in that task, / Likewise an unpromising stimulus may be dispensed with through deployment of a different stimulus. // 16.72 //

There again, because of your personal inexperience, a bad idea might not give way. / You should abandon it by observing the fault in it, as a traveller abandons a path on which there is a wild beast. // 16.73 //

A man who wishes to live, even when starving, declines to eat poisoned food. / Likewise, observing that it brings with it a fault, a wise person leaves alone an unpleasant stimulus. // 16.74 //

When a man does not see a fault as a fault, who is able to restrain him from it? / But when a man sees the good in what is good, he goes towards it despite being restrained. // 16.75 //

For those brought up well are ashamed of unpleasant occurrences going on in the mind, / As one who is bright, young and good-looking is ashamed of unsightly, ill-arranged [objects] hanging around his neck. // 16.76 //

If, though they are being shaken off, a trace persists of unhelpful thoughts, / One should resort to different tasks, such as study or physical work, as a means of consigning those thoughts to oblivion. // 16.77 //

A clear-sighted person should even sleep or resort to physical exhaustion, / But should never dwell on a bad stimulus, pending on which might be an adverse reaction. // 16.78 //

For just as a man afraid of thieves in the night would not open his door even to friends, / So does a wise man withhold consent equally to the doing of anything bad or anything good that involves the faults. // 16.79 //

If, though fended off by such means, [faults] do not turn back, / Then, eliminated in order of their grossness, they must be driven out like impurities from gold. // 16.80 //

Just as a man who feels depressed following a torrid love affair takes refuge in activities like quick marching, so should a wise person proceed with regard to the faults. // 16.81 //

If their counteragent cannot be found and unreal fancies do not subside, / They must not for a moment be left unchecked: no whiff of them should be tolerated, as if they were snakes in the house. // 16.82 //

Grit tooth against tooth, if you will, press the tongue forward and up against the palate, / And grip the mind with the mind – make an effort, but do not yield to them. // 16.83 //

Is it any wonder that a man without any delusions should not become deluded when he has contentedly repaired to the forest? / [But] a man who is not shaken when challenged to the core by the stimuli of the aforementioned [ideas, thoughts, and fancies]: he is a man of action; he is a steadfast man. // 16.84 //

So, in order to make the noble truths your own, first clear a path according to this plan of action, / Like a king going on campaign to subdue his foes, wishing to conquer unconquered dominions. // 16.85 //

These salubrious wilds that surround us are suited to practice and not thronged with people. / Furnishing the body with ample solitude, cut a path for abandoning the afflictions. // 16.86 //

Kauṇḍinya, Nanda, Kṛmila, Aniruddha, Tiṣya, Upasena, Vimala, Rādha, / Vāśpa, Uttara, Dhautaki, Moha-rāja, Kātyāyana, Dravya, Pilinda-vatsa, // 16.87 //

Bhaddāli, Bhadrāyaṇa, Sarpa-dāsa, Subhūti, Go-datta, Sujāta, Vatsa, / Saṁgrāmajit, Bhadrājī, Aśvajit, Śrona and Śona Koṭikarna, // 16.88 //

Kapphina, Kāśyapa of Uruvilvā, the great Mahā-kāśyapa, Tiṣya, Nanda, / Pūrṇa and Pūrṇa as well as Pūrṇaka and Pūrṇa Śonāparānta, // 16.90 //

The son of Śāradvatī, Subāhu, Cunda, Kondeya, Kāpya, Bhṛgu, Kuṅṭha-dhāna, / Plus Śaivala, Revata and Kauṣṭhila, and he of the Maudgalya clan and Gavām-pati – // 16.91 //

Be quick to show the courage that they have shown in their practice, working to principle. / Then you will assuredly take the step that they took and will realise the splendour that they realised. // 16.92 //

Just as a fruit may have flesh that is bitter to the taste and yet is sweet when eaten ripe, / So heroic effort, through the struggle it involves, is bitter and yet, in accomplishment of the aim, its mature fruit is sweet. // 16.93 //

Directed energy is paramount: for, in doing what needs to be done, it is the foundation; without directed energy there is no accomplishment at all; / All success in this world arises from directed energy – and in the absence of directed energy wrongdoing is rampant. // 16.94 //

No gaining of what is yet to be gained, and certain loss of what has been gained, / Along with low self-esteem, wretchedness, the scorn of superiors, / Darkness, lack of spirit, and the breakdown of learning, restraint and contentment: / For men without directed energy a great fall awaits. // 16.95 //

When a capable person hears the guiding principle but realises no growth, / When he knows the most excellent method but realises no upward repose, / When he leaves home but in freedom realises no peace: / The cause is the laziness in him and not an enemy. // 16.96 //

A man obtains water if he digs the ground with unflagging exertion, / And produces fire from fire-sticks by continuous twirling. / But those are sure to reap the fruit of their effort whose energies are harnessed to practice, / For rivers that flow swiftly and constantly cut through even a mountain. // 16.97 //

After ploughing and protecting the soil with great pains, [a farmer] gains a bounteous crop of corn; / After striving to plumb the ocean's waters, [a diver] revels in a bounty of coral and pearls; / After seeing off with arrows the endeavour of rival kings, [a king] enjoys royal dominion. / So direct your energy in pursuit of peace, for in directed energy, undoubtedly, lies all growth." // 16.98 //

Obtaining the Deathless Nectar (amṛtādhigamaḥ)

Having thus had pointed out to him the path of what is, Nanda took that path of liberation. / He bowed with his whole being before the Guru and, with a view to abandoning the afflictions, he made for the forest. // 17.1 //

There he saw a clearing, a quiet glade, of soft deep-green grass, / Kept secret by a silent stream bearing water blue as beryl. // 17.2 //

Having washed his feet there, Nanda, by a clean, auspicious, and splendid tree-root, / Girded on the intention to come undone, and sat with legs fully crossed. // 17.3 //

By first directing the whole body up, and thus keeping his awareness turned towards the body, / And thus integrating in his person all the senses, there he threw himself all-out into practice. // 17.4 //

Wishing to practise, on that basis, the truth that has no gaps, and wishing to perform practices that would be favourable to release, / He moved, using mundane know-how, and stillness, into the stage of readying of consciousness. // 17.5 //

By holding firm, keeping direction of energy to the fore, by cutting out clinging and garnering his energy, / With consciousness that was calmed and contained, he came back to himself and was not concerned about ends. // 17.6 //

Though his judgement had been tempered and his soul inspired, now a vestige of desire, arising out of habit, / Made his mind turbid – like lightning striking water in a monsoon. // 17.7 //

Being instantly aware of incompatibilities, he saw off that authoress of the dharma's downfall, /
As a man whose mind is seized by anger shoos away a loved but excitable woman, when he is
trying to concentrate. // 17.8 //

Nanda re-directed his energy in order to still his mind, but as he did so an unhelpful thought
reasserted itself, / As when, in a man intent on curing an illness, an acute symptom suddenly
reappears. // 17.9 //

To fend against that he turned skillfully to a different factor, one favourable to his practice, / Like
an enfeebled [prince] who seeks out a powerful protector when being overthrown by a mighty
rival. // 17.10 //

For just as, by laying out fortifications and laying down the rod of the law, by banding with
friends and disbanding foes, / A king gains hitherto ungained land, that is the very policy
towards practice of one who desires release. // 17.11 //

Because, for a practitioner whose desire is release, the mind is his fortress, know-how is his
rod, / The virtues are his friends, the faults are his foes; and liberation is the territory he
endeavours to reach. // 17.12 //

Desiring release from the great net of suffering; desiring to enter into possession of the
pathways of release, / Desiring to experience the supreme noble path; he got a bit of the Eye,
and came to quiet. // 17.13 //

Heedless would be the unhoused man who, despite hearing the truth, housed the darkness of
ignorance; / But since [Nanda] was a man of the bowl, a receptacle for liberation, he had
collected his mind into himself. // 17.14 //

On the grounds of their being held together, their causality, and their inherent nature, on the
grounds of their flavour and their concrete imperfection, / And on the grounds of their tendency
to spread out, he who was now contained in himself, carried out a methodical investigation into
things. // 17.15 //

Desiring to examine its total material and immaterial substance, he investigated the body, / And
he perceived the body to be impure, full of suffering, impermanent, without an owner, and again,
devoid of self. // 17.16 //

For, on those grounds, on the grounds of impermanence and emptiness, on the grounds of
absence of self, and of suffering, / He, by the most excellent among mundane paths, caused the
tree of afflictions to shake. // 17.17 //

Since everything, after not existing, now exists, and after existing it never exists again; / And since the world is causal, and has disappearance as a cause, therefore he understood that the world is impermanent. // 17.18 //

Insofar as a creature's industry, motivated by bond-making or bond-breaking impulse, / Is dependent on a prescription, named "pleasure," for counteracting pain, he saw, on that account, that existence is suffering. // 17.19 //

And insofar as separateness comes from doings, there being no doer or knower, / And the activity done arises out of a totality, he realised, on that account, that this world is empty. // 17.20 //

Since the throng of humanity is passive, not autonomous, and no one exercises direct control over the workings of the body, / But states of being arise dependent on this and that, he found, in that sense, that the world is devoid of self. // 17.21 //

Then, like air in the hot season, got from fanning; like fire latent in wood, got from rubbing; / And like water under the ground, got from digging, that supramundane path which is hard to reach, he reached: // 17.22 //

As a bow of true knowledge, clad in the armour of awareness, standing up in a chariot of pure practice of integrity, / He took his stance for victory, ready to engage in battle his enemies, the afflictions, who were ranged on the battlefield of his mind. // 17.23 //

Then, unsheathing a sword that the limbs of awakening had honed, standing in the supreme chariot of true motivation, / With an army containing the elephants of the branches of the path, he gradually penetrated the ranks of the afflictions. // 17.24 //

With arrows made from the presence of mindfulness, instantly he shot those enemies whose substance is upside-down-ness: / He split apart four enemies, four causes of suffering, with four arrows, each having its own range. // 17.25 //

With the five incomparable noble powers, he broke five uncultivated areas of mental ground; / And with the eight true elephants which are the branches of the path, he drove away eight elephants of fakery. // 17.26 //

And so, having shaken off every vestige of the personality view, being free of doubt in regard to the four truths, / And knowing the score in regard to pure practice of integrity, he attained the first fruit of dharma. // 17.27 //

By glimpsing the noble foursome, and by being released from one portion of the afflictions; / By realising for himself what was specific to him as well as by witnessing the ease of the sages; // 17.28 //

Through the stability of his stillness and the constancy of his steadiness; through not being altogether bewildered about the four truths; / And through not being full of holes in the supreme practice of integrity, he became free of doubt in the truth of dharma. // 17.29 //

Released from the net of shabby views, seeing the world as it really is, / He attained a joy pregnant with knowing and his quiet certainty in the Guru deepened all the more. // 17.30 //

For he who understands that the doing in this world is determined neither by any outside cause nor by no cause, / and who appreciates everything depending on everything: he sees the ultimate noble dharma. // 17.31 //

And he who sees as the greatest good the dharma that is peaceful, salutary, ageless, and free of the red taint of passion, / And who sees its teacher as the noblest of the noble: he, as one who has got the Eye, is meeting Buddha. // 17.32 //

When a healthy man has been freed from illness by salutary instruction, and he is aware of his debt of gratitude, / Just as he sees his healer in his mind's eye, gratefully acknowledging his benevolence and knowledge of his subject, // 17.33 //

Exactly so is a finder of reality who, set free by the noble path, is the reality of being noble: / His body being a seeing Eye, he sees the Realised One, gratefully acknowledging his benevolence and all-knowingness. // 17.34 //

Sprung free from pernicious theories, seeing an end to becoming, / And feeling horror for the consequences of affliction, [Nanda] trembled not at death or hellish realms. // 17.35 //

As full of skin, sinew, fat, blood, bone, and flesh; as full of hair and a mass of other such unholy stuff, / [Nanda] then observed the body to be; he looked into its essential reality, and found not even an atom. // 17.36 //

By the yoke of that very practice, he, firm in himself, minimised the duality of love and hate; / Being himself big across the chest, he made those two small, and so obtained the second fruit in the noble dharma. // 17.37 //

A small vestige of the great enemy, red passion, whose straining bow is impatient desire and whose arrow is a fixed conception, / He destroyed using weapons procured from the body as it naturally is – using the darts of unpleasantness, weapons from the armoury of practice. // 17.38 //

That gestating love-rival, malice, whose weapon is hatred and whose errant arrow is anger, / He slayed with the arrows of kindness, which are contained in a quiver of constancy and released from the bow-string of patience. // 17.39 //

And so the hero cut the three roots of shameful conduct using three seats of release, / As if three rival princes, bearing bows in the van of their armies, had been cut down by one prince using three iron points. // 17.40 //

In order to go entirely beyond the sphere of desire, he overpowered those enemies that grab the heel, / So that he attained, because of practice, the fruit of not returning, and stood as if at the gateway to the citadel of nirvāṇa. // 17.41 //

Distanced from desires and tainted things, containing ideas and containing thoughts, / Born of solitude and possessed of joy and ease, is the first stage of meditation, which he then entered. // 17.42 //

Released from the burning of the bonfire of desires, he derived great gladness from ease in the act of meditating – / Ease like a heat-exhausted man diving into water. Or like a pauper coming into great wealth. // 17.43 //

Even in that, he realised, ideas about aforesaid things, and thoughts about what is or is not good, / Are something not quieted, causing disturbance in the mind, and so he decided to cut them out. // 17.44 //

For, just as waves produce disturbance in a river bearing a steady flow of tranquil water, / So ideas, like waves of thought, disturb the water of the one-pointed mind. // 17.45 //

And just as noises are a source of bother to one who is weary, and fallen fast asleep, / So do ideas become bothersome to one who is indulging in his original state of unitary awareness. // 17.46 //

And so gradually bereft of idea and thought, his mind tranquil from one-pointedness, / He realised the joy and ease born of balanced stillness – that inner wellbeing which is the second stage of meditation. // 17.47 //

And on reaching that stage, in which the mind is silent, he experienced an intense joy that he had never experienced before. / But here too he found a fault, in joy, just as he had in ideas. // 17.48 //

For when a man finds intense joy in anything, paradoxically, suffering for him is right there. / Hence, seeing the faults there in joy, he kept going up, into practice that goes beyond joy. // 17.49 //

And so experiencing the ease enjoyed by the noble ones, from non-attachment to joy, knowing it totally, with his body, / He remained indifferent, fully aware, and, having realised the third stage of meditation, steady. // 17.50 //

Since the ease here is beyond any ease, and there is no progression of ease beyond it, /
Therefore, as a knower of higher and lower, he realised it as a condition of resplendent
wholeness which he deemed – in a friendly way – to be superlative. // 17.51 //

Then, even in that stage of meditation, he found a fault: he saw it as better to be quiet, not
excited, / Whereas his mind was fluctuating tirelessly because of ease circulating. // 17.52 //

In excitement there is interference, and where there is interference there is suffering, / Which is
why, insofar as ease is excitatory, devotees who are desirous of quiet give up that ease. // 17.53
//

Then, having already transcended ease and suffering, and emotional reactivity, / He realised the
lucidity in which there is indifference and full awareness: thus, beyond suffering and ease, is the
fourth stage of meditation. // 17.54 //

Since in this there is neither ease nor suffering, and the act of knowing abides here, being its
own object, / Therefore utter lucidity through indifference and awareness is specified in the
protocol for the fourth stage of meditation. // 17.55 //

Consequently, relying on the fourth stage of meditation, he made up his mind to win the worthy
state, / Like a king joining forces with a strong and noble ally and then aspiring to conquer
unconquered lands. // 17.56 //

Then he cut the five upper fetters: with the sword of intuitive wisdom which is raised aloft by
cultivation of the mind, / He completely severed the five aspirational fetters, which are bound up
with superiority, and tied to the first person. // 17.57 //

Again, with the seven elephants of the limbs of awakening he crushed the seven dormant
tendencies of the mind, / Like Time, when their destruction is due, crushing the seven
continents by means of the seven planets. // 17.58 //

The action which on fire, trees, ghee and water is exerted by rainclouds, wind, a flame and the
sun, / Nanda exerted that action on the faults, quenching, uprooting, burning, and drying them
up. // 17.59 //

Thus he overcame three surges, three sharks, three swells, the unity of water, five currents, two
shores, / And two crocodiles: in his eight-piece raft, he crossed the flood of suffering which is so
hard to cross. // 17.60 //

Having attained to the seat of arhathood, he was worthy of being served. Without ambition,
without partiality, without expectation; / Without fear, sorrow, pride, or passion; while being
nothing but himself, he seemed in his constancy to be different. // 17.61 //

And so Nanda, who, through the instruction of his brother and teacher and through his own valiant effort, / Had quieted his mind and fulfilled his task, spoke to himself these words: // 17.62 //

“Praise be to him, the Sugata, the One Gone Well, through whose compassionate pursuit of my welfare, / Great agonies were turned away and greater comforts conferred. // 17.63 //

For while being dragged, by ignoble physicality, down a path pregnant with suffering, / I was turned back by the hook of his words, like an elephant in musk by a driver’s hook. // 17.64 //

For through the liberating knowledge of the compassionate teacher who extracted a dart of passion that was lodged in my heart, / Now such abundant ease is mine – Oh! how happy I am in the loss of everything! // 17.65 //

For, by putting out the burning fire of desires, using the water of constancy, as if using water to put out a blaze, / I have now come to a state of supreme refreshment, like a hot person descending into a cool pool. // 17.66 //

Nothing is dear to me, nor offensive to me. There is no liking in me, much less disliking. / In the absence of those two, I am enjoying the moment, like one immune to cold and heat. // 17.67 //

Like gaining safety after great danger; like gaining release after long imprisonment; / Like having no boat and yet gaining the far shore, after a mighty deluge; and like gaining clarity, after fearful darkness; // 17.68 //

Like gaining health out of incurable illness, relief from immeasurable debt, / Or escape from an enemy presence; or like gaining, after a famine, plentiful food: // 17.69 //

Thus have I come to utmost quiet, through the [quieting] influence of the teacher. / Again and repeatedly I do homage to him: Homage, homage to the Worthy One, the Realised One! // 17.70 //

By him I was taken to the golden-peaked mountain, and to heaven, where, with the example of the she-monkey, / And by means of the women who wander the triple heaven, I who was a slave to love, sunk in girl-filled strife, was lifted up and out. // 17.71 //

From that extreme predicament, from that worthless mire, up he dragged me, like a feeblefooted elephant from the mud, / To be released into this quieted, dustless, feverless, sorrowless, ultimate true reality, which is free from darkness. // 17.72 //

I salute the great supremely compassionate Seer, bowing my head to him, the knower of types, the knower of hearts, / The fully awakened one, the holder of the ten powers, the best of healers, the deliverer: again, I bow to him. // 17.73 //

From Canto 18

In a birth, I perceive earth and the other elements, but in earth and those other elements, I perceive no self at all. / On that basis, there is no attachment in me to those elements; my orientation is equal with regard to my body and outside. // 18.14 //

Again, the five skandhas, beginning with the organized body, I see to be inconstant and without substance, / As well as unreal and life-negating; therefore I am free from those pernicious [constructs]. // 18.15 //

Since I see for myself an arising and a vanishing in all situations in the realms of the senses, / Therefore, again, there is in me no clinging to those [aforementioned elements] which are impermanent, impersonal, and unsatisfactory. // 18.16 //

Again, on the grounds that I see the whole world as emerging and in the same moment passing away, as having no essential meaning and not being as it ought to be, / On these grounds, because of meditation, [the world] is bound fast by my mind in such a way that there is no flicker in me of 'I am.' // 18.17 //

There is all manner of indulging in the four sorts of food, but since I am not attached to how I take food, / Since when it comes to food I am not congealed or trussed up, I am free, on that score, from three kinds of becoming. // 18.18 //

In the daily round of dharma-practice since I am neither certain about nor bound in mind to visual, auditory and other kinds of perception, / And since through that [dharma-round] I am graced by trailing equanimity, on that account I am detached and am free." // 18.19 //

MAHAYANA TEXTS

From “The Sutra of 42 Sections”

Sishierzhang jing

Trans. Heng-ching Shih

This sutra is often considered the first sutra translated into Chinese. The Chinese tradition holds that this was translated by two monks from the Western Region (present-day India or Central Asia), Kāśyapa Mātāṅga and Gobharana, during the reign of Emperor Xiaoming of the Later Han dynasty (58–75 C.E.), at the White Horse Monastery, the first Buddhist monastery in China. The text seems to be a compilation of various teachings, mostly on ethics, and it includes much early Buddhist material that can be traced to the Agamas.

The Buddha said,

“One who takes leave of one’s family and renounces household life in order to follow the Way is called a śramaṇa. Such a person constantly observes the two hundred and fifty precepts. By practicing the Four Noble Truths and progressively aspiring after purity, one becomes an arhat (“worthy one”). Arhats can fly, transform themselves, live long lives, and move about everywhere in heaven and earth.

“Prior to that, one is a non-returner (anāgāmin). At the end of that life, the spirit of the non-returner ascends to the nineteenth heaven where one becomes an arhat.

“Prior to that, one is a once-returner (sakṛdāgāmin) who, after once more ascending [to heaven] and returning [to earth], becomes an arhat.

“Prior to that, one is a stream-enterer (srota-āpanna) who realizes arhatship after seven more rounds of birth and death. “Cutting off desire is like cutting off one’s four limbs—they won’t be used again.”

The Buddha said,

“He who has shaved his beard and head to become a śramaṇa and has accepted the Buddhist teachings gives up worldly belongings. Satisfied with almsfood, he takes only one meal a day at

noon and passes the night beneath the same tree only once, careful to curb his desires. What makes men foolish and wicked are craving and desire.”

The Buddha said,

“There are ten virtuous actions and there are also ten nonvirtuous actions. Three are performed with the body, four with speech, and three with mind. The three [non-virtues] performed with the body are killing, stealing, and sexual misconduct; the four [non-virtues] of speech are deceit, slander, lying, and idle talk; the three [non-virtues] of mind refer to jealousy, malice, and ignorance. Those who do not believe in the Three Jewels take evil as truth. If a layperson practices the five precepts without indolence, and then proceeds to perform the ten precepts, the Way will certainly be attained.”

The Buddha said,

“If a person commits all kinds of offenses and does not regret them but puts them out of mind, the offenses become overwhelming, just as the sea broadens and deepens when water flows into it. On the other hand, if a person with faults becomes aware of them and changes for the better, negative consequences are eliminated day by day, and eventually the Way is attained.”

The Buddha said,

“When someone confronts me with ill intention, I protect and benefit him with the four virtues [of loving-kindness, compassion, joy, and equanimity]. Whenever non-virtues are perpetrated toward me, I repeatedly return them with goodness. Virtuous merits are always on my side, while harmful calamities befall the other.”

A person heard the Buddha teach that one should uphold great compassion and return good for evil. He purposefully came to reproach the Buddha. The Buddha remained silent without retort and felt pity for the man, for his foolishness and ignorance caused him to act that way. When the man ended his reproach, the Buddha asked him, “If you present a gift to someone but he does not accept it, what do you do?”

“I take it back.”

“Now you have given me a reproach but I do not accept it. So you will take it back upon yourself, and the harm is your own. It is like an echo following a sound or a shadow following an object—you cannot keep it away. Therefore, take care not to commit non-virtue.”

The Buddha said,

“Those who cherish desires do not perceive the Way. Just as people cannot perceive their reflections in water that has been polluted by the [objects of] five colors and stirred vigorously, so the Way cannot be perceived by those whose minds are polluted by interwoven love and

desire. However, when the water is allowed to settle and the filth is removed, so that the water becomes clean and pure, one sees one's form. If someone looks down at a cloth-covered kettle boiling over a raging fire, no reflection can be seen. [Similarly,] those who are boiling internally with the three poisons (greed, anger, and ignorance) and externally covered by the five hindrances will never perceive the Way. Only after the mire of the mind is cleared away will one come to know the source of consciousness, where birth and death lead to, and where the buddha lands are and what morality is."

The Buddha said,

"Be mindful of impermanence upon seeing heaven and earth. Be mindful of impermanence upon seeing rivers and mountains. Be mindful of impermanence upon seeing the abundant forms of myriad things. Being thus mindful, you can quickly attain the Way."

The Buddha said,

"Be aware that though the four physical elements all have their own names, even they do not exist. The self is only conventionally existent, and such existence is not permanent. All things are like a mirage."

The Buddha said,

"For men, wealth and lust are like a child's attraction to honey on the blade of a knife. There is not even a meal's worth, yet there is danger that the child will cut his tongue."

The Buddha said,

"People with strong desires are like those who walk against the wind carrying a torch. If they are foolish enough not to let go of the torch, their hands will inevitably be burned. The poisons of lust, anger, hatred, and ignorance are within human beings and, if not quickly eradicated with the help of the Way, will certainly cause harm. It is just like the fool who holds onto a torch even as his hand is being burned."

The Buddha said,

"One who follows the Way is like a piece of wood floating down a river. If it does not touch the left or the right bank, is neither picked up by someone nor intercepted by the gods, is neither caught in whirlpools nor rots on the way, I guarantee it will reach the sea. If one follows the Way without being confused by lust or deceived by all kinds of depravity, but instead earnestly advances forward without doubts, I guarantee that he will attain his goal."

One night, a śramaṇa was reciting a sutra. He sounded very mournful, for he thought regretfully of retrogressing [to lay life]. The Buddha called to the śramaṇa and asked him, “When you were a householder, what did you do?”

“I used to play the lute,” he replied.

The Buddha said, “What happened when the strings were too slack?”

“They would not make a sound,” was the reply.

“What happened if the strings were too taut?” asked the Buddha.

“The sounds were sharp,” he answered.

“And how was it when the strings were neither too taut nor too slack?”

“The sounds were fine.”

The Buddha said to the śramaṇa, “It is the same with training in the Way. When the mind is properly adjusted, the Way is attained.”

The Buddha said,

“Following the Way is like smelting iron. If iron is melted gradually to eliminate all impurities, it can be made into implements of fine quality. One who trains in the Way should also progress gradually to expel the defilements of the mind, while maintaining proper effort. If you force yourself abruptly on the Way, the body grows weary. When the body grows weary, your thoughts become disturbed. When thoughts become disturbed, your practice deteriorates. And when practice deteriorates, you accumulate non-virtue.”

The Buddha asked the śramaṇas,

“How long is the lifespan of a human being?” [to be seen as?]

“It is but a few days,” was the reply.

“You still have not understood the Way,” the Buddha replied. He asked another, “How long is the lifespan of a human being?”

“It is the time required for a single meal,” was the reply.

The Buddha said, “You have not yet understood the Way.” Again, he asked another, “How long is the lifespan of a human being?”

“It is the time taken to inhale and exhale a single breath,” was the answer. The Buddha said, “Excellent! You are a follower of the Way.”

From “The Questions of Bhadrapāla the Merchant”

Bhadra-pāla-śreṣṭhi-pariprcchā

*Translated by Karen Liljenberg and Ulrich Pagel under the patronage and supervision of 84000:
Translating the Words of the Buddha.*

On Consciousness

“Bhadrapāla, it is in just the same way that the consciousness of a dead person assumes feelings, volition, and the element of dharmas on its way to the next world, and consciousness arises with the intercourse of the parents. Once consciousness arises, feelings and volitions begin to form. In the analogy, the nose smells on account of the flower; one perceives scent on account of the nose. Furthermore, just as one perceives the natural sensation of the wind on account of the body, and the scent of a flower arises on account of the wind, feelings arise because of consciousness, and volition arises on account of feelings. The element of dharmas, which knows what is virtuous or non-virtuous, arises on account of volition.

...

“Alternatively, Mahauṣadhi, fire is produced through the friction of two sticks being rubbed against each other. Fire is not manifest inside the sticks, yet without the sticks the fire does not happen. Although fire, controlled by circumstances, is produced through the sticks, without those circumstances it would not arise. On account of their form, fire does not appear inside the sticks, but without the sticks no fire is observed. Similarly, Mahauṣadhi, consciousness enters the body due to the parents; although it is not observable inside the body, consciousness does not arise when there is no body.

On the Body

“Excellent, Candrabhūti!” replied the Blessed One. “The wise person knows this to be a sign of wisdom. Regardless of whether one’s appearance is good or bad, it is still based on many unpleasant and dirty things: pieces of flesh, veins, sinews, a head, a brain, bones, legs, guts, a colon, kidneys, a heart, a belly, lungs, excrement, urine, a bladder, a stomach, entrails, fat, lymph, pus, blood, bile, phlegm, nasal mucus, hair, beard, nails, body hair, and is completely covered in skin. All corporal forms of any kind whatsoever are produced from, or caused by, the four great elements. They are also brought about through the conditional cause of their parents’

coming together. Therefore, these are explained as being the causes for the appropriation of form. Candrabhūti, the body's solidity constitutes the earth element. Its fluidity constitutes the water element. Its warmth and digestive action constitute the fire element. Its movement, contraction, and expansion constitute the air element. The body's awareness, and its elements of taste, smell, sound, and touch, as well as recollection, constitute what is called the element of consciousness."

...

Then Mahauṣadhi asked the Blessed One, "Blessed One, how should one view what causes consciousness to appropriate the body?"

The Blessed One replied, "Desire through mutually dependent conditions causes that appropriation. In the same way that fire is produced through a friction base, a rubbing stick, and human effort, so too what causes appropriation of the body is the desire for sound, touch, flavor, and form produced through the conditions of a man and woman.

...

"The consciousness produces a body from the contact of the parents, the presence of a gandharva, and entities that are the support of actions."

Various teachings

"What are the six elements? They consist of the elements of earth, water, fire, air, space, and consciousness.

"What are the six senses? They consist of the eyes, ears, nose, tongue, body, and mind. "What are the six objects of the senses? They consist of the sensory objects of form, sound, scent, taste, touch, and mental objects. These are the six objects.

"What are the three natures of the elements? They consist of desire, anger, and delusion. What are their active factors, respectively? They consist of wind, bile, and phlegm.

"What are the paired causes for sensory reception? These consist of moral conduct and faith, generosity and wealth, and diligence and meditative absorption. 1.-134

"Now, what is the meaning of 'aggregate'? The aggregates consist of feelings, perceptions, formative predispositions, and consciousness.

From “The Question of Maitreya”

Maitreya-pariprcchā

Translated by Karen Liljenberg under the patronage and supervision of 84000: Translating the Words of the Buddha.

On the Bodhyangas

“Furthermore, Maitreya, if bodhisattvas possess seven qualities, they will abandon all evil rebirths and not fall into the clutches of sinful associates, but swiftly realize supreme, perfect enlightenment and become a buddha. What seven qualities? Being learned in mindfulness and in the Dharma. Being diligent in their undertakings, joyful, mentally supple, and skilled in meditative concentration and analysis through wisdom.

On the Dhyanas and Samapattis

“Maitreya, those bodhisattvas distance themselves from desires and from sinful, non-virtuous things. They investigate, examine, and possess the joy and happiness that arise from solitude. Thus, they accomplish the first meditative absorption and maintain it.

“They are free from thinking or examining, and possess inner serenity. Because their mindstreams are one-pointed, they do not think or examine. Endowed with the joy and happiness that arise from meditative concentration, they then accomplish the second meditative absorption and maintain it.

“Because they are free from attachment to joy, they maintain equipoise and possess mindfulness and awareness. They experience the physical happiness of which the noble ones say, ‘To possess mindfulness and remain in happiness is equanimity.’

Free of joy they then accomplish the third meditative absorption and maintain it. “They renounce happiness after already renouncing suffering. Because both mental happiness and mental displeasure decline, there is neither happiness nor suffering. They then accomplish the fourth meditative absorption and maintain it, with immaculate equipoise and mindfulness.

“They transcend conceptions of form in all aspects, and their conceptions of materiality decline. When they do not fabricate conceptions of any kind, they think, ‘This is the infinity of space,’ and then accomplish the sphere of the infinity of space and maintain it. After they have transcended the sphere of the infinity of space in all aspects, they think, ‘This is the infinity of consciousness,’ and then accomplish the sphere of the infinity of consciousness and maintain it. After they have transcended the sphere of the infinity of consciousness in all aspects, they think, ‘This is nothingness,’ and then accomplish the sphere of nothingness and maintain it. After they have

transcended the sphere of nothingness in all aspects, they then accomplish the sphere of neither perception nor non-perception and maintain it. After they have transcended the sphere of neither perception nor non-perception in all aspects, they then accomplish the cessation of perception and feeling and maintain it.

From “The Question of Maitreya on the Eight Qualities”

Maitreya-pariprcchā-dharmāṣṭa

*Translated by Karen Liljenberg and Ulrich Pagel under the patronage and supervision of 84000:
Translating the Words of the Buddha.*

On various virtues

“Maitreya, how do such bodhisattvas have excellent application? Well, Maitreya, such bodhisattva mahāsattvas renounce killing, theft, sexual misconduct, falsehood, slander, harsh speech, and gossip. This, Maitreya, is how the bodhisattva mahāsattvas have excellent application.

“Maitreya, how do such bodhisattvas have excellent giving? Well, Maitreya, such bodhisattva mahāsattvas give clothes, food, bedding, curative medicines, and necessities to ascetics, brahmins, poor people, and beggars.

“Maitreya, how do such bodhisattvas have excellent loving kindness? Well, Maitreya, such bodhisattva mahāsattvas’ physical actions are kind, their verbal actions are kind, and their mental actions are kind. This, Maitreya, is how the bodhisattva mahāsattvas have excellent loving kindness.

“Maitreya, how do such bodhisattvas have excellent compassion? Well, Maitreya, the bodhisattva mahāsattvas’ physical actions are without malice, their verbal actions are without malice, and their mental actions are without malice. This, Maitreya, is how the bodhisattvas have excellent compassion.

On Dependent Origination

“They think, ‘Because one thing exists, another one arises; because this is born, that is born. Conditioned by ignorance, karmic formations come into being. Conditioned by karmic formations, consciousness comes into being. Conditioned by consciousness, name and form come into being. Conditioned by name and form, the six sources of perception come into being.

Conditioned by the six sources of perception, contact comes into being. Conditioned by contact, feeling comes into being. Conditioned by feeling, craving comes into being. Conditioned by craving, grasping comes into being. Conditioned by grasping, existence comes into being. Conditioned by existence, birth comes into being. Conditioned by birth, aging and death come into being, as well as misery, lamentations, suffering, unhappiness, and agitation. That is how this great heap of suffering comes into being; without these conditions, it does not come into being.

“When these conditions cease to exist, it also ceases. When ignorance ceases, karmic formations cease. When karmic formations cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sources of perception cease. When the six sources of perception cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, existence ceases. When existence ceases, birth ceases. When birth ceases, aging, death, misery, lamentations, suffering, unhappiness, and agitation cease. That is how this great heap of suffering ceases.’ This, Maitreya, is how the bodhisattva mahāsattvas have emancipation in the perfection of wisdom.

From “The Demonstration of the Inconceivable State of Buddhahood”

[善德天子會]

Translated by Garma C.C. Chang

“The five aggregates constitute what we call the mundane world. Of these, the aggregate of form has the nature of accumulated foam, the aggregate of feeling has the nature of a bubble, the aggregate of conception has the nature of a mirage, the aggregate of impulse has the nature of a hollow plantain, and the aggregate of consciousness has the nature of an illusion.

Thus, one should know that the essential nature of the mundane world is none other than that of foam, bubbles, mirages, plantains, and illusions; in it there are neither aggregates nor the names of aggregates, neither sentient beings nor the names of sentient beings, neither the mundane world nor the supramundane world. Such a right understanding of the five aggregates is called the supreme understanding.

From “Abiding in Good and Noble Deportment”

[寶梁聚會]

Translated by Garma C.C. Chang

That day, Mahakasyapa asked the Buddha, "The World-Honored One speaks of sramanas. What is a sramana?"

The Buddha replied to Kasyapa, "A sramana is one who can:

Attain ultimate quiescence; keep himself under control; accept the teachings; observe the pure precepts; enter dhyanas; acquire wisdom; strive for liberation by understanding the meaning of reality; have no doubts about the three doors to liberation; abide securely in the practices of saints; skillfully cultivate the four mindfulnesses; avoid all unwholesome dharmas; securely dwell in the four right efforts; adeptly cultivate the four bases of miraculous powers;

Achieve the five roots— to have firm faith in the Buddha, the Dharma, and the Sangha; not to believe in any doctrine other than the Buddha Dharma; to strive to eradicate all defilements, avoiding all unwholesome dharmas but cultivating all wholesome ones in accordance with the truth; to know thoroughly the skillful means to acquire right knowledge and right mindfulness, keeping wholesome dharmas in mind exclusively; and to know well the skillful means to attain dhyana and wisdom;

Achieve the five powers so that he is not disturbed by any afflictions; cultivate well the seven factors of enlightenment [so that] he thoroughly knows the skillful means to perceive the causes and conditions of all dharmas; know well the skillful means to follow the [eightfold] noble path, which includes right view and right concentration...thoroughly understand the five aggregates; uproot all afflictions; reach the last lifetime [before nirvana]; shun the ways leading to samsara; be free from all craving; persevere in comprehending suffering, stopping the arising of suffering, realizing the cessation of suffering, and cultivating the path leading to the cessation of suffering, thus perceiving clearly the four noble truths; reject all heterodox doctrines after taking refuge in the Buddha Dharma;

Accomplish what he set out to accomplish; eliminate all defilements; cultivate the eightfold liberation; be praised by sakras and brahmas; from the beginning devote himself to the practice of the path; delight in living in a secluded forest; establish himself securely in the noble Dharma; rejoice in Buddhist rites; be mentally undisturbed; avoid loose associations, either with monks and nuns or laypeople; enjoy being alone, like the single horn of a rhinoceros; be afraid of bustling crowds; enjoy living by himself;

Always fear the three realms; achieve the true fruit of samsara; have no longing for anything; shun the eight worldly dharmas— gain, loss, praise, blame, fame, ridicule, pleasure, and pain;

be as steadfast and immovable in mind as the great earth; guard against any conflict of will between himself and others; be serene; cultivate right practices; achieve a mentality [as pure] as space; and have a mind which is not tainted by or attached to forms and appearances, just as a hand moving in empty space is not hindered by anything.

...

Kasyapa, now, listen to me. There are twelve signs of a saint. What are the twelve? (1) To observe the discipline; (2) to develop meditation; (3) to cultivate wisdom ; (4) to achieve liberation; (5) to acquire the knowledge and awareness derived from liberation; (6) to comprehend the four noble truths; (7) to comprehend the twelve links of dependent origination; (8) to fulfill the four immeasurables; (8) to practice the four dhyanas; (10) to practice the four dhyanas of the Realm of Formlessness; (11) to enter right concentration, leading to the four fruits [of the Sravakavehicle];10 and (12) to eliminate all o n e 's defilements.

...

"Kasyapa, a precept-keeping monk should be single-minded and remain far away from all those unwholesome dharmas. Kasyapa, a sramana is one who does not let his eyes, ears, nose, tongue, body, or mind be attracted by any objects. One who protects his six sense-organs from being attracted (to objects), comprehends the six miraculous powers, concentrates on the six mindfulnesses, abides securely in the six kinds of reverent harmony in a monastery, and practices the six valuable dharmas is called a Sramana."

...

The Dharma medicines are: to contemplate the impurity of the body when one feels carnal desire; to practice kindness when one feels hatred; to observe the twelve links of dependent origination when one is deluded; to ponder afflictions rightly; to give up fondness for crowds; to renounce everything one has; and to take care of three monastic dharmas, namely, to be pure in discipline, to subdue one's mind, and to be concentrated and not distracted...Kasyapa, [these] Dharma medicines are supramundane doctrines: the contemplation of emptiness, signlessness, and non action; the knowledge of the [five] aggregates, the [eighteen] elements, and the [twelve] entrances; the four noble truths; and the twelve links of dependent origination.

...

Kasyapa, when a forest-dwelling monk lives in a secluded place, he should practice the right actions of a forest-dweller: to persist, with all his heart in keeping the precepts leading to liberation; to maintain well the precepts of every category, and purify his own deeds, words, and thoughts; not to practice flattery or fraud; to earn his livelihood in a proper way; to keep his mind inclined to dhyanas; to memorize the Dharma he has heard; to cultivate right thought diligently; to move toward passionless, quiescent, and cessative nirvana; to be afraid of samsara; to regard the five aggregates as enemies, the four elements as poisonous snakes, and the six

senses as uninhabited villages; to be adept in devising skillful means; to contemplate the twelve links of dependent origination in order to part with the views of eternalism and nihilism;

To contemplate emptiness of a sentient being, of a self, of a personal identity, and of a life; to understand that the dharmas are devoid of signs, and to practice signlessness; to decrease his actions gradually and to practice nonaction; to fear the activities of the three realms; always to practice the Dharma diligently, as if to save his head from being burned; always to strive with vigor and never regress; to contemplate the reality of the body, thinking and contemplating so as to know the origin of suffering, to sever the cause of suffering, to realize the cessation of suffering, and to cultivate assiduously the path leading to the cessation of suffering; to practice kindness; to abide securely in the four mindfulnesses; to avoid unwholesome dharmas and enter the door to wholesome dharmas; to establish himself in the four right efforts; to master the four bases of miraculous powers; to protect the five good roots and to have a command of the five powers; to be awakened to the seven factors of enlightenment; to practice the eightfold noble path industriously; to develop dhyana and samadhi; and to discriminate all the forms of dharmas by virtue of wisdom.

"Kasyapa, a forest-dwelling monk adorns himself with such doctrines. Having adorned himself in this way, he should live in a mountain grove and diligently cultivate the various practices even in the early and late parts of the night without sleeping then. He should always be eager to attain the supramundane Dharma. Kasyapa, a forest-dwelling monk should constantly cultivate the path wherever he is; he should not decorate his body with fine clothes; he should gather withered grass to cushion his scat; he should not take things from resident or visiting monks. In a secluded place, a forest-dwelling monk should, in order to practice the noble path, be content with any garment which can cover his body. Kasyapa, if a forest-dwelling monk goes to a city or a village to beg for food, he should think 'I have come to this city or village for my secluded place in order to beg for food; my mind should be neither depressed nor elated, whether I obtain food or not. Indeed, if I am not given food, I should be content and regard it as karmic retribution for deeds in my previous lives and from now on I should cultivate virtuous deeds industriously. Furthermore, he should remember that even the Tathagata did not always acquire food when he begged for it.

"A forest-dwelling monk should adorn himself with the Dharma before he begs for food in a city or a village, and should go to beg only after he has done so. How does he adorn himself with the Dharma? He should not be contaminated with or attached to the sight of pleasant forms, nor be angry at the sight of unpleasant forms, and likewise with pleasant or unpleasant sounds, odors, tastes, textures, and dharmas. He should protect his sense-organs from being attracted, and should gaze no farther than several feet ahead. He should control his mind well and keep in mind the Dharma he has contemplated. He should practice begging for food without defiling his mind with food. He should beg for food from door to door without feeling attachment to a place where he is given food or feeling aversion toward a place where he is not. If he obtains nothing after begging at ten or more houses, he should not be worried, and should think, 'These elders and brahmins do not give me food for many reasons. They have never even thought of me, not

to speak of giving me food.’ Kasyapa, a forest-dwelling monk will not be afraid when begging for food if he can think in this way.

From the Ratnamegha Sutra

*Translated by Dharmachakra Translation Committee under the patronage and supervision of 84000:
Translating the Words of the Buddha*

They apply the remedy for desire and abandon the conditions for desire. What, then, is the remedy for desire and what is the condition for desire to arise? Contemplating repulsiveness serves as the remedy for desire that is caused by the appearance of a beautiful woman. And what, you may wonder, is the contemplation of repulsiveness? The contemplation of repulsiveness involves considering a person’s hair, body hair, nails, teeth, sweat, secretions, skin, flesh, bone, muscles, veins, kidney, heart, liver, lungs, intestines, colon, stomach, entrails, innards, bladder, spleen, excrement, perspiration, mucus, nasal mucus, fat, lymph, marrow, grease, bile, discharge, pus, blood, brain, cerebrum, and urine. It is a bodhisattva’s nature to examine all these entities, and thus, such a thoughtful bodhisattva contemplates, ‘When childish fools who are dull and ignorant encounter these substances they do not feel any desire. So needless to mention that an insightful person would not feel any desire either.’ In this way do bodhisattvas contemplate the repulsive extensively.

“What, then, is an object in the form of a beautiful woman? If a bodhisattva sees a desirable lady of fine appearance—someone endearing, beautiful, captivating, and stunning—then he thinks as follows: ‘The Blessed One has taught that all objects are just like a dream. They appear only to disappear again. So what knowledgeable person would feel any desire with respect to objects that are like a dream?’ This is the way that bodhisattvas apply the remedy for desire and give up the conditions for desire to arise.

“In what way, you may then wonder, do bodhisattvas apply the remedy for anger and how do they abandon the conditions for anger to arise? Bodhisattvas have abundant love for sentient beings. Hence, they give up the bases, causes, and conditions for anger, as well as the causes and conditions for ill will and resentment. This is the way that bodhisattvas apply the remedy for anger and give up the conditions for anger to arise.

...

Bodhisattvas are physically, verbally, and mentally pure. In what sense are they physically pure? By giving up all negative physical acts. What are the negative physical acts? They are

killing, taking what has not been given, and sexual misconduct. Such is their physical purity. How are they verbally pure? By giving up all negative verbal acts. What are such acts? They are lying, divisive talk, harsh words, and chatter. Such is their verbal purity. How are they mentally pure? By giving up all negative mental acts. What are such acts? They are covetousness, ill will, and wrong view. Such is their mental purity.

...

“Noble son, you may wonder what the bodhisattvas’ excellent inner patience consists in. Noble son, bodhisattvas are continuously patient and accepting in the face of any internal suffering, lamentation, pain, mental unease, or disturbance. Such is the bodhisattvas’ excellent inner patience.

“What, you may wonder, does the bodhisattvas’ excellent outer patience consist in? A bodhisattva’s mother, father, relative, preceptor, or master might speak and express themselves in a way that is derogatory. If bodhisattvas hear such words from others, or if they hear unpleasant words about the Buddha, the Dharma, or the Saṅgha, they will not become angry, develop ill will, or hold a grudge. With patient acceptance they do not develop any malicious intent. Such is the bodhisattvas’ excellent outer patience.

...

“What are the qualities that accord with the Dharma? They are authentic view, thought, speech, activity, livelihood, effort, mindfulness, and absorption. Since the path is comprehended by means of these, they obtain faculties that are sharp, clear, and aware of the path. With faculties that are sharp, clear, and aware, they enjoy abundant solitude. They abandon all gatherings and abandon all busyness. They no longer feel any pleasure in talking, and give up thoughts of craving, ill will, and malice, and thoughts about gods. They completely lose interest in gain, fame, and acquisitions. By means of physical and mental disengagement they gain expertise with respect to the mind. Thus they will examine as follows: ‘Is my mind involved in something virtuous, or something unvirtuous, or something neutral? What type of phenomenon does my mind engage with?’ If they find that their mind is involved in virtue they will feel joy, appreciation, and inspiration. As for virtuous qualities, these consist of the thirty-seven factors of awakening. “If, however, they find that their mind is involved in something unvirtuous, they will feel great weariness, ponder it extensively, and then strive to abandon those unvirtuous qualities. Which, then, are unvirtuous qualities? Desire, anger, and dullness.

...

“With their expertise about the mind, bodhisattvas conceive of phenomena as illusion-like, dream-like, virtuous, unvirtuous, occurring, or non-occurring, and while doing so they consider how all these phenomena abide in the mind, arise from the mind, and are preceded by the mind. Thus, they see all these phenomena with the understanding that by purifying, disciplining, and comprehending the mind they will also purify, discipline, and comprehend phenomena. By

means of such causes, conditions, and bases, bodhisattvas exert themselves in pacifying the mind. In this way the mind corrects itself. The mind pacifies itself. The mind settles itself. Persevering in this way in pacifying the mind, it becomes one-pointed, and with one-pointedness they accomplish equipoise. Once the mind is in equipoise they experience the joy that arises from disengagement, and with such mental joy they separate from desire as well as from negative and unvirtuous qualities. Thus, while involved in thought and discernment, they experience the joy and bliss that arise from disengagement, perfect the first concentration, and remain within it.

“From there they endeavor to let thought and discernment disappear. Hence, with a wish not to relish or conceive of joy and bliss they raise their minds above the first concentration. Separating from thought and discernment their minds become detached and they attain an inner brightness that forms a single mental continuum. Thus, based on absorption that is free of thought and discernment they complete the joyous and blissful second concentration and remain within it.

“Comprehending that the second concentration is joyous but also suffering, they think, ‘This is suffering,’ and so they rest in equanimity. While resting in equanimity they are mindful, alert, and their bodies experience pleasure. About this state the noble ones have taught, ‘When one is mindful and blissful, that is equanimity.’ In this way they complete the third concentration free of joy, and remain within it. “Then, intent on relinquishing the third concentration, they direct their minds toward the fourth. With the attainment of the fourth concentration they reverse the grasping at a self. As the grasping at a self is reversed, both pleasure and pain will have been relinquished as well. Having here relinquished pleasure, and having earlier already abandoned pain, mental pleasure and mental displeasure now fade away. In this way they complete and remain within the fourth concentration, which is neither pleasurable nor painful, but neutral and endowed with pure mindfulness.

“Next they focus on their own bodies being one with the body of space, and with that focus they entirely transcend all perceptions of form. As all perceptions of impediment fade away they go beyond all perception of form. All perceptions of impediment fade away and no perception of diversity occurs either. Thus, thinking, ‘This is infinite space,’ they perfect the sense source of infinite space and remain within it. Next, they go beyond the sense source of infinite space and instead conceive of infinite consciousness. In this way they perfect the sense source of infinite consciousness and remain within it. Then, transcending the sense source of infinite consciousness, they feel, ‘There is nothing whatsoever!’ and with that perception they perfect the sense source of nothing whatsoever and remain within it. As they go beyond the sense source of nothing whatsoever, they perfect the sense source of neither presence nor absence of perception and remain within it.

“Above that there are no further marks of the mind and, as all mental movement ceases, this freedom from all obscuration is what is known as cessation. Considering this as something they must know, bodhisattvas abide in equilibrium. “However, they do not see these levels as eternal and delightful abodes. Instead they train intensively in a mind of love that is free of resentment,

rivalry, and harm, and is expansive, immeasurable, and nondual. When this single-minded inspiration pervades them, they complete the respective level and remain within it. This applies to the first, second, third, and fourth concentration levels, as well as the worlds above, below, and around. Throughout them all they train intensively in a mind of love that is free of resentment, rivalry, and harm, and is expansive, immeasurable, and nondual. When this inspiration pervades them, they complete the respective level and remain within it. The same goes for compassion, joy, and equanimity...

...

“What, you may wonder, does the bodhisattvas’ expertise concerning the conditioned consist in? With genuine insight bodhisattvas consider conditioned phenomena in the following way: ‘These conditioned phenomena know no remaining. They are in motion, resembling dewdrops and a waterfall in the mountains. What knowledgeable person would develop attachment to them, or desire them, or be pained by their disappearance?’ Thus, due to such causes, conditions, and bases, they develop weariness, free themselves from desire, and turn their minds toward cessation. Such is the bodhisattvas’ expertise concerning the conditioned.

“What, you may wonder, does the bodhisattvas’ expertise concerning the continuity of cyclic existence consist in? Bodhisattvas think to themselves, ‘Alas, those dwelling within cyclic existence are blinded by ignorance. Attracted to cyclic existence, they are bound by the chains of existence and so they continue appropriating further existence. Because of this appropriation they engage in virtuous and unvirtuous actions and with the formation of virtuous and unvirtuous karmic actions they go from one existence to another. Due to this, they take birth. Once born, they also have to age and die, and with death follows endless pain, lamentation, suffering, and distress, as well as ceaseless turmoil. Thus emerges this great mass of nothing but suffering. Like a turning waterwheel, the wheel of existence continues to spin in this way.’ This bodhisattvas recognize by the power of genuine insight.

“What, you may wonder, does the bodhisattvas’ expertise with respect to the reversal of cyclic existence consist in? Bodhisattvas consider things in the following way: ‘Once ignorance has disappeared there will no longer be any attachment to formation, and without such attachment there will be no consciousness. When there is no consciousness there can be no name and form, nor the six sense sources, nor contact, nor feeling, nor any craving either. When there is no craving, there cannot be grasping, and when there is no grasping there is no connection to a future existence. Without such future existence there will not be any birth, and in the absence of birth there cannot be any old age and death. Thus pain, lamentation, suffering, distress, and turmoil will all come to an end.’

...

Noble son, bodhisattvas truly perceive the arising of the aggregates, as well as their disintegration and cessation. They see that there is no essence to the arising aggregates, that they have no agent, and that they are without substance. They see the disintegration of the

ceasing aggregates. Thus they think to themselves, 'These aggregates are devoid of a self. They do not involve any sentient being, or a life force, or anything substantial, nor do they contain a person. Nevertheless, childish, ordinary beings are attached to conceptions of a self, and so they think, "Our aggregates are the self," or "Our aggregates contain the self," or "Our self contains the aggregates," or "Our self possesses the aggregates." Thus, due to their attachment to conceptions of a self, they are unable to comprehend the nature of reality. And because they fail to comprehend reality they continue to roam through cyclic existence like a swirling firebrand.'

...

"In what way, you may wonder, are bodhisattvas indifferent to harm and assistance? Take as an analogy the earth that neither becomes angered by harm that is done to it, nor develops any attachment when it is benefited. The earth does not distinguish between those situations. Similarly, bodhisattvas do not become angry at those who harm them, nor do they become attached to those who do them good. Thus, as they neither develop attachment nor anger in their relations with sentient beings, bodhisattvas are indifferent to harm and assistance.

...

"You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to the body. Noble son, through genuine insight bodhisattvas examine and abandon the unvirtuous and negative qualities that pertain to the body. Beginning with the soles of their feet and proceeding all the way up to the brain, they contemplate the flaws of the body and recognize how the body is devoid of a self. They recognize that the body is fragile, perishable, held together by ligaments, foul smelling, stinking, and repulsive. This recognition puts an end to the notions of the body as being lasting, desirable, delightful, or something that can be owned, as well as to attachments that are based on the body. Through such causes, conditions, and bases they will no longer be controlled by those phenomena that make up a body. Instead, they will now control those phenomena that constitute a body. Thus they remain in the application of mindfulness with respect to the body.

"You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to feelings. In this regard, bodhisattvas think as follows: 'All feelings without exception are suffering. And yet, deceived by their own errors, childish beings believe that there are pleasant feelings. While bewildered children refer to suffering as happiness, noble beings comprehend it as suffering.' Bodhisattvas thus endeavor to give up that misconception, while they also think: 'I will establish other beings in the same training and personally train them myself.' Reflecting in this way bodhisattvas remain in the application of mindfulness with respect to feelings. They develop neither desire for nor aversion to feelings but devote themselves to giving them up while inspiring others to do the same. In this way they remain in the application of mindfulness with respect to feelings.

“You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to the mind. Bodhisattvas think as follows: ‘The mind fondly believes that the impermanent is permanent. It fondly believes that the painful is pleasant. It fondly believes that the lack of self is a self. It fondly believes that the unclean is pure. The mind moves, is unstable, and changes quickly. It is the root of all affliction, the gateway to the lower realms, the basis for all subsidiary afflictions, and it squanders the higher realms. It is the condition for desire, anger, and dullness. It is the owner of all phenomena.

The mind precedes all phenomena, so knowledge of the mind leads to knowledge of all phenomena. The world is drawn by the mind, but the mind does not see itself. It is the mind that accumulates virtuous or unvirtuous actions. The mind whirls like a firebrand, roams like a horse, consumes like a forest fire, and swells like a flood.’ Thinking like this, they remain in the application of mindfulness with respect to the mind. Through such contemplation they will not be controlled by the mind. Rather, the mind will come under their control. With control of their own minds they gain control of all phenomena. Thus bodhisattvas remain in the application of mindfulness with respect to the mind.

“You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to mental phenomena. As bodhisattvas correctly comprehend, ‘Desire, anger, dullness, and so on, along with their associated factors, are all unvirtuous.’ So they endeavor in the application of the remedies to desire, anger, and dullness so that they may all come to an end. Understanding that the factors involved in this process are virtuous, they direct their minds toward those factors and apply mindfulness to them, adopting and assimilating them correctly. Moreover, they also establish others in the same training. Thus, bodhisattvas remain in the application of mindfulness with respect to phenomena.

“You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to objects. Bodhisattvas develop neither attached grasping nor aggressive thoughts in relation to pleasant or unpleasant forms, sounds, smells, tastes, or textures. Instead they think, ‘Developing desire in relation to such insubstantial phenomena would be unbecoming for me. It would be childish, dull, and bereft of clarity and skill. The Blessed One has taught, “With desire comes attachment, and from attachment follows dullness. With dullness one fails to practice in relation to virtuous or unvirtuous qualities, and as a result one will take rebirth in the lower realms.” With that in mind it would also not be right for me to develop any aversion to mental objects and the like. If, failing to be patient and accepting, I should instead become aggressive toward anyone, I would be scorned by noble beings and derided by those who observe pure conduct.’ Thinking like this, they remain in the application of mindfulness with respect to objects and they are, therefore, neither hurt nor harmed by objects. Moreover, they also establish others in the same training. Thus, bodhisattvas remain in the application of mindfulness with respect to objects.

“You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to the wilderness. They think as follows: ‘The wilderness refers to the residence of those who experience freedom from affliction, the dwelling place of those who experience peace.

Moreover, in the wilderness there will be gods, nāgas, yakṣas, and gandharvas endowed with the kind of superknowledge that knows the minds of others. Such beings will, therefore, be aware of the constitution of my own mind and mental states, so giving rise to any improper thoughts or attitudes would not be becoming for me.’ Thus, free of all incorrect mental activity, they properly direct their minds to the Dharma teachings and train in them abundantly. Thus bodhisattvas remain in the application of mindfulness with respect to the wilderness.

“You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to villages, cities, towns, regions, districts, and royal courts. When engaged in their activities within villages, cities, towns, regions, districts, or royal courts, bodhisattvas will not remain in any location that is inappropriate, to be abandoned, or in disharmony with the way of ordained practitioners. What are such locations? They are taverns, brothels, royal palaces, festival sites, bars, places of dance and singing, or any other such place. Giving up all such places that are in discord with the way of ordained practitioners entirely, they remain in the application of mindfulness with respect to such places. Thus bodhisattvas remain in the application of mindfulness with respect to villages, cities, towns, regions, districts, and royal courts.

“You may wonder, noble son, how bodhisattvas remain in the application of mindfulness with respect to wealth, honor, fame, renown, and praise. Bodhisattvas embrace the meritorious nature in the practice of generosity. They disengage from the pursuit of wealth and honor, and do everything in their power to prevent attachment, craving, and desire. They do not take possession of anything and they do not think in terms of wealth and ownership. They act out of solidarity with all beings in all that they do. To those who suffer they offer all that is needed. If they become famous due to such causes, conditions, and bases, or if others praise or glorify them, bodhisattvas do not become bloated, proud, or conceited. Instead they will think, ‘Before long the grounds and sources of this fame, praise, and glory will have vanished, and so will the fame, praise, and glory itself. What wise person could become fond of phenomena that are so impermanent, unstable, unreliable, and fickle? How could a wise person become arrogant, proud, or conceited based on such phenomena?’ Thus, bodhisattvas remain in the application of mindfulness with respect to wealth, honor, fame, praise, and glory.

...

“Noble son, bodhisattvas possess perfect faith and outlook. They have faith and trust in the thus-gone ones. Even at the cost of their lives, they would never let their commitments fall apart, nor would they refrain from following through on them. Through such steadfast adherence to their commitments the outlook of bodhisattvas is excellent and hence they become humble and free of pride. Free of pride and with a humble attitude, they go to collect refuse rags of the worst kind, clothes that no one would wear. Finding such rags they wash them, repair them, sew them, and color them. As they do so, they do not tire of, or become weary of, their garments. When there is such freedom from weariness, the clothes can be used well and yet no one will feel any attachment to them. The bodhisattvas who wear such clothes will not perceive any flaws in them, for they will not think, ‘Alas, my refuse rags have been torn! Alas, my refuse rags

are sagging! Alas, my refuse rags are infested with lice! My refuse rags are uncomfortable and make me sweat!' Bodhisattvas instead perceive excellent qualities in such rags, thinking, 'Such refuse rags have been worn by the sages.

They support the severance from desires, befit noble beings, and are commended by the thus-gone ones, praised by the thus-gone ones.' Thus, due to such causes, conditions, and bases, they will neither praise themselves nor blame others. Without praising themselves or blaming others, their discipline is excellent. By means of their excellent discipline they will gather the gods and receive the praise of the thus-gone ones. They will be cherished by bodhisattvas and protected by human and nonhuman beings. They will receive the homage of brahmins, nobility, townspeople, and country dwellers, and be extolled by all who keep pure conduct. Noble son, bodhisattvas endowed with these ten qualities are beings who wear refuse rags."

...

"Noble son, when bodhisattvas see suffering beings whose roots of virtue are lesser and insignificant, they pledge to go alms begging. Then, as they approach a town, city, or village, they apply keen mindfulness and maintain dignified conduct. Their senses are not restless or wild. With their senses well trained, they look only as far as the length of a yoke and thus, remaining keenly mindful of virtuous qualities, they proceed to collect alms. When in this way they collect alms, they will accept their alms in order. Thus, they do not seek out areas that enjoy high status, such as the neighborhoods where the brahmins, nobility, and householders are all like great and lofty sāla trees. Rather, they begin their mendicant walk at one end and proceed until they have received what they need. Under no circumstances will they enter a place where people eat dogs, dairy cows, or other types of animals of a disagreeable nature. Nor will they go among women, men, boys, or girls who are intent on causing harm. They avoid all places of disgrace.

...

"Noble son, bodhisattvas endowed with ten qualities abstain from late meals. What are those ten? They are to be free of yearning and free of craving. Regardless of whether they possess a sundial, when they estimate that the time has come, they do not partake of any physical sustenance, including butter, grain oils, honey, molasses, the sap of roots, the sap of tree trunks, or fruit juices. Moreover, if they see food they do not become aggressive or greedy. Furthermore, if bodhisattvas who refrain from late meals becomes afflicted by a disease that is a threat to their life, or an obstacle to virtuous practice, then, because of the severe disease, those bodhisattvas must partake of food without any regrets or doubts while maintaining the notion of it being medicine. Noble son, such are the bodhisattvas who abstain from late meals. Noble son, bodhisattvas endowed with these ten qualities abstain from late meals.

...

“Since the bodhisattvas are learned, they are free from the dangers of grasping at self. Being free from such fears, they will also not have any fears, anxieties, or qualms about staying in the wilderness, and so they will turn toward complete solitude. Then, living in the wild and having turned toward complete solitude, they will become uninvolved in ordinary social activities, like deer. However, noble son, unlike deer, bodhisattvas who live in the wild are not constantly afraid and they do not have any of the shortcomings of deer. Deer worry that their pursuers will bring an end to their life, and so they take off, leaving the land behind and crossing the greatest of distances. Bodhisattvas, similarly, worry that their pursuers will bring an end to their commitment and cause them to become distracted. Thus, they avoid socializing with women, men, boys, and girls. Refraining from involvement in worldly distractions, they leave all social ties far behind. In this way they keep their distance, having turned toward complete solitude. Being in this way inclined to utter solitude, they perceive the wilderness to be a place of excellent qualities and a place of peace. Perceiving their hermitage to be excellent and peaceful, they will stay clear of displeasure, and as they stay clear of displeasure they will truly experience the qualities of the wilderness.

...

“Noble son, bodhisattvas endowed with ten qualities remain at the foot of a tree. What are those ten? They refrain from sitting at a tree that is very near to town, very far from town, full of thorny fruits, covered by malu creepers or vine, has withered leaves, or is the home of monkeys, the home of birds, the home of aggressive carnivores, the home of herons, or the home of demons. Thus, they reside at trees that are agreeable to the body and delightful to the mind. Noble son, bodhisattvas who possess ten such qualities remain at the foot of a tree.

“Noble son, bodhisattvas endowed with ten qualities are shelterless. What are those ten? They are as follows. Whether it is winter, summer, monsoon, or fall, these bodhisattvas do not remain near walls, trees, or haystacks. They do not stay in mountain caves, and they do not hide from water. Neither do they seek any protection from cold, wind, rain, sun, or frost. However, if shelterless bodhisattvas are physically unable to endure that, they should take up residence at a temple. There they should make the following resolve: ‘The thus-gone ones undertook ascetic practices in order to remedy the afflictions. So now, while I stay at this temple, I will strive by all means to eliminate the afflictions.’ Without developing any craving or attachments with respect to the temple, they will bring to mind, ‘We act for the benefit of the sponsors, and not for the sake of maintaining our own livelihood.’ In this way, they can maintain the notion of always being without any shelter. Noble son, bodhisattvas who possess ten such qualities are the shelterless.

“Noble son, bodhisattvas endowed with ten qualities are charnel ground dwellers. What are those ten? They are to feel greatly disenchanting, wherever they may be, as well as to continuously maintain the notions of death, the devoured, the bloody, the bruised, the rotting, the decomposing, the burning, the scattered, and the skeletal.

...

“Noble son, bodhisattvas endowed with ten qualities stay just where they are. What are those ten? They are as follows. Without any attachment to beds, they neither prepare one for themselves, nor make others prepare one, nor make any gestures for a bed to be prepared. Instead, they sleep on a spot filled with leaves or grass very far from places with snakes, bees, meat flies, or holes in the ground. When sleeping, they lie on their right side, with one leg on top of the other, and the body wrapped in the Dharma robes. They sleep mindfully and with alertness, keeping a sense of light and of being awake. They are not attached to the pleasures of sleep, or of resting. Instead, they sleep for the sake of maintaining and replenishing the great elements, while continuously aiming toward virtue.

...

“Noble son, you may wonder what the bodhisattvas’ abundant contemplation of repulsiveness consists in. Noble son, bodhisattvas will go alone into the wilderness and compose themselves, with their minds withdrawn and extremely weary. They will then sit completely upright and slowly loosen their posture. Sitting cross-legged, they will recollect themselves and, without letting their minds wander, they will think as follows: ‘When food and drink enters the human body, it does not matter whether it is clean and fine, or of bad quality. It makes no difference whether it is delicious or has little taste. Once it comes in contact with the body’s fire element, it all becomes filthy and rotten, reviled by the whole world. How then can childish beings be so attached and desirous? Now, we are the followers of the noble ones’ Dharma-Vinaya and, analyzing things by means of genuine insight, we shall not harbor any attachment or craving with regard to the body, and therefore we shall also not give rise to any weariness.’ Such is the bodhisattvas’ abundant contemplation of repulsiveness.

...

“Noble son, bodhisattvas endowed with ten qualities are experts on dependent origination. What are those ten? They are to understand all phenomena to be deceptive, hollow, insubstantial, like a mirage, like a reflection, like an echo, like an illusion, transient, fluctuating, and dependently originating. Thus they think, ‘These phenomena are deceptive, hollow, insubstantial, like a mirage, like a reflection, like an echo, like an illusion, transient, fluctuating, and dependently originating. And yet they appear to arise, and they appear to remain and cease.’ So they wonder, ‘What are the conditions for their arising, and what are the conditions for their ceasing?’

They will then think, ‘These phenomena arise due to the condition of ignorance; they emerge from ignorance, are preceded by ignorance, and they are dependent on ignorance. Based on ignorance, formations manifest, and based on formations, consciousness is present. If there is consciousness, there will be the imputation of name and form, and if things are imputed in terms of name and form, so will they be imputed in terms of the six sense sources. With the presence of the sense sources there will be contact, and if there is contact there will be the appearance of feeling. Due to the causal factors of feeling, craving will affect childish beings, and when upset by craving there will be appropriation. Engagement in appropriation leads to a new existence,

and if there is a new existence, there is birth. With birth comes old age, and an aged person will die. In death there is pain, lamentation, despair, and anxiety. Thus arises this mass of nothing but suffering. Hence, the wise must persist in eliminating ignorance. They must persist in demolishing ignorance, uprooting it, and bringing it to cessation. As ignorance ceases, so will all the phenomena that arise due to the condition of ignorance, that emerge from ignorance, that are preceded by ignorance, and that are dependent on ignorance.

“Noble son, this is how it is. As an analogy, when the faculty of the life-force ceases, so will all the other faculties cease as well. Similarly, when ignorance ceases, all these other phenomena that are based on a lack of knowledge will cease as well. When ignorance is eliminated, none of the afflictions will arise. None of the realms of beings will appear. The continuum of cyclic existence will cease. Suffering will be transcended.

From the Bodhisatvapiṭakasūtra

Input by Jens Braarvig, Jens W. Borgland, Fredrik Liland, David Welsh and Sumittra Witoonchatree, Oslo, 2012.

“Alas householder! I have seen the hatred caused by ten situations which lead to malice that make those who are involved with the world fight among themselves.

What are these ten situations which lead to malice?

- They are the malicious intent that arises when one thinks “I have been treated unjustly”,
- the malicious intent that arises when one thinks “I am being treated unjustly”,
- the malicious intent that arises when one thinks “I will be treated unjustly”,
- the malicious intent that arises when one thinks “my loved one has been treated unjustly”,
- the malicious intent that arises when one thinks “my loved one is being treated unjustly”,
- the malicious intent that arises when one thinks “my loved one will be treated unjustly”,
- the malicious intent that arises when one thinks “my enemy has gained an advantage”,
- the malicious intent that arises when one thinks “my enemy is gaining an advantage”,
- the malicious intent that arises when one thinks “my enemy will gain an advantage”, as well as unjustified rage.

Householder, it was in order to get rid of all malice, caused by these ten situations that lead to malice, that I decided to attain unsurpassed perfect awakening, and with that conviction I left ordinary household life behind and became a renunciant.”

Then, in order to expand on this point, the Blessed One went on to speak these verses:

Alas, sentient beings relate to one another with anger,
and all their malice stems from the ten kinds of malice.

“I or my relatives were treated unjustly, will be treated unjustly,
are being treated unjustly.”

This gives rise to malice.

“Those who are not my friends, are receiving benefits,
have received them, will receive them.”

This gives rise to malice.

Unjustified rage is the tenth way in which malice spreads.

I saw all this, and then left behind, the senselessness created by malice.

“Alas householder! I have seen that one who is involved with the world is lost in the thicket of dogmatic views and mistaken beliefs due to being ensnared by ten mistaken views and beliefs. What are these ten beliefs?

- They are the mistaken belief in a self,
- the mistaken belief in a being,
- the mistaken belief in a soul,
- the mistaken belief in a person,
- the mistaken belief in annihilation,
- the mistaken belief in eternity,
- the mistaken belief that there is no action,
- the mistaken belief that there is no causality,
- the mistaken belief that actions have no consequences,
- and the mistaken belief in false doctrines.

Householder, it was in order to get rid of all such views caused by these confused beliefs and mistaken ideas that I decided to attain unsurpassed perfect awakening, and with that conviction I left ordinary household life behind and became a renunciant.”

Then, in order to clarify this point further, the Blessed One went on to speak these verses:

The idea of a self, the idea of a being, as well as the idea of a soul,
these are the confused, mistaken ideas,
that cloud the minds of all immature ordinary people.

They base themselves on views of annihilation, and permanence, the view of no activity.
In order to establish perfect views, I left and became a monk.

“Alas householder! I have seen that one who is involved with the world is pierced by ten great arrows throughout uncountable hundreds, thousands, millions, billions of ages. What are these ten great arrows?

- They are the arrow of thirst,
- the arrow of ignorance,

- the arrow of desire,
- the arrow of passion,
- the arrow of hatred,
- the arrow of delusion,
- the arrow of pride,
- the arrow of views,
- the arrow of existence,
- and the arrow of non-existence.

Because of these ten great arrows, householder, I decided to attain unsurpassed perfect awakening in order to get rid of all arrows, and with that conviction I left ordinary household life behind and became a renunciant.”

Then, in order to clarify this point further, the Blessed One went on to speak these verses:

There is no end in sight for those
tormented by the arrows of desire.
Blinded by ignorance
they travel from misery to misery.
Taking hold of the skandhas
they are tortured by the arrows of desire,
consumed by the arrows of passion,
stupefied by the arrows of anger.
They are bound by the arrows of delusion,
swollen by the arrows of pride,
fettered by the arrows of views
of existence and non-existence.
All immature ordinary people
quarrel among themselves.
Saying “that is a lie, this is the truth”
they argue with each other.
In order to remove these arrows
the tathāgatas appear in the world.
For beings tormented by these arrows,
they are protectors and the ultimate refuge.

“Furthermore, householder, I have seen that one who is involved with the world remains conditioned by ten phenomena that spring from desire.

What are these ten phenomena? They are as follows: because of desire one strives to obtain things, and because of this striving one does obtain things. When one obtains things one develops a sense of ownership, and this sense of ownership causes one to develop firm opinions. Such firm opinions lead to craving, and this craving creates attachment. This attachment causes envy, which in turn leads one to accumulate property.

When one accumulates property one needs to protect and defend it, and this causes suffering. In order to safeguard their property, people use sticks and other weapons. They get involved in quarrels, conflicts, feuds, and disputes, and this leads them to make unfounded accusations and to do many other such evil, unwholesome things.

Householder, when I saw that one who is involved with the world remains conditioned by these ten phenomena that spring from desire, I decided to attain the unsurpassed perfect awakening that has no root or foundation, and with that conviction I left ordinary household life behind and became a renunciant.”

To emphasize that this is the way things are, he said the following:

Beings, swallowed by desire,
everywhere perpetually strive to obtain things.
Having obtained them, they make them their own,
and then firm opinions take hold.

“This is what I will make my purpose” they say,
and craving grows.

When craving arises,
attachment increases, leading in turn to envy.

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Because of the vice of envy
the world becomes thick with grasping.

Because of grasping, one’s need to safeguard one’s property
grows incessantly.

Due to the need to safeguard their property the immature resort to sticks and weapons,
performing all sorts of evil deeds, and then suffering escalates.

Seeing that it is from desire that all suffering comes about,
I decided to awaken to the unsurpassed awakening
that has no root or foundation.

“Furthermore, householder, I have seen that one who is involved with the world errs in ten ways which doom him to error.

What are these ten kinds of error?

- They are wrong view,
- wrong intention,
- wrong speech,
- wrong action,
- wrong livelihood,
- wrong effort,
- wrong mindfulness,
- wrong concentration,

- wrong liberation,
- and wrong understanding.

Householder, when I saw that one who is involved with the world is doomed by these ten kinds of error, I decided to overcome them all and fully awaken to unsurpassed perfect awakening.

With that conviction, I left ordinary household life behind and became a renunciant.”

Then, to clarify this point further, the Blessed One spoke these verses:

Those who defend wrong views,
 who hold wrong intentions,
 who utter wrong speech,
 who perform wrong activities,
 have wrong livelihood, wrong effort,
 wrong mindfulness and concentration,
 attain wrong liberation,
 and are intent upon wrong knowledge,
 these immature people who stand fixed
 among those doomed to error
 I shall establish in right action.

It was in order to do this that I went forth into homelessness.

“Furthermore, householder, I have seen that one who is involved with the world sets out on the wrong path by way of ten unwholesome actions, and is certain to sink into the lower realms, to descend into the lower realms, to be borne into the lower realms. What are these ten actions?

They are:

- Killing,
- taking what is not given,
- sexual misconduct,
- lying,
- slander,
- uttering harsh words,
- idle talk,
- covetousness,
- maliciousness,
- and holding wrong views.

Householder, when I saw that one who is involved with the world sets out on the wrong path by way of ten unwholesome actions, and is certain to sink into the lower realms, to descend into the lower realms, to be borne into the lower realms, I decided to leave all of these wrong paths behind and fully awaken to unsurpassed perfect awakening. With that conviction, I left ordinary household life behind and became a renunciant.”

Then, to illustrate this point in further detail, the Blessed One spoke these verses:

Beings who take life, who steal the property of others,
and who engage in sexual misconduct, soon end up in hell.
Those who create discord, use harsh language, tell lies and are unreliable,
these infantile fools, chattering continuously, are bound by delusion.
Coveting the wealth of others, full of malicious intent,
holding destructive views, many men are led to the lower realms.
Three sins of the body, four committed by speech,
three sins of the mind, these are the actions of evil-doers.
Having committed an evil act they go to the lower realms.
I left in order to save myself, from going to the lower realms.

“Furthermore, householder, I have seen that, alas, one who is involved with the world is tainted by the defilements of major and minor vices in ten ways. What are these ten ways?

- They are the taint of envy,
- the taint of immorality,
- the taint of malice,
- the taint of laziness,
- the taint of distraction,
- the taint of misunderstanding,
- the taint of inattentiveness,
- the taint of doubt,
- the taint of mistrust,
- and the taint of disrespect.

Householder, when I saw that one who is involved with the world is defiled by these ten vices, I decided to attain undefiled unsurpassed perfect awakening. With that conviction, I left ordinary household life behind and became a renunciant.” To emphasize that this is the way things are, he said the following:

No matter how much those in this world
are tortured by the ten kinds of corruption,
they still take joy in the various combinations of corruptions,
and never grow tired of them.
All immature common people,
defiled by the taint of envy,
say “I will assume the training”,
but are faulty in conduct and lack discipline.
Fools turn their back on patience,
they are lazy and lack vigor.
Their minds are fickle,
and they are deluded by misunderstanding.
They lack reverence for parents,
for elders, and for teachers,

and even when they see the light of the world,
the buddhas, the weak-minded still doubt.
They reject the authentic teaching,
the profound utterances of the Victorious One.
Tied down by dull skandhas
they have no admiration for the noble assembly.
Having seen this corruption,
I took no joy in anything conditioned
and decided to attain cessation,
the unconditioned, the uncorrupted.

“Furthermore, householder, I have come to know that one who is involved with the world is bound by the chains of destructive envy. O householder, I have seen that the vision of one who is involved with the world is clouded by the cataracts of ignorance.

O householder, I have seen that one who is involved with the world drowns in the moat of delusion.

O householder, I have seen that one who is involved with the world is carried away by the waves of lust.

O householder, I have seen that one who is involved with the world is wounded by the arrows of desire.

O householder, I have seen that one who is involved with the world is enveloped by the smoke of wrath and hatred.

O householder, I have seen that one who is involved with the world is ablaze with the fire of passion.

O householder, I have seen that one who is involved with the world is drenched in the poison of anger.

O householder, I have seen that one who is involved with the world is encircled by the thorns of oppression.

O householder, I have seen that one who is involved with the world loses his vigor in the forest of cyclic existence.

Householder, when I saw that the vision of one who is involved with the world is clouded by these ten cataracts of ignorance, I was convinced to leave ordinary household life behind and become a renunciant.” Then, in order to clarify this point further, the Blessed One went on to speak these verses:

The youthful grow old,
their bodies crippled and disfigured.
Memory, intellect, and decisiveness are taken away,
and one is led through the door of death.
Disease destroys one's power and vitality.
It robs one of all strength and courage,
and dulls all the senses.

With fading courage, one is without protection.
Death is like a ravenous rākṣasī,
always hunting sentient beings.
With its power it drags them along
and drinks their precious life force.
The world dreads death.
It is tormented by disease.
Seeing this, I left in search of the Dharma,
unaging, undying, tranquil peace.
The world is ablaze with three fires,
and seeing no other protector for living beings,
I vowed to become a protector, a refuge,
to be a rain of nectar to quench the fires.
Seeing that living beings have lost their way,
without vision, blind and bewildered,
I vowed to give eyes to the world.
To show them the path, I became a renunciant.
Deluded beings entertain doubt,
dragged down and overcome by oppression.
So I vowed to soothe their guilty consciences.
To proclaim the Dharma I became a renunciant.
People argue among themselves,
trying to find each other's weak points, and being hurtful for no reason.
So I vowed to reconcile the hateful.
For the benefit of all beings I became a renunciant.
Because of the strength of their pride, living beings have no respect
for their mothers, their fathers, or the most precious ones.
So in order to lower the banner of pride,
I renounced the householder's life.
I saw beings overcome by greed,
their possessions bringing on their downfall.
Seeing this, I obtained the seven great treasures
and vowed to free living beings from poverty.
Foolish beings slay each other,
whilst pointlessly trying to protect themselves.
Seeing that this body must inevitably be discarded
I left the three forms of existence behind.
For the sake of those like you
who lack understanding, who fill the threefold world,
I became a renunciant,
so that I might show them the way.
I see the beings who have fallen into hell
being tortured in agonizing ways,
with no end to all their horrible states.

I became a renunciant, their liberator.
Seeing living beings
fighting each other like animals,
moved by compassion I became a renunciant,
so that I might be a protector for those without protection.
Seeing living beings oppressed by Yama
suffering from intense hunger and thirst,
I attained supreme awakening
so that they might taste the sublime ambrosia.
When I understood the human suffering of always wanting more,
and the immortals' suffering of falling into another state of existence,
when I saw that the three worlds are pervaded
by overt suffering, I became a renunciant.
I saw that living beings possessed by desires
have no trace of shame or modesty,
that just like dogs or pigs they lie
with their mother, their sister, with their teacher's wife.
Living beings are led astray, delighting in the pleasures of the senses,
they are ensnared by women.
Seeing the futility of the life of a greedy merchant,
I abandoned my home and became a renunciant.
Fools delight in the pleasures of the senses,
and are overpowered by evil and discord.
I overpowered all the demonic forces,
and became a renunciant to reach the awakened state.
When I saw all of this, this futile existence,
and the thousands of evils that befall the house-dweller,
I abandoned land and property
in order to completely put an end to birth.

At this, the whole group of 500 householders was astounded, and they thought to themselves,
"This must be the Buddha!" Certain that "This is the Buddha! This is the Buddha!", together they
spoke these verses to the Blessed One, as if with one voice:

Now that five hundred merchants terrified by old age
have approached the Victorious One,
please illuminate for us the supreme
incomparable Dharma which puts an end to old age and death.
Blessed One, completely pure and cleansed of birth,
free from becoming, released from fear,
destroyer of birth, please be our protector!
Free the living beings trapped in this house of becoming!
Hero, free from passion, fully liberated,
impeccable, stainless, pure-hearted,

skilled in training, peerless guide,
release the precious rain of the immortal Dharma!
Best of men, the exquisite beauty of your form is unparalleled.
There is no-one like you on earth or in heaven,
unrivaled, exceptional, without equal in this world,
Sugata, greatest of the great, uphold the Dharma!
You who have cast off the three kinds of impurity,
pure in vision, the darkness covering your eyes has vanished.
You who are free from darkness, dispeller of the net of illusion,
free of the dust of the world, utter the matchless Dharma!
All that live are defenseless against misery.
Helpless, they fall into the ocean of existence.
Victorious One, have pity, compassion, save them! Be quick!
With the heart of a loving friend, draw them to the other shore!
Bewildered by intoxicating conceit it is difficult to cross the river of becoming.
Amidst violent waves of ever-increasing disease and strife,
the living have fallen, and are carried irresistibly away.
Call forth compassion, and pull them from the stream of becoming!
You are a golden mountain. Your body is completely pure.
Your radiance surpasses that of a billion suns.
With a voice as pleasantly sweet as exalted Brahmā,
speak the exquisite words of the supreme Dharma!
All this Dharma which is naturally pure,
naturally brilliant, pure from the outset,
not proclaimed by anyone, cannot be heard
from any other than the unmade maker, he who sees all.
Worker of goodness, endlessly praised,
spontaneously skilled in the ten powers,
with a sky-like mind, of limitless wisdom, best of ascetics,
most generous, please teach the Dharma!

It then occurred to the Blessed One: "These 500 householders are indeed ripe with the potential for virtue. I should therefore now teach them the Dharma so that they might all give up the guise of householders, become renunciants, and attain the elimination of defilement."

The Blessed One then took his seat on a throne floating in the sky, and at that, great joy, faith, respect, and wonder arose in the 500 householders in the presence of the Blessed One. The Blessed One then addressed the 500 householders:

"Do you wish to be released from ten afflictions? What are these ten afflictions? They are the affliction of birth, the affliction of old age, the affliction of disease, the affliction of death, the affliction of sorrow, the affliction of lamentation, the affliction of suffering, the affliction of depression, the affliction of grief, and the affliction of cyclic existence. Householders, do you wish to be released from these ten afflictions?"

...

What, then, is the bodhisatva's perfection of meditation, by which bodhisatvas, great beings strive to practice the way of the bodhisatva?

Śāriputra, the bodhisatva has left desires behind. He has left evil, unwholesome qualities behind, and attains and abides in the first dhyāna, the state of joy and happiness that is born from aloofness, and that includes conceptualization and deliberation.

Then, Śāriputra, the bodhisatva, having stilled conceptualization and deliberation, with a mind which has calmed itself and become focused, attains and abides in the second dhyāna, the state of joy and happiness that is born from concentration, and that is without conceptualization or deliberation.

Then, Śāriputra, the bodhisatva abides in equanimity because he is not attached to joy, and with mindfulness and thoughtfulness experiences happiness in his body. This is how the noble ones see it. He attains and abides in the third dhyāna, with equanimity and mindfulness, abiding in happiness, without joy.

Then, Śāriputra, the bodhisatva, having rid himself of happiness, and of suffering, and having already put an end to positivity and negativity of mind, attains and abides in the fourth dhyāna, free from suffering and happiness, and with completely pure equanimity and mindfulness. In this way, he practices meditation, and does not abandon the concentrated, completely pure, completely cleansed, unblemished state of meditative concentration where the secondary vices are absent.

What, then, is the bodhisatva's practice of meditation? It is the practice of superior abilities and knowledge which he accomplishes.

From the Mahaprajñāparamitasāstra

From Chapter I

Thus a sūtra says: “As a result of actions of different retribution (saṃbhinnavipākakarma), one is reborn in different universes (saṃbhinnalokadhātu), one experiences different contacts (saṃbhinnasparśa) and different feelings (saṃbhinnavedanā). On the other hand, the P’o k’iun na king (Phālgunasūtra) says: “There is no-one who undergoes contact; there is no-one who experiences sensation.

Thus the Buddha said to Ānanda: “This dependent arising (pratītyasamutpāda) is profound (gambhīra), difficult to see (duṛḍḍṛṣa), difficult to understand (duravabodha), difficult to discover (duranubodha), difficult to penetrate (duradhigamana), knowable only by a sage of subtle and skillful mind (sūkṣma nipuṇapaṇḍitavijñāvedanīya).

Some stanzas in the Tchong yi king (Arthavargīya sūtra say: Being based on wrong views (dṛṣṭi) And on futile nonsense (prapañca), each one gives rise to quarrels (vivāda). Seeing the arising of all that is the correct view of knowledge. If the refusal to accept the system of another (paradharma) Is the action of a fool (bāla), then all the teachers (upadeśin) are, in truth, fools. If being based on personal views. In order to produce futile nonsense Constituted pure knowledge, There would be no-one of impure knowledge.

Thus the *Chō li fou pen mo king* (Śāriputrāvādānasūtra) says: Śāriputa’s uncle (mātula), called Mo ho kiu tch’e lo (Mahākauṣṭhila), in a [learned] discussion with his sister Chō li (Śāri), reflected thus: “My sister is not very strong; she may become pregnant with a sage (jñānin) who would borrow his mother’s mouth in order to speak. If he is wise before he is even born, what will he be like after birth when he is grown up?” This thought hurt his pride (abhimāna) and, in order to increase his knowledge, he left home and became a brahmacārin. He went to southern India (dakṣiṇāpatha) and began to study the great treatises (śāstra). People asked him: “Brahmacārin, what are you looking for, what are you studying?” Dīrghanakha (Kauṣṭhila’s surname) replied: “I want to study the eighteen great treatises in depth.” They replied: “If you would dedicate your whole life to understand a single one, then how would you ever come to the end of all of them?” Dīrghanakha said to himself: “Previously, I acted out of [injured] pride because I was outshone by my sister; again today these men are covering me with shame (gurulajjā). For two reasons, I take an oath henceforth not to cut my nails (nakha) before I have exhausted the eighteen treatises.” Seeing his long nails, people called him the brahmacārin ‘Long Nails’ (dīrghanakha).

By the wisdom that he derived from treatises of all kinds, this man refuted (nigṛhṇāti) by every means Dharma and Adharma, compulsory and optional, true and false, being and non-being. He confounded the knowledge of his neighbors (paropadeśa). Like an enraged mighty elephant (gaja) whose raging trampling cannot be directed, the brahmacārin Dīrghanakha, having

triumphed (abhibhavati) over all the teachers by the power of his knowledge, returned to Mo k'ie t'o (Magadha), to Wang chö (Rājagṛha) in the public square (naranigama). Having come to his birthplace, he asked people: "Where is my nephew (bhāgineya) now?" They said to him: "From the age of eight years, your nephew has exhausted the study of all the treatises (śāstra). When he was sixteen, his learning triumphed (abhibhavati) over everybody. But a monk of the Che clan (Śākya), called Kiu t'an (Gautama) made him his disciple."

At this news, filled with scorn (abhimāna) and disbelief (āśraddhya), Dīrghanakha exclaimed: "If my nephew is so intelligent (medhāvin), by what trick (vañcana) has this Gautama succeeded in shaving his head for him and in making him his disciple?" Having said this, he went at once to the Buddha. At that moment, having been ordained a fortnight ago (ardhamā-sopasaṃpanna), Chö li fou (Śāriputra) was standing behind the Buddha, fan in hand (vyajanavyagrahasta), fanning the Buddha. The brahmacārin Dīrghanakha saw the Buddha and having exchanged salutations with him (kathāṃ vyatisārya), sat down to the side. He thought: "All treatises can be refuted, all refutation can be confounded and all beliefs can be overcome. Then what is the true nature (satyalakṣaṇa) of the dharmas? What is the absolute (paramārtha)? What is self nature (svabhāva)? What is the specific nature (lakṣaṇa), the absence of error (aviparyāsa)? Such questions are tantamount to wanting to empty the depths of the ocean. He who attempts them will be a long time without discovering a single reality capable of affecting the intellect. By what teaching (upadeśa) was this Gautama able to win over my nephew?" Having reflected thus, he said to the Buddha: "Gautama, no thesis is acceptable to me (sarvaṃ me na kṣamate)." The Buddha said to Dīrghanakha: "No thesis is acceptable to you; then even this view is not acceptable to you?"

Then, like a fine horse (aśva) which, on seeing the shadow of the whip (kaśācāyā), rouses itself and goes back to the proper route, in the face of this shadow of the whip that is the Buddha's speech (Buddhavāc), the brahmacārin Dīrghanakha collected himself and laid aside (nisṛjati) all pride (darpa); shameful (lajjamāna) and with drooping head (adhomukha) he thought: "The Buddha is inviting me to choose between two contradictions (nigrahasthāna). If I say that this view pleases me, that is a gross (audarika) nigrasthāna which is familiar to many people. Why then did I say that no thesis is pleasing to me? If I adopted this view, that would be a manifest lie (mṛṣāvāda), a gross nigrasthāna known to many people. The second nigrasthāna is more subtle (sūkṣma); I will adopt it because fewer people know it."

Having reflected thus, he said to the Buddha: "Gautama, no thesis is agreeable to me, and even this view does not please me." The Buddha said to the brahmacārin: "Nothing pleases you, and even this view does not please you! Then, by accepting nothing, you are no different from a crowd of people. Why do you puff yourself up and develop such pride?" The brahmacārin Dīrghanakha did not know what to answer and acknowledged that he had fallen into a nigrasthāna. He paid homage to the omniscience (sarvajñāna) of the Buddha and attained faith (śraddhācitta). He thought: "I have fallen into a nigrasthāna. The Bhagavat did not make known my embarrassment. He did not say that it was wrong, he did not give his advice."

The Buddha has a kind disposition (snighacitta). Completely pure (paramasuddha), he suppresses all subjects of debate (abhiḷāpasthāna); he has attained the great and profound Dharma (mahāgambhīradharma); he is worthy of respect (arcanīya). The purity of his mind (cittaviśuddhi) is absolute (parama).” And as the Buddha, by preaching the doctrine to him, had cut through his wrong views (mithyādr̥ṣṭi), Dīrghanakha at once became free of dust (viraja) and defilements (vigatamala) and acquired the perfectly pure (viśuddha) Dharma-eye (dharmacakṣus). Also at that moment, Śāriputra, who had been following this conversation, became an arhat. The brahmacārin Dīrghanakha left home (pravrajita) and became a monk (śramaṇa); he became a very powerful arhat.

From Chapter II

Thus Brahmādevarāja uttered this stanza to Kokālika:

You want to measure the incommensurable doctrine. The wise man has nothing to measure. He who wants to measure the incommensurable doctrine Is nothing but a dull worldling.

A stanza says:

The listener of pure and clear attention
Attentively (ekacitta) follows the discussions.
Leaping for joy, he hears the doctrine, his mind full of joy:
That is the sort of person to whom it should be preached.

Thus in the A t'a p'o k'i king (Arthavargitasūtra), Mo kien t'i nan (Mākandika) spoke this stanza:

To defined (viniścita) dharmas
Various notions are wrongly applied.
Rejecting inner and outer
How will the Path be attained?

The Buddha replied:

It is not by view (dr̥ṣṭi), tradition (śruti), knowledge (jñāna)
Or morality (śīla) that it is attained.
It is not by absence of view, tradition, etc.,
Nor by absence of morality that it is attained.
It is by abandoning all this chatter,
By also rejecting the 'me' and the 'mine' (ātmātmīya),
By not grasping any real nature (dharmalakṣaṇa),
That the Path can be attained.

Mākandika said:

If it is not by view, tradition, etc.,
Nor by morality that it is attained,
If it is not by absence of view, tradition, etc.,
Nor by absence of morality that it is attained,
Then according to my reasoning,
It is by observing a doctrine of silence that the Path is attained.

The Buddha replied:

You are depending on wrong views.
I am aware that you are deluded about the Path.
You have not seen the deceptive notion,
Consequently you will be silent.

Thus a stanza of the T'ien wen king (Devaparipṛcchāsūtra) says:

If he is an arhat bhikṣu
Whose impurities have been destroyed,
And who is in his very last existence,
Can he say: It is I?

The Buddha replies:

An arhat bhikṣu
Whose impurities have been destroyed
And who is in his very last existence
Can say: It is I.

Furthermore, the Buddha spoke this stanza:

My conduct (carya) has no master (acārya).
My resolve (chanda) is one and peerless.
By observing a single practice,
I have become Buddha.
By myself (svataḥ),
I have penetrated the noble Path (āryamārga).

Thus some stanzas in the Che king (Kālasūtra) say:

Time passes and beings ripen,
Time passes and beings grow,
Time can understand men,
That is why time is cause.
The universe is like the wheel of a chariot,

Time revolves like the turning wheel,
Man also is like the chariot wheel:
Sometimes above, sometimes below.

From Chapter III

From the Mahaparanirvana:

Thus the Buddha, at the time of his parinirvāṇa, was at Kiu yi na kie (Kuśinagara) between two Sa lo (śāla) trees; lying with his head to the north, the Buddha was about to enter into nirvāṇa. At that time, Ānanda, still under the influence of the afflictions (anusaya), had not yet dispelled or eliminated passion (rāga). His heart was plunged into a sea of sadness from which he was unable to come out.

Then the sthavira A ni lou teou (Aniruddha) said to Ānanda: “You, keeper of the basket of the Buddhist texts, you ought not to founder in a sea of sadness like an ordinary person (pṛthagjana). All conditioned dharmas (saṃskṛtadharma) are transitory in nature (anityalakṣaṇa). You should not be sad. Moreover, the Buddha has entrusted the doctrine to you and now, in your despair, you forget the task which he entrusted to you. Therefore ask the Buddha the following questions: After the Buddha’s parinirvāṇa, what path (mārga) shall we follow? Who will be our teacher (ācārya), our critic and our guide (chaṇḍaka)? What will be our refuge (uposatha)? What words will we place at the beginning of our Buddhist texts? You should ask the Buddha about these things to come (anāgatavastu).”

When Ānanda heard this advice, his sadness decreased a little and he found the strength to think about the path. He helped the Buddha to lie at the edge of the bed and asked him these questions.

The Buddha said to Ānanda: “Henceforth after my departure, you yourself will be your own refuge (ātmaśaraṇa), the Dharma will be your refuge (dharmaśaraṇa), and you will have no other refuge (ananyaśaraṇa).

How, O bhikṣu, will you be your own refuge, how will the Dharma be your refuge, and how will you have no other refuge?

The bhikṣu considers his own body (kāyam anupaśyati); he always dedicates to it his full attention (ekacitta), his wisdom (prajñā), his zeal (prayatna), his energy (vīrya) and he rejects the worldly desires and resulting dissatisfactions (loke ‘bhidhyādurmanasya). In the same way, he considers the body of another, then his own body and that of another at the same time.

The same for the smṛtyupasthānas of feeling (vedanā), mind (citta) and dharmas. Then it can be said that this bhikṣu is himself his own refuge, goes to the Dharma for refuge and has no other refuge.

From Chapter IV

[Parallel to *Kesīsutta* of the *Aṅguttara*]

With his great loving kindness (mahāmaītri), his great compassion (mahākaruṇā) and his great wisdom (mahājñāna) he uses a voice that is sometimes sweet (śakṣṇa), sometimes harsh (paruṣa), sometimes lukewarm (śakṣṇaparuṣa) so that the caravan (sārtha) does not lose its way

Some stanzas say: The doctrine of the Buddha is a chariot, the disciples are the horses, The true dharmas are the merchandise, the Buddha is the leader. When the horses stray from the path and wander from the way, The Buddha corrects them and controls them. If they do not spurn his orders, He carefully sets them back onto the narrow path. But if they are incorrigible, he abandons them. This is why he is a peerless leader.

The Gopālakāvadānasūtra sutra:

The king of Mo k'ie t'o (Magadha), P'in p'o so lo, invited the Buddha and his five hundred disciples for three months. The king required fresh milk (navanīta kṣīra) and cream (sarpais-) to offer to the Buddha and the assembly of monks (bhikṣusaṃgha). He ordered the cow-herders (gopālaka) to establish themselves in the neighborhood and to bring fresh milk and cream every day. At the end of the three months, the king, out of compassion for these cow-herders, said to them: "Come and see the Buddha, and then you can go back and keep your herds." The cow-herders, while coming to the Buddha, talked to one another along the way: "We have heard it said that the Buddha is omniscient (sarvajñā). We are lowly and humble, how could we judge if he is really omniscient? The brahmins, who love cream, always come to visit the cow-herders; they are friendly to us. Through them, the cow-herders have heard speak of all kinds of works and brahmanical texts. They have spoken to us about the four Wei t'o (Vedas) and the knowledge they contain: therapeutic (bhaiṣajya) and military arts (kṣatradharma), astronomy (jyotiṣa), sacrificial rites (yajñadharmā), chants (gītā), teaching (upadeśa), dialectic (codyadharmā): in brief, the sixty-four arts (kalā) in use in the world. The son of Śuddhodana (the Buddha) is wise and learned (bahuśruta); if he knows these things, we cannot object to him in any way. But he has not kept cows from the time he was born [like we have]. We will ask him about the secrets of breeding. If he knows them, he is truly omniscient."

While they were talking thus, they entered into the Tchou yuan (Veṇuvana) and saw the rays of the Buddha which lighted up the woods. They approached the Buddha and saw him seated under a tree; he was like a golden mountain in size; like a butter-lamp, he shone with great brilliance; like molten gold, he spread a golden light over the Veṇuvana. The cow-herders could not take their eyes off him; their hearts felt great joy. They said to one another:

This lion of the Śākyas, Is he omniscient or not?
When one sees him, one is forced to rejoice,

The investigation is already conclusive.
 His rays of light are extremely luminous,
 His aspect is noble and grave,
 His physical marks majestic,
 his qualities perfect.
 He is saluted by the name of Buddha.
 His marks are quite evident
 His power is complete,
 His merits and his qualities are intertwined
 Those who see him are compelled to love him.
 A halo (vyomaka) surrounds his body.
 Those who contemplate him cannot be surfeited.
 If the omniscient one exists
 He must necessarily possess these qualities.
 All the paintings, jewelry, ornaments and images
 That would try to imitate this wondrous body
 Are unable to equal it.
 He can fulfill those who contemplate him
 And cause them to find supreme happiness.
 By seeing him, one has absolute conviction.
 That he is certainly omniscient.

Having thought thus, they greeted the Buddha and sat down. They asked him: “How many rules for the cow-herder (gopālaka) should be kept so that his herd (gogaṇa) prospers (spātīkr-), how many rules should he neglect for his herd to decrease and lose its prosperity (yogakṣema)?”

The Buddha answered: “If he observes eleven rules, the cow-herder is able to make his herd prosper (ekādaśabhir aṅgaih samnvāgato gopālako bhavyo gogaṇaṃ pariharitum spjātīkartum). What are these eleven rules?

(1) He knows their colors (rūpaṃ jñāti). (2) He knows the distinctive marks (lakṣaṇāni jñāti). (3) He knows how to brush them (āśātikāḥ śātayati). (4) He knows how to heal their wounds (vraṇaṃ praticchādayati). (5) He knows how to make smoke [for them] (dhūmaṃ kartā bhavati). (6) He knows the good paths (vīthiṃ jñāti). (7) He knows what the herd needs (pīthaṃ jñāti). (8) He knows the fords (tīrthaṃ jñāti). (9) He knows the good pastures (gocaraṃ jñāti). (10) He knows how to milk them (sāvaśeṣadohī bhavati). (11) He knows how to pay respect to the leaders of the herd (ye ca te ṛṣabhā gavāṃ patayas tātirekapūjāya pūjayitā hoti). The cow-herder who observes these eleven rules can make his herd prosper. In the same way, the bhikṣu who knows eleven rules can make his good dharmas (kuśaladharmas) progress (vardhayati).

(1) How does he know the colors? The cow-herder knows the black (kr̥ṣṇa), white (avadmāta) or mottled colors [of his herd]. In the same way, the bhikṣu knows that all matter is made up of the four great elements (mahabhūta) or of matter derived from the four elements (upādāyarūpa).

(2) How does he know the distinctive marks? The cow-herder knows the favorable and unfavorable marks. When his animals mix with other herds, he recognizes them by these marks. In the same way, the bhikṣu, finding in someone the mark of good actions, recognizes him to be a wise person (paṇḍita), finding in someone else the mark of bad actions, recognizes him to be a fool (bāla).

(3) How does he know how to brush them? The cow-herder brushes (śātayati) them and destroys the insects (āśātikā) that drink the blood [of his animals] and aggravate their wounds. In the same way, the bhikṣu chases away the insects of perverse views that drink the blood of the roots of good (kuśalamūla) and aggravate the wounds of the mind (cittavaraṇa). When he has chased them away, there is safety (yogakṣema).

(4) How does he heal their wounds? The cow-herder, with the help of cloth (paṭa), herbs (trṇa) or leaves (parṇa), heals the small stings caused by mosquitoes (maśaka). Similarly, by means of the holy Dharma (read yi tcheng fa, saddharmaṇa), the bhikṣu heals the wounds inflicted by the six sensory pleasures. He does not allow himself to be stung by these bad insects called desire (rāga), hatred (dveṣa) and ignorance (moha).

(5) Why does he know how to make smoke? [By making smoke, the cow-herder] drives away the mosquitoes (maśaka); seeing the smoke at a distance, the cows go towards his house. Similarly, the bhikṣu preaches the Dharma according to the teachings he has received (yathāśruta) and drives away the mosquitoes of the fetters (saṃyojana). By the smoke of their preaching (dharmadeśana) they invite beings to enter into the abode of the non-self (anātman), of the true nature (satyalakṣaṇa) and of emptiness (śūnya).

(6) How does he know the paths? He knows the good paths to be used and the bad paths to be avoided by the herds. In the same way, the bhikṣu knows the eightfold noble path (āryāṣṭāṅgika mārga) that leads to nirvāṇa; he avoids the bad paths of nihilism (uccheda) or eternalism (śāśvata).

(7) How does he know the needs of the herd? The cow-herder acts in such a way that his animals multiply and are not sick. In the same way the bhikṣu, when the Dharma is preached to him, experiences the pure joy of the Dharma (viśuddhadharmaveda) and his roots of good (kuśalamūla) increase.

(8) How does he know the fords? The cow-herder knows the places easy of access, easy to cross, sheltered from the waves (taraṅga) and from nasty insects (kṛmi). In the same way, the bhikṣu goes to the wise monks (bahuśruta) and questions them on the Dharma. Preachers (dharmabhāṇaka) who know in advance if the mind (citta) of their listeners is keen (tīkṣṇa) or dull (mṛdu), if their passions (kleśa) are light or heavy, [easily] lead them to good fords and have them cross safely (yogakṣema).

(9) How does he know the pastures? The cow-herder knows the places sheltered from ferocious beasts like tigers (vyāghra) and lions (siṃha) and nasty insects (kṛmi). Similarly the bhikṣu

knows the safety (yogakṣema) of the four foundations of mindfulness (smṛtyupasthāna) sheltered from the wild beasts that are the passions (kleśa) and the evil māras. When he has penetrated there, he knows safety free of unhappiness.

(10) How does he know how to milk them? It is because the cow (vatsā) loves her calf (vatsa) that she gives it her milk. Also when the cow-herder [refrains from depleting her completely] and leaves her some milk, the cow is happy and the calf is not left thirsty. The owner of the herd and the cow-herder are both benefitted each day. Similarly, when the farmers (vaiśya) and the lay people (avadātavasana) give the bhikṣu garments (cīvara) and food (āhāra), he knows how to stay within bounds (mātra) and not deplete them entirely. Thus the generous patrons (dānapati) are content, their faith (śraddhācitta) remains intact, and the [monk] who enjoys their gifts (pratigrāhaka) is not wearied [by their alms].

(11) How does he know how to pay respect to the leader of the herd? Specially designated big cows watch over the herd. It is necessary to take care of them and watch that they do not get thin. The cow-herder gives them oil (taila), decorates them rings (keyūra, niṣka) and gives them an iron horn (ayaḥśṛṅga) as a sign. He brushes them, flatters them and calls them [by their name]. In the same way, as is customary (yathāyoga), the bhikṣu serves (satkaroti) and venerates (pūjayati) the high individuals of the community (saṃgha) who protect (pālayanti) the Buddhadharma, conquer (abhibhavanti) the heretics (tīrthika) and lead the eightfold community to plant (avaropaṇa) the seeds of good (kuśalamūla).

When the cow-herders heard these words, they had the following thought: “[Of all these rules] we ourselves knew only three or four. Our masters themselves only know five or six.

And so, hearing these words of the Buddha, we cry out at the miracle (adbhuta). If the Buddha knows the craft of cow-herding, he also knows everything else. He is truly omniscient (sarvajñā), there is no doubt about it.”

What are these fourteen difficult questions?

(1–4) Are the world and the self eternal? Are they non-eternal? Are they both eternal and non-eternal? Are they neither eternal nor non-eternal? (śāśvato lokaś cātmā ca, aśāśvato lokah cātmā ca, śāśvataś cāśāśvataḥ ca lokah cātmā ca, naiva śāśvato nāśāśvataś ca lokah cātmā ca).

(5–9) Are the world and the self finite? Are they infinite? Are they both finite and infinite? Are they neither finite nor infinite? (Antavān lokaś cātmā ha, anantavān lokah cātmā ca, antavāmh ca lokaś cātmā ca, naivānantavān nānantavāṃś ca lokaś cātmā ca).

(9–12) Does the Tathāgata [or the saint freed from desire] exist after death? Does he not exist after death? Does he both exist and not exist after death? Is it false that he both exists and does not exist after death? (bhavati tathāgataḥ paraṃ māraṇān na bhavati tathāgataḥ paraṃ

maraṇād bhavati ca na bhavati ca tathāgataḥ paraṃ maraṇāṅ naiva bhavati na na bhavati ca tathāgataḥ paraṃ maraṇāt).

(13–14) Is the life-principle the same as the body? Is the life-principle different from the body? (Sa jīvas tac charīram, anyo jīvo 'nyac charīram).

When people ask the Buddha if the twelve-membered law (pratītyasamutpāda) was created by the Buddha or by another, the Buddha answers:

“I have not created the twelve-membered law nor has anyone else created it. Whether Buddhas exist or do not exist, birth (jāti) is the cause and condition (hetupratyaya) of old age and death (jarāmaraṇa): that is the eternal and enduring law.”

From Chapters V and VI

This is why the Buddha one day replied to king P'in p'o so lo (Bimbasāra) with these stanzas:

There is a wondrous country
Situated on the borders of the Himavat;
Opulent and rich in various treasures,
It is called Kośala.
Being of the solar clan and Śākya family,
I was born in that place.
Filled with disgust with old age, sickness and death,
I have left home to search for Buddhahood.

On the Nirvana of Mahakasyapa:

Moreover, it is on the Gṛdhrakūṭaparvata that the sthavira Mo ho kia chō (Mahākāśyapa) compiled the three baskets of the Dharma (dharmapiṭaka). When he had saved the beings who could be saved, he wanted, like the Buddha, to enter nirvāṇa. In early morning (pūrvāhṇa), having taken his bowl and his cloak (patracīvaram ādāya), he entered Rājagṛha to beg (rājagṛhaṃ piṇḍāya prāvikisat).

Then he ascended Gṛdhrakūṭaparvata and said to his disciples: “Today I will enter nirvāṇa-without-residue (nirupadhiśeṣanirvāṇa).” Having spoken thus, he entered his house and, seated cross-legged (paryāṅkam ābhujya), he perfumed his body with pure absorptions (anāsravasamāpatti).

The disciples of Mahākāśyapa entered Rājagṛha and said to the officials: “Do you know that the sthavira Mahākāśyapa has today entered into nirupadhiśeṣanirvāṇa?”

At these words, all the officials felt very sad. They said: “The Buddha has already disappeared (niruddha) and now Mahākāśyapa who protected (pālayati) the Buddhadharma also wants to enter nirupadhiśeṣanirvāṇa!” At twilight, officials and bhikṣus met at the Gṛdhrakūṭaparvata. That same night, the sthavira Mahākāśyapa came out of his concentration (samāpatter vyutthāya), entered the assembly and sat down.

He praised impermanence (anityatā): “All conditioned dharmas (saṃskṛtadharmas), the results of causes and conditions (pratītyasamutpāṇna), are impermanent; non-existent yesterday, existent today, tomorrow they return to non-existence; therefore they are impermanent. Being impermanent, they are suffering (duḥkha). Being suffering, they are without substance (anātmaka). As they are without substance, the sage (paṇḍita) should not be attached (abhiniviśate) to ‘me’ and ‘mine’ (ādymātmīya). If he is attached to ‘me’ and ‘mine’, he experiences immense sadness and suffering. The mind (citta) should experience disgust (saṃvega) in the presence of all the universes (loka) and seek renunciation (vairāgya).”

Proclaiming in every way the suffering at the heart of the universes (lokadhātu), he freed his mind in order to enter into nirvāṇa. When he had finished preaching, he put on the robe (saṃghātī) that he had received from the Buddha once more and, taking his robe (cīvara), his bowl (pātra) and his staff (daṇḍa), he rose up into space like the golden-winged bird (garuḍa), [assumed] the four bodily postures (kāyeryāpatha); seated, lying down, walking and standing. In his one body there appeared innumerable bodies that filled the universes of the east, then these innumerable bodies became one single body again. From the upper part of his body there came forth fire (agni), while from the lower part there came forth water (udaka); then from the upper part there came forth water, while from the lower part there came forth fire. And he repeated the same phenomenon in the directions of the south, the west and the north. The community felt disgust for the world (loka-saṃvega) and all its members rejoiced. Then Mahākāśyapa with his robe, his bowl and his staff made the following vow on the summit of Gṛdhrakūṭaparvata: “I wish that my body will not rot.

When Mi lö (Maitreya) becomes Buddha, my skeleton (asthisamghāta) will reappear and with him I will save beings.” Having reflected in this way, he penetrated right into the rock forming the mountain summit as if entering soft mud; and after he had penetrated into it, the mountain closed up once more. In future generations, the human lifespan will be 84,000 years and a man’s height 80 feet. When the Buddha Maitreya comes, the height of the Buddha will be 160 feet, his face will measure 24 feet and his halo (vyomaka) will be 10 li. Then, when beings learn that the Buddha Maitreya has appeared in the world (prādurbhūta), all together will embrace the religious life (pravrajita) to follow the Buddha. When the Buddha will proclaim the Dharma in the assembly (saṃgha) for the first time, 99 prabhedas of human beings will attain the state of arhat and will be endowed (samanvāgata) with the six superknowledges (abhijñā); in the second great assembly, 96 prabhedas of human beings will attain the state of arhat; in the third there will be 93 prabhedas. These in turn will save innumerable men. At that time, people will often be lazy (kuśīda) and the Buddha Maitreya, seeing men in that state, will strike Gṛdhrakūṭaparvata with his fingers; then the skeleton of Mahākāśyapa, clothed in his saṃghati, will appear and prostrate at the feet of Maitreya, rise up into space and [once more] manifest the

transformations (pariṇāma) described above. Then the disciples of Buddha Maitreya, full of astonishment, will ask: “Who is this man? We say ‘man’ but he is so tiny. He is dressed in monk’s robes and can accomplish the transformations.”

The Buddha Maitreya will reply: “This man is a disciple of the past Buddha Śākyamuni. He is called Mahākāśyapa, He is the foremost of the bhikṣus who dwell in the forest (araṇyavāsin), who have no desire (alpecccha), are content [with little] (saṃtuṣṭa) and follow the strict observances (dhūtaguṇavādin). He is a great arhat who possesses the six superknowledges (abhijñā) and the deliverances (vimokṣa). During his time, the human lifespan was 100 years; births were rare and deaths were frequent. If, with his minuscule body, Mahākāśyapa was able to accomplish such great things, why do you not accomplish such miracles with your great bodies and your sharp faculties (tīkṣṇendriya)?”

Then the disciples, shamefully, will experience great disgust (saṃvega) [for the world] and the Buddha Maitreya, conforming with the dispositions of the assembly, will preach all the truths (dharma). Some will become arhats, non-returners (anāgamin), once-returners (sakṛdāgamin), enterers into the stream (srotaāpanna); others will plant the roots of good (kuśalamūla) [which will make them] pratyekabuddhas; others will acquire the patient acceptance of unborn dharmas (anuttapattikadharmakṣānti) and will become irreversible bodhisattvas (avaivartikabodhisattva); finally, others will be reborn among gods and men (devamanuṣya) and enjoy all kinds of happiness. – From that we know that the Gṛdhrakūṭāparvata is a blessed and propitious place. The āryas love to reside there. The Buddha, the chief of the āryas, frequently resides on the Gṛdhrakūṭāparvata.

From the Śucimukhī-sūtra

“Śāriputra entered the city to beg his food; when he had obtained it, he sat down against a wall (kuḍyaṃ niśrāya nyaṣidat) to eat.

Then a brahmacariṇī named Tsing mou (Śucimukhī) came to see Śāriputra and asked him:

- O Śramaṇa, are you eating?
- I am eating.
- Śramaṇa, are you eating with your face down (adhomukho bhuñjasi)?
- No, sister, he answered.
- Are you eating with your face up in the air (ūrdhvamukho bhuñjasi)?
- No.
- Are you eating with your face turned in the four cardinal directions (diṅmukho buñjasi)?
- No.
- Then are you eating with your face turned in the four intermediate direction of the horizon (vidiśāmukho bhuñjasi)?
- No, not that.

Then Śucimukhī said to him:

– There are four ways to eat. I have asked you and you answer in the negative. I don't understand. You must explain.

Śāriputra said to her:

– There are monks (pravṛājita) who compound medicinal herbs (oṣadhi), plant grain and cultivate trees, etc. Those who follow these impure means of livelihood (aśuddhājīva) 'eat with their face down'.

– There are monks who observe the stars (nakṣatra), the sun and the moon (sūryacandramas), the wind and the rain (vāyuvarṣa), the clouds and the clear sky (megavidyut), the thunder and lightning. Those who follow these impure ways of livelihood 'eat with their face up in the air'.

– There are monks who flatter important people, carry their messages in the four directions of the horizon and solicit their favor with specious words. Those who follow these impure ways of livelihood 'eat with their face turned in the four cardinal directions.'

– There are monks who study all kinds of magical spells (mantra), curses, charms, etc. Those who follow these impure ways of livelihood 'eat with their face turned in the four intermediate directions of the horizon'. As for me, I do not want any of these four impure ways of getting my food; I follow this pure way of livelihood (pariśuddhājīva) which consists of begging my food (piṇḍapāta).

Then, hearing him speak of this pure food conforming with the Dharma (pariśudda dhārmika āhāra), Śucimukhī rejoiced and had faith (śraddhā). Śāriputra attained the [80a] state of srotaāpanna for having preached the Dharma.”

Subhadrabrahmacārisūtra

“The brahmacārin Subhadra, 120 years old and possessing the superknowledges (abhijñā), was on the shore of lake A na po ta to (Anavatapta). During the night in a dream he saw everybody without eyes, with bodies naked and deep in shadow; the sun had disappeared, the earth destroyed, the ocean dried up and Sumeru toppled over by wind-storms. He woke up frightened and said to himself: 'What does this mean? My life has reached its end since the teachers of heaven and earth are about to fall.' Perplexed, he could not understand why he had had this bad dream. Formerly, he had a goddess friend (kalyāṇamitradevatā). She came down from the sky and said to Subhadra: 'Fear not; there is an omniscient one (sarvajñā) called Buddha who, during the last watch of the night, will enter into nirvāṇa without residue (nirupadhiśeṣanirvāṇa); the dream which you have had is not about you at all.'

The next day, Subhadra went to the forest of Kiu yi na kie (Kuśinagara). He met Ānanda and said to him: 'I have heard that your teacher teaches a new path to nirvāṇa and today, during the [last] watch of the night, he is going to undergo cessation (nirodha). I feel some doubts (kāṅkṣā) and I would like to see the Buddha so that he can dispel them.'

Ānanda replied: 'The Bhagavat is on the point of death. If you question him, you will tire him out.'

Subhadra repeated his request three times, but Ānanda answered him in the same way each time.

The Buddha heard this conversation from a distance and he ordered Ānanda: 'Let the brahmacārin Subhadra come here and question me freely. That will be my last talk. He will become my disciple shortly.'

Then Subhadra, admitted into the presence of the Buddha, exchanged friendly salutations (saṃmodanīṃ kathāṃ vyatisārya) and sat down to one side (ekānte nyausīdat). He said to himself: 'Some heretics who have renounced desires (anunaya) and wealth (dhama) and have gone forth from home (pravrajita) have not found the Path (mārga), Only the śramaṇa Gautama has found it.' Having had this thought, he spoke to the Buddha: 'In the territory of Yen feou t'i (Jambudvīpa). six teachers claim each to be omniscient (sarvajñā). Is this statement correct?'

The Bhagavat answered with these stanzas:

I was nineteen years old
When I left home to seek the Path of the Buddhas.
Since I left home More than fifty years have passed.
In pure morality, dhyāna and wisdom
Heretics have no share in these.
Having not the slightest share,
How then would they be omniscient?

In a system where the eightfold noble path (āryāṣṭāṅgika mārga) does not occur, the first, second, third and fourth fruits (phala) are missing; in a system where the eightfold noble path is found, the first, second, third and fourth fruits are present.

O Subhadra, in my doctrine, there is the eightfold noble path and consequently the first, second, third and fourth fruits are present. The other systems, those of the heretics (tīrthika), are all void (śūnya): they contain neither the Path nor the fruits nor the [true] śramaṇas, nor the [true] brāhmaṇas. Therefore in my great assembly there is the true lion's roar (siṃhanāda).

Having heard this doctrine (dharma), the brahmacārin Subhadra immediately attained the state of arhat. He said to himself: 'I must not enter nirvāṇa after the Buddha.' Having had this thought, he sat down opposite the Buddha with crossed legs (paryaṅkam ābhujya) and then, by means of his miraculous power (ṛddhibala), he emitted fire from his body which consumed it entirely. Thus he attained his cessation (nirodha)."

Thus the Buddha said:

“What is the burden? The five skandhas are the burden.”

Thus it is said in the Sin p'in (Śraddhāvarga):

The person who acquires faith and wisdom
Possesses the foremost of treasures.
All the other wealth of the world
Is not equal to this treasure of the Dharma.

On Mākandika:

His disciples were carrying his corpse (kuṇapa) on a litter (khaṭvā) through the city (nagara). While they were walking (haṭṭa) through the crowd, they proclaimed: “Those who see the body of Mākandika with their eyes will all obtain the path of purity (viśuddhimārga), all the more so those who will venerate (vandanti) and honor (pūjayanti) it.”

Many people believed their words. Having heard of this, the bhikṣus addressed the Buddha: “Bhagavat, what is this about?” The Buddha replied with these stanzas:

To seek for purity in the contemplation of an abject individual
Is neither knowledge nor the true path.
When the fetters and afflictions fill the mind,
How could one find the pure path in one single glance?
If one glance sufficed to attain the path,
Of what use would wisdom and the treasury of the qualities be?
It is wisdom and the qualities that lead to purity;
To seek for purity by one glance is not reasonable.

In the Po lo yen king (Pārāyaṇa), in the question of A k'i t'o (Ajitapañhe), it is said (cf. Suttanipāta, v. 1038):

There are all kinds of aspirants (śaikṣa)
And people who have experienced the truth (saṃkhyātadharma).
The doctrine practiced by these people,
I would like you to tell it to me precisely.

First, what is an aspirant (śaikṣa) and what is a person who has experienced the truth (saṃkhyātadharma)?

But Śāriputra remained silent. Three times the Buddha asked him the same question, three times Śāriputra remained silent. Then, to prompt him to the right answer, the Buddha said to Śāriputra:

That which arises (bhūtam idam)...

Śāriputra continued: Bhagavat, that which arises... that which arises must also perish (yad bhūtaṃ tad nirodhadharman iti). He who practices the teaching of the arising [and the destruction] of the conditioned (saṃskṛta) is called śaikṣa. But the one who has found the teaching of the non-production of things (anutpādadharma) by means of wisdom is called Saṃkhyātdharma.

Buddha's life

Then the bodhisattva Si ta t'o (Siddhārtha) grew up; renouncing the state of cakrvarin king, he went forth from home (pravrajita) in the middle of the night and went to the country of Ngeou leou pi lo (Uruvilvā) on the banks of the river Ni lien chan (Nairāñjana) where he practiced asceticism (duṣkaracarya) for six years.

But king Śuddhodana, who loved his son, regularly sent messengers to ask about him and bring back news of him: "Has my son attained the path? Is he sick? Is he dead?" The messenger came back to tell the king: "The bodhisattva is nothing but skin, bones and sinews to hold it all together. He is very weak. Today or tomorrow will be the end of him." The king experienced great sadness at these words; he plunged into the ocean of grief: "My son has renounced becoming a cakravartin king and now he will not succeed in becoming buddha. Is he then going to die without attaining anything?" The king grieved greatly.

But the bodhisattva, renouncing asceticism, partook of the milk soup (pāyasa) of a hundred flavors, and his body recovered its strength. Having bathed in the waters of the Nairāñjanā river, he went to the Bodhi tree, sat down on the diamond seat (vajrāsana) and proclaimed the following oath:

"I will remain seated with crossed legs until I realize omniscience; until I have attained omniscience, I will not rise from this seat."

Then king Māra, at the head of a troop of eighteen koṭis of warriors, came to the Bodhisattva and tried to bring about his ruin. But by the power of his wisdom (prajñābala), the Bodhisattva destroyed Māra's army.

From Chapters VII - X

Thus in the Po lo yen (pārāyaṇa) to the Question of Yeou po che (Upasīvaparipṛcchā), a stanza says:

"After cessation (nirodha), is it impossible to reappear? He who has disappeared is not reborn? Having entered into nirvāṇa, does one remain there always? May the great Sage tell me the truth!"

The Buddha answered:

“He who has disappeared cannot be defined; He escapes from causes and conditions (hetupratyaya), from names and characteristics (nāmalakṣaṇa). He has gone beyond the way of all speech (sarvavādapatha); In one moment he disappears like an extinguished fire.”

The three samadhis:

The three concentrations (samādhi) are those of emptiness (śūnyatā), wishlessness (apraṇihita) and signlessness (ānimitta).

The Buddha said in a stanza from the Fa kiu (Dharmapada):

When one considers existence, one is afraid;
When one considers non-existence, one is also afraid.
This is why one should not be attached to existence
Or to non-existence.

The Buddha made the following comparison (upamāna):

“Just as a horse-hair rope (vālarajju) binds a man, tears his skin (chavi) and breaks his bones (asthi), so the greedy man destroys the root of the qualities.”

Some stanzas say:

Those who enter into a forest of sandalwood (candana)
Gather up only leaves (parṇa);
Or who go into the seven-jewel mountain (saptaratnagiri)
Collect only crystals (sphaṭika).
[In the same way], some men having entered into the Buddha’s Dharma
Do not seek the bliss of nirvāṇa
But turn back to the pursuit of wealth and honors:
They are cheating themselves!
This is why the disciple of the Buddha
Who wants to taste the taste of ambrosia (amṛtarasa),
Must abandon this blend of poison
And zealously seek the bliss of nirvāṇa.
Just as a heavy frost
Destroys the five cereals,
So the man attached to wealth and pleasures
Destroys respect (hrī) and discipline (dhūta).
From now on in this life, he burns up the roots of good;
In the next life, he falls into hell.
Like Devadatta
Who was lost out of greed.

Some stanzas say:

The learned preacher, rational, skillful in speech,
Who preaches the Dharma well and stimulates people's spirits
But who transgresses against the doctrine and commits wrongdoings
Is like a cloud that thunders but cannot produce any rain.
The accomplished person, learned and wise,
But reticent, clumsy in speech and not eloquent,
Cannot reveal the precious treasure of the doctrine:
He is like a small shower without thunder.
The undisciplined person without wisdom
Who preaches badly and lacks good behavior
Is an evil teacher without shame:
He is like a little cloud with no thunder and no rain.
The learned person, wise and eloquent,
Who preaches the Dharma skillfully and stimulates people's spirits,
Who observes the doctrine fearlessly with an honest heart,
Is like a great cloud that thunders and rains abundantly.
The great leader of the doctrine, guardian of the mirror of the doctrine,
Who illuminates the Buddhadharma, treasury of wisdom,
Who, guardian and propagator of the sayings, who rings the bell of the doctrine,
Is like an ocean-going ship that assures to all the crossing of the sea.
Like the king of the bees gathering nectar
He preaches according to the counsel and intentions of the Buddha.
He helps the Buddha, illuminates his doctrine and saves beings:
Such a teacher of the doctrine is very difficult to find.

Thus the Buddha said to Ānanda:

“The twelve causes and conditions (or *pratītyasamutpāda*) are profound (*gambhīra*), difficult to probe (*durvigāhya*) and difficult to understand (*duranubodha*).”

Thus the Buddha said to the bhikṣus:

“The foolish ignorant person (*bālo 'śrutavān*) who wants to praise the Buddha finds only meager praises. In order to praise the Buddha truly, one should praise the purity of the precepts (*śīlaśuddhi*), renunciation of desire (*vairāgya*), the profound doctrine (*dharma gambhīra*), difficult to sound (*durvigāhya*) and difficult to understand (*duranubodha*).” [*Brahmajālasutta in Dīgha, 1*]

In the Tsa tsang king (Kṣudraka), the Buddha addressed the following stanzas to king Māra:

Desires (*kāma*) are your first army (*senā*),

The army of sadness (arati) is the second,
The army of hunger and thirst (kṣutpipāsā) is the third,
The army of greed (tṛṣṇā) is the fourth.
The fifth is the army of languor and torpor (styānamiddha),
The army of fear (bhaya) is the sixth.
Doubt (vicikitsā) is the seventh army
The army of anger (krodha) and hypocrisy (mrakṣa) is the eighth.
The ninth army is covetousness (labdhā)
And attachment to vain glory (mithyāśās),
The tenth army is self-praise (ātmotkarṣa)
And distrust of others (parāvajñā).

These, your armies,
No person in the world
Or any god
Can destroy them.
By the power of wisdom's arrow,
By cultivating concentration and wisdom,
I will smash your army, O Mara,
Like a clay pot (āmapātra).
With a mind solely cultivating wisdom
I will save the world.
My disciples, full of energy,
Ever mindful, will cultivate wisdom.
Following my example,
They will progress in accordance with the Dharma
And will certainly reach nirvāṇa.
Even though you do not want to let them,
They will go where you cannot go.
Then king Māra, on hearing this,
Angry and confused, departed;
And the evil army of māras
Also disappeared and vanished.

On Mount Mo kiu lo (Makula), the Buddha taught [the following] to the disciple Lo t'o (Rādha):

“The form aggregate (rūpaskandha) is māra; feeling (vedanā), perception (saṃjñā), formation (saṃskāra) and consciousness (vijñāna) are also māra.

On the 12 links of *pratītyasamutpāda*:

1. Avidyā, ignorance, is all the afflictions (kleśa) of past existence (atītyajanma). 2. From avidyā there arise actions (karman) which realize fruition in a universe (lokadhātu). These are the

saṃskāras, formations. 3. From saṃskāra there arises a defiled mind (samalacitta), initial cause of the [present] existence. Because it is aware in the way that a calf (vatsa) is aware of its mother, it is called vijñāna, consciousness. 4. This vijñāna produces both the four formless aggregates (arūpiskandha) [perception (saṃjñā), feeling (vedanā), volition (saṃskāra), consciousness (vijñāna)] and form (rūpa) which serves as base them. This is name and form, nāmarūpa. 5. From this nāmarūpa there arise the six sense organs, eye, etc. (cakṣurādiṣaḍindriya). These are the ṣaḍāyatanas, the six [inner] bases of consciousness. 6. The meeting (saṃnipāta) of organ (indriya), object (viṣaya) and a consciousness (vijñāna) is called sparśa, contact. 7. From sparśa there arises vedanā, sensation. 8. Within vedanā there arises an adherence of mind (cittābhiniveśa) called craving or thirst, tṛṣṇā. 9. The tendency caused by tṛṣṇā is called upādāna, grasping, attachment. 10. From this upādāna comes action (karman) which brings about the new existence (punarbhavahetupratyaya) which is called bhava, the act of existence. 11. As a consequence of this bhava, one reassumes the five aggregates (skandha) of the new lifetime (punarbhava). This is called jāti, birth. 12. The decay of the five skandhas coming from this jāti is called jarāmaraṇa, old-age-and-death. Jarāmaraṇa gives rise to dissatisfaction (daurmanasya), sorrow (parideva) and all kinds of worries (śoka); and thus the mass of suffering (duḥkḥaskandhasamudaya) accumulates.

Thus, a stanza in the T'ien houei king (Devasamājasūtra) says:

His face, his eyes and his teeth gleam
And light up the great assembly.
He outshines the brilliance of all the gods
Who all disappear.

From chapters XIII - XVI

On wrong views:

Two types of dr̥ṣṭi: the view of eternalism (śāśvatadr̥ṣṭi) and the view of nihilism (ucchedadr̥ṣṭi).

Two types of dr̥ṣṭi: the view of existence (bhavadr̥ṣṭi) and the view of non-existence (vibhavadr̥ṣṭi).

Four types of dr̥ṣṭi:

i) The world is eternal, the world is not eternal, the world is both eternal and non-eternal, the world is neither eternal nor non-eternal (śāśvato lokaḥ, aśāśvato lokaḥ, śāśvataś cāśāśvataś ca lokaḥ, naivaśāśvataś nāśāśvataḥ ca lokaḥ).

ii) The world and the self are finite, infinite, both finite and infinite, neither finite nor infinite (antavān lokaś cātmā ca, anantavān lokaḥ cātmā ca, antavāṃś cānantavāṃś ca lokaś cātmā ca, naivāntavān nānantavāṃś ca lokaś cātmā ca).

iii) The Tathāgata [or the saint free of desire] exists after death, does not exist after death, both exists and does not exist after death, neither exists nor does not exist after death (bhavati tathāgataḥ paraṃ maraṇān, na bhavati tathāgataḥ paraṃ maraṇād, bhavati ca na bhavati ca tathāgataḥ paraṃ maraṇān, naiva bhavati na na bhavati ca tathāgataḥ paraṃ maraṇāt).

Five types of dr̥ṣṭi:

i) satkāyadr̥ṣṭi (view related to the accumulation of perishable things, i.e., the five skandhas), ii) antagrāhadr̥ṣṭi (view of believing in the extreme theories of eternalism or nihilism); iii) mithyādr̥ṣṭi (wrong view which consists of denying that which really does exist), iv) dr̥ṣṭiparāmarśa (holding wrong views in high esteem), v) śīlavrataparāmarśa (holding morality and disciplinary practices in exaggerated esteem).

On Samadhi:

There are three kinds of samādhis: i) samādhi with vitarka (investigation) and vicāra (analysis); ii) samādhi without vitarka but with vicāra; iii) samādhi with neither vitarka nor vicāra.

There are four other kinds of samādhi: i) samādhi connected with the world of desire (kāmadhātvavacara); ii) samādhi connected with the world of form (rūpadhātvacara), iii) samādhi connected with the formless world (ārūpyadhātvacara); iv) samādhi not connected with anything.

On the Ten Good Actions:

[The sūtra says that] all beings practice the ten good paths of action (*daśakuśaladharmapathasevino bhavanti sma*).

1) The paths of bodily action (kāyakarmapatha) are three in number: abstaining (virati) from murder (prāṇātipāta), theft (adattādāna), and wrongful sexual relations (kāmamithyācāra).

2) The paths of vocal action (vākkarmapatha) are four in number: abstaining from falsehood (mṛṣāvāda), slander (paiśunyavāda), harmful speech (pāruṣyavāda) and thoughtless speech (saṃbhinnapralāpa).

3) The paths of mental action (manaskarmapatha) are three in number: abstaining from envy (abhidhyā), spitefulness (vyāpāda) and wrong views (mithyādr̥ṣṭi).

On Nirvana:

The Buddha has said that nirvāṇa is the supreme bliss (nirvāṇaṃ paramaṃ sukham).

The nine sufferings of the Buddha:

1) The brahmacārinī Sundarī slandered the Buddha, and five hundred arhats wiped out the slander. 2) The brāhmaṇī Ciñcā attached [to her belly] a wooden bowl pretending she was pregnant, and slandered the Buddha. 3) Devadatta pushed down a rock to crush the Buddha and wounded him on his big toe. 4) While walking in the woods, the Buddha hurt his foot. 5) When king Virūdhaka and his army massacred the Śākya, the Buddha had a headache. 6) Having accepted the invitation of the brahmin Agnidatta, the Buddha had to eat horse feed. 7) As a result of a cold wind, the Buddha had a backache. 8) For six months, he practiced austerities. 9) Having gone to a brahmin village to beg for food, he received nothing and returned with an empty bowl.

Those sūtras are of explicit meaning that say:

“Of all the omniscient ones (sarvajñā), the Buddha is foremost; among all the texts, the Buddhist texts are foremost; among all beings (sattva), the bhikṣus are foremost.”

“Through generosity one acquires great merit (puṇya).”

“Discipline (śīla) allows one to be reborn among the gods”

In the *Samyuktāgamasūtra*, it is said:

“When it is pouring rain, the rain drops (bindu) are so close together that they cannot be counted. It is the same for the universes (lokadhātu). In the east (pūrvasyāṃ diś), I see innumerable beings born, subsisting and perishing. Their number is very great, defying calculation. It is the same in the ten directions. In these universes of the ten directions, innumerable beings undergo the threefold physical suffering (kāyaduḥkha), old age (jarā), sickness (vyādhi) and death (maraṇa); the threefold mental suffering, desire (rāga), hatred (dveṣa) and ignorance (moha); and the threefold suffering of rebirth (punarbhavaduḥkha), rebirth among the damned (naraka), the pretas and animals (tiryagyoni). All of these universes have three types of men, inferior (avara), middling (madhya) or superior (agra). Inferior men are attached (sakta) to present happiness, middling men to future happiness, superior men seek the Path; they are filled with loving-kindness (maitrī) and compassion (karuṇā) and have pity for beings.”

Conversion of Śāriputra and Maudgalyāyana

At that time the Buddha, having converted the Kaśyapa brothers and their thousand disciples, was traveling about in various countries and came to the city of Rājagṛha where he stayed at the Veṇuvana. The two brahmacarin masters (Śāriputra and Maudgalyāyana), hearing that a Buddha had appeared in the world, went to Rājagṛha together to welcome the news. At this time, a bhikṣu named A chhou che (Aśvajit), [one of the first five disciples], wearing his robes (cīvara) and carrying his begging bowl (pātra), entered the city to beg for his food.

Śāriputra, noting his fine manner and his meditative faculties, came to him and asked: “Whose disciple are you? Who is your teacher?”

Aśvajit answered: “The crown prince (kumāra) of the Śākya clan, disgusted by the sufferings of old age (jarā), sickness (vyādhi) and death (maraṇa), has left the world (pravrajita), exerted himself on the Path and has attained complete perfect enlightenment (anuttarasamyaksaṃbodhi). He is my teacher.”

Śāriputra said: “Tell me what is your teacher’s doctrine?” He replied with this stanza:

I am still young,
My instruction in it is still at its beginning
How could I speak truthfully
And explain the mind of the Tathāgata?

Śāriputra said to him: “Tell me its essence in summary (saṃkṣiptena).”

Then the bhikṣu Aśvajit spoke this stanza:

All dharmas arise from causes;
He has taught the cause of these dharmas.
Dharmas cease due to causes;
The great teacher has taught the truth of them.

When Śāriputra heard this stanza, he attained the first fruit of the Path [the state of srotaāpanna]. He went back to Maudgalyāyana who, noticing the color of his complexion and his cheerfulness, asked him:

“Have you found the taste of the Immortal (amṛtarasa)? Share it with me.” Śāriputra communicated to him the stanza he had just heard. Maudgalyāyana said to him: “Repeat it again”, and when he had heard it again he also attained the first fruit of the Path.

The two teachers, [each] accompanied by 250 disciples went together to the Buddha. Seeing these two men coming with their disciples, the Buddha said to the bhikṣus: “Do you see these two men at the head of these brahmacārins?” The bhikṣus answered that they saw them. The Buddha continued: “These two men will be foremost among my disciples by their wisdom (prajñā) and by the bases of miraculous powers (ṛddhipāda).”

Arriving in the crowd, the disciples approached the Buddha, bowed their head and stood to one side. Together they asked the Buddha: “We wish to receive, in the Buddhadharma, the leaving of the world (tchou kia = pravrajyā) and higher ordination (cheou kiai = upsampadā).”

The Buddha said to them: “Come, O bhikṣu (eta, bhikṣavah).” At once their beards and hair fell off, they were clothed in monks’ robes, furnished with the robe (cīvara) and begging bowl

(pātra), and they received ordination. A fortnight later, when the Buddha had preached the Dharma to the brahmacārin Tch'ang tchao (Dīrghanakha), Śāriputra attained arhathood.

On Contemplation:

1. Among ordinary people (pṛthagjana), there are three kinds of contemplations (anupaśyanā). To try to escape from desire (kāma) and form (rūpa), they contemplate the coarseness (pāruṣya), deceitfulness (vañcana) and corruption (kaṣāya) of the desire realm (kāmadhātu) and the form realm (rūpadhātu).

2. Among the Buddha's disciples, there are eight kinds of contemplations (anupaśyanā): [for them, everything is] impermanent (anitya), suffering (duḥkha), empty (śūnya), egoless (anātmaka), like a sickness (roga), an ulcer (gaṇḍa), like an arrow (śalya) stuck in one's body, like an agony (agha).

3. These eight kinds of contemplations, applied to the four noble truths (āryasatya), make sixteen aspects (ākāra) grouped into fours. These are:

The four aspects of contemplation on suffering (duḥkha): i) anitya, impermanent; ii) duḥkha, suffering; iii) śūnya, empty; iv) anātmaka, egoless.

The four aspects of the contemplation on the origin of suffering (duḥkhasamudaya): i) samudaya, origin; ii) hetu, cause; iii) pratyaya, condition; iv) prabhava, process.

The four aspects of the contemplation on the cessation of suffering (duḥkhanirodha) : i) nirodha, cessation; ii) śānta, tranquility; iii) praṇīta, excellence; iv) niḥsaraṇa, deliverance.

The four aspects of the contemplation on the Path (mārga): i) mārga, Path; ii) nyāya, rational; iii) pratipad, attainment; iv) nairyāṇika, definitive release.

4. In the inbreath and the outbreath (ānāpāna) there are also sixteen aspects:

- i) attention to the inbreath (āśvasāmīti prajānāti);
- ii) attention to the outbreath (praśvasāmīti prajānāti);
- iii) attention to the long breath and the short breath (dīrghaṃ hrasvam āśvasāmi praśvasāmīti prajānāti);
- iv) [knowledge] that one is breathing in the entire body (sarvakāyapratisaṃvedy āśvasāmi praśvasāmīti prajānāti);
- v) [knowledge that one is breathing] while having eliminated the bodily factors (praśrabhya kāyasamskārān āśvasāmi praśvasāmīti prajānāti);
- vi) [knowledge that one is breathing] while experiencing joy (prītipratisaṃvedy āśvasāmi praśvasāmīti prajānāti);
- vii) [knowing that one is breathing] while experiencing bliss (sukhapratisaṃvedy āśvasāmi praśvasāmītiprajānāti);

- viii) [knowledge that one is breathing while feeling the mental factors (cittasaṃskārapratisaṃvedy āśvasāmi praśvasāmīti prajānāti);
- ix) [knowledge that one is breathing] while gladdening the mind (read sin tso hi: abhipramodayan cittam āśvasāmi praśvasāmīti prajānāti);
- x) [knowledge that one is breathing while concentrating the mind (samādadhah cittam āśvasāmi praśvasāmīti prajānāti);
- xi) [knowledge that one is breathing] while liberating the mind (vimocayan cittam āśvasāmi praśvasāmīti prajānāti);
- xii) [knowledge that one is breathing] while contemplating impermanence (anityānudarśy āśvasmami praśvasāmīti prajānāti);
- xiii) [knowledge that one is breathing] while contemplating disappearance (vyavānudarśy āśvasāmi praśvasāmīti prajānāti);
- xiv) [[knowledge that one is breathing] while contemplating renunciation of desire (vairāgyānudarśy āśvasāmi praśvasāmīti prajānāti);
- xv) [knowledge that one is breathing] while contemplating cessation (nirodhānudarśy āśvasāmi praśvasāmīti prajānāti);
- xvi) [knowledge that one is breathing]while contemplating renunciation (pratiniḥsargānudarśy āśvasāmi praśvasāmīti prajānāti).

5. Furthermore, there are six recollections (anusmṛti). The recollection of the Buddha (buddhānusmṛti): “The Buddha is arhat, samyaksambuddha ...”: ten epithets of this kind [in all]. For the five other recollections, see below.

On Sarvadharmas:

The expression sarvadharmas means all the dharmas that are the object (ālambana) of the consciousnesses (vijñāna): The visual consciousness (cakṣurvijñāna) concerns color (rūpa); the auditory consciousness (śrotravijñāna) concerns sound (śabda); the olfactory consciousness (ghrāṇavijñāna), odor (gandha); the gustatory consciousness (jihvāvijñāna), taste (rasa); the tactile consciousness (kāyavijñāna), touch (spraṣṭavya); the mental consciousness (manovijñāna), dharmas. [This last one] concerns equally the eye (cakṣus), color (rūpa) and the visual consciousness (cakṣurvijñāna), the ear (śrotra) and sound (śabda), the nose (ghrāṇa) and smell (gandha), the tongue (jihvā) and taste (rasa), the body (kāya) and touch (spraṣṭavya), and so on up to: it concerns the Manas, dharmas and mental consciousness (manovijñāna). This is what is meant by ‘all dharmas’: these are the dharmas that are the object of the consciousnesses.

From Chapters XVIII - XX

The sage and the fool in the fire (T208)

When a house is burning, the sharp-witted man perceives clearly under what conditions the blaze is developing and, before the fire reaches him, he hastens to retrieve his wealth; although his dwelling is completely consumed, he has saved all his precious belongings; he can then rebuild a new home. In the same way, the generous man knows that his body is perishable and fragile and that his wealth is not eternal; he profits from the right moment to cultivate merit (puṇyabhāvanā), just like the man who saves his wealth from the fire; in his future existences he will enjoy happiness, just like this man who rebuilds his home, resumes his business and quite naturally enjoys happiness and profit.

As for the stupid man, he knows only how to hold greedily onto his house; in his haste to make plans to save it, he panics, loses all acuteness and, under the action of the violent wind and inaccessible flames, the earth and bricks of his house are completely burned; in the space of a murmur, the destruction is complete. As he has saved nothing in his house, his wealth also is destroyed; suffering from hunger and stiff with cold, he is unhappy and attacked by suffering until the end of his life.

This is likewise the miserly man; he ignores the fact that his body and his life are not eternal and that, in the space of a moment, it becomes impossible for him to save them; instead of (busying himself) with that, he amasses (riches) and guards them jealously; but death overtakes him unexpectedly and suddenly he dies; his physical shape melts away into the earth; his wealth with all its appurtenances leave him; he is like the fool who is unhappy and crushed by suffering for having lacked foresight.

The man with clear intelligence, on the other hand, is able to understand; he knows that the body is like a magic show (māyā), that wealth cannot be kept, that everything is impermanent (anitya) and that only meritorious action (puṇya) offers stable support; therefore he works to draw men from the ford of suffering and he penetrates into the great Path.

On Generosity:

These are the fruits of reward (vipākaphala) obtained in the present existence (ihajanma): like the flowers and fruits of the trees, they innumerable (aprameya). Likewise in the future existence (pararajanma), the merit [will be rewarded]. When the wheel of saṃsāra turns, one is led to the five destinies (pañcagati); there are no relatives to support one; there is only generosity that counts. If one is reborn among gods (deva) or men (manuṣya) and one obtains a pure fruit (viśuddhaphala), it is due to generosity; if, as an animal (tiryagyoni) – elephant or horse – one is well-stabled and well-fed, that too is a result of generosity. The virtue of generosity (dāna) is [to procure] wealth, nobility and joy.

The person who keeps the precepts (śīla) is reborn among the gods; trance (dhyāna), knowledge (jñāna), purity of mind (cittaviśuddhi) assure nirvāṇa. The merit inherent in generosity is the equipment (saṃbhāra) for the Path of nirvāṇa: indeed, by thinking of the gifts [which one has made], one rejoices; by rejoicing, one settles one's mind (ekacitta); by settling

the mind, one contemplates impermanence (anityatā) of birth and death (utpādanirodha); by contemplating the impermanence of birth and death, one obtains the Path (mārga).

On Action:

“I say, O monks, that action is volition; having wished, one acts with body, speech or mind.”

[Cetanāhaṃ bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā:]

The Buddha said:

“In the world, there are two men hard to find (durabhisam̐bhava): i) among the mendicants (pravrajita), a definitively liberated (asamayavimukta) bhikṣu; ii) among the householders (gṛhasthāvadātavasana), a man who knows how to practice pure generosity.”

[*Aṅguttara, I, p. 49*]

Generosity and the eightfold path:

Furthermore, when generosity is practiced, the mind realizes a type of eightfold noble Path (āṣṭāṅgikamārga):

- by believing in the fruit of generosity (dānaphala), right view (samyagdr̥ṣṭi) is obtained;
- because the thinking (manasikāra) inherent in this right view is not disturbed, right concept (samyaksaṃkalpa) is obtained;
- because physical activities are purified (kāyacaryā), right action is obtained (samyakkammanta);
- because reward (vipāka) is not sought after, right livelihood (samyagājīva) is obtained;
- because one gives with diligence, right effort (samyagvyāyāma) is obtained;
- because one is not scattered in thinking about generosity, right attention (samyaksmṛti) is obtained;
- because the settling of the mind (cittasthiti) is not disturbed, right concentration (samyaksamādhi) is obtained.

– In the same way, when generosity is practiced, something similar to the thirty-seven good dharmas (kuśaladharmā) are produced in the mind.

Generosity of Dharma:

As the Buddha has said: “Of the two generosity, generosity of the Dharma is more important.”

[cf. *Aṅguttara, I, p. 91; Itivuttaka, p. 98; Tseng yi a han, T 125, k. 7, p. 577b*]

The Āsīviṣopamasūtra

A man who had committed an offence against the king was commanded by the latter to take a chest containing four venomous snakes and to guard them and take care of them. The man said: “It is dangerous to come near these four snakes; they kill anyone who approaches them. It is impossible to feed even one of these snakes, let alone four at once.”

Then he threw away the chest and fled. The king ordered five men to take their swords and pursue him. Thereupon, an individual, of attractive speech but inwardly hostile, said to the man: “It would be reasonable to feed these snakes; that would not cause any harm.”

Smelling a rat, our man went his own way and saved his life by fleeing. He came to an empty village where an honest man skillfully (upāyena) said to him: “Although this village is empty, it serves as a stopping-place for thieves. If you stay here, you should watch out for the robbers. So don’t stay here.”

Then our man came to a great river; on the other shore of the river (pāra), there was a foreign land, a very happy country (sukhāvātī), peaceful, pure and free of torment. Immediately, our man gathered materials and ropes and built himself a raft. Using his hands and feet, he paddled across the river and reached the other shore, Sukhāvātī, free of torment.

The king is king Māra; the chest is the human body; the four poisonous snakes are the four great elements (caturmahābhūta); the five soldiers with drawn swords are the five aggregates (pañcaskandha); the individual with fine words but bad intentions is attachment (saṅga); the empty village is the six attractions (ruci); the thieves are the six sense objects (ṣaḍbāhyāyatana); the honest man who addresses him with compassion is the good teacher; the great river is thirst (tṛṣṇā); the raft is the Noble eightfold Path (āṣṭāṅgikāyamārga); paddling with hands and feet is exertion (vīrya); this shore is the world (loka); the other shore is nirvāṇa; the man who crosses over is the arhat who has destroyed the defilements (kṣīṇāsrava).

[cf. *Samyutta*, IV, p. 172–174 (tr. Woodward, *Kindred Sayings*, IV, p. 107–110). It also occurs in the *Samyukta* and the Chinese *Ekottara*: *Tsa a han*, T 99, n0. 1172, k. 43, p. 313b–315a; *Tsing yi a han*, T 125, k. 23, p. 669c–670.]

On Vijñāna:

The Buddha spoke of six consciousnesses (vijñāna): 1) the eye consciousness (cakṣurvijñāna) and the dharmas associated with the eye consciousness (cakṣurvijñānaśamprayukyakadharmā) together take color (rūpa) as object (ālambana), but are not concerned with houses (gṛha), cities (nagara) and other nominal fictions of all kinds; 2–5) similarly, the consciousnesses of ear, nose, tongue and body (śrotraghrāṇajihvākāyavijñāna) [are concerned with sound (śabda), smell (gandha), taste (rasa) and touchable (spaṣṭavya) respectively]; 6. the mental consciousness (manovijñāna) and the dharmas associated with the mental consciousness (manovijñānaśamprayuktakadharmā) cognize the eye (cakṣus), color (rūpa), the eye

consciousness (cakṣurvijñāna), and so on up to : they cognize the mind (manas), dharmas and the mental consciousness (manovijñāna).

The Buddha said:

“Whether past, future or present, coarse or subtle, all substance is transitory.”

[Cf. *Vinaya*, I, p. 14; *Samyutta*, II, p. 252, 253; III, p. 47, 68, 80. 89; IV, p. 382]

On Atman:

Search for the ātman in the heavens or on earth, inside (adhyātmam) or outside (bahirdhā), in the three times (tryadhva) or the ten directions (daśadiś), you will never find it anywhere. Only the coming together of the twelve bases of consciousness [dvādaśāyatana, i.e., the six sense organs and their respective objects] produce the six consciousnesses (ṣaḍvijñāna). The coming together of the three [trisaṃnipāta, or the coming together of the organs, the objects and the consciousnesses] is called contact (sparśa). Contact produces feeling (vedanā), concept (saṃjñā), the act of attention (cetanā) and other mental dharmas (caitta, caitasikadharmā).

[Extract of a sūtra the Sanskrit version of which is known to us by the *Vijñānakāya* (tr. LAV., EA, I, p. 370) and *Kośa*, III, p. 105; IX, p. 245]

According to the Buddhist system (ihadharmā), it is by the power of ignorance (avidyā) that satkāyadr̥ṣṭi (belief in me and mine) arises. As a result of satkāyadr̥ṣṭi, the existence of ātman is affirmed. This satkāyadr̥ṣṭi is destroyed by seeing the truth of suffering (duḥkhasatyadarśana, the knowledge of the law relating to suffering (duḥkhe dharmajñāna) and the subsequent knowledge relating to suffering (duḥkhe ’nvayajñāna). When satkāyadr̥ṣṭi is destroyed, one no longer believes in the ātman.

Mahāsudassana-suttanta

[The *Mahāsudassanasuttanta*, of which the present passage is a somewhat variant version, is a separate sūtra in the *Pāli Dīgha*, II, p. 169–199 (tr. Rh. D., II, p. 198–232), whereas the Chinese *Dīrghāgama* and related sources incorporate it into the *Mahāparinirvāṇasūtra*: cf. *Tch’ang a han*, T 1, no. 2, k. 3, p. 21b–24b; *Fp pan ni yuan king*, T 5, k. 2, p. 169c–171a; *Pan ni yuan king*, T 6, k. 2, p. 185b–186c; *Ta pan nie p’an king*, T 7, k. 2 and 3, p. 200c–203a; *Ken pen chouo... tsa che*, T 1451, k. 37, p. 393a–394b. – However, an independent version of the *Mahāsudassana* is in the *Tchong a han*, T 26, no. 68, k. 14, p. 515b–618c; and *Ta tcheng kiu wang king*, T 45, p. 831a seq.]

This is what has been told: The eighty-four thousand vassals of the noble king Hi kien (Sudarśana) (see notes below) came one morning to offer him precious things made of the seven jewels. The king said: “I have no need of them. Each of you should cultivate merit

(puṇya).” The petty kings had the following thought: “Even though the great king does not want to accept [our gifts], it is not fitting that we should use them ourselves.”

Thereupon, they set to work together to build a palace (prāsāda) made of the seven jewels (saptaratnamaya); they planted rows of trees (vṛkṣapaṅkti) made of the seven jewels and built pools (puṣkiriṇi) made of the seven jewels. In this palace they built eighty-four thousand floors (kūṭāgāra) made of the seven jewels; on each floor was a bed (paryaṅka) made of the seven jewels; cushions of different colors (miśravarnopadhāna) were placed at the two ends of the bed; they had banners (dhvaja) and flags (patākā) hung and incense (dhūpa) was spread on the ground.

When all was ready, they said to the great king: “We would like you to accept this Dharma-palace (dharmaprāsāda) with its precious trees and its pools.” The great king accepted by remaining silent; then he thought: “I must not be the first to live in this new palace and devote myself to pleasure; I am going to look for holy people (sajjana), śramaṇas and brāhmaṇas to be the first to enter the ceremonies (pūjā); only afterwards will I myself live there.”

Then he joined the holy men who were the first to enter into the precious palace, filled with offerings of all kinds (nānāvidhapūjā) and splendid accessories (pariṣkāra). When these men had gone, the king entered the precious palace, ascended to the floor of gold (suvarṇakūṭāgāra), sat down on the silver bed (rūpyaparyaṅka) and, meditating on generosity, eliminated the five hindrances (pañcanīvaraṇa), concentrated his six organs (ṣaḍyātmikāyatana), swept away the six sense objects (ṣaḍbāhyāyatana), experienced joy (prīti) and happiness (sukha) and entered into the first dhyāna (prathamadhyāna). – Then he ascended to the floor of silver (rūpyakūṭāgāra), sat down on the golden bed (suvarṇaparyaṅka) and entered the second dhyāna (dvitīyadhyāna). – Then he ascended to the floor of beryl (vaidūryakūṭāgāra), sat down on the crystal bed (sphaṭīkaparyaṅka) and entered into the third dhyāna (tṛtīyadhyāna). Finally, he ascended to the crystal floor (sphaṭīkakūṭāgāra), sat down on the beryl bed (vaidūryaparyaṅka) and entered into the fourth dhyāna (caturthadhyāna): he spent three months in solitary meditation.

The queen Yu niu pao (Strīratna) and her eighty-four thousand followers (upasthāyikī) who had all adorned their bodies with the White Pearl jewel (maṇiratna) came to the great king and said: “For a long time you have been averse to visits from your family and we have come to ask why.” The king answered: “Sisters (bhaginī), you should change your feelings and be friends, not enemies, to me.” In tears, queen Strīratna said: “Why does the great king call me ‘sister’? Surely he has a hidden motive; I would like to know the meaning. Why does he order us to be his friends and not his enemies?” The king replied: “For me, you have been the cause of rebirths; together we give ourselves up to pleasure; while giving me joy, you are my enemies. If you could wake up [to the doctrine] of impermanence (anityatā), know that the body is like a magic show (māyā), cultivate merit (puṇya), cultivate the good (kuśala) and give up the satisfactions of desire (kāma), you would be my friends.” The women agreed: “We will obey your orders with respect.”

Having spoken thus, they took their leave and went away. When the women had gone, the king ascended to the floor of gold (suvarṇakūṭāgāra), sat down on the silver bed (rūpyaparyaṅka)

and practiced the absorption of loving-kindness (maitrīsamādhi). – Then he went to the floor of silver (rūpyakūṭāgāra), sat down on the golden bed (suvarṇaparyaṅka) and practiced the absorption of compassion (karuṇāsamādhi). – He went up to the floor of beryl (vaiḍuryakūṭāgāra), sat down on the bed of crystal (sphaṭikaparyaṅka) and practiced the concentration of joy (muditāsamādhi). – He went up to the floor of crystal (sphaṭikakūṭāgāra), sat down on the bed of beryl (vaiḍūryaparyaṅka) and practiced the concentration of equanimity (upekṣasamādhi).

From Chapters XXI - XXIII

8 kinds of Silas

In brief (samāsataḥ), the [ethical] discipline of body and speech (kāyavāksamvara) is of eight kinds:

1) abstaining from killing (prāṇātīpātavirati), 2) from theft (adattādāna), 3) from forbidden love (kāmamithyācara), 4) from falsehood (mṛṣāvāda), 5) from slander (paiśunyavāda), 6) from harmful speech (pāruṣyavāda), 7) from idle gossip (saṃbhinnapralāpa), 8) from the use of liquor (madhyapāna); and to resort to pure ways of life (pariśuddhājīva): these are the characteristics of discipline (śīlanimitta).

On Sila

The person who wants great benefits must keep the precepts firmly as if he were guarding a precious treasure (kośa) or defending his life (kāyajīvita). Why? Just as everything (sakaladravya) on this great earth (mahāpṛthivi) that has form subsists by being supported (āśritya) by the great earth, so morality is the seat (āspada, adhiṣṭhāna) of all good dharmas (kuśaladharmas). Just as it would be futile to try to walk without feet, fly without wings or make a crossing without a boat, so it is futile to want to obtain the good fruits [of the Path] without morality.

The person who has rejected morality, even if he is an ascetic in the mountains (parvatatapasvin), eating fruits (phala) and grasses (ośadhi), is no different from the animals (tiryagyoni). Some men have as their rule of conduct the custom of swallowing nothing but water (udaka), milk (kṣīra) or air (dhūma); they cut their hair, wear it long or keep only a little bit of hair on their head; they wear the yellow robes (kāṣāya) [of the Buddhists] or the white robes (śvetāmbara) [of the Jains], wear a garment of grass (kuśacīvara) or of tree bark (valkalacīvara); in winter (hemantu), they go in the water; in summer (grīṣma), they roast themselves at the fire; they throw themselves over cliffs; they wash in the Ganges; they bathe three times per day; they make repeated offerings to the fire (agniparicarya); with many sacrifices (yajña) and magical formulas (mantra), they carry out ascetical practices (duṣkacarya).

But because they have no morality [all these efforts] are vain and futile. – Other people, living in great palaces or great houses (gṛha), wearing fine clothes and eating exquisite food but capable of exercising morality, succeed in being born in a good place and win the fruits of the Path

(mārgaphala). Whether one is noble (pranita) or lowly (hīna), small (hrasva) or great (mahat), provided that one observes pure morality, one always obtains great benefits. But if one violates morality, neither wealth nor humbleness, neither greatness nor smallness, will allow one be reborn at will (yathākāmam) in the blessed abodes (sukhavihāra).

Five Great Gifts

[cf. *Aṅguttara*, IV, p. 246]

Moreover, the person who pledges to observe morality (samādānaśīla) and has made the resolution to no longer kill any living being has already given to numberless beings the most important gift that they wish for, and the merits that he has attained are immense. Thus the Buddha said: “There are five great gifts (mahādāna). What are they? Abstaining from killing living beings is the first great gift, and so on for renunciation of theft, lust, falsehood and the use of intoxicants.”

Akusala

What is sin (pāpa, akuśala)? If there is really a living (prāṇa) being, if one knows that there is a living being, if one makes the decision to kill it, and if one takes its life (jīvita), one is committing a physical act (kāyakarman) consisting of derived matter (upādāyarūpa) which is called murder (prāṇātāpatti). All the rest, such as being put under arrest (bandhana nirodha) and flogging (kaśaprahāra) [that accompany killing] are auxiliaries of murder.

...

Taking what is not given (adattādāna), knowing that an object belongs to another (paraparigrhītasamjñā), forming the intention to steal it (steyacetanāsamutthāpana), taking the object (dravyagrahaṇa) and leaving the original place, saying: “This object belongs to me”: that is theft (steaya). Not doing that is abstaining from theft. The rest, viz., stratagems (upāya), plots (nirūpaṇa), up to the fact of laying hands on some land that is not abandoned (aparityaktabhūmi) are auxiliary to theft (steyopakāra).

...

If a woman (strī) is under the protection of a father (pitṛrakṣitā), a mother (mātr-), a brother (bhrātr-), a sister (bhaginī-), a husband (pati-) or a son (putrarakṣitā), or under the protection of the people’s laws (lokadharmā) or the king’s laws (rājadharmā) and one has intercourse with her, that is illicit sexual activity.

...

“Falsehood” (mṛṣāvāda). – With an evil intention (aśubhacitta), wishing to deceive another, concealing the truth (satya), offering words different [from the truth]: this is called falsehood

(mṛṣāvāda). The sin of lying arises in dependence on the intelligibility (samavabodha) of the words pronounced, for if these are not understood, there could be an incorrect comment (vitathavākhyā), but it would not be a lie. “When one knows, to say that one does not know; when one does not know, to say that one knows; when one sees, to say that one does not see; when one does not see, to say that one sees; when one understands, to say that one does not understand; when one does not understand, to say that one understands: this is what is called falsehood.”

From the *Nandika Sutra*

The Buddha said to the upāsaka Nandika, the killing of living beings has ten punishments:

1) The mind is always infected by poison (viṣa) from lifetime to lifetime without interruption. 2) Beings abhor [the murderer] and feel no joy in seeing him. 3) [The murderer], always full of evil intentions, contemplates evil things. 4) Beings fear him, as though they saw a snake (sarpa) or a tiger (vyāghra). 5) During sleep (middha) his mind is disturbed; when awake (avabodhi), he is not at peace. 6) He always has bad dreams. 7) At the end of his life (jīvitaparyavasāna), he dreads a bad death. 8) He plants the causes and conditions (hetupratyaya) leading to a short life (alpāyus). 9) After the destruction of the body (kāyabheda) at the end of life (jīvitaparyavasāna), he falls into hell (niraya). 10) If he reappears among men, he always has a short life.

As the Buddha said, theft (adattādāna) has ten punishments:

1) The owner of the object (dravyapati) is always angry [with the thief]. 2) The thief experiences great anxiety. 3) He acts inopportunistically (read: fei che hing) and without thinking things out. 4) He is associated with evil people and avoids honest people. 5) He violates the rules of morality (kuśalanimitta). 6) He is punished by the king. 7) He does not retain any wealth. [156c] 8) He plants the causes and conditions (hetupratyaya) of actions engendering poverty (dāridrya). 9) After death, he falls into hell (niraya). 10) If he is reborn among men and manages with difficulty to obtain wealth, the “group of five” (pañcasādhāraṇa)[2] will be the prey of the king (rājan), thieves (caura), fire (agni), water (udaka) or the prodigal son (apriyadāyāda); even [treasures] buried in the earth are lost.

According to the Buddha, there are ten punishments for illicit sexual relations:

1) The deceived husband seeks revenge. 2) The libertine has a badly kept wife who always quarrels (vivāda) with him. 3) The bad dharmas (akuśaladharmas) increase from day to day and the good dharmas (kuśaladharmas) diminish from day to day. 4) He is unable to defend his life; his wife (bhāryā) and children (putra) are left alone. 5) His wealth (dhana) is spent in one day. 6) His business goes badly; he is always suspected by people. 7) He is not loved by his relatives (jñāti), his neighbors (parivāra) and his friends (mitra). 8) He plants the karmic causes and conditions (karmahetupratyaya) that produce disrupted homes. 9) At the destruction of the body (kāyasya bheda) at the end of his life (jīvitaparyavasāna), he dies and falls into hell (niraya). 10)

If he is reborn as a woman, many men share her; if he is reborn as a man, his wife will be unchaste.

As the Buddha said, falsehood has ten punishments. What are these ten?

1) The mouth has a foul odor. 2) The good deities avoid the liar; the Amanuṣyas use him as their messenger. 3) Even when he tells the truth (satyavac), people do not believe him. 4) He never takes part in the councils of the wise. 5) He always meets with criticism (abhyākhyāna) and his bad reputation spreads everywhere. 6) People have no respect for him and even if he has some authority, nobody obeys him. 7) He is always sad (daurmanasya). 8) He plants karmic causes and conditions [which will merit his] being criticized. 9) At the dissolution of the body (kāyasya bheda) at the end of life (jīvitaparyavasāne), he will fall into the hells (niraya). 10) If he is reborn among men, he will always suffer criticism.

As the Buddha said to the upāsaka Nan t'i kia (Nandika), wine has thirty-five disadvantages. What are these thirty-five?

1) In the present (iha) lifetime, wealth (vasu) is exhausted. Why? When one drinks wine and becomes intoxicated, the mind loses any moderation (mātra) and one spends without reckoning. 2) Drink is the door to all illnesses (sarvavyādhidvāra). 3) It is a source of quarreling and disputes (vighravivādamūla). 4) The drunkard is not ashamed of being seen naked (nagna). 5) He has a bad name, bad reputation and is not respected by people. 6) Drink ruins knowledge. 7) The drunkard does not get the good things that he should obtain, and he loses those that he has already obtained. 8) He tells people all his secrets (guhya). 9) He misses all kinds of business and realizes nothing. 10) Drunkenness is a source of grief (śakamūla). Why? Drunkenness involves many lapses (hāni) and when one awakens, there is shame (hrī), confusion (apatrāpya), sadness (daurmanasya) and grief (śoka).

11) Physical strength (kāyabala) progressively diminishes. 12) Beauty (rūpa) changes. 13) The drunkard no longer respects his father. 14) He does not respect his mother. 15) He does not respect monastics (śramaṇa). 16) He does not respect brāhmanas. 17) He does not respect his uncles or old people. Why? Because, in his grief and the troubles of drunkenness, he no longer makes distinctions. 18) He no longer venerates the Buddha. 19) He no longer respects the Dharma. 20) He no longer respects the Community (saṃgha).

21) He mixes in the intrigues of evil people (durjana). 22) He distances himself from beauty (bhādra) and wholesomeness (kuśāla). 23) He becomes an immoral person (duḥśīlapuruṣa). 24) He has neither shame (hrī) nor embarrassment (apatrāpya). 25) He does not guard his six sense organs. 26) He lets himself go, and neglects himself (pramāda). 27) People hate him; they are not pleased to see him. 28) He is rejected by serious people, his relatives (jñāti) and his friends (mitra). 29) He cultivates bad dharmas (akuśaladharmas).

30) He abandons good dharmas (kuśaladharmas). 31) He does not enjoy the trust (prasāda) of intelligent (medhāvin) and learned (paṇḍita) people. Why? Because of the lapses (pramāda)

due to wine. 32) He is far from nirvāṇa. 33) He plants the causes and conditions (hetupratyaya) for madness (unmāda). 34) At the destruction of the body (kāyabheda) at the end of his life (jivitaparyavasāna), he falls into the bad destinies (durgati), into hell (niraya). 35) If he succeeds in being reborn as a man, he will always be mad (unmatta).

[There are numerous references in the Buddhist texts to the Nandikasūtra (cf. Kośa, IV, p. 85; Kośavyākhyā, p. 380, 381; Karmavibhaṅga, p. 33, 42). However, the original Sanskrit is lost and the sūtra is known only by a Tibetan translation entitled Dgaḥ ba can gyi mdo (Kanjur Mdo XXVI, no, 31: cf. OKC, no. 1000; Csoma-Feer, p. 281). One of the Karmavibhaṅgas in Chinese, the Fen pie chan ngo pao ying king, T 81, is very close in content to the Nandikasūtra.]

On Wrong Speech:

At man's birth
An axe is put into his mouth
With which he cuts himself
When he speaks wrong words.

When he praises that which deserves blame
When he blames that which deserves praise,
He accumulates sins by way of his mouth
And will never see happiness.

If he is reborn in the Arbuda,
For thirty-six
And five more existences
He will undergo the poison of sufferings.

With his mind fixed in wrong views
He struggles against the words of the saints.
Like a bamboo breaking up its own shape
As soon as it produces its fruit.

To Rahula on Lying:

When Lo heou lo (Rāhula) was a child, he was careless about his speech. [When the Buddha was present] and someone came to ask Rāhula: "Is the Buddha here?", Rāhula answered mischievously: "He is not here." When the Buddha was absent and someone asked Rāhula: "Is the Bhagavat here?", he answered mischievously: "The Buddha is here."

Some people reported this to the Buddha, who said to Rāhula: "Go and get some water in a basin (udākadhāna) and wash my feet." – When Rāhula had washed his feet, the Buddha said to him: "Put a cork in the basin (chanda tam udakādhānam)." Rāhula obeyed this order and put

a cork in the basin. The Buddha said: “Pour out the water.” When Rāhula had emptied the water, he asked him: “Has the water come out?” Rāhula answered: “It has not come out.” –

Then the Buddha said to Rāhula: “In those who have no shame (lajjā) falsehood (mṛṣāvāda) empties the mind and the elements of the Path (mārgadharmā) cannot penetrate it.” It is the same here.

On precept taking:

There are five ways of taking (samādāna) these five precepts (śīla) which makes five kinds of upāsakas:

1) upāsaka of a single practice (ekadeśakārin), 2) upāsaka of limited practice (pradeśakārin), 3) upāsaka of developed practice (yadbhūyaskārin), 4) upāsaka of complete practice (paripūrṇakārin), 5) upāsaka who has renounced sexual activity (samucchinnarāga).

1) The ekadeśakārin takes (samādadāti) only one of the five precepts (pañcaśīla) and does not pledge to observe the other four. 2) The pradeśakārin takes either two or three precepts. 3) The yadbhūyaskārin takes four precepts. 4) The paripūrṇakārin takes all five precepts. 5) The samucchinnarāga is the person who, having taken the five precepts, makes the following oath (praṇidhāna) in the presence of the teacher (āchārya): “I will not have sexual relations with my own wife.”

These are the five precepts (pañcaśīla).

[This distinction is taken from Mahānāmasūtra in its Sanskrit version; cf. Kośa, IV, p. 73; Kośavyākhyā, p. 377. See also Mahāvīyutpatti, no. 1609–1613.]

On Uposatha:

There is also the “morality of a day-and-a-night” (rātrādivasaśīla). If it is observed during the six fasting days (upavāsādivasa) of the month, the merit (puṇya) is immense (apramāṇa). If one pledges (samādadāti) to observe it, during the twelve months [of the year], from the 1st to the 5th of each month, the merit is even greater.

Here is the rule for taking the discipline of one day:

Bending one’s knee (jānumaṇḍalaṃ pratiṣṭhāpya) and joining one’s palms together (aṅjaliṃ praṇamya), one should say the following:

I, so-and-so (amukha) today, for one day and one night, take refuge in the Buddha, take refuge in the Dharma, take refuge in the Saṃgha. – This is repeated a second and a third time. I, so-and-so, have taken refuge in the Buddha, have taken refuge in the Dharma, have taken refuge in the Saṃgha. – This is to be repeated a second and a third time.

Today, with a sincere heart, I, so-and-so, confess (pratisēsayāmi) every bad physical action, every bad vocal action, every bad mental action that I have committed, out of desire (rāga), hatred (dveṣa) or delusion (moha), in the present life or in past lives.

With pure body, pure speech and pure mind, I pledge (samādadāmi) to observe the eightfold discipline (aṣṭāṅgaśīla) that constitutes the upavāsa [in the language of Ts'in: dwelling in common]:

1) Just as the Buddhas, to the end of their life, abstained from killing living beings, so I too, so-and-so, for a day and a night, will abstain from killing living beings.

2) Just as the Buddhas, to the end of their life, abstained from theft, so I too, so-and-so, for a day and a night, will abstain from stealing.

3) Just as the Buddhas, to the end of their life, abstained from sexual activity, so I too, so-and-so, for a day and a night, will abstain from sexual activity.

4) Just as the Buddhas, to the end of their life, abstained from lying, so I too, so-and-so, for a day and a night, will abstain from lying.

5) Just as the Buddhas, to the end of their life, abstained from drinking wine, so I too, so-and-so, for a day and a night, will abstain from drinking wine.

6) Just as the Buddhas, to the end of their life, did not sit on high and elevated seats, so I too, so-and-so, for a day and a night, will not sit on high and elevated seats.

7) Just as the Buddhas, to the end of their life, did not wear flower garlands, did not anoint their bodies with perfume, did not wear perfumed clothes, so I too, so-and-so, for a day and a night, will not wear flower garlands, will not anoint my body with perfume and will not wear perfumed clothes.

8) Just as the Buddhas, to the end of their life, did not sing or dance, did not play music and did not go to shows, so I too, so-and-so, for a day and a night, will not sing or dance, will not play music, and will not go to shows.

After having undertaken the eightfold discipline (aṣṭāṅgaśīla), [he continues]: Just as the Buddhas, until the end of their life, did not eat past mid-day, so I too, so-and-so, will not eat. I, so-and-so, pledge (samādadāmi) to observe the eightfold discipline and to imitate (anuśikṣ-) the qualities of the Buddha.

This is the upavāsa: making the vow of observing it is meritorious: during successive lifetimes, one will not fall into the three unfortunate destinies (durgati) or into the eight difficult situations (akṣaṇa).

I no longer seek the worldly happiness of a noble cakravartin king, of a Brahmā or a Śakradevendra. I wish for the cessation of my afflictions (kleśa), I wish to arrive at omniscience (sarvajñāna) and to attain Buddhahood.

From Chapters XXIV - XXV

Thus the Buddha said:

“Profit and honors (lābhasatkāra) are a deep wound (vraṇa). Just as a wound cuts through the skin (chavi) into the flesh (māṃsa) to the bone (asthi), breaks the bone and penetrates to the marrow (asthimiñja), so the man attached to profit and honors cuts the skin of morality (śīlacchavi), breaks the flesh of rapture (dhyānamāṃsa), crushes the bone of wisdom (prajñāsthi) and loses the marrow of the subtle good mind (sūkṣmakūśalacittamiñjā).”

Moreover, the knowledge of the bodhisattva conforms to this speech of the Buddha:

“Beings have had no beginning (anādika) and the universes (lokadhātu) are infinite (ananta); I have endlessly transmigrated through the five destinies (pañcagati); of all the beings [presently existing], I have formerly been their father, mother, and brother; in turn, these beings have been at some time my father, mother and brother. And it will be the same in the future.”

Story of Śakra’s question

Śakra devānām Indra questioned the Buddha with this stanza:

What must be killed in order to be safe?
What must be killed in order to experience no repentance?
What is the root of poison (viṣamūla)?
What destroys all good?
What must be killed in order to have praise?
What must be killed in order not to feel sadness?

The Buddha answered with this stanza:

By killing anger, one is safe.
By killing anger, one experiences no repentance.
Anger is the root of poison
That destroys all good.
The Buddha praises those who kill anger.
By killing anger, one feels no sadness.

[see Chetvā sutta in Saṃyutta, I, p. 237 (cf. Tsa a han, T 00, no. 1116, k. 40, p. 295b–c; T 100, no. 45, k. 3, p. 388c–389a)]

Story of the schism of Kauśāmbī

The bhikṣus of the kingdom of Kiu chan mi (Kauśāmbī) [were quarreling amongst themselves] for futile reasons; the feelings of anger increased and they were split into two groups. An end [to the schism] was attempted but after three months there was no success. The Buddha went to their community and, raising his right hand marked with the sign of the wheel, he [tried to] stop them, saying:

You others, O bhikṣus,
Do not provoke quarrels (vivāda).
By continuing in bad feelings
One exposes oneself to very heavy punishment.
You are seeking nirvāṇa
You have renounced material profit,
You are living in the holy Dharma,
Why are you quarreling?
In worldly people, quarrels
May still be excused.
But among monastics
How can they quarrel?
The monastic who nourishes in his heart
The poison [of hatred] is doing harm to himself.
It is like fire, flashing forth from a cold cloud
Which burns the body.

The bhikṣus said to the Buddha: “Let the Buddha, the teacher of the Dharma (dharmaśvāmin), remain humble and silent (alpotsukas tūṣṇīṃbhūtas tiṣṭhatu); as for us, we cannot remain silent when we are attacked.”

Persuaded that these men could not be saved, the Buddha rose up into the sky (upari vihāyasā prakrāntaḥ) in the very midst of the assembly and went away. He entered into a forest [and there [entered into] meditative stabilization of tranquility (śamathasamādhī).

The sin of anger is so serious that it happens that one no longer accepts the words of the Buddha; this is why anger must be chased away and patience cultivated. Besides, by cultivating patience, one easily obtains loving-kindness (maitrī) and compassion (karuṇā); thanks to these, one reaches Buddhahood.

On Patience:

There are two kinds of things: i) mental things (cittadharma), ii) extra-mental things (acittadharma). – Among the extra-mental things, some are inner (ādhyātmika) and others are outer (bāhya). Cold (śīta), heat (uṣṇa) wind (anila), rain (varṣa), etc., are outer; hunger (kṣudh),

thirst (pipāsa), old age (jarā), sickness (vyādhi), death (maraṇa), etc., are inner: all the categories of this type are extra-mental.

– Among the mental things, there are two types: i) anger (krodha, vyāpāda), sadness (daurmanasya), doubt (saṃśaya), etc.; ii) lust (rāga), pride (abhimāna), etc.: these two categories are mental things. Whether it is a question of mental things or extra-mental things, the bodhisattva endures them both without flinching; this is what is called dharmakṣānti (patience towards dharmas).

The *Padhāna-sutta*

It is said that when the Buddha was practicing the six years of austerity (duṣkaracaryā), king Māra came to see him and said: “Noble kṣatriya, of the thousand parts (sahasrabhāga) that are in you, only one is still alive. Get up! Return to your land; win merit by generous gifts and you will find the path of human and divine happiness in this and future lifetimes. It is impossible for you to increase this painful effort. If you do not listen to my fond advice (ślakṣṇavāc), if you persist in your mistake and do not get up, I will bring my great armies here and I will come to destroy you.”

The Bodhisattva answered: “Today I will destroy your inner armies that are so powerful, to say nothing of your outer armies.” – Māra asked: “What are my inner armies?”

The Bodhisattva replied:

Desire (kāma) is your first army (senā)
Sadness (arati) is the second,
Hunger and thirst (kṣutpipāsa) are the third army,
Greed (trṣṇā) is the fourth.
Laziness-torpor (styānamiddha) is the fifth army.
Fear (bhaya) is the sixth.
Doubt (vicikitsā) is the seventh army,
Anger (krodha) and hypocrisy (mrakṣa) are the eighth.
Cupidity (labha) and vainglory (mithyāyaśas) are the ninth,
Glorification of the self (ātmoṅkāra) and scorn of others (parāvajñā) are the tenth.
It is into those armies
That monastics (pravajita) are plunged.
By the power of my meditation and my wisdom
I will crush your armies.
Having attained Buddhahood
I will save all people.]

[Cf. *Suttanipāta*, v. 426b–428; *Lalita*, p. 261.]

The *Cūlamāluṅkya-sutta*

A bhikṣu who was reflecting and meditating on these fourteen difficult questions had no success in penetrating them and became impatient. Taking his robe and his begging bowl, he went to the Buddha and said:

“If the Buddha will explain these fourteen difficult questions for me and satisfy my mind, I will remain his disciple; if he does not succeed in explaining them to me, I will seek another path.”

The Buddha answered this fool (mohapuruṣa): “At the beginning, did you have an agreement with me that if I explained these fourteen difficult questions, you would be my disciple?”

The bhikṣu said “No.”

The Buddha continued: “Fool! How can you say today that, if I do not explain that, you will not be my disciple? I preach the Dharma to save people stricken by old age (jarā), sickness (vyādhi) and death (maraṇa). These fourteen difficult questions are subject for debate (vighrahassthāna); they are of no use to the Dharma and are only futile proliferation (prapañca). Why ask me these questions? If I answered, you would not understand; at the time of death, you would have understood nothing and you would not be liberated from birth, old age, sickness and death.

– A man has been struck by a poisoned arrow (saviṣaśalya); his relatives and his companions (jñātiparivāra) have called a physician (bhiṣaj-) to remove the arrow and apply an antidote. The wounded man says [to the physician]:

“I will not let you take out the arrow until I know what is your clan (gotra), your name (nāman), your family (jāti), your village (grāma), your father and mother and your age (āyus); I want to know from which mountain the arrow came from, what kind of wood (kāṇḍa) and feathers (pattra), who made the arrow-head and what kind of iron; then I want to know if the bow (dhanus) is of mountain wood or animal horn; finally, I want to know where the antidote comes from and what is its name. After I have learned all these things, I will let you take out the arrow and apply the antidote.”

– The Buddha then asked the bhikṣu: “Will this man be able to know all these things and only after that let the arrow be removed?”

– The bhikṣu answered: “The man will not succeed in knowing all that for, if he waited to know it all, he would be dead [before the operation].”

The Buddha continued: “You are like him: the arrow of wrong views (mithyadrṣṭiśalya) dipped in the poison of thirst (tṛṣṇāviṣa) has pierced your mind; I want to remove this arrow from you, my disciple; but you are unwilling to let me take it out, and you want to know if the world is eternal or non-eternal, finite or infinite, etc. You will not find what you are looking for, but you will lose the life of wisdom (prajñājīvita); you will die like an animal and fall into the shadows.”

Gradually the bhikṣu understood the words of the Buddha deeply and later attain arhathood.

The Worldly Mistakes:

Under the virulent action of ignorance (avidyaviṣa), worldly people (pṛthagjana) attribute a contrary characteristic (lakṣaṇa, nimitta) to all the dharmas in particular: they take what is impermanent (anitya) to be permanent (nitya); that which is painful (duḥkha) to be happy (sukha); that which is not a self (anātman) to be a self (ātman); that which is empty (śūnya) to be real (satya); that which is non-existent (asat) to be existent (sat); that which is existent to be non-existent.

[cf. Aṅguttara, II, p. 52; Kośa, V, p. 21; Śikṣasamuccaya, p. 198]

From Chapters XXVI - XXVII

On Virya:

Dhyāna [in turn] requires great exertion of effort (mahāvīryabala). Why? Because, if the mind is distracted (vikṣipta), it cannot see the true nature of dharmas. Thus, a lamp burning in the full wind cannot light up anything; but if the lamp is placed in a closed room, it will give off plenty of light. Rapture (dhyāna) and wisdom (prajñā) cannot be carried on by meritorious actions (puṇya), and cannot be obtained by means of gross considerations (sthūladarśana). In order to attain them, bodily and mental effort (kāyikacaitasikābhoga) and unrelaxing eagerness (asraṃsama) are needed. Thus the Buddha said: “May my blood, flesh, fat and marrow dry up, may I be reduced to skin, bone and tendons, but never will I abandon exertion.”

[A stock phrase found in several sūtras: Majjhima, I, p. 481; Aṅguttara, I, p. 50; Tsāhan, T 99, no. 348, k. 14, p. 98a21]

Stanzas of praise dedicated to exertion (vīryastutigāthā)

The person who does not spare their life,
Whose wisdom and mind are firm (niyata),
Who practices exertion according to the Dharma,
Will easily find what he is looking for.

The workman who expends his efforts
Gathers an abundant harvest,
The traveler on a long journey who takes care
Necessarily reaches his goal.

Whether one obtains rebirth among the gods

Or whether one reaches nirvāṇa,
The cause of all that
Is the power of exertion.

It is not due to a deity (deva) or to luck (ahetuka)
But to individual action that these benefits are due.
What man is there who, knowing this
Would not make personal efforts?

The threefold world is on fire and is burning
Like a great flame.
The wise and decisive man
Can manage to escape from it.

This is why the Buddha taught
Right exertion to Ānanda.
Thus, avoiding laziness (kausīdya)
One arrives directly at Buddhahood.

By digging the earth with persistent effort
One reaches the spring;
It is the same with exertion:
If one does not seek, one does not find.

The person who practices the Dharma of the Path
With relentless exertion
Will inevitably attain immense fruit;
His reward will not be lacking.

The *Sekha-sutta*

Moreover, when Ānanda was preaching the seven minds of awakening (saṃbodhyaṅga) to the bhikkhus and had come to the mind of awakening called exertion (vīrya), the Buddha said to Ānanda: “Are you talking about the mind of awakening called exertion?”

Ānanda replied: “Yes, I am speaking about the mind of awakening called exertion.”

Three times [the Buddha asked] the same question and [Ānanda made] the same reply.

Then rising from his seat, the Buddha said to Ānanda: “People who know, love and practice exertion, there is nothing that they cannot obtain; they will infallibly succeed in reaching buddhahood.”

It is thus by considering the benefits of exertion in many ways that one succeeds in increasing this energy.

Some stanzas on Dhyāna:

Dhyāna is the treasury (kośa) in which wisdom is kept.
It is the field of merit (puṇyakṣetra) of the qualities (guṇa).
Dhyāna is the pure water (viśuddhajala)
That can wash away the dust of desire (rāgarajas).

Dhyāna is the diamond armor (vajravarman)
That stops the arrows of the afflictions (kleśeṣu).
Even if one has not attained nirupadhiśeṣanirvāṇa,
One has already partially obtained it.

When one has the diamond concentration (vajrsamādhi)
One breaks the mountain of the fetters (saṃyojanagiri),
One obtains the power of the six superknowledges (abhijñā),
One is able to save innumerable beings.

A heavy rain can penetrate
The whirlwind of dust that hides the sun;
[In the same way] dhyāna can dissipate
The wind of vitarka-vicāra that distracts the mind.

On the Drawbacks of Sensuality

The five objects of desire (pañcakāmaguṇanigarhaṇa) should be condemned by saying: Alas! Beings are always tortured by the five objects of desire and yet they seek them endlessly. Once obtained, the five objects of desire develop and progress like fever or magic. The five objects of desire are useless like the bone gnawed by a dog; they foment quarreling (vivāda) like the meat over which birds are contending; they burn a man like the torch carried in the wind; they harm a man like treading on a poisonous snake; they are futile (abhūta) like profit made in a dream; they are as short as a short-term loan.

Foolish people are attached to the five objects of desire and will arrive at their death without having rid themselves of them; as a result they will suffer immense sufferings. A madman who coveted a beautiful fruit climbed up a tree, ate the fruit and refused to come down; the tree was cut down, and when he fell out of it, he broke his head and died painfully. [The same fate is reserved for the one who covets the five objects of desire]. – Besides, these five objects of desire last only an instant: when the pleasure [that they bring] has disappeared, there is great suffering. These objects are like a knife coated with honey (madhvāliptaśāstra): those who lick it covet the sweetness [of the honey] and are unaware of the knife that cuts their tongue. The five objects of desire set man close to the animals; the wise man who knows them can avoid them.

[To the bhikṣu Ariṭṭha, the Buddha compared the desires to a skeleton (aṭṭhikaṅkala), a piece of tainted meat (maṃsapesi), a grass fire (tin' ukkā), a trench of glowing charcoal (aṅgārakāsu), a dream (supina), beggary (yācita), the fruit of a poisonous tree (rukkhaphala), a slaughterhouse (asisūna), a sharpened stake (sattisūla), the head of a snake (sappasira): cf. Vinaya, II, p. 25; Majjhima, I, p. 130; Aṅguttara, III, p. 97. – The Chinese sources also mention this conversation with Ariṭṭha: Tchong a han, T 26, k. 54, p. 763c; Wou fen liu, T 1421, k. 8, p. 56c; Mo ho seng k'i liu, T 1425, k. 17, p. 367a; Sseu fen liu, T 1428, k. 17, p. 682a; Che song liu, T 1435, k. 15, p. 106a; Ken Pen chouo ... p'i nai ye, T 1449, k. 39, p. 840b.]

Padumapuppha-sutta

There was a bhikṣu living in the forest. Walking along the banks of the lotus pool, he smelled the perfume (gandha) of the lotuses; his mind rejoiced and, passing by, he experienced feelings of fondness. The goddess of the pool said to him:

“Why have you abandoned the foot of your tree, the place where you were sitting in meditation, and have come to steal my perfume? Because of your attachment to perfumes, the fetters (saṃyojana) that were asleep in you are awakened.”

At the same time, a man came, went into the pool, gathered a mass of the lotuses and went away with his load. The goddess of the pool was silent and said not a word. The bhikṣu then said to her:

“That man destroys your pool, takes your lotuses and you say nothing. I just walked along the pool and as soon as you saw me, you insulted me and blamed me for stealing your perfume!”

The goddess of the pool answered:

“That common evil man is always wallowing in the stench of sins and stains up to his head in impurity; I do not talk to him. But you are an honest man practicing meditation; however, by being attached to perfumes, you destroy the good that is in you; that is why I reproach you. If there is a black spot or some dirt on white immaculate cloth, everybody notices it. But this bad man is like a black spot on black cloth which nobody notices. Why question him?”

Here are the stanzas addressed by the Buddha to reproach a lazy disciple:

“Get up! Don't stay lying down, overprotecting your rotten body! It is impurities of all kinds that are called a person. If you were struck by serious illness, if an arrow was shot into your body, if all the sufferings were piled upon you, would you be able to sleep in peace?”

If the entire world were burning with the fire of death and you were trying to escape, would you be able to sleep in peace? When a man, laden with chains, is led to his death and misfortune menaces him, could he sleep in peace?

The chains, the enemies, are not destroyed; the torments have not been removed. If you were spending the night in the same room as a poisonous snake, or if you were going to engage in battle with a bladed weapon, would you then sleep in peace?

Sleep is this deep darkness where nothing is seen. Each day it comes down [over us] and steals one's clarity. When sleep covers the mind, nothing more is known. In the face of such a great loss, could you sleep in peace?"

On the Five Obstacles:

Removing these five obstacles is like escaping from the debt that you owe, curing a serious illness, finding an oasis in the desert, being saved from the hands of brigands and finding safety (yogakṣema) free of torment. Thus the ascetic who has removed the five obstacles has a pacified (kṣema) mind, pure (viśuddha) and joyful (sukha). The sun and moon are hidden by five things: when smoke (dhūma), cloud (abhra), dust (rajas), fog (mahikā) or the hand of the āsura Rāhu intercepts them, they cannot shine; similarly, when a person's mind is covered by the five obstacles (nīvaraṇa), it can be of no use either to oneself or to others.

[Cf. *Upakkilesasutta (Aṅguttara, II, p. 53; Tseng yi a han, T 125, k. 20)*]

The Five Dharmas

If he has been able to reject the five sense objects (kāmaguṇa) and remove the five obstacles (nīvaraṇa), the ascetic practices the five dharmas: 1) aspiration (chanda), 2) exertion (vīrya), 3) mindfulness (smṛti), 4) clear seeing (saṃprajñāna), 5) concentration of mind (cittaikāgratā); by practicing these five dharmas, he acquires the first dhyāna furnished with five members (pañcāṅgasamanvāgata).

1. Chanda is zeal in kāmadhātu; when it is produced, the first dhyāna is obtained.
2. Vīrya (exertion) in the observance of the precepts (śīla), in leaving family life, concentrated zeal without laziness (kausīdya) during the two watches of the night, limited food (mitabhajana) and one-pointedness of mind (cittasaṃgrahaṇa) without distraction (vikṣepa).
3. Smṛti is mindfulness applied to the happiness of the first dhyāna. The ascetic knows that kāmadhātu is impure, deceptive, contemptible, whereas the first dhyāna is estimable and laudable.
4. Saṃprajñāna is a clear seeing, appreciating and considering the happiness of kāmadhātu and the happiness of the first dhyāna, their importance and their respective benefits.

5. Cittaikāgratā consists of always fixing the mind on one object (ālambana) and preventing scattering.

Rejecting sense pleasures:

Furthermore, in pursuing the first dhyāna, one rejects the sense pleasures (kāmasukha), for by incessantly trying to conquer one's enemies that one is no longer tormented by them.

The Buddha said to a brahman attached to desire: "At the start, I had precise vision (samanupaśyāmi) of the desires (kāma); the desires are cause and condition (hetupratyaya) of fear (bhaya), of sadness (daurmanasya) and of suffering (duḥkha); the desires bring little pleasure (alpāsvāda), but much pain (bahuduḥkha)."

[Cf. *Cūladukkhakkhandhasutta in Majjhima, I, p. 91–92; Tchong a han, T 26, k. 25, p. 586b22*]

Desire is Māra's net (jvāla) and fetter (kāśa) from which it is difficult to escape; it is like a forest burning on all four sides; desire is as dreadful as falling onto a ditch full of fire or handling a venomous snake; it is like a brigand brandishing a sword, like a wicked rakṣasa, like dangerous poison poured into the mouth, like molten copper (kvathitatāmra) poured down one's throat, like a mad elephant, like falling off a cliff, like a lion barring the road, like the makara fish opening its mouth: desires are as formidable as all of those. Attachment to desire is man's misfortune. The person attached to desire is like a prisoner in his jail, a deer in a pen, a fish that has taken the bait, a snake in the presence of a wild boar, a mouse in the claws of a cat, a bird in a net, a crow in among kites, a blind man on the edge of a ditch, a fly above boiling oil, a sick man in the army, a crippled man in a fire.

[Being attached to desire] is entering into a river of salt water, licking a knife coated with honey. Desire is meat sold at the crossroads, the slicing forest hidden under a thin cover, excrement covered with flowers, a poisoned jar dipped in honey, a chest full of poisonous snakes, the illusion of a dream, the loan that must be repaid, the magic show that fools little children, the flame without any solidity.

[Giving oneself up to desire] is like diving into deep water, being swallowed by the makara fish's gullet. Desire is the hail that destroys the grain, the lightning that strikes men. Desires are all of that, deceptive, unreal, without consistency or vigor, they bring little pleasure but much suffering. Desire is Māra's army that destroys all good qualities. Since it torments beings unceasingly, it lends itself to many comparisons (upamāna). By rejecting the five desires, by keeping away from the five obstacles and by practicing the five Dharmas, one arrives at the first dhyāna.

From a version of the *Tch'an king (Dhyānasūtra)*

Avoiding desires and bad dharmas

A person enters into the first dhyāna,

Furnished with examination (savitarka) and judgment (savicāra),

Coming from detachment (vivekaja), which is joy (prīti) and happiness (sukha).

Avoiding the flames of lust,
He is endowed with clear cool absorption.
Happy like a person who, tormented by the heat,
Enters into a cold pool.

As in the poor man who has found a treasure,
Vitarka of a great joyfulness moves his mind.
He analyzes it: this is vicāra.
This is how he enters the first dhyāna.

He knows that vitarka and vicāra disturb his mind,
Although good, he must separate himself from them,
For it is only on a calm sea
That the movement of the waves is not seen.

When a very weary man
Lies down to sleep in peace,
Any call to him
Strongly disturbs his mind.

In the same way, for the absorbed man in dhyāna,
Vitarka and vicāra are a torment.
That is why, avoiding vitarka and vicāra,
He succeeds in entering the sphere of unified consciousness

As a result of his inner purity (adhyātmasamprasāda),
He finds joy (prīti) and happiness (sukha) in absorption.
Penetrating into the second dhyāna,
His joy is lively and his mind is very happy.

An absorption where concentration is very strong
Is calm and free of smṛti (memory).
Annoyed by prīti (joy), the ascetic wants to get rid of it
In the same way that he has already eliminated vitarka and vicāra.

It is because of feeling (vedanā) that there is joy.
If joy is lost, sadness is experienced.
Renouncing pleasant bodily feeling (sukhavedanā),
The ascetic abandons memory and methods.

The saint (ārya) is able to reach this renunciation;
For other people, this renunciation is difficult.

When one knows the torments of happiness (sukha),
One sees the grand immobile peace.

When daurmanasya (sadness) and prīti (joy) are eliminated,
Duhkha (suffering) and sukha (happiness) still remain to be cut,
Purified by equanimity and reflection (upakṣasmṛtipariśuddha),
The mind penetrates into the fourth dhyāna.

The sukha present in the third dhyāna,
Transitory (anitya) and changing, is suffering.
In kāmadhātu, the ascetic has cut the daurmanasya;
In the second dhyāna he has eliminated the prīti.

This is why the Buddha Bhagavat Said, in the fourth dhyāna,
Having cut the daurmanasya and the prīti,
It is necessary now to cut duḥkha and sukha.

On the Four Dhyanas according to the *Dhyānasūtra*

According to the Buddha's definition: "Having avoided desires and the bad dharmas, the bhikṣu enters into the first, furnished with examination, furnished with judgment, coming from detachment, which is joy and happiness." (Dhyānasūtra, l.c.: Viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savicāraṃ vivekaṃ prītisukhaṃ prathamam dhyānam upasaṃpadya viharati).

'Desires' (kāma) are the five sense objects (pañca kāmagaṇa), colors (rūpa), etc., to which one becomes attached. By means of reflection and analysis, these desires are condemned, as has been said above. The 'wicked bad dharmas' (pāpaka, akuśaladharmas) are the five obstructions (pañca nīvaraṇa), greed (kāmacchanda), etc. By becoming detached from these two categories, of which the one is external (bāhya) and the other internal (ādhyātmika), the first dhyāna is acquired. The [five] characteristics of the first dhyāna are: examination (vitarka), judgment (vicāra), joy (prīti), happiness (sukha) and one-pointedness of the mind (cittaikāgrata).

...

[According to the definition given by the Buddha, the ascetic], "by suppressing examination and judgment, enters into the second dhyāna, one-pointedness of mind, without examination, without judgment, arisen from concentration, which is joy and happiness" (Dhyānasūtra, l.c.: Vitarkavicārāṇāṃ vyupaśamād adhyātmam saṃprasādac cetasa ekotībhāvam avitarkam avicāraṃ samādhijam prītisukhaṃ dvitīyam dhyānam upasaṃpadya viharati).

In possession of the second dhyāna, he obtains the prīti and sukha of the second dhyāna, incomparable joy and happiness not previously acquired until that moment. "By the suppression

of examination and judgment (vitarkavicāraṇām vyupaśamāt), they have disappeared because the ascetic knows their defects. This dhyāna is ‘inner peace’ (adhyātmasaṃprasāda) for, by entering into this profound absorption, the ascetic has given up the vitarka and vicāra of the first dhyāna by means of faith (prasāda): the benefit is important, the loss minimal and the gain considerable. This dhyāna is called ‘inner peace’ as a result of “fixing the mind on one object” (cetasa ekotibhāva).

The ascetic sees the defects of prīti as he has seen those of vitarka and vicāra: according to the place occupied by the object of enjoyment, sometimes it is joy (prīti), sometimes sadness (daurmansaya) that dominates. Why is that? Thus, for example, when a poor man (daridra) finds a treasure, his joy is immense; but, as soon as he loses it, his sadness is profound. The joy changes into sadness.

This is why [according to the definition of the Buddha], the ascetic: “by renouncing joy, remains in equanimity, reflecting, aware; he experiences this physical happiness which only the saints are capable of renouncing; reflecting, remaining in bliss, he enters into the third dhyāna” (free and faulty translation of the Dhyānasūtra, l.c.: Prīter virāgād upekṣako viharati smṛtimān saṃprajānan sukhaṃ ca kāyena pratisaṃvedayati yat tad āryā ācakṣate “Upekṣakaḥ smṛtimān sukhavīhāriti” niṣprītikaṃ ṛṭiyaṃ dhyānam upasaṃpadya viharati).

He remains ‘in equanimity’ (upekṣah), for he abandons any feeling of joy (prīti) and feels no regret; he remains “reflecting” (smṛtimān) and ‘fully aware’ (saṃprajānan), for, having obtained the bliss of the third dhyāna, he prevents bliss from arousing torments; he experiences ‘physical happiness’ (sukhaṃ kāyena pratisaṃvedayati), for he experiences, with his entire body, the bliss of the third dhyāna; ‘this bliss which only the āryas are capable of abandoning’; this bliss being the most outstanding in the world to call forth attachment of the mind and which ordinary people (pṛthagjana) rarely renounce. Also the Buddha said that the practice of loving-kindness is the foremost in the pure lands.

The ascetic sees the defects of sukha as he has seen those of prīti; he knows that immovability of the mind (cittāñjyatā) is very superior to that, for wherever there is movement, there is suffering (duḥkha). Since he is moved by the sukha of the third dhyāna, the ascetic seeks non-movement.

[According to the definition of the Buddha] “by the cessation of bliss and by the cessation of suffering, by the previous suppression of joy and sadness, the ascetic enters into the fourth dhyāna, free of suffering and bliss, purified in renunciation and reflection” (Dhyānasūtra, l.c.: Sukhasya ca prahāṇād duḥkasya ca prahāṇāt pūrvam eva saumansayadaurmansayayor astaṃgamādadhuhkḥāsukhaṃ upekṣāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasaṃpadya viharati).

In the fourth dhyāna, there is no more suffering or happiness, but only non-moving wisdom (āñjyaprajñā); this is why the fourth dhyāna is called ‘purified as to renunciation and reflection’.

By contrast, the third dhyāna, because of the movement evoked by the bliss, is called suffering. Therefore the fourth dhyāna is “free of suffering and bliss” (asuḥkhāsukha).

On the *samāpattis* (attainments)

According to the definition of the Buddha, the ascetic “having surpassed any notion of matter, neglecting any notion of multiplicity, suppressing, any notion of resistance, enters into the sphere of infinity of space” (Dhyānasūtra, l.c.: Sa sarvaśo rūpasamjñāṃ samatikramān, nānātvasamjñāṃ amanasikārāt, pratighasamjñāṃ astamgamād “Ānantam ākāśam iti” ākāśānantyāyatanam upasamṇadya viharati).

The ascetic thinks thus: “Wherever matter is absent, there one escapes from the sufferings of hunger (kṣudh) and thirst (pipāsā), cold (śīta) and heat (uṣṇa); physical matter is coarse, bad, deceptive and unreal: it is as a result of the complex of causes and conditions (hetupratyayasāmagrī) of the former life that we inherit this body, the receptacle of all sorts of pains.

How can these bodily torments be avoided? The space (ākāśa) present in the body must be considered.” Then the ascetic ceaselessly considers the space of the body like that in a cage or a pot; by endlessly thinking thus, he is freed from matter and no longer sees the body. And the same for external matter (bāhyarūpa) as for the inner bodily space. Then the ascetic can contemplate immense infinite space (apramāṇānantākākāśa). When he has mastered this contemplation, he feels neither sadness nor happiness, and his mind progresses: he is like a bird closed up in a cage that finds its freedom when the cage is broken. This is the ākāśasamāpatti.

This immense and infinite space is grasped (ālambate) by the intellect; this vast object distracts the ascetic and can even destroy his absorption. Contemplating space, the ascetic sees feelings (vedanā), notions (saṃjñā), formations (saṃskāra) and consciousnesses (vijñāna) which seem to him to be a sickness (roga), an ulcer (gaṇḍa), a wound (āghāta) and an arrow (śalya), transitory (anitya), painful (duḥkha), empty (śūnya) and non-self (anātman), an accumulation of deceits without true reality. Thinking in this way, he abandons the ākāśa object and holds only the consciousness (vijñāna). Does he hold the present (pratyutpanna), the past (atīta), future (anāgata) consciousness, or the immense, infinite consciousness (apramāṇānantavijñāna)? He holds the immense and infinite consciousness. Since this consciousness is immense and infinite like ākāśa, the absorption is called the absorption of the sphere of infinite consciousness (vijñānānantyāyatanasamāpatti).

This immense and infinite vijñāna is perceived by the intellect; this vast object distracts the ascetic and can destroy his absorption. On contemplating this consciousness, the ascetic perceives sensations (vedanā), notions (saṃjñā), formations (saṃskāra) and consciousnesses (vijñāna) which seem to him to be a sickness (roga), ulcer (gaṇḍa), wound (āghāta) and an arrow (śalya), transitory (anitya), painful (duḥkha), empty (śūnya) and non-self (anātman), an accumulation of deceit, without true reality. Thinking this way, he destroys the image of vijñāna,

rejects the vijñānāyatana and praises the sphere of nothingness (ākīṃcanyāyatana). Destroying the images of the vijñāna, he fixes his mind on nothingness, and this is what is called the absorption of sphere of nothingness (ākīṃcanyāyatanasamāpatti).

In this ākīṃcanyāyatana, he perceives sensations (vedanā), notions (saṃjñā), formations (saṃskāra) and consciousnesses (vijñāna) that seem to him to be a sickness (roga), an ulcer (gaṇḍa), a wound (āghāta), an arrow (śalya), transitory (anitya), painful (duḥkha), empty (śūnya) and non-self (anātman), an accumulation of deceit, without true reality. While he is meditating thus, the sphere of non-consciousness (asaṃjñāyatana) seems to him to be an ulcer (gaṇḍa) and the sphere of consciousness (saṃjñāyatana) seems to him to be a sickness, an ulcer, a wound and an arrow: [for him], the sphere par excellence is the sphere of neither discernment nor non-discernment.

Story of the punishment of a bhikṣu who confused dhyāna and fruits of the Path

Among the disciples of the Buddha, there was a bhikṣu who, possessing the four dhyānas, conceived great pride (abhimāna) therefrom: he claimed from that very fact to have obtained the four [fruits of the] Path. He said: “By the first dhyāna, srotaāpanna is obtained; by the second, sakṛdāgamin; by the third, anāgamin; and by the fourth, arhat.”

Based thereon, he stopped and made no further progress on the Path. About to die, he saw the [five] aggregates (skandha) present in the four dhyānas; he produced a wrong view (mithyādrṣṭi) and claimed that nirvāṇa does not exist and that the Buddha was mistaken; by this error, he lost the aggregates of the four dhyānas. Then he saw the aggregates related to Avicī hell and, his life being over, he was reborn in Avicī hell.

The bhikṣus questioned the Buddha: “Where did this forest-dwelling bhikṣu take rebirth when his life was over?”

The Buddha told them: “This man has taken rebirth in Avicī hell.”

Frightened and astounded, the bhikṣus continued: “This man was practicing the dhyānas and observed the discipline (śīla); what is the cause of it?”

The Buddha answered: “This bhikṣu was very proud; as he possessed the four dhyānas, he claimed to have obtained the four [fruits] of the Path. When he came to the end of his life and saw the skandhas of the four dhyānas, he fell into wrong view and claimed that nirvāṇa does not exist. ‘How is it’, he said, ‘that I am an arhat and here I am returning to new existence (punarbhava); the Buddha is an impostor!’. It was then that he saw the skandhas relating to Avicī hell and, his life being over, he took rebirth in Avicī hell.”

Then the Buddha pronounced this stanza:

By knowledge, morality and dhyāna

One does not obtain the stainless (anāsrava) Element.
Even if one possesses these qualities,
The result, however, is not assured.

The bhikṣu therefore underwent the suffering of the unfortunate destinies. This is why we know that by grasping the characteristic marks of distraction (vikṣepanimittodgrahaṇa), the affliction of anger, etc., (dveṣāsikleśa), can be produced, and that by grasping the characteristic marks of concentration, attachment (abhiniveśa) is experienced. The bodhisattva does not perceive either the characteristic marks of distraction or of concentration, for distraction and concentration have only one and the same characteristic (ekanimitta): this is what is called dhyānapāramitā.

[I [Lamotte] am unaware of the source of this *sūtra*. We may only note that the *Brahmajālasutta* (*Dīgha*, I, p. 37) condemns as heretics those who claim that it is enough to enter into the dhyānas to obtain “supreme nirvāṇa in this visible world” (paramadiṭṭhadhammanibbāna).]

Distractions in Dhyana

There are two kinds of distraction, subtle (sūkṣma) and coarse (sthūla). Subtle distraction is of three types according to whether it abounds in attachment (āsaṅgabahula), pride (abhimānabahula) or wrong view (dṛṣṭibahula). What is abounding in attachment? Having obtained the bliss of concentration, the ascetic’s mind becomes attached to it and he enjoys the taste (āsvādana). – What is abounding in pride? Having obtained the concentration, the ascetic tells himself that he has attained a very difficult thing and praises himself (ātmānam utkarṣayati). – What is abounding in wrong view? This is to enter into concentration with the wrong view of the self (ātmadrṣṭi), etc.; to make distinctions (pravibhāga) and grasp at characteristics (nimittodgrahaṇa) saying: “This is true, the rest is false” (idam evasaccaṃ mogham aññaṇaṃ ti). These three distractions are subtle distractions. Because of that, one falls out of the concentrations and produces the threefold poison (rāga, dveṣa and moha) that constitutes the coarse distraction (sthūlavikṣepa).

From Chapter XXX

In Bimbasārārājapratyudgamanasūtra, the Buddha said to the great king:

“When matter (rūpa) arises, it arises from emptiness (śūnya / śūnyatā) alone; when matter perishes, it perishes into emptiness alone. When the formations (saṃskāra) arise, they arise from emptiness alone; when the formations perish, they perish into emptiness alone. There is no soul (ātman) there, no individual (pudgala), no spirit (jīva). There is no individual who goes from the present existence (ihajanman) to the future existence (aparajanman); there is only a nominal and conventional being (nāmasaṃketasattva) resulting from a complex of causes and conditions (hetupratyayasāmagrī). Worldly people (pṛthagjana) and fools (mohapuruṣa) pursue a name (nāman) in the search for reality.”

In the Ta k'ong king (Mahāsūnyatāsūtra), the Buddha said:

“The twelve causes (dvādaśa nidāna) go from ignorance (avidyā) to old age and death (jarāmaraṇa). The person who asks what is old age and death or to whom does old age and death belong has erroneous view (mithyādr̥ṣṭi). And it is the same [for the other causes, namely]: birth (jāti), the act of becoming (bhava), attachment (upādāna), thirst (tṛṣṇā), sensation (vedanā), contact (sparśa), the six internal bases of consciousness (ṣaḍāyatana), name and form (nāmarūpa), consciousness (vijñāna), the formations (saṃskāra) and ignorance (avidyā). If someone thinks that the vital principle is the same thing as the body (sa jīvas tac charīram) or if someone thinks that the vital principle is different from the body (anyo jīvo 'nyac charīram), the two opinions, although different, are both wrong view. The Buddha said: “That the vital principle is the same as the body, that is wrong view, unworthy of my disciples; that the vital principle is different from the body, that also is wrong view, unworthy of my disciples.”

Furthermore, in the Fan wang king (Brahmajālasūtra), the Buddha defined the sixty-two wrong views (dr̥ṣṭigata):

“To say that the self and the world are eternal (śāśvato lokaś cātma ca) is wrong view; to say that the self and the world are non-eternal (aśāśvato lokaś cātma ca) is wrong view; to say that the self and the world are both eternal and non-eternal (śāśvataś cāśāśvataś ca lokaś chātmā ca) or that the self and the world are neither eternal nor non-eternal (naiva śāśvato nāśāśvataś ca lokaś cātmā ca), all of that is wrong view.”

The Buddha said, in several places:

That the contemplation (samanupaśyanā) of the non-eternal (anitya), painful (duḥkha) empty (śūnya) and non-self (anātman) nature of conditioned dharmas (saṃskṛta) allows a person to obtain the Path.

Mahānāman Sutra

Thus, Mo ho nan (Mahānāman), king of the Śākya, went to find the Buddha one day and said to him: “The population of Kapilavastu is great. Sometimes it happens, when I meet a runaway chariot, an excited horse, a mad elephant, or people who are quarreling, that I no longer think about the Buddha”.

Then I say to myself: “If I were to die at this moment, where would I be reborn?”

The Buddha said to Mahānāman: “Don't be afraid, fear not; you are not going to be reborn in the unfortunate destinies (durgati), but you will certainly be reborn in the blissful abodes (sukhavihāra). Just as a tree that has always leaned to the east will, when it is cut down, necessarily fall in the eastern direction so, on the dissolution of the body after death, the honest man whose mind (citta), spirit (manas) and consciousnesses (vijñāna) have for a long time been perfumed (paribhāvita) by faith (śraddhā), morality (śīla), learning (śruta), generosity (tyāga) and

wisdom (prajñā), will certainly find his benefit (viśeṣagāmin) and will be reborn above (ūrdhvagāmin) in the heavens.”

If, [as you say], all dharmas, arising and perishing from moment to moment (kṣaṇakṣaṇotpannaniruddha), are non-eternal, why does the Buddha say that by perfuming the mind with all the virtues (guṇa), one will certainly obtain high rebirths? This is why we know that [dharmas or the world] are not non-eternal in nature (asāśvatasvabhāva).

[Mahānāmasutta, the various recensions of which show interesting variations: cf. Saṃyutta, V, p. 269–271 (tr. Woodward, Kindred Sayings, V, p. 320–321); Kośa, III, p. 95, and Kośavyākhyā, p. 303, l. 32: Mṛtasya khalu kālaṃ gatasya, etc.; Tsa a han, T 99, no. 930, k. 33, p. 237b–c; T 100, no. 155, k. 8, p. 432b; Tseng yi a han, T 125, k. 35, p. 744a–c.]

The Parūrasutta (story of Vivādabala)

Moreover, in P'i ye li (Vaiśālī) there was a brahmacārin named Louen li (Vivādabala?). The Licchavi (Licchavi) granted him a large sum of money to go to debate with the Buddha. Having accepted the engagement, he prepared five hundred arguments during the night and the next day, accompanied by the Licchavis, he went to the Buddha. He asked the Buddha: “Is there one definitive Path (ātyantikamārga) or are there many?”

The Buddha replied: “There is but one definitive Path and not many.”

The brahmacārin continued: “The Buddha speaks of only one single Path and yet the heretical teachers (tīrthika) each have their own definitive path; therefore there are many paths and not just one.”

The Buddha answered: “Even though the heretics have many paths, not one of them is the true Path. Why? Because all these paths that are attached to wrong views (mithyādr̥ṣṭyabhiniviṣṭa) do not merit the name of definitive path.”

Again the Buddha asked the brahmacārin: “[According to you,] did the brahmacārin Lou t'sou (Mṛgaśiras) (see Appendix 6) find the (true) Path?”

Vivādabala replied: “Mṛgaśiras is the foremost of all those who have found the Path.”

Now at that time, the venerable Mṛgaśiras, who had become a bhikṣu, was standing behind the Buddha and was fanning him. Then the Buddha asked Vivādabala: “Do you not recognize this bhikṣu?” The brahmacārin recognized [his friend] and, learning that he had become converted, bowed his head in shame.

Then the Buddha spoke these stanzas of the Yi p'in (*Arthavarga*):

Each person speaks of an Absolute
And is passionately attached to it.
Each one accepts this and not that;
But none of that is the Absolute.

These people enter into debate.
Discussing their reasons
They show their agreement and disagreement in turn
Vanquisher or vanquished, they feel sadness of joy.

Conqueror, they fall into the pit of pride,
Conquered, they fall into the prison of sadness.
This is why those who are wise people
Do not follow these antagonisms.

Vivādabala, you should know
That, for me and my disciples,
There is no mistake and no truth.
What are you searching for here?

Do you want to confuse my teaching?
In the end, you will not have the possibility to do so.
The Omniscient One is difficult to conquer
[To attack him] is to go down to your own defeat.

The sūtra actually says:

“Sitting with body upright and having fixed his attention in front of him, the ascetic energetically seeks absorption and, even though his flesh and bones rot, he will never desist.”

[Cf. the well-known phrase (Majjhima, I, p. 425, etc.)]

From Chapter XXXI

On the 37 auxiliaries to awakening:

These thirty-seven auxiliaries have ten things (dravya) as roots (mūla). What are these ten? 1) Faith (śraddhā), 2) morality (śīla), 3) thought (saṃkalpa), 4) exertion (vīrya), 5) mindfulness (smṛti), 6) concentration (samādhi), 7) wisdom (prajñā), 8) relaxation (praśrabdhi), 9) joy, (prīti), 10) equanimity (upekṣā).

1) Faith (śraddhā) constitutes: a. the faculty of faith (śraddhendriya); b. the power of faith (śraddhābala).

2) Morality (śīla) constitutes: a. right speech (samyagvac); b. right action (samyakkarmānta); c. right livelihood (samyagājīva).

3) Thought (saṃkalpa) constitutes: right thinking (samyaksaṃkalpa).]

4) Exertion (vīrya) constitutes: a. the four right efforts (samyakpradhāna); b. the faculty of exertion (vīryendriya); c. the power of exertion (vīryabala); d. the factor-of-enlightenment called exertion (vīryasaṃbodhyaṅga); e. the [factor-of-the path] called right effort (samyagvyāyāma).

5) Mindfulness (smṛti) constitutes: a. the faculty of mindfulness (smṛtīndriya); b. the power of mindfulness (smṛtibala); c. the factor-of-enlightenment called mindfulness (smṛtisaṃbodhyaṅga); d. the [factor-of-the-path] called right mindfulness (samyaksmṛti).

6) Concentration (samādhi) constitutes: a. the four foundations of magical power (ṛddhipāda); b. the faculty of concentration (samādhīndriya); c. the power of concentration (samādhibala); d. the factor-of-enlightenment called concentration (samādhisaṃbodhyaṅga); e. the [factor-of-the-path] called right concentration (samyaksamādhi).

7) Wisdom (prajñā) constitutes: a. the four foundations of mindfulness (smṛtyupasthāna); b. the faculty of wisdom (prajñēndriya); c. the power of wisdom (prajñābala); d. the factor-of-enlightenment called discernment of dharmas (dharmapavicayasamṃbodhyaṅga); e. the [factor-of-the-path] called right view (samyagdr̥ṣṭi).

8) Relaxation (praśrabdhi) constitutes the factor-of-enlightenment called relaxation (praśrabdhisaṃbodhyaṅga).

9) Joy (prīti) constitutes the factor-of-enlightenment called joy (prītisaṃbodhyaṅga).

10) Equanimity (upekṣā) constitutes the factor-of-enlightenment called equanimity (upekṣāsaṃbodhyaṅga)].

The seven classes of auxiliaries

1. The dharmas where mindfulness (smṛti) is focused (upatiṣṭhati) on the objects of knowledge (prajñālabhāna) are called 'foundations of mindfulness'(smṛtyupasthāna).

2. Those that destroy bad dharmas and move in the right path (samyagmārga) are called 'right effort' (samyakpradhāna).

3. When the concentrated mind (pragṛhītacitta) stops worrying (āśvasiti) about things (ālabhāna), there is 'foundations of magical power' (ṛddhipāda).

4. When a mind of dull knowledge (mṛdujñānacitta) is acquired, there is 'faculties' (indriya).

5. When a mind of sharp knowledge (tīkṣṇajñānacitta) is acquired, there is 'powers' (bala).
6. By the practice of the path of meditation (bhāvanāmārgavyāpāra), there is '[factors] of enlightenment' (saṃbodhyaṅga).
7. By the practice of the path of seeing (darśanamārgavyāpāra), there is '[factors] of the path' (mārgāṅga).

Order of the thirty-seven auxiliaries

1. Thus, when the yogin goes to the teacher (ācārya) and hears the teaching on the Path (mārgadharmā) from him, first he uses his mindfulness (smṛti) to retain (dhāraṇa) this teaching: that moment is called 'foundation of mindfulness' (smṛtyupasthāna).
2. When he has retained and followed this teaching, the yogin who is looking for the fruit (phalaparyeṣin) practices with exertion (vīryeṇa prayuñjate): this is called 'right effort' (samyakpradhāna).
3. As a result of this expenditure of energy (bahuvīrya), his mind is distracted (vikṣipta). He concentrates his mind (cittaṃ pragṛhṇāti) and controls it (damayati): this is called 'foundation of magical power' (ṛddhipāda).
4. His mind being tamed (dānta), he produces the 'five faculties' (pañcendriya).
 - a. The True nature (bhūtalakṣaṇa) of dharmas is very profound (atigambhīra) and difficult to probe (durvigāhya), but by means of the faculty of faith (śraddhendriya), he believes in it: this is called the 'faculty of faith' (śraddhendriya).
 - b. He does not spare his own life (kāyajīvita) and seeks enlightenment (bodhiṃ paryeṣate) wholeheartedly (ekacittena): this is called 'faculty of exertion' (vīryendriya).
 - c. He constantly thinks about the Bodhi of the Buddhas and does not think about anything else: this is called the 'faculty of mindfulness' (smṛtīndriya).
 - d. He always concentrates his mind on Bodhi: this is called the 'faculty of concentration' (samādhīndriya).
 - e. He considers (samanupaśyati) the four truths and the True nature (bhūtalakṣaṇa): this is called the 'faculty of wisdom' (prajñendriya).
5. When the five faculties (pañcendriya) have been developed (vṛddha), they are able to intercept the afflictions (kleśa): this is like the power of a big tree (mahāvṛkṣa) that is able to block off water. These five faculties, when they have been developed, are able to gradually penetrate the profound Dharma (gambhīradharma): this is called 'power' (bala).
6. Having obtained the powers (bala), the yogin distinguishes the dharmas [of the path of meditation (bhāvanāmārga)]: There are three factors (aṅga):

1) the [second] factor-of-enlightenment called discernment of dharmas (dharmapracicayasam̐bodhyaṅga);

2) the [third] factor-of-enlightenment called exertion (vīryasam̐bodhyaṅga);

3) the fourth factor-of-enlightenment called joy (prītisam̐bodhyaṅga). If the mind sinks when one is practicing the Path, these three factors (aṅga) raise it up again (samutthāpayanti).

[There are three other factors]: 1) the [fifth] factor-of-enlightenment called relaxation (praśrabdhisam̐bodhyaṅga); 2) the [sixth] factor of enlightenment called concentration (samādhisam̐bodhyaṅga); 3) the [seventh] factor-of-enlightenment called equanimity (upekṣaḥasam̐bodhyaṅga). If the mind is distracted (vikṣipyate) when one is practicing the Path, these three factors settle it (pragr̥hṇanti) so that it is concentrated.

As for the remaining factor, namely: the [first] factor-of-enlightenment called mindfulness (smṛtisam̐bodhyaṅga), it operates in both cases [when the mind sinks and when it is distracted]. It can unite the good dharmas and stop the bad ones; it is like a gate-keeper (dauvārika) who allows what is useful (arthavat) to enter and sends away what is useless (anarthaka). If the mind sinks, mindfulness (smṛti) and the three factors [nos. 2–4] raise it up. If the mind is distracted, mindfulness and the three factors [nos. 5–7] settle it. Because these seven things work (gāmitvāt), they are called ‘factors’ (aṅga).

7. When the yogin has obtained these things and his tranquility (kṣema) is complete (sampanna), he wishes to enter into the unconditioned city of nirvāṇa (nirvāṇāsam̐skṛtanagara).

On the Smṛtyupasthānas

What are the four foundations of mindfulness (smṛtyupasthāna)?

The foundation of mindfulness on the body (kāyasmṛtyupasthāna) and the foundations of mindfulness on feeling (vedanā), mind (citta) and dharmas are the four foundations of mindfulness. The yogin considers (anupaśyati) these four things in four ways: 1) he considers the impurities of the body (kāyāśuci); 2) he considers the painfulness of feelings (vedanāduḥkha); 3) he considers the impermanence of the mind (cittānityatā); 4) he considers the non-self of dharmas (dharmanairātmya).

Although each of the four things has these four characteristics, in the body it is especially the impurities that must be considered; in feelings, the suffering; in the mind, impermanence; and in dharmas, non-self.

Why? The worldly person (pṛthagjana), who has not yet entered into the Path, is deluded about these four things and produces four mistakes (viparyāsa): 1) the mistake that consists of taking what is impure to be pure (aśucau śucir iti viparyāsa); 2) the mistake that consists of taking what

is suffering to be happy (duḥkhe sukham iti viparyāsa); 3) the mistake that consists of taking what is impermanent to be permanent (anitye nityam iti viparyāso); 4) the mistake that consists of taking what is not a “self” to be a “self” (anātmāny ātmeti viparyāsa).

In order to destroy these four mistakes, the Buddha preached the four foundations of mindfulness: 1) to destroy the mistake about purity (śuciviparyāsa), he preaches the foundation of mindfulness on the body (kāyasmṛtyupasthāna); 2) to destroy the mistake on happiness (sukhaviparyāsa), he preaches the foundation of mindfulness on feelings (vedanāsmṛtyupasthāna); 3) to destroy the mistake on permanence (nityaviparyāsa), he preaches mindfulness on the mind (cittasmṛtyupasthāna); 4) to destroy the mistake on the self (ātmaviparyāsa), he preaches the foundation of mindfulness on dharmas (dharmasmṛtyupasthāna). It is for this reason that he preached four, no more and no less.

Impurity of the body

From head to toe and on all four sides, the body is a lowly rag. Everything in it is full of impurities. Decorate it with garments, bathe it with perfumed water, nourish it with the best dishes and food of many flavors, at the end of one night all of it will be impure. Even if that you clothe it in celestial garments (divyavastra) and feed it with celestial food (divyāhāra), because of the body itself, all of it will become impure. Then what can be said if you give it only human garments and human clothes?

Thus it is said: Formed from earth, water, fire and wind, It transforms everything into impurities. Empty the sea to bathe body, Still you will be unable to clean it.

...

This body with its nine gates (nanadvāra) is always secreting impurity: the eyes (akṣi) spill out rheum (akṣigūthaka) and tears (aśru); the ears (karṇa) produce wax (karṇagūthaka); the nose (nāsā) contains snot (siṃghāṇaka); the mouth (mukha) has saliva (lālā) and vomit (vāntīkṛta); the anus (guda) and the urethra (mūtramārga) constantly empty out excrement (viṣ) and urine (mūtra); and the hair-pores (romakūpa) sweaty impurity. Thus it is said:

All kinds of impure things
Fill the interior of the body.
It flows ceaselessly
Like a filter-sack containing dirt.
That is what is called the impurity of intrinsic characteristics.

...

He contemplates his inner body as impermanent, suffering, like a sickness, like an ulcer (so 'dhyātmakāyam anityato duḥkhato rogato gaṇḍataḥ samanupaśyati), a mass of rotting flesh (read jou tsiu), filled with impurities (aśuciparipūrṇa), oozing from nine gates (navadvāra) and a

veritable walking latrine. In the same way, he contemplates the repulsive nakedness of the body where there is not even one pure place.

This 'pile of bones, equipped with flesh and blood, wrapped with tendons' (asthisamkalikā samāśalohitā snāyusaṃbandhā), this leather bag, that has as causes and conditions (hetupratyaya) the impure actions (sāsravakarman) of earlier lives (pūrvajanman), is provided in this life (ihajanman) with baths (snāpana), flowers (puṣpa) perfumes (gandha), clothes (vastra), food (āhāra), beds and seats (śayanāsana), remedies and medicines (glānapratyayabhaiṣajya), etc. It is like a two-wheeled cart (dvicakra ratha) which, when drawn by the power of an ox (gobala), can move: the causes and conditions of the two lifetimes produce the 'cart' of the body and, pulled by this 'ox' which is the consciousness (vijñāna), it turns, goes forwards and backwards.

This body formed by the complex of the four great elements (caturmahābhūtasāmagrī) is not real (abhūta) and without substance (asāra), like a ball of foam (pheṇapiṇḍu). This body is impermanent (anitya) and must perish after a time. The physical characteristics (kāyalakṣaṇa) are not found inside the body, nor outside, nor in between the two (na te 'dhyātmaṃ na bahirdhā nobhayam antareṇopalabhyante).

On sense pleasures

You enjoyed pleasures (rāga) as if they were happiness; when the sickness of lust (abrahmacaryavyādhi) increases, you seek women outside, but the more you find, the more your torment increases. It is like when one suffers from scabies (kacchū), one goes near the fire, one scratches one's hands and roasts them. At that time, one feels a little joy, but in the long run (read kieou) the sickness increases in intensity. This little joy, it too becomes the cause of sickness: it was not a true happiness or the elimination of the sickness. Those who see people with scabies act thus, feeling pity (karuṇā) for them. The person who has renounced desire (vītarāga) has the same feelings towards the lustful: he has compassion for these angry madmen, burned by the fire of desire (kāmadagdha) who suffer more than they enjoy. For many reasons of this kind, we know that the body has the nature of suffering (duḥkhalakṣaṇa) and is the cause of suffering (duḥkhaḥetu).

The yogin knows that the body is merely impure (aśuci), impermanent (anitya) and suffering (duḥkha) but he cannot do otherwise than nourish it. It is like parents who have given birth to a son: however vicious the child, he is born from themselves (ātmaja) and this is why they must feed him and raise him. The body is, in truth, not the self (ātman). Why? Because it is not independent (svatantra). It is like a man sick with an illness of wind (vāyuvyādhi), unable to raise or lower his head, unable to come or go; or like a man suffering from an obstruction in his throat, unable to speak. This is why we know that the body is not independent. If a man has something, he uses it as required. This is not the case for the body; as it escapes from all influence, we know that it is not ours.

It is in this way that the yogin meditates on the body, the impure (aśuci), impermanent (anitya), painful (duḥkha), empty (śūnya), selfless (anātman) body possessing innumerable defects of the same type. The various considerations on the body are called mindfulness of the body (kāyasmṛtyupasthāna).

Mindfulness of feeling

In possession of this consideration called kāyasmṛtyupasthāna, the yogin pursues his reflections and asks himself why beings are attached (abhiniviśante) to this body. It is because of pleasant feeling (sukhavedanā). How? From the meeting between the six internal organs (ādhyātmikendriya) and the six outer objects (bāhyaviṣaya) the six kinds of consciousnesses (vijñāna) arise. From these six consciousnesses arise the three kinds of feelings (vedanā), unpleasant feeling (duḥkhavedanā), pleasant feeling (sukhavedanā), neither unpleasant nor pleasant feeling (aduḥkḥāsukhavedanā). Pleasant feelings are loved by all beings; unpleasant feelings are hated by all beings; as for the neither unpleasant nor pleasant feelings, people neither reject them nor cling to them.

Thus it is said: Evil-doers and monks (pravrajita). Gods, humans and small worms: Amongst these beings divided among the five destinies (gati) in the ten directions, There is not one that does not love happiness and hate suffering.[10] Out of error (moha), mistake (viparyāsa) and ignorance (ajñāna), They do not know nirvāṇa, the abode of eternal bliss.

Considering pleasant feeling (sukhavedanā), the yogin truly knows that it contains no happiness but only suffering. Why? Happiness (sukha), i.e., 'true happiness' (bhūtasukha) is free of errors (viparyāsa). And yet all the pleasant feelings of the world come from mistakes and contain no reality.

...The yogin considers pleasant worldly feeling (laukikā sukhavedanā) as suffering. He considers unpleasant feeling (duḥkhavedanā) as an arrow (śalya); as for the neither unpleasant nor pleasant feeling (aduḥkḥāsukhavedanā), he considers its impermanent and perishable nature (anityavyayanimitta). Thus he does not experience desire (rāga) for pleasant feeling; he does not experience hatred (dveṣa) for unpleasant feeling and he does not experience delusion (moha) for neither unpleasant nor pleasant feeling.

Mindfulness of the Mind

The yogin also says to himself: "It is because of happiness that one becomes attached to the body; but who is experiencing (vedayati) this happiness?" Having reflected, he knows that feeling (vedanā) comes from the mind (citta). It is following mental elation (cittakṣepa) and a misunderstanding (viparyāsa) that beings experience a given happiness. The yogin must take into account that the mind which is transitory (anitya) has the nature of being born and perishing (utpādabhaṅgalakṣaṇa) and lasts for only a moment, is unable to experience happiness. It is by mistake that a person claims to feel happiness. Why? At the very moment when one wishes to

experience happiness, the mind has already changed; at the moment when the happiness arises, the mind is another (anya) mind.”

...

Among the conditioned dharmas, the impermanence of the mind (cittānityatā) is very easy to detect. Thus the Buddha said: “Sometimes worldly people (pṛthgjana) recognize the impermanence of the body (kāyānityatā) but do not recognize the impermanence of the mind (cittānityatā). Some worldly people say that the body is eternal, but the mistake that holds the mind to be eternal is even more fatal. Why? It may be that the body will last for ten years or twenty years, whereas the mind, night and day, disappears each moment (ekakṣaṇalavamuhūrte), arising as one thing, perishing as another, without stopping for a single moment. On the point of arising, it is born one thing; on the point of perishing, it dies another thing.

[Markaṭasūtra of the Samyukta (Nidānasamyukta, p. 115–120; Tsā a han, T 99, no. 289, k. 12, p. 81c), entitled Assutavato in the Saṃyutta, II, p. 94–95]

Mindfulness of inner and outer

One’s own body (svakāya) is inner; another’s body (parakāya) is outer.

One’s own body is of two kinds: i) the impurities (aśuci) inside the body; ii) the skin (tvac), the hairs (roman), the nails (nakha), the hairs of the head (keśa), etc., outside.

Furthermore, when the yogin considers a corpse (mṛtaśarīra), bloated (vyādhmātaka) and rotting (vipūyaka), he grasps the characteristics (nimittāny udgrhṇāti) and examines his own body, saying: “This body, too, is of the same nature, the same constitution and has not gone beyond this state of affairs” (sa imam eva kāyam upasaṃharati: ayam api khalu kāya evaṃdharma evaṃbhāvy etad anatīta iti), then the corpse is the ‘outer’ body, whereas the yogin’s body is the ‘inner’ body.

If the yogin, possibly seeing a beautiful woman (abhirūpastrī), becomes attached to her in his mind and then considers the impurities (aśuci) of this female body, it is a matter of an outer body. But if the yogin recognizes that his own body is exactly like it, it is a question of an inner body.

Furthermore, the five organs (indriya), eye (cakṣus), etc., are inner body whereas the five objects (viṣaya), color (rūpa), etc., are outer body. The four great elements (mahābhūta) are inner body whereas the matter derived from the four great elements (bhautikarūpa) are outer body. The place where suffering and happiness are experienced is the inner body; the place where one does not experience suffering and happiness is outer body. One’s own body (svakāya) and the organs (indriya), eye (cakṣus), etc., are inner body; one’s wife (bhāryā), son (putra), wealth (dhana), fields (kṣetra), house (gṛha) and other utilized objects are outer body.

The Buddha said: “There are two kinds of feelings: bodily feeling (kāyikī vedanā) and mental feeling (caitasikī vedanā).” Bodily feeling is outer (bāhya) and mental feeling is inner (ādhyātmika). Furthermore, the feelings associated with the [first] five consciousnesses (pañcavijñānaṣaṃprayuktavedanā) are outer, and the feelings associated with the mental consciousness (manovijñānaṣaṃprayuktavedanā) are inner. The feelings arise in dependence on the twelve bases of consciousness (dvādāśāyatana). The group of the six inner bases (ādhyātmikāyatana) produce feelings that are inner; the outer six bases (bāhyāyatana) produce feelings that are outer.

Although the mind is included in the inner bases of consciousness, when it takes as object (ālambate) an outer dharma, it is outer mind, and when it takes as object an inner dharma, it is inner mind. The mental consciousness (manovijñāna) is an inner mind, and the [first] five consciousnesses (pañcavijñāna) are outer minds. The concentrated mind (saṃkṣiptacitta) that penetrates into meditation (dhyānapraviṣṭa) is an inner mind; the distracted mind (vikṣiptacitta) is an outer mind. The mind associated (saṃprayukta) with the five inner obstacles (ādhyātmikanīvaraṇa) or with the inner seven factors of enlightenment (ādhyātmikabodhyaṅga) is an inner mind; the mind associated with the five outer obstacles (bāhyanīvaraṇa) or with the seven outer factors of enlightenment (bāhyabodhyaṅga) is an outer mind. [*i.e. outer as in seen in other people*]

Four right exertions

- 1) eliminating the bad dharmas that have already arisen (utpannānāṃ akuśaladharmāṇāṃ prahāṇāya);
- 2) preventing the arising of the bad dharmas that have not yet arisen (anutpannānāṃ akuśalānāṃ dharmāṇāṃ anutpādāya);
- 3) making the good dharmas, faith, etc., that have not yet arisen, arise (anutpannānāṃ śraddhādikuśaladharmāṇāṃ utpādyāya);
- 4) developing the good dharmas that have already arisen (utpannānāṃ kuśaladharmāṇāṃ bhūyobhāvāya).

The Four Bases of Magical Power (ṛddhipāda)

When the four right efforts (samyakpradhāna) are practiced, the mind is slightly distracted (vikṣipta); this is why the concentrations (samādhi) are used to fix the mind: [concentrations of zeal (chanda), of exertion (vīrya), of the mind (citta) and of examination (mīmāṃsā)]. These concentrations are called bases of magical power (ṛddhipāda).

The five faculties (pañcendriya) & The Five Strengths (pañcabala)

1. Believing in the Path (mārga) and in the good dharmas adjuvant to the Path (mārgapākṣika kuśaladharmā) is the faculty of faith (śraddhendriya).
2. When the yogin practices the Path and the dharmas adjuvant to the Path and exerts himself without stopping, that is the faculty of exertion (vīryendriya).
3. When he thinks about the Path and the dharmas adjuvant to the Path and does not think of anything else, that is the faculty of memory (smṛtīndriya).
4. When he meditates attentively (ekacittena) and without being distracted (avikṣepam), that is the faculty of concentration (samādhīndriya).
5. When, in view of the Path and the dharmas adjuvant to the Path, he considers (anupaśyati) the sixteen aspects of the truths (ṣoḍaśākāra), impermanence (anitya), etc., that is the faculty of wisdom (prajñendriya).

When the five faculties have increased and are no longer troubled by the afflictions (kleśa), they take the name of strengths (bala).

The five bad ways of livelihood (mithyājīva)

- a. Out of love for profit (lāhalobha), to manifest all kinds of wonders (āścarya) by cheating (kuhāna).
- b. Out of love for profit, to boast about one's own qualities (svaguṇalapanā).
- c. Out of love for profit, to predict good luck (svasti) or bad luck (asvasti) to people.
- d. Out of love for profit, to proclaim loudly (uccais) one's own power (prabhāva) in order to frighten people and make them respect oneself.
- e. Out of love for profit, to speak of offerings already obtained (labdhapūjā) in order to encourage [other] people [to give in their turn].

Chapters XXXII-XXXV

This is what the Buddha said [from the Udanavarga]:

The person who observes pure morality is called a monk (bhikṣu).

The person who contemplates emptiness (śūnyatā)

is called an ecstatic (dhyāyin).

The mindful (smṛtimat), vigorous (ātāpin), energetic (vīryavat) person

is called the real yogin.

The foremost of all happiness (sukha)

is cutting desires (tṛṣṇā) and destroying madness.

Rejecting the group of the five aggregates (skandha) and the dharmas of the Path

is eternal happiness, arriving at nirvāṇa.

The four dhyana formulas:

1) Being attached to the object of mind (cittāmbana), he avoids the five objects of enjoyment (pañcakāmaguṇa), rejects the five obstacles (pañcanivaraṇa) and enters into the first dhyāna which is great joy (mahāprīti).

2) Suppressing investigation (vitarka) and analysis (vicāra) and concentrating his mind, he penetrates deeply into inner peace (adhyātmasamprasāda), obtains a subtle and wonderful joy (prīti) and enters into the second dhyāna.

3) Because this profound joy is distracting to concentrations, the bodhisattva avoids all joy, obtains a complete happiness (sukha) and enters into the third dhyāna.

4) Destroying all suffering and all happiness, rejecting all sadness (daurmanasya) and all satisfaction (saumanasya) as well as inhalation and exhalation (ānāpāna), he adorns himself with a pure and subtle equanimity (upekṣā) and enters into the fourth dhyāna.

The four immeasurable feelings (apramāṇa-citta)

[They] are loving-kindness (maitrī), compassion (karuṇā), joy (muditā) and equanimity (upekṣā).

- Maitrī is to think about beings with love and always to seek for the safety (yogakṣema) and happy things (sukhvastu) in order to bring them good.
- Karuṇā is to think with compassion of beings who are suffering in the five destinies (gati) all sorts of bodily suffering (kāyikaduḥkha) and mental suffering (caitasikaduḥkha).
- Muditā is to wish that beings obtain joy as a result of happiness (sukha).
- Upekṣā is to abandon the three previous feelings and think of beings without either aversion (pratigha) or fondness (anunaya).

Maitrī is practiced to remove hostility (vyāpāda) toward beings. Karuṇā is practiced to remove harm (vihimsā) toward beings. Muditā is practiced to remove dissatisfaction (arati) toward beings. Upekṣā is practiced to remove sensual attachment (kāmarāga) and hostility (vyāpāda) toward others.

....

As the Buddha said everywhere in the sūtras: “With a mind associated with loving-kindness (maitrīsaḥagatena cittena), free of enmity (avaireṇa), free of hostility (anupanāhena), free of rivalry (asapatnena), free of malice (avyāvadyena), extended (vipulena), expanded (mahadgatena), immense (apramāṇena) and well cultivated (subhāvitena), the bhikṣu intentionally includes in this mind of loving-kindness (maitrīcittēnādhimucya sphaṛati) the beings of universes in the eastern direction (pūrvā diś), then he intentionally includes in this mind of loving-kindness the beings of the universes of the ten directions: those of the south (dakṣiṇā), the west (paścimā), the north (uttarā), of the four intermediate directions (vidiś), of the zenith (upariṣṭāt) and the nadir (adhastāt). And in the same way, he includes them by means of a mind

associated with compassion (*karuṇāśahagatena*), associated with joy (*muditāśahagatena*) and associated with equanimity (*upekṣāśahagatena citta*na).”

The eight liberations (aṣṭau vimokṣāḥ)

1) Having [the notion] of inner visibles, he also sees outer visibles, this is the first vimokṣa (*adhyātmaṃ rūpasamjñī bahirdhā rūpāṇi paśyaty ayaṃ prathamam vimokṣaḥ*).

2) Not having [the notion] of inner visibles, he sees outer visibles, this is the second vimokṣa (*adhyātmam arūpasamjñī bahirdhā rūpāṇi paśyaty ayaṃ dvitīyam vimokṣaḥ*)...

These two vimokṣas both contemplate the horrible (*aśubha*)...

3) He physically actualizes the pleasant vimokṣa, this is the third vimokṣa (*śubhaṃ vimokṣam kāyena sākṣātkaroty ayaṃ tṛtīyam vimokṣaḥ*).

4–8) – The four formless absorptions (*catasra ārūpyasamāpattayaḥ*) and the absorption of cessation of concept and feeling (*samjñāveditanirodhasamāpatti*) are the [last] five vimokṣas.

...

“He actualizes the pleasant vimokṣa” (*śubhaṃ, vimokṣam kāyena sākṣātkaroti*). – This is a pleasant meditation in regard to unpleasant things (*aśubheṣu śubhabhāvanā*), as is said about the eight abhibhāyatanas. The first eight kṛtsnāyatanas contemplate, in the pure state (*śuddha*),: 1) earth (*prṭhivī*), 2) water (*ap*), 3) fire (*tejas*), 4) wind (*vāyu*), and also 5) blue (*nīla*), 6) yellow (*pīṭa*), 7) red (*lohita*), 8) white (*avadāta*). The [fifth] sees visibles as blue (*rūpāṇi nīlāni*) like the blue lotus flower (*nīlotpalapuṣpa*), like the kin-tsing-chan, like the flax flower (*umakapuṣpa*) or like fine Benares muslin (*sampannaṃ vā vārāṇaseyaṃ vastram*). It is the same for the visions of yellow (*pīṭa*), red (*lohita*) and white (*avadāta*), each according to its respective color. The entire thing is called ‘the pleasant vimokṣa’.

...

Turning the back on and suppressing feelings (*vedita*) and concepts (*samjñā*) as well as all mind (*citta*) and all mental events (*caitasikadharmā*) is what is called ‘liberation consisting of the cessation of feeling and concept’ (*samjñāveditanirodhavimokṣa*).

The eight spheres of mastery (aṣṭāv abhibhvāyatanāni):

1) Having the notion of inner visibles, he sees outer visibles, few in number, beautiful or ugly, and he cognizes these visibles by mastering them, he sees them by mastering them; this is the first abhibhu (*adhyātmam rūpasamjñī bahirdhā rūpāṇi paśyati parītāni suvarṇadurvarṇāni, tāni khalu rūpāṇy abhibhūya jānāty abhibhūya paśyatīdaṃ prathamam abhibhvāyatanam*).

2) Having the notion of inner visibles, he sees outer visibles, numerous, beautiful or ugly, and he cognizes these visibles by mastering them, he sees them by mastering them; this is the second abhibhu (*adhyātmam rūpasamjñī nahirdhā rūpāṇi paśyaty adhimātrāṇi suvaṃadurvaṃāṇi, tāni khalu rūpāṇy abhinhūya jānāty abhibhūya paśyatīdaṃ dvitīyam abhibhvāyatanam*).

3–4) It is the same for the third and fourth abhibhvāyatana, with the only difference that, *not* having the notion of inner visibles, he sees outer visibles (*adyātmam arūpasamjñī bahirdhā rūpāṇi paśyati*).

5–6) [In these āyatanas], not having the notion of inner visibles, the yogin sees outer visibles blue, yellow, red or white (*adhyātmam arūpasamjñī bahirdhā rūpāṇi paśyati nīlapītalohitāvadātāni*).

...

Furthermore, when the yogin by himself fixes his mind on a given place, he sees two kinds of visibles (*dvividhāni rūpāṇī*) inherent in the desire realm (*kāmadhātu*): *i*) the visibles that give rise to lust (*rāga*), *ii*) the visibles that give rise to hatred (*dveṣa*). Those that give rise to lust are pleasant visibles (*śubhāni rūpāṇī*) described here as beautiful (*suvaṃāṇī*); those that give rise to hatred are unpleasant visibles (*aśubhāni rūpāṇī*) described here as ugly (*durvaṃāṇī*).

The yogin is master (*vaśavartin*) over these objects (*ālambana*): “He cognizes them by mastering them, he sees them by mastering them” (*abhibhūya jānāty abhibhūya paśyati*). Faced with beautiful visibles (*abhirūpa*) capable of generating lust (*rāga*), the yogin feels no lust; faced with ugly visibles capable of generating hatred (*dveṣa*), he feels no hatred. He sees only that visibles coming from the four great elements (*mahābhūta*) and from a complex of causes and conditions (*hetupratyayasāmagrī*) are lacking in substance (*asāra*) like a water bubble (*budbuda*). That is how it is for beautiful and ugly visibles.

In this abhibhvāyatana, the yogin stays on the threshold of the [meditation] on the horrible (*aśubhabhāvana*). When the fetters of lust, hate, etc. (*rāgadveṣādisaṃyojana*) occur, he does not follow them: that is the sphere of mastery [of the object] for he masters the mistake that consists of taking as pure that which is impure (*aśucau śucir iti viparyāsa*) and the other defilements (*kleśa*).

Question. – While having the notion of inner visibles (*adhyātmam rūpasamjñā*), how does the yogin see outer visibles (*bahirdhā rūpāṇi paśyati*)?

Answer. – The eight abhibhvāyatanas can be attained (*prāpti*) by ascetics who have entered deeply into concentration and whose mind is disciplined and softened. Sometimes the yogin sees the horrible (*aśubha*) of his own body and also sees the horrors of outer visibles.

The contemplation of the horrible (*aśubhabhāvana*) is of two types: *i*) that which contemplates all kinds of impurities (*nānāvidhāśuci*), such as the thirty-six bodily substances (*dravya*), etc.; *ii*)

that which, disregarding in one's own body as in others' bodies, the skin (*tvac*), flesh (*māṃsa*) and the five internal organs, contemplates only the white bones (*śvetāsthika*), like a conch-shell (*śaṅkha*), like snow (*hima*). The sight of the thirty-six bodily substances is called 'ugly' (*durvaṃa*); the sight of the conch or snow is called "beautiful' (*suvaṃa*).

1. Reflection on Death

He thinks about a man on the very day of his death: the words of farewell that he speaks, the outbreath (*apāna*) which does not return and, immediately afterwards, his death. The family is in turmoil: they weep and invoke the heavens saying: "Just a moment ago he passed away; his breath is no more, his body is cold, he is no longer conscious."

Death is a great calamity; it is impossible to avoid it. It is like the fire at the end of the kalpa (*kalpoddāha*) from which there is no escape. Thus it is said:

When death comes, neither rich nor poor,

Neither benefactors nor criminals,

Neither nobles nor lowly people,

Neither old nor young can escape it.

There are no prayers that can save you,

There are no tricks by which you can escape,

There are no stratagems to free you,

There is no way to avoid it.

Death is the place where one leaves one's attachments forever; it is hated by all, but no matter how much one hates it, no one can escape it. The yogin says: "Soon my body will be like this, no different from a piece of wood or stone. Therefore, from now on I must not covet the five objects of enjoyment (*kāmaguṇa*) and I must not think of the coming of death like oxen and sheep. Even when these animals see a dead animal, they leap about and squeal without taking anything into account. I, who possess a human body and differentiate between beautiful and ugly, must seek the ambrosia (*amṛta*) of immortality."

2. Vyādmātaka-saṃjñā

The yogin goes to a dead body (*mṛtaśarīra*) and sees this corpse bloated (*vyādmātaka*) like a leather bag blown up by the wind and quite different from what it was originally. He feels disgust

(*nirveda*) and fear of it and says to himself: “My body too will be like that and will not escape this end. In this body a sovereign consciousness governed it, saw, heard, spoke, committed wrong deeds (*āpatti*), won merits (*puṇya*) and used it as it pleased: where has it gone? Now I see only an empty house (*śūnyagrha*). This body had fine features (*lakṣaṇa*): a fine waist, nice shoulders, long eyes, a straight nose, a smooth forehead, arched eyebrows, and all these beautiful things troubled men’s hearts; now I see only a swollen thing: where has its beauty gone? The characteristics of man or woman (*puruṣastrīnimitta*), they too, are unrecognizable.”

Having made this meditation, the yogin condemns any attachment to lust (*rāgādhyavasāna*). Indeed, this bloated sack of rotten excrement is detestable; how could it evoke any lust?

3. Vidhūtaka-saṃjñā

With the heat of the wind, the corpse gets bloated and lies on the ground, split open and broken up (*vidhūtaka*). The five viscera ooze forth excrement (*viṣ*), urine (*mūtra*), pus (*pūya*) and blood (*śoṇita*) and a repugnant liquid appears.

The yogin grasps this ‘notion of the torn-up corpse’ (*vidhūtaka-saṃjñā*) and compares his own body to it, saying to himself: “I too, in the same way, contain all these horrible things; how am I any different? I was very foolish to allow myself to be seduced by this fine skin, a simple sack of excrement. Like moths (*adhipātika*) flying into the fire, I coveted bright colors without knowing that they burn the body, At last I have seen this split and torn corpse in which the male and female characteristics (*puruṣastrīnimitta*) have disappeared. Everything that I was attached to is nothing but that.”

4. Vilohitaka-saṃjñā

When the corpse is torn up, a ‘jumble of flesh and blood’ (*māṃsavilohitaka*) spreads out.

5. Vinīlaka-saṃjñā

Sometimes the yogin sees some ‘bluish’ (*vinīlaka*), yellowish, reddish or even, under the sun’s heat, blackish, spots on the corpse of a flogged man. Grasping all these signs, the yogin contemplates them and says to himself: “Then how is the purity and beauty of the red and white colors to which I am attached different from these?”

6. Vipūyaka-saṃjñā

The yogin soon sees these bluish, yellowish, reddish and blackish spots which the birds and beasts have not devoured or buried or hidden, putrefy; all kinds of worms develop in it. Seeing all of that, the yogin says to himself: “Once this corpse had lovely colors; the body was smeared with fine makeup, dressed in superb garments and adorned with flowers. Today it is no more than a rotten mass, torn up and ‘putrid’ (*vipūyaka*): that is its real constitution; the former adornments were nothing but deceptions.”

7. Vikhāditaka-saṃjñā

If the corpse has not been burned or buried but abandoned in a deserted place (*kāntāra*), it is 'devoured' (*vikhāditaka*) by the birds and beasts. The crows (*kāka*) tear out the eyes; the dogs (*śvan*) share its hands and feet amongst themselves; the jackals (*śrgāla*) and wolves (*vṛka*) tear up the belly, and the corpse is completely torn to pieces.

8. Vikṣiptaka-saṃjñā

The pieces lying on the ground are more or less complete. Seeing that, the yogin feels disgust (*nirveda*) and says to himself: "This body, when it was not yet torn to pieces (*vidhūtaka*), was an object of attachment for people; now that it is torn to pieces and 'scattered' (*vikṣiptaka*), it no longer has its original characteristics and only the pieces are seen: the place where the birds and beasts have devoured is appalling."

9. Asthi-saṃjñā

When the birds and animals have gone, when the wind has blown it about and the sun has heated it up, the tendons (*snāyu*) become detached and the bones (*asthi*) are scattered, each in a different place. The yogin says to himself: "Once I saw the bodily elements, the combination (*sāmagrī*) of which formed a body and I was able to distinguish a man or a woman. Now that the corpse has been scattered in different places, the whole body has disappeared and the body itself no longer exists. It is completely different from what it was originally. Where is that which I once loved?"

The body is now white bones (*śvetāsthika*) scattered in various places. When the birds and beasts have devoured the corpse, there is nothing but bones. When one contemplates this skeleton (*asthisamkhalikā*), there is the 'notion of the corpse reduced to bones' (*asthisamjñā*).

There are two kinds of skeletons (*asthisamkhalikā*): *i*) the skeleton in which the tendons and bones are still attached (*snāyavasthisambandha*); *ii*) the skeleton in which the tendons and bones are separated (*apagatāsthisnāyusambandha*). The skeleton in which the tendons and bones are still attached already excludes the notions of male or female (*puruṣastrī*), of tall or short (*dīrghahasva*), of fine colors, of slenderness and gentleness (*sūkṣmaślakṣaṇa*). That in which the tendons and bones are separated excludes the original notion (*maulasamjñā*) of human being (*sattva*).

10. Vidagdha-saṃjñā

The yogin goes to a charnel-ground (*śmaśāna*) and sees that sometimes piles of grass and wood have been collected and that corpses are being burned. The belly bursts open, the eyes pop out, the skin burns and becomes blackened; it is truly dreadful. In a moment (*muhūrta*), the corpse becomes ashes (*bhasman*). The yogin grasps this 'notion of the burned corpse' (*vidagdhakasamjñā*) and says to himself: "Before he died, he bathed this body in perfumes and

gave himself up to the five objects of enjoyment (*kāmaguṇa*); now it is burned in the fire, it is worse than if he had suffered the soldier's sword (*śastra*). Immediately after death, this corpse still resembled a man, but as soon as it is burned, its original marks (*maulanimitta*) have all disappeared. All physical (*dehin*) beings end up in impermanence (*anityatā*). I too will be like that.”

These nine notions destroy the negative emotions (*kleśa*) and are very powerful in destroying lust (*rāgaprahāṇāya*). It was to destroy lust that [the Buddha] preached the nine notions.

From Chapter XXXVI

The *Dhvajāgrasūtra*

When you are meditating in a forest, an empty house, a charnel-ground, a mountain, a woods or a desert, and you experience fear (*bhaya*), trembling (*chambitatva*) or exasperation (*romahaṛṣa*), then recollect the Buddha, thinking: Yes, he is the *Tathāgata* ‘thus come’, *Arhat* ‘worthy of homage’, *Samyaksambuddha* ‘completely and fully enlightened’, [*Vidyācaraṇasaṃpanna* ‘endowed with knowledge and practice’, *Sugata* ‘well-come’, *Lokavid* ‘knower of the world’, *Anuttaraḥ puruṣadamyaśārathih* ‘supreme leader of beings to be tamed’, *Śāstā devamanuṣyāṇām* ‘teacher of gods and men’, *Buddha* ‘awakened’ and *Bhagavat* ‘blessed’. Your fears will immediately disappear.

If you do not recollect the Buddha, you should recollect the Dharma saying: The Dharma of the Buddha is pure (*parisuddha*), skillfully announced, well said (*svākhyāta*), receiving its retribution in the present lifetime (*sāṃdr̥ṣṭika*), offering itself to be shared (*veditavyo vijñāih*). If you recollect the Dharma thus, your fear will immediately disappear.

If you do not recollect the Dharma, you should recollect the Saṃgha, saying: The Community of disciples of the Buddha (*buddhaśrāvakaśaṃgha*) cultivates the proper path (*rjupratipanna*) and acts in accordance with the instructions (*sāmīcipratipanna*). In this Community, there are arhats and candidates for the fruit of arhat (*arhatphalapatipannaka*) and so on, down to srotaāpannas and candidates for the fruit of srotaāpanna (*srotaāpannaphalapatipannaka*): thus four pairs of individuals (*catvāri puruṣayugāni*) or eight classes of individuals (*aṣṭau puruṣapudgalāḥ*). This Community of disciples of the Buddha is worthy of offerings (*dakṣiṇīya*), worthy of being greeted with joined palms (*añjalikaraṇīya*), venerated (*arcanīya*), saluted and welcomed: for the world, it is the supreme field of merit (*anuttaraṃ puṇyakṣetraṃ lokasya*). If you commemorate the Community thus, your fears will immediately disappear.

The Buddha said to the bhikṣus: In the struggle against the asuras, in the midst of a great battle (*saṃgāma*), Devendra said to his army of devas: When you are struggling against the asuras and you feel afraid, recollect my standard made of seven jewels (*mama saptaratnamayo dhvajah samanumartavyah*) and immediately your fear will disappear.

If you do not recollect my standard, recollect the precious standard of devaputra *Yi-chö-na* (Iśāna) [Kumārajīva's note: the devaputra who is on the left of Indra-Śakra]. At once your fear will disappear. If you do not recollect the precious standard of Iśāna, recollect the standard of devaputra *P'o-leou-na* (Varuṇa) [Kumārajīva's note: the devaputra to the right of Indra]. At once your fear will disappear.

[The sūtra in question is known in several versions in Sanskrit, Pāli, Chinese and Tibetan. They have been studied by E. Waldschmidt, Bruchstücke buddh. Sūtras, p. 43–54:]

The Rest of the Eight Recollections

1–2) If the bhikṣu thinks about his own virtues of abandonment (*tyāga*) and discipline (*śīla*), his fear also disappears. Actually, immoral (*duḥśīla*) beings fear falling into hell (*niraya*) and misers (*matsarin*) fear being reborn among the hungry ghosts (*preta*) or among poor people (*daridra*). The bhikṣu himself remembers that he has pure morality (*pariśuddhaśīla*) and generosity-abandonment (*tyāga*). If he recollects his pure discipline or his own abandonment, his mind is joyful and he says to himself: “As long as my life (*āyus*) is not exhausted (*kṣīṇa*), I will still increase my virtues (*guṇa*) and, at the end of my life, I will not be afraid of falling into the unfortunate destinies (*durgati*).” This is why the recollection of discipline (*śīlānusmṛti*) and the recollection of renunciation (*tyāgānusmṛti*) can also prevent fear from arising.

3) The bhikṣu remembers that the higher heavens (*uttamasvarga*) are the fruits of retribution (*vipākaphala*) resulting from abandonment (*tyāga*) and discipline (*śīla*) and that if the deities (*devatā*) have taken rebirth there, it is precisely because of these merits (*puṇya*). “I too”, he says to himself, “possess these merits.” This is why the recollection of the deities (*devatānusmṛti*) also can prevent fear from arising.

4) When the bhikṣu recollects the sixteen ways of breathing (*ānāpāna*), even the subtle discursiveness (*sūkṣmavitarka*) disappears; then what can be said (*kaḥ punar vādaḥ*) of the coarse thoughts (*audārikavitarka*) [such as fear]?

5) In the recollection of death (*maraṇānusmṛti*), the bhikṣu says to himself: “The group of the five aggregates (*pañcaskandhakāya*) arises and perishes in a moment and, from its very birth, it is always associated with death. At this moment, why should I fear death particularly?”

The path of Dharma:

Because of the purity of his morality (śīlaviśuddhi), the yogin has no regrets (kaukr̥tya).

His mind being without regrets, he produces the joy inherent in the Dharma (dharmopasaṃhitaprāmodya).

By means of the joy of the Dharma, his body and mind have pleasure (praśrabdhi) and happiness (sukha).

His body and mind having pleasure and happiness, he can concentrate his mind.

Concentrating his mind, he understands in accordance with the truth (yathābhūtaṃ prajñanāti).

Understanding in accordance with the truth, he finds disgust (nirveda).

Finding disgust, he becomes detached from desire (virajyate).

Detached from desire, he obtains deliverance (vimukti), he obtains the fruit of retribution (vipākaphala) of deliverance, he obtains nirvāna.

[Saṃyutta, IV, p. 79; II, p. 95]

Jambuka

Thus the arhat Yen-fou (Jambuka) said the following when he acquired bodhi:

Formerly I was a heretic For fifty-five years; I ate only dried cow-dung And I slept on thorns.

Having endured such cruel tortures, I gained nothing from them, not like today when, having seen the Buddha and having heard the Dharma, I have left home (pravrajita) and, in three days, having done what had to be done (kṛtakṛtya), I have become arhat.

[Theragāthā, p. 34, v. 283–286:]

Dahara sutra

“There are four things that, small as they are, cannot be mistaken (catvāro daharā iti nāvajñeyāḥ): i) the crown prince (kumāra), young as he may be, will be king of the country and cannot be despised; ii) the snake (uraga), small as it may be, kills people with its venom and cannot be despised. iii) a small fire, if it is badly tended, is able to burn down the forest and cannot be despised; iv) the śrāmaṇera, young as he is, is able to attain the noble supernatural powers (āryābhijñā) and absolutely cannot be despised.”

The *Āmra-sūtra*

“There are four kinds of individuals like the mango (*catvāra ima āmropamāḥ puruṣāḥ*): i) a mango that is green but seems to be ripe (*āmam pakvavarṇi*), ii) a ripe mango that seems to be green (*pakvam āmavarṇi*); iii) a green mango that seems to be green (*āmam āmavarṇi*), iv) a ripe mango that seems to be ripe (*pakvam pakvarṇi*).”

It is the same for the disciples of the Buddha (*buddhaśrāvaka*): i) some are endowed with noble qualities (*āryaguṇasamanvāgata*), but by their postures (*īryāpatha*) and their speech (*vacana*) do not seem to be good people; ii) others seem to be good people by their postures and their speech, but they are not endowed with good qualities; iii) still others do not seem to be good people by their postures and their speech and they are not endowed with noble qualities; and finally, iv) others seem to be good people by their postures and speech and are endowed with noble qualities.

[AN 4.105 *Ambanisutta*]

The *Udaya-sutta* and the *Sundarika-sutta*

The Buddha was begging his food one day in Śrāvastī. There was a brahmin from the P’o-lo-to-che clan (*Bhāradvāja*) who lived there. Several times the Buddha went to his home to beg alms. The brahmin had the following thought: “Why does this śramaṇa come repeatedly as if he were a creditor (*ṛṇa*)?”

Then the Buddha spoke these stanzas: The seasonal rains always fall anew, The five grains always grow anew. The fields are cultivated always anew, The harvest is reaped always anew. One takes rebirth always anew, And one dies always anew. But since the noble Dharma is realized always anew, Who therefore would be born or die always anew?

Having heard these stanzas, the brahmin thought: “The Buddha is a great saint who has completely understands my mind.”

Shamefully, he took the alms-bowl (*pātra*), went back into his house, filled the bowl with excellent food and offered it to the Buddha. The Buddha did not accept it and said: “I am being given this food for having spoken a stanza. I will not eat it.”

The brahmin asked: “To whom should I give this food?”

The Buddha said: “I see nobody among gods and men who can digest this food. Take it and throw it on the ground somewhere where there are few plants (*alpaharite*) or in the water where there are no insects (*apraṇaka udake*).”

The brahmin followed the Buddha's orders, took the food and threw it in the water where there were no insects. Immediately the water boiled; smoke and fire came out as though red-hot iron had been plunged into it.

Seeing this, the brahmin was frightened and said: "It is extraordinary (adbhuta) that the magical power (ṛddhibala) contained in this food should be so great."

He returned to the Buddha, bowed down before the Buddha's feet, confessed his sin (āpattiṃ pratyadeśayat), asked for the going-forth (pravrajya) and received the precepts (śīla). The Buddha said to him: "Good! Come!" At that moment, the brahmin's beard and hair fell off by themselves and he became a śramaṇa. Gradually he cut through his fetters (saṃyojana) and attained the Bodhi of the arhats.

Dakṣiṇāvibhaṅgasūtra

There was also Mo-ho-kiao-t'an-mi (Mahāgautamī) who offered upper and lower precious robes, golden in color to the Buddha. Knowing that the Saṃgha could use them, the Buddha said to Gautamī: "Give these upper and lower robes to the Saṃgha".

The dānapati asked: "If the Saṃgha can direct and receive the gifts made to the Buddha, why did the Buddha not permit the Saṃgha to eat the food of the brahmin Bhāradvaja?"

The śrāmaṇeras answered: "It was in order to bring to light the great power (mahābala) of the Saṃgha. If [the brahmin] had not seen that this food, put into the water, had such great magical power (mahārddhibala), he would not have known how great is the power of the Saṃgha, but since the Saṃgha is able to accept things offered to the Buddha, we know that the power of the Saṃgha is great. Thus, when a master physician (bhaiṣajyaguru) wants to try out a poisoned drug (viṣauśadhi), he gives it first to a chicken (kukkuṭa); then, when the chicken has died, he swallows the poison himself so that we know how great is the power (anubhāva) of the master physician.

Know then, O dānapati: The person who loves and honors the Buddha Must also love and honor the Saṃgha There can be no distinction For both are equally 'Jewels'.

Then, hearing these words spoken, the dānapati rejoiced and said: "From today on, I, so-and-so, will honor with an equal mind the young and the old who have entered into the ranks of the Saṃgha and I will avoid making distinctions."

The śrāmaṇeras said: "Since you honor the best field of merit (anuttara buddhakṣetra) with faith, you will before long attain Bodhi. Why?"

The learned (bahuśruta), the virtuous (śīlavat).

The sages (prajñā) and the ecstasies (dhyāyin)

All enter into the ranks of the Saṃgha
Like the ten thousand rivers flowing into the sea.
Just as all the plants and the medicinal herbs
Grow on the Snowy Mountain (himālaya),
Just as the hundred grains and all the bushes
Grow on the earth,
So all good people
Are found in the ranks of the Saṃgha.

Gośrṅgasūtra

One day the Buddha, speaking to Tch'ang (Dīrgha), the general of the Yakṣas (yakṣasnānī), praised the three good disciples A-ni-lou-t'o (Aniruddha), Nan-t'i-kia (Nandika) and Tch'e-mi-lo (Kimbila)? The Buddha said [to Dīrgha]: "If the entire world with its gods and men thinks about these three sons of noble family (etān trīn kulaputrān prasannacittenānusmaret) with faith, it will obtain immense benefits during the long night (dīrgharātram)."

This is why, O dānapati, one should recollect the Saṃgha with all of one's strength. A stanza says:

This group of holy people

Is a formidable army:

It destroys king Māra, our enemy;

It is our companion on the way to nirvāṇa.

Thus the śrāmaṇeras explained the holy qualities of the Saṃgha to the dānapati in many ways. Having heard them, the dānapati and his entire family, great and small, saw the four noble Truths (ārysatya) and attained the fruit of srotaāpanna.

[Cūḷagosiṅgasutta in Majjhima, I, p. 205–211]

On right view

First, with right wisdom, one considers the five aggregates of attachment (upadānaskandha) which are always painful: this is what is called [the truth] of suffering (duḥkha). Suffering is the

result of a group of fetters (saṃyojana), affection (anunaya), etc.: this is what is called the origin (samudaya). The cessation of the fetters (saṃyojananirodha), affection, etc., is called nirvāṇa. Considering the eight members (aṣṭāṅga) in this way is called Path. All of that is right view (samyagdr̥ṣṭi).

On Generosity

Generosity is a precious treasure. It is also a good friend (kalyāṇamitra). It is beneficial from one end to the other, there is nobody who can destroy it.

Generosity is an umbrella of wondrous secrets: It can keep off the rain of hunger and thirst. Generosity is a solid vessel; It can cross the ocean of poverty.

Avarice (mātsarya) is a calamity: Because of it, one experiences sadness and fear. Bathing it with the water of generosity, at once brings good fortune and happiness.

The miser deprives himself of clothing and food; At the end of his life he has neither joy nor happiness. Although he is reputed to be rich, He is no different from the poor person.

The miser's home is like a burial mound or a tomb; The beggars keep far away from it. And finally nobody comes near it.

This is why the miser is rejected by the sages. Even if the breath of life is not exhausted, he is no different from a dead man.

The miser has neither merit nor wisdom: He is not firmly resolved to give. About to fall into the pit of death, his love of saving changes into suffering and hate; Only his tears will depart with him. The fire of sadness and regret will burn his body.

The good donor is happy. And, after death, has no suffering. The person who practices generosity, his renown fills the ten directions.

He is loved by the sages, Entering into their assemblies, he is not afraid. When his life over he is reborn among the gods. And in time he will certainly gain nirvāṇa.

...

The Buddha said: "Of the two kinds of generosity, generosity of the Dharma is foremost."

Recollection of the Devas

"The noble disciple who recollects the deities should have the following thought: 'The Cāturmahārājikadevas are born in their paradise as a result of five good qualities (kuśaladharmā), namely, faith (śraddhā) in [the retribution] of sin (āpatti) and merit (puṇya), the

observance of morality (śīla), hearing the holy Dharma (saddharma), the practice of generosity (tyāga) and the practice of wisdom (prajñā). I too possess these five qualities and I rejoice, for it is said that the deities, as a result of these five qualities, have taken birth in the blessed abodes. I too who possess these qualities could be reborn there if that is what I wanted. But as the happiness of the paradises is transitory, I will not do so.’ And the disciple will reason in the same way [for the other five groups of deities] up to and including the Paranirmitavaśavartindevas.”

Recollection of Death (maraṇānusmṛti)

In regard to recollection of death (maraṇānusmṛti), there are two kinds of death: i) death by oneself (ātmanā maraṇam), ii) death by another (pareṇa maraṇam).

The yogin always recollects these two types of death. If nobody kills it, this body will die necessarily by itself. Not even for the time of a finger-snap (acchṛtāsaṃghitātamātram) can one believe that this conditioned dharma (saṃskṛtadharmā) which is the body will not die. At all times within this body, death is present without even waiting for old age (jarā). One cannot be based on this mass of sorrows (śoka), sufferings (upāyāsa) and decrepitude (parijūnya). The desire for life makes us hope for safety (yogakṣema) and immortality (amṛta), but this hope arises only in fools (mohapuruṣa). In the body, the four great elements are all destroyed. As long as a person carries the chest containing the [four venomous snakes (āśīviṣa)], how can the wise think of safety?

That exhalation (praśvāsa) should be followed by inhalation (āśvasa), that inhalation should be followed by exhalation, that awakening (nidrā) should follow sleep (prabodha), all these things are difficult to guarantee. Why? Because internally as well as externally, the body has many enemies (vairin), Thus it is said:

Some die in the womb,

Some die at birth,

Some die at a ripe age,

Some die during old age.

In the same way,

when the fruit is ripe

It falls for all kinds of reasons.

People always seek to avoid

Death, the cruel and wicked thief.

But it is hard to believe
That one can ever escape this thief and find safety.
Imagine a great and wise man
Of unsurpassable power and strength:
Neither before nor after
Nor at present will he escape death.
There are no skillful words,
There are no supplications that can free one.
There is no fortified place
Where one can hide from it.
Neither by observing pure morality
Nor by exertion can one elude it.
Death is a pitiless thief.
When it comes, there is no place to escape from it.

The *Maraṇasmṛti-sūtra*

One day when the Buddha was speaking to the bhikṣus on the meaning of death (saraṇasaṃjñārtha), a certain bhikṣu, having arranged his upper robe over his left shoulder (ekāṃsam uttarāsaṅgaṃ kṛtvā), said to the Buddha: “I can meditate on the meaning of death.”

The Buddha asked him: “How do you meditate?”

The bhikṣu said: “I do not hope to live longer than seven years.”

The Buddha said: “That is an unmindful way to meditate on the meaning of death.”

Another bhikṣu said: “I do not hope to live longer than seven months.”

Another bhikṣu said seven days, and yet others said six, five, four, three, two or one day.

The Buddha said to them: “All of you are meditating unmindfully on the meaning of death (maraṇasaṃjñā).”

One bhikṣu said [that he did not hope to live longer than one morning], from morning until mealtime. Yet another, that he did not hope to live longer than a single meal (eka piṇḍapāta).

The Buddha declared: “You also are meditating unmindfully on the meaning of death.”

Finally a bhikṣu, having arranged his upper robe over his left shoulder, said to the Buddha: “[I hope to live only as long as the time needed] for an outbreath (yāvat prāśvasāmi) without waiting for the next inbreath, or the time required for an inbreath (yāvad āśvasāmi) without waiting for the next outbreath.”

The Buddha declared: “That is true meditation on the meaning of death, without unmindfulness. O bhikṣus, all conditioned dharmas (saṃskṛtadharma) arise and perish from moment to moment. Their time of duration (sthitikāla) is very brief. They are like a magic show (māyopama), deceiving the ignorant yogins.”

From Chapters XXXVII - XXXVIII

On Anitya

“The five aggregates of attachment are impermanent” (*pañcopādānaskandhā anityāḥ*)

The great earth and its plants and trees disappear. Mount Sumeru crumbles and the ocean dries up, The abodes of the gods are entirely consumed: Is there anything then in the universe that is eternal?

The Venerable One with the ten strengths had physical splendor, The light of his wisdom was immense; He saved all beings, His renown filled the ten directions. But today when he has been wiped out, where is he? Who is the sage who would not be grieved by it?

[Mahāparinirvāṇa sūtra]

But the Buddha said: “These qualities (guṇa) all lead to fractions of nirvāṇa; however, the consideration of the impermanence of dharmas (anityānupaśyanā) is the true path to nirvāṇa.”

[Cf. Anguttara, IV, p. 46]

Anityatāsūtra

This is what is said in a sūtra: “If the notion of impermanence is properly cultivated, it destroys all attachment to desire (kāmarāga), all attachment to subtle matter (rūparāga), all attachment to the formless (ārūpyarāga), all pride (asmimāna) and all ignorance (avidyā).”

[*Samyukta* (T 99, no. 270, k. 10, p. 70c6–7) entitled *Chou king 'Sūtra of the Tree'*. Its correspondent is the *Aniccatāsutta* of *Samyutta*, III, p. 156]

On duḥkha

“All that is impermanent is suffering (yad anityaṃ tad duḥkham)”

There are two kinds of suffering: i) bodily suffering (kāyika duḥkha), ii) mental suffering (caitasika duḥkha).

“The five aggregates of attachment are suffering” (pañcopādānaskandhā duḥkham)”

“The destruction of the five aggregates of attachment is happiness” (pañcopādānaskandhanirodhaḥ sukham)”

What the world wrongly considers to be happiness can create innumerable fruits of suffering (apramānaduḥkikhaphala) in the present lifetime and in the future lifetime (ihaparatra): this is why it is called suffering. Just as a little bit of poison (viṣa) poured into the water of a big river cannot change the water, so the poisonous plant that the world wrongly thinks [is happiness] is no longer visible in the great waters of suffering.

The Śalyatvena-sūtra

Worldly people do not know that, outside of the five objects of enjoyment, there is another way of getting out of suffering (na hi prajānati pṛthagjano 'nyatra pañcakāmaguṇebhyo duḥkhasya niḥsaraṇam). In pleasant feeling (sukhavedanā), he is stimulated by the propensity of lust (rāgānuśaya); [in unpleasant feeling (duḥkhavedanā), he is stimulated by the propensity of hatred (pratighānuśaya); in the feeling that is neither unpleasant nor pleasant (aduḥkhāsukhavedanā), he is stimulated by the propensity of ignorance (avidhyānuśaya). When the worldly person feels suffering, inwardly (adhyātman) he undergoes the suffering of the threefold poison (triviṣaduḥkha) – [namely, desire (rāga), hatred (dveśa) and delusion (moha) -], and outwardly (bahirdhā) he suffers cold and heat (śītoṣṇa), the whip and the stick, etc., just as an inwardly feverish man also is burning externally.

The [same] sūtra says: “When the worldly person loses a loved object, both his body and his mind suffer from it: it is as if he was being pierced by two arrows (tadyathainaṃ dvābhyāṃśalyābhyāṃ vidheyuḥ). The saints, however, do not have the suffering of pangs of grief (daurmanasya): they have only the bodily suffering (kāyikaduḥkha) and no other suffering.”

[*Sallattena sutta* of the *Samyutta*, IV, p. 207–210 (*Tsa a han*, T 99, no. 470, k. 17, p. 119c28–120b14)]

The concept of non-self (anātman-saṃjñā)

“That which is suffering is non-self” (yad duḥkhaṃ tad anātmā). Why? The five aggregates of attachment (pañcopādānaskandha) are all suffering and have no independence (aiśvarya, vibhitba). If they have no independence, they are non-self (anātman). If they had an independent self, “it would be impossible for the body to feel suffering” (na kāyo vyābādhāya saṃvarteta).

There are fools

Who consider their body or their mind as their self.

Gradually they become strongly attached to them:

They do not understand the law of impermanence.

There is no agent (kāraṇa) in this body

Neither is there any perceiver (vedaka).

This body is without a master,

And, nevertheless, it does all kinds of things.

From the six organs (indriya) and the six objects (viṣaya)

Arise the six kinds of consciousnesses (vijñāna);

From the coming together of the three (trikaṣaṃnipāta)

Contact (sparśa) arises.

From contact as condition

There arise feeling, memory and action,

In the same way as fire arises

When the lens, kindling and the sun come together.

Organs, objects and consciousnesses having come together,

The action to be accomplished is realized.

There is continuity (saṃtanaśādrśya)

As in the seed, the sprout and the stem.

Concerning anitya, he [The Buddha] said that it destroys desire (trṣṇā).

Concerning duḥkha, he said that it destroys pride of self (asmimāna).

Concerning anātman, he said that it destroys wrong views (mithyādrṣṭi).

[cf. *Samyutta*, IV, p. 147–148]

Revulsion toward food (āhāre pratikūlasaṃjñā)

When one notices that food arises from disgusting causes and conditions (aśubhahetupratyaya), this is the notion of revulsion toward food (āhāre pratikūlasaṃjñā).

[Cf. *Anguttara*, IV, p. 49]

Three types of samadhi

1) In the desire realm (kāmadhātu), the preparatory concentration (anāgāmya) of the first trance and the first trance (dhyāna), the concentration is associated with conceptualization (vitarka) and analysis (vicāra) and consequently is called ‘furnished with conceptuality and analysis’ (savitarakaḥ savicāraḥ).

2) In the dhyānāntara, [a variety of the first trance, the concentration is associated with analysis alone and is consequently called ‘without conceptuality but with analysis only’ (avitarko vicārammatraḥ).

3) From the second trance (dviṭṭyadhyāna) up to the level of the summit of existence (bhavāgra, or the fourth ārūpyasamāpatti), the concentration is associated with neither conceptuality nor analysis and consequently is called ‘without conceptuality or analysis’ (avitarko ‘vicāraḥ).

On Samadhi / Dhyana

The Buddha stated that the concentration with vitarka and vicāra lacks solidity.

[*Laṭṭukikopamasutta of Majjhima*, I, p. 454 (*Tchomg a han*, T 26, k. 50. p. 743b2–3)]

There are three kinds of good (kuśala) vitarka: i) the mind of renunciation of desire (naiṣkramyavitarka), ii) the mind of non-malice (avyāpādavitarka), iii) the mind of non-harmfulness (avihiṃsāvitarka).

From Chapters XXXIX - XLII

This saying of the Buddha:

Everyone fears the stick and the rod. There is no one who does not protect his own life. Inspired by the indulgence one has for oneself, One does not inflict the stick on anyone.

Daśabalasūtra

The Buddha has ten powers (bala):

- 1) He knows, in accordance with reality, that which is possible (sthāna) and impossible (asthāna): this is the first power.
- 2) He knows the actions (karmasamādāna), past, future and present, of beings and he knows them according to place (sthānatas), cause (hetutas) and retribution (vipākatas): this is the second power.
- 3) He knows, in accordance with reality, the defilements (saṃkleśa), the purity (vyāvadāna) and the modalities (vyavasthāna) of the trances (dhyāna), liberations (vimokṣa), concentrations (samādhi) and absorptions (samāpatti): this is the third power.
- 4) He knows, in accordance with reality, the degree of the moral faculties (indriyaparāparatā) of other individuals: this is the fourth power.
- 5) He knows the diverse aspirations (nānādhimukti) of other beings: this is the fifth power.
- 6) He knows the world (loka) with its diverse and numerous acquired dispositions (dhātu): this is the sixth power.
- 7) He knows the route (pratipad) that leads to the different destinies (sarvatragagāmin): this is the seventh power.
- 8) He remembers his many previous abodes (pūrvanivāsa) with their aspects (ākāra) and their causes (nidāna), namely, one existence (jāti), two existences and so on up to a hundred thousand existences and many periods of creation (vivarta) and disappearance (saṃvarta) of the world: There, among those beings, I had such and such a family (gotra), such and such a name (nāman), such and such food (āhāra), such and such suffering (duḥkha), such and such happiness (sukha), such and such longevity (dīrghāyus). When I died in this place, I was reborn in that place and when I died there, I came to be born here where I have such and such a name, such and such a family, such and such food, such and such suffering, such and such happiness and such and such a longevity: this is the eighth power.
- 9) With the divine eye (divyacakṣus), purified, surpassing that of gods and men, the Buddha sees beings dying and being born and knows them to be handsome (suvarṇa) or ugly (durvarṇa), great or small, falling into a bad destiny (durgati) or falling into a good destiny

(sugati) and, as a result of the actions they have committed (yathākarmapaga), suffering the appropriate retribution (vipāka). As a result, these beings, burdened with misdeeds of body (kāyaduścarita), burdened with misdeeds of speech (vāgduścarita), burdened with misdeeds of mind (manoduścarita), slandering the saints (āryāṅām apavādaka), having wrong views (mithyādr̥ṣṭi), acting badly because of these wrong views (mithyādr̥ṣṭikarmasamādāna), for this cause and this reason, at the dissolution of the body after death enter into a bad destiny (durgati) and are born in hell (niraya). On the other hand, these other beings endowed with good bodily actions, endowed with good actions of speech, endowed with good actions of mind, do not slander the saints, having right view, acting well from the fact of their right view, for this cause and this reason, at the dissolution of the body after death enter into a good destiny (sugati) and are reborn in heaven (svarga): this is the ninth power.

10) By the cessation of the impurities (āsravāṅām kṣayāt), having realized, in the present existence (dr̥ṣṭa eva dharme) by his own knowledge (svayam abhijñāya), the pure liberation by wisdom (prajñāvimukti), the Buddha cognizes in accordance with reality: Birth is exhausted for me (kṣīṅā me jātiḥ), the religious life has been practiced (uṣitaṅ brahmacaryam), that which had to be done has been done (kṛtaṅ karaṅīya), I see no other existence for myself (nāparam asmād bhāvam iti): this is the tenth power.

On action

As a result of an action to be experienced in the present lifetime (dr̥ṣṭadharmavedanīya), one undergoes a retribution in the present lifetime; as a result of an action to be experienced after having been reborn (upapadyavedanīya), one undergoes a retribution after having been reborn [i.e., in the very next lifetime to come]; as a result of an action to be undergone later (aparaparyāyavedanīya), one undergoes a retribution in a later existence [from the third onward].

For thousands of years, myriads, hundreds of thousands of existences, action always follows its perpetrator without release, like a creditor (ṛṅāyika) pursuing his debtor.

When the action meets the combination of causes and conditions (hetupratyāyasāmagrī), it produces its fruit of retribution (vipākaphalaṅ dadāti), like a seed (bīja) planted in the soil, encountering the complex of causes and conditions and the right time (hetupratāyasāmagrīṅ prāpya kālaṅ ca), germinates anew.

All beings are heirs to their actions (karmadāyāda) in the way that sons inherit the wealth of their fathers which is bequeathed to them.

Mahākarmavibhaṅgasūtra

The Buddha said to Ānanda: “[It may happen] that a man who does bad deeds is reborn in a good place (sugatim utpadyate) and that a man who does good deeds is reborn in a bad place (durgatim utpadyate).”

Ānanda asked: “How is that possible?”

The Buddha replied: “If the bad action (pāpakarman) done by the evil man during the present lifetime (dṛṣṭa eva dharme) has not yet ripened (aparipakva) and if a good action done by him during a previous lifetime (pūrve kṛtaṃ kalyānakarma) is already ripened (paripakva), then for this reason – although presently he is doing something bad – he takes rebirth in a good place. Or again if, at the moment of his death (maraṇakāle), a good mind (kuśalacitta) and good mental events (kuśalacaitasikadharma) arise in him, then for this reason, he takes rebirth in a good place.”

“[It may also happen] that a man who has done a good deed takes rebirth in a bad place. If the good action (kalyāṇakarman) done by the honest man during the present lifetime (dṛṣṭa eva dharme) has not yet ripened (aparipakva) and if a bad deed done by him during an earlier lifetime (pūrve kṛtaṃ kalyānakarma) is already ripe (paripakva), then, for that reason and although he is doing good actions presently, he is reborn in a bad place. Or also if, at the moment of his death (maraṇakāle), a bad mind (akuśalacitta) and bad mental events (akuśalacaitasikadharma) arise in him, then, for that reason he takes rebirth in a bad place.”

The four fearlessnesses in the *Vaiśāradyasūtra* [*Vesārajjasutta*]

1. The Buddha makes the following proclamation (pratijñā):

I am fully and completely enlightened (samyaksaṃbuddha) and I see not the slightest reason to fear that a śramaṇa, a brāhmaṇa, a god, Māra, Brahmā or anyone else can say truthfully that I do not know certain dharmas. This is why I have obtained security (kṣemaaprāpta), I have obtained absence of fear (abhayaaprāpta), I occupy the place of the Holy Teacher (viharāmy ārṣaṃ sthānam) like that of the royal bull (ārṣabha), in the great assemblies. I utter the lion’s roar (pariṣatu siṃhanādaṃ nadāmi) and I turn the Wheel of Brahmā (brāhmaṃ cakraṃ pravartayami) which no śramaṇa, brāhmaṇa, god, Māra, Brahmā or anyone else is truly able to turn. This is the first fearlessness.

2. The Buddha makes this proclamation: I have destroyed the impurities (kṣīṇāsrava) and I see not the slightest reason to fear that a śramaṇa, brāhmaṇa, deva, Māra, Brahmā or anyone else can say truthfully that I have not destroyed these impurities. This is why I have obtained security, I have obtained absence of fear, I occupy the position of Holy Teacher like that of a king-bull, in the great assemblies I utter the lion’s roar, and I turn the wheel of Brahmā which no śramaṇa, brāhmaṇa, deva, Māra, Brahmā or anybody else is truly able to turn. This is the second fearlessness.

3. The Buddha makes this proclamation: I have expounded the dharmas that create obstacles (āntarāyikadharma) and I do not see the slightest reason to fear that a śramaṇa, brāhmaṇa, god, Māra, Brahmā, or anyone else can say truthfully that these dharmas which create

obstacles are not obstacles to the Path. This is why I have obtained security, I have obtained absence of fear, I occupy the place of the holy Teacher like that of the bull-king, in the great assemblies I utter the lion's roar and I turn the wheel of Brahmā that no śramaṇa, brāhmaṇa, deva, Māra, Brahmā or anyone else can truly turn. This is the third fearlessness.

4. The Buddha makes this proclamation: The noble path shown by me can lead out of the world (yā mayā pratipad ākhyatā āryā nairyāṇikī niryāti) and the one who follows it is able to destroy all the sufferings (tatkarasya samyag duḥkhaṣayāyāti), and I see not the slightest reason to fear that a śramaṇa, bhrāmaṇa, god, Māra, Brāhma or anyone else can say truthfully that the one who follows this path cannot get out of the world or destroy suffering. This is why I have obtained security, I have obtained the absence of fear, I occupy the place of the holy Teacher like that of the king-bull, in the great assemblies I utter the lion's roar, and I turn the wheel of Brāhma which no śramamṇa, brāhmaṇa, deva, Māra, Brāhma or anyone else is able truly to turn. This is the fourth fearlessness.

Thus it is said in a sūtra:

“When the Buddha preaches the four truths (satya), even the higher gods are afraid and think: ‘So we too are impermanent (anitya), full of suffering (duḥkha), impersonal (anātman) and empty (śūnya). As a result of what mistake have we believed in eternal bliss?’”

Prosopoeia of the Buddha as lion

This lion-king is born of a pure race. He dwells in the deep mountains and great valleys. He has a square jaw, large bones and his flesh is fat and full. His head is large, his eyes are wide, brilliant and clear. His eyebrows are arched and pure white. His muzzle is big, heavy and massive. His teeth are sharp, joined, pointed, and he shows a pink tongue. His ears are pricked up high and his mane is striking. The forepart of his body is broad; his skin and flesh are firm. He has a long spine, a narrow waist and an invisible belly. He has a long tail, sharp claws and well-planted paws. He has a big body and great strength. When he comes out of his den, he bends and stretches his spine. Striking the ground with his paw, he manifests his great power. He does not let the hour of his meal pass by, he announces the dawn and shows the strength of the lion-king. He terrifies the deer, bears, tigers, leopards and wild boars. He awakens those who have been sleeping for a long time; he humbles the strong and powerful. He opens the way for himself by uttering loud roars. When he roars in this way, those who hear him are either joyful or fearful. The animals who live in holes hide; those who live in the water dive deeply; those who live in the mountains withdraw; the tame elephants shake off their fetters and flee in bewilderment; the birds fly off into the sky and, gaining altitude, disappear in the distance.

[Cf. *Anguttara*, II, p. 33; *Samyutta*, III, p. 84–85.]

In the Kia-chö-wen (Kāśyapaparipṛcchā), the Buddha said:

“The ātman is one extreme, the anātman is the other extreme: avoiding these two extremes is called the Middle Way” (ātmety ayam eka antaḥ, anātmety ayam dvitīya antaḥ. ity etāv ubhāv antāv anupagamyā madhyamā pratipad ity ucyate).

The Śramanasatya-sūtra

Seeing at a distance a great assembly of heretics (tīrthikapariṣad) who were debating in loud voices (uccaśabda), the Buddha wanted to go elsewhere and was turning around to leave. The scholars (upadeśācārya) who had seen the Buddha approaching from afar said to their assembly: “Be quiet! The Buddha is a person who likes solitude (vivekakāma). If you look quiet and are silent, perhaps he will come here.”

The assembly maintained silence. The Buddha entered into this assembly and preached the three truths of the brāhmaṇas (brāhmaṇasatya). The heretic assembly remained silent (tūṣṇīmbhūta).

The Buddha thought: “These angry people are in Māra Pāpīmat’s grasp. This teaching is so wondrous that none of them will try to become my disciple.”

Having had this thought, the Buddha arose from his seat and went away. But the heretics, free from the grasp of Māra, thought: “We have been able to hear a marvelous Dharma; how can we profit from it?”

At once they went to the Buddha, became his disciples, found the Path and escaped from suffering.

Ekayāna

There is a simple path (ekayāna) to go directly to nirvāṇa: this is mindfulness (smṛti) and heedfulness (apramāda) applied to the good dharmas, the path conforming to mindfulness of body (kāyasmṛtyupasthāna).

[Cf. *Dīgha*, II, p. 290; *Majjhima*, I, p. 55, 63; *Samyutta*, V, p. 141, 167–168; *Kathāvatthu*, p. 158]

Sarva sutra

The Buddha said to the bhikṣus: “I will teach you ‘all dharmas’ (sarvam = sarve dharmāḥ). What are all these dharmas? The eye (cakṣus) and colors (rūpa); the ear (śrotra) and sounds (śabda); the nose (ghrāṇa) and smells (gandha); the tongue (jihvā) and tastes (rasa); the body (kāya) and tangibles (spraṣṭavya); the mind (manas) and things (dharma). These twelve bases of consciousness (āyatana) are all dharmas.”

Stanzas from the Arthavargīyāṇi sūtrāṇi

For the person who seeks right seeing

There are only names and forms.

The person who wants to consider and know truly

He too will know only names and forms.

When a foolish mind multiplies notions

And is attached to distinguishing many dharmas,

He will never have anything

But names and forms.

Unidentified sutra citation

As it is said in a sūtra: “In the three evil destinies (durgati) three things cannot be found: 1) the position of salvation (samyaktvaniyāma), 2) the fruits of the saints (āryaphala), 3) the destruction of the impurities (āsravakṣaya), just as they cannot be found in immoral beings (duḥśīla), blinded by wrong views (mithyādṛṣṭika) or guilty of the five wrongdoings of immediate retribution (ānantaryakārin).”

[Unidentified sūtra, the essential ideas of which are expressed in the Saṃyutta, III, p. 225 foll.]

The *Timśamattā-sutta* (or, *Lohita-sūtra*)

Thus forty bhikṣus from the land of Po-li who observed fully the twelve pure practices (dhūtaguṇa) came to the Buddha who taught them the practice of disgust (nirveda, saṃvega).

The Buddha asked them: The five rivers, Heng-k'ie (Gaṅgā), Lan-meou-na (Yamunā), Sa-lo-yeou (Sarayū), A-tche-lo-p'o-t'i (Aciravati) and Mo-hi (Mahī) arise and empty into the great ocean (mahāsamudra). Is the mass of water contained in this ocean great or small?

The bhikṣus answered: It is very great.

The Buddha continued: In the course of a single kalpa, during his animal existences, a single man has been cut up and flayed. In yet other circumstances when he committed a wrong-doing, his hands and feet have been cut off and his head has been cut off. Well then! His blood (lohita) that has been spilled surpasses the amount of water in the ocean.

Likewise, the blood that he has spilled during his lifetimes (ātmalābha) in the course of great kalpas infinite in number (anantamahākālpa) is incalculable, and it is the same for the tears

(aśru) that he has wept and the mothers' milk (māṭṛstana) that he has sucked. The bones (asthi) that a single man leaves during a single kalpa surpasses in height the great mountain Pi-feou-lo (Vaipulya). Thus, the man undergoes the sufferings of saṃsāra during innumerable kalpas.

Having heard this discourse, the bhikṣus were disgusted with the world and obtained bodhi. Furthermore, learning that the beings of the ten directions are infinite in number, they felt joy, busied themselves in not destroying life (prāṇātipāta) and won infinite merit (anantapuṇya).

From Chapters XLVI - XX (2nd Series)

Although a sūtra says that "all beings subsist by means of the four foods" (sarvasattvās caturāhārasthitikāḥ)

[Saṅgītisuttanta in Dīgha, III, p. 211, etc.]

There are three roots of good: absence of desire (alobha); absence of hatred (adveśa); absence of delusion (amoha).

[Dīgha, III, p. 214; Majjhima, I, p. 47; Anguttara, I, p. 203]

A sūtra says: "There are five incomprehensible (acintya) things, namely: i) the number of beings; ii) the retribution of action (karmavipāka); iii) the power of a person in meditation (dhyāyabala); iv) the power of the nāgas; v) the power of the Buddha.

Summary definition of the three emptinesses:

1. Inner emptiness (adhyātmaśūnyatā). – Inner dharmas (adhyātmadharmas) are empty of inner dharmas. Inner dharmas are the six internal bases of consciousness (ṣaḍ adhyātmāyatana): eye (cakṣus), ear (śrotra), nose (ghraṇa), tongue (jihvā), body (kāya) and mind (manas). The eye is empty (śūnya): in it there is no 'me' (ātman) or 'mine' (ātmīya), and there is no dharma 'eye'. It is the same for the ear, nose, tongue, body and mind.

2. Outer emptiness (bahirdhāśūnyatā). – Outer dharmas (bahirdhādharma) are empty of outer dharmas. The outer dharmas are the six external bases of consciousness (ṣaḍ bahirdhāyatana): color (rūpa), sound (śabda), smell (gandha), taste (rasa), tangible (spraṣṭavya) and dharma. Color is empty: in it there is no 'me' or 'mine', and there is no dharma 'color'. It is the same for sound, smell, taste, tangible and dharma.

3. Inner and outer emptiness (adhyātmabahirdhāśūnyatā). – Inner and outer dharmas (adhyātmabahirdhādharma) are empty of inner and outer dharmas (adhyātmabahirdhādharma). Inner and outer dharmas are the twelve internal and external bases of consciousness (dvādaśāyatana). In these twelve bases, there is no 'me' or 'mine' and there is no 'inner and outer dharma'.

[These three emptinesses were already grouped together in the *Mahāsuññatsutta* of *Majjhima*, III, p. 112 (cf. T 26, k. 49, p. 738c). They concern the twelve *āyatana*s]

On *smṛtyupasthāna*

First he considers [his own body], the inner body (*adhyātmakāya*): consisting of thirty-six elements (*dhātu*), full of impurities (*aśuci*) that flow out of the nine holes (*navacchidra*), it is very disgusting and void of any pure character...Knowing the impurity of the inner body, the yogin next considers [another's body], the outer body (*bahirdhākāya*), which is, for him, an object of attachment. But here it is the same thing; the two bodies are really impure...

...Furthermore, the ascetic knows that there are minds of lust (*rāga*) or non-lust, of hatred (*dveṣa*) or non-hatred, of delusion (*moha*) or non-delusion, distracted (*vikṣipta*) or concentrated (*saṃgrhīta*), fettered (*baddha*) or liberated (*vimukta*), and he knows that these minds each have a different characteristic. Thus he knows that the mind is impermanent (*anitya*), that there is no fixed (*niyata*) mind lasting for eternity. Minds experiencing suffering, minds experiencing happiness, etc., arise from a complex of causes and conditions (*hetupratyayasamāgrī*), and when these causes and conditions disperse, the minds disappear as well.

***Phenasutra* quotes**

The Buddha said: "Form (*rūpa*) born from many causes and conditions has no solidity (*sāratā*). Waves (*taraṅga*) on the water produce a ball of foam (*phenapiṇḍa*) which, as soon as it is seen, disappears; it is the same for form." ...

... "The formations are like the trunk of a banana tree" (*saṃskmarāḥ kadalīnibhāḥ*): leaf by leaf it is examined, but no pith (*sāra*) is found. – "Concept is like a mirage (*marīcisadrṣī saṃjñā*) seen from afar:" without there being any water there, one gets the notion that there is water, one has the concept of water but it is nothing but an illusion.

Thus it is said in the *Ta-k'ong king (Mahāsūnyatāsūtra)* of the *Tsa-a han (Saṃyuktāgama)*:

It is said that old age and death has birth (*jātipratyayaṃ jarāmaraṇam*) as condition. In this regard, if somebody said: 'This is old age and death' or 'Old age and death belong to this man' (*asya vā jarāmaraṇam*), the two statements together would be wrong views (*mithyādrṣṭi*). Actually, the man to whom old age and death belongs is empty of being (*sattvasūnyatā*) and old age and death is empty of dharma (*dharmaśūnyatā*).

Two kinds of nirvana:

i) *nirvāṇa* with residue of conditioning (*sopadhiśeṣanirvāṇa*); ii) *nirvāṇa* without residue of conditioning (*nirupadhiśeṣanirvāṇa*). The *nirvāṇa* with residue of conditioning is the cutting off of all the passions, thirst, etc. (*sarveṣaṃ tṛṣṇādikleśānāṃ prahāṇam*); the *nirvāṇa* without residue

of conditioning is the exhaustion of the five aggregates assumed by the saint (āryopāttānāṃ pañcaskandhānāṃ kusayaḥ) during the present life and the fact that they will not be taken up anew.

Saptasūryodayasūtra

The Buddha said to the bhikṣus: All conditioned dharmas are impermanent, changing, and end up in destruction. When the kalpa reaches its end after a long period of aridity, the medicinal herbs and trees completely dry up. – With the appearance of the second sun, the water of the streams dries up. – With the appearance of the third sun, the water of the big rivers is completely exhausted. – With the appearance of the fourth sun, the four great rivers of Jambudvīpa and lake Anavatapta become empty. – With the appearance of the fifth sun, the great ocean dries up. – With the appearance of the sixth sun, the great earth, Mount Sumeru, etc., begin to smoke like a potter’s furnace. – With the appearance of the seventh sun, everything bursts into flames and there is no more smoke: the earth, Mount Sumeru and everything up to the palace of the Brahmā gods is burned up by the fire.

Then, seeing this fire, the gods who have recently been born into the Abhāsvara heaven, become frightened and say: “After they have burned the palace of the Brahmās, these flames will reach here.” But the gods who were born [in the Ābhāsvara heaven] a long time ago reassure the gods born subsequent to them and say: “Previously already, after having burned the palace of the Brahmās, this fire disappeared and has not yet come this far.”

When the trisāhasramahāsāhasralokadhātu has been burned up by the fire, there remain no ashes or charcoal.

The Buddha said to the bhikṣus: Who could believe such an enormous thing? Only a man who has seen it with his own eyes could believe that. O bhikṣus, in the past, there was a heretic teacher named Siu-nie-to-lo (Sunetra) who had renounced desire and practiced the four abodes of Brahma (brahmavihāra). His innumerable disciples also had renounced desire. Sunetra thought: “It is not fitting that I should be reborn in the same place as my disciples. Today I must therefore develop a mind of loving-kindness deeper [than theirs].” Having meditated profoundly on loving-kindness, this man took rebirth in the heaven of the Ābhāsvaras.

The Buddha added: Sunetra was myself. At that time, I saw this great event [i.e., the burning of the palace of the Brahmās] with my own eyes. This is why we must know that even solid and real things all end up in destruction.

[Saptasūryodayasūtra: Anguttara, IV, p. 100–106; Madhyama, T 26 (no. 28), k. 2, p. 428c–429c; Ekottara, T 125, K. 34, p. 735b–738a; Saptasūryodaya, T 30, p. 811c–812c.]

Anamataggasutta

[The Buddha says] “Beings have no beginning; in these beings obsessed by ignorance, fettered by thirst and wandering in transmigration, no beginning can be discerned.”

Things are Beginningless (*anagra*)

“The starting point of beings wandering in transmigration is unknown (*sattvānāṃ saṃsaratāṃ pūrvā koṭīr na prajñāyate*)”

[*Lohitasūtra = Tiṃsamattāsuttanta.*] – One single man, transmigrating during one single kalpa, as long as he is taking on existences (*ātmabhāva*) and suffering torment (*upadrava*), has collected more blood (*lohita*) than there is water in the sea.

[*Aśrusūtra = Assusuttanta.*] – Similarly, while he was weeping, he has wept more tears (*aśru*) [than there is water in the sea].

[*Kṣīrasūtra = Khīrasuttanta.*] – Similarly, he has drunk more mother’s milk (*kṣīra*) [than there is water in the sea].

[*Asthirāśīsūtra = Puggalasuttanta.*] – The bones are piled up surpassing Mount Vaipulya in height.

[*Tiṇakaṭṭhasuttanta.*] – If he has cut into two-inch pieces (*dvyaṅgulā ghaṭikā*) all the shrubs (*trṇa*) and trees (*kāṣṭhā*) of this continent (*dvīpaka*) and used them to count [his predecessors], his father, grandfather, great grandfather, etc., his forebears would be far from completely inventoried [at the time when the slips were completely used up].

[*Mṛdguḷikāsūtra = Paṭhavīsuttanta.*] – If he completely formed the earth (*pṛthivī*) into balls of clay (*mṛdguḷikā*) and used them to count [his ancestors], his mothers, grandmothers, great grandmothers would be far from completely counted [at the time when the clay balls were completely used up].

[*cf. Saṃyutta, II & Taisho 99*]

Puṇṇamāsutta

This is why a sūtra says: “All form exists by the union of the four great elements.”

Sattvasūtra

The Buddha said to Lo-t’o (*Rādha*): “This form aggregate (*rūpaskandha*), O Radha, break, destroy, disperse, eliminate it so that it exists no longer. Do the same with the other [four] aggregates. That is the emptiness of dispersion (*avakāraṇasūnyatā*). For example, look at these children (*kumāraka*) who are piling up earth and building castles, ramparts, villages, houses. They say that it is rice or wheat flour; they like it, they are attached to it, they keep it

and they protect it. But when evening comes, they are no longer interested in them, they tread them underfoot, they break them, destroy them, disperse them and eliminate them. Foolish worldly people (bālapṛthagjana) do the same: as long as they do not renounce desire (avītarāga), they have feelings of love (tṛṣṇā) and attachment (saṅga) for dharmas; but as soon as they have renounced desire and see the dharmas, they disperse them (vikiranti), destroy them and reject them.”

Kātyāyanasūtra

“In the person who sees the truth of the origin (samudayasatya), there is no view of non-existence (nāstitādṛṣṭi); in the person who sees the truth of cessation (nirodhasatya), there is no view of existence (astitādṛṣṭi).”

***Samṛddhisūtra* [translation from the Sanskrit restored by Lamotte]**

Here is what I have heard. Once the Blessed One was dwelling at Śrāvastī, in the Jeta forest, in the garden of Anāthapiṇḍada. Then a monk named Samṛddhi went to find the Blessed One and having approached him, he bowed to the feet of the Blessed One and sat down at one side. Having seated himself, he said to the Blessed One: It is said, O Lord: “The world is empty.” In what way, O Lord, is it said that the world is empty? Thus questioned, the Blessed One said to Samṛddhi: The eye is empty, it is empty of permanence and unchangeability; it is empty of ‘mine’. Why? Because that is its essence. The visible, the eye consciousness and also this sensation, unpleasant, pleasant or neither unpleasant nor pleasant, which arises from the contact of the eye as condition, that also is empty, empty of permanence and unchangeability, is empty of ‘mine’. Why? Because that is its essence. It is the same for the ear, nose, tongue, body and mind. This is why it is said that the world is empty. Thus spoke the Blessed One; the monk Samṛddhi rejoiced at the words of the Blessed One and went away.

Paramārthaśūnyatāsūtra

“I will explain to you the discourse of the Dharma (dharmaprayāya) called Ti-yi-yi-k’ong (Paramārthaśūnyatā). What is this paramārthaśūnyatā, ‘absolute emptiness’? The eye (cakṣus), when it is born, does not come from anywhere; when it perishes, it does not go anywhere. There is only action (karman) and retribution of action (karmavipāka); the agent (kāraka) does not exist. It is the same for the ear (śrotra), the nose (ghrāṇa), the tongue (jihvā), the body (kāya) and the mind (manas).”

[Dīrghanakhasūtra]

To a powerful brahmacārin scholar, the Buddha answered: “In my system, I accept neither existence (astitā) nor non-existence (nāstitā). Why do you take part in this idle chatter (prapañca)? Existence and non-existence are mere idle gossip and birth-places (upapattisthāna) for the fetters (saṃyojana).”

[Pārāyaṇasūtra and Arthavargīyāṇi sūtrāṇi]

The sage does not accept or retain any dharma.
Accepting and retaining dharmas is to produce idle chatter.
If there is nothing on which to lean,
There is no idle chatter.
The saints who have attained bodhi
Neither take nor reject dharmas.
Free of taking or rejecting,
They eliminate all wrong views.

Chandasūtra of the Saṃyuktāgama

“All conditioned dharmas are impermanent (sarvasaṃskārā anityāḥ); All dharmas are non-self (sarvadharmā anātmānaḥ); Nirvāṇa is peace (śāntam nirvāṇam).”

Bhikṣusūtra

That is to say: this being, that is (yad utāsmin satīdaṃ bhavati), by the production of this, that is produced (asyotpādād idam utpadyte). That is to say: the formations have ignorance as condition (yad idam avidyāpratyayāḥ saṃskārāḥ), consciousness has the formations as condition (saṃskārapratyayaṃ vijñānam), and so on up to old-age-and-death (jarāmaraṇa) which is followed by grief (śoka), lamentation (parideva), suffering (duḥkha), sadness (daurmanasya) and torment (upāyāsa).

This not being, that is not (asminn asatīdaṃ na bhavati); by the cessation of this, that ceases (asya nirodhād idam nirudhyate). That is to say: the cessation of ignorance results in the cessation of the formations (yad utāvidyānirodhāt saṃskāranirodhaḥ), by the cessation of the formations consciousness ceases (saṃskāranirodhād vijñānanirodhaḥ), and so on up to the cessation of old-age-and-death (jarāmaraṇa), by means of which grief (śoka), lamentation (parideva), suffering (duḥkha), sadness (daurmanasya) and torment (upāyāsa) cease. – This law of production and cessation (utpādanirodhadharmā), whether there is a Buddha or there is not a Buddha, is eternal.

Śāriputra-siṃhanāda-sūtra

The Buddha questioned Śāriputra about the meaning of a verse (padārtha). Three times he asked him and three times Śāriputra was unable to answer. After the Buddha had given Śāriputra a brief instruction (alpanirdeśa), the Buddha went back to the vihāra to meditate.

Then Śāriputra rejoined the bhikṣus and said to them: As long as the Buddha did not give me his approval (abhanumodanā), I did not reply. But now, for seven days and seven nights without stopping, I myself would be able to furnish him with explanations on that subject.

Then a certain bhikṣu said to the Buddha: After the Buddha had returned to the vihāra to meditate, Śāriputra uttered the lion's roar and boasted.

The Buddha said to the bhikṣu: What Śāriputra said is true and not false. Why? Because Śāriputra has penetrated well the dharmadhātu (tathā hi śāriputrasya bhikṣor dharmadhātuḥ suptrativeddhaḥ).

Paccayasutta

Whether there are Buddhas or there are no Buddhas (utpādād vā tathāgatānām anutpādād vā tathāgatānām), the tathatā, dharmatā, dharmasthitā remain in the world eternally, that is to say, the formations have ignorance as condition (yad idam avidyāpratyaḃyāḥ saṃskārāḥ): that is the eternal tathatā, the primordial Law.

[Pratītyasūtra of the Nidānasamyukta, p. 148 (Tsa a han, T 99, no. 296, k. 12, p. 84b12–c10)]

Kālasutta

“When one gives in time of famine (durbhikṣa), one obtains an increase of merit. When one gives to someone who has come from afar (āgantuka gamika) on desert trails or dangerous paths, when one gives constantly and uninterruptedly, when one thinks constantly of giving at the right time, then the merit of generosity increases.”

The Udāna-sutta

Thus the Buddha was at Śrāvastī, at the Viśākhāprāsāda, and was walking in the shade. [Suddenly] he uttered this exclamation (udānam udānayaṃ sma):

“That there is no ‘me’ (ātman),
that there is no ‘mine’ (ātmiya),
how wonderful (sādhu)!”

Then a certain bhikṣu, joining his palms together (añjakiṃ praṇamya), said to the Buddha: “Bhagavat, that there is no me, that there is no mine, why is that a good thing?”

The Buddha answered the bhikṣu: “The worldly person (pṛthagjana) who has not obtained the bodhi without impurities (anāsrava bodhi) and whose mind is covered with doubts (viparyāsa), feels great fear (trāsa) in regard to non-self (anātman) and ‘non-mine’ (anātmīya). But if the Buddha or a disciple of the Buddha teaches him the holy Dharma (saddharma), then he rejoices and obeys because, no longer having fear, there is no problem.”

Example of itivṛttaka

When king Tsing-fan (Śuddhodana) forced [some of his subjects] to go forth from home (pravraj-) and become disciples of the Buddha, the latter chose five hundred of them capable of fulfilling this function and of attaining bodhi and led them to Śrāvastī. Why? These young men had not yet renounced desire (avītarāga) and, if they had remained near their relatives and their village, it was to be feared that they would violate the precepts (śīla). This is why the Buddha took them to Śrāvastī and told Śāriputra and Maudgalyāyana to discipline them. During the first and last watches (yāma) of the night, these people endeavored not to sleep and, thanks to their diligence and exertion (vīrya), they attained bodhi.

When they had attained bodhi, the Buddha took them back to their native country. It is a rule among all the Buddhas to return to their native land; then the Buddha, accompanied by a great crowd of devas, went to Kapilavastu, in the Hermit's Forest (Rṣivana) which is located five hundred lis from, Kapilavastu: it is the pleasure garden (ārāma) of the Śākya.

The Śākya bhikṣus who, from their stay in Śrāvastī, tried not to sleep during the first and third watches of the night, found the night long and now, coming out of the Hermit's Forest in order to go to the city to beg alms, they took into account the distances they had to travel. At the moment when the Buddha read their minds, a lion (siṃha) came to bow at the feet of the Buddha and sat down at one side. For these three reasons, the Buddha spoke the following stanza:

For the person who stays awake, the night is long;
For the person who is tired, the league is long;
For the fool who misunderstands saṃsāra, The Holy Dharma is long.

The Buddha said to the bhikṣus: Before you went forth from the world (pravrajya), your mind was lazy (pramatta) and you slept a lot; this is why you did not perceive the length of the night. Now that you are vigorously seeking bodhi, during the first and third watches of the night, you are reducing your sleep; this is why you find the night very long. – Previously, it was in a chariot that you rode in the forests of Kapilavastu and you did not notice the distances. Now that you are in monks' robes (cīvara) with begging-bowl (pātra) in hand, your fatigue (śrama) is extreme and you take into account the length of the path. – Finally, this lion here, at the time of the buddha Vipāśyin, was a brāhmaṇa teacher. Having heard that the Buddha was preaching the Dharma, he went to the Buddha, but at that moment the great assembly who were listening to the Dharma were silent. At once the brāhmaṇa had a wicked thought (praduṣṭacitta) and uttered this harmful speech (pāruṣyavāda): "How are these shaven-headed people (muṇḍaka) different from animals? They are nothing but idiots (devānāṃpriya) who don't know how to talk." As a result of this harmful action of speech (pāruṣyavāda), for ninety-one kalpas, from the buddha Vipāśyin until now, this brāhmaṇa has always fallen into animal rebirths (tiriyagyoniyupatti); but at this very moment he obtains bodhi. By his foolishness, he has gone through a very long saṃsāra; however, today in the presence of the Buddha, his mind has been purified and he will obtain deliverance (vimukti).

Mahāvedallasutta, etc

“There are two conditions (pratyaya) required for the production of right view (samyagdṛṣṭer utpādāya): i) externally (bahirdhā), the hearing of the Holy Dharma (saddharmaśravaṇa); ii) internally (adhyātmam), right reflecting (yoniso manasikāra).”

The *Abhavya-sūtra*

“If three dharmas did not exist, the Buddha would not be born into the world, and if these three dharmas are not destroyed, it would be impossible (abhavya) to escape old age, sickness and death. These three dharmas are the three poisons [Desire (rāga), hatred (dveṣa) and delusion (moha)].”

[Abhavyasūtra of the Nidānasamṃyukta, p. 204–210 (Chinese versions, T 99, no. 346, k. 14, p. 95c17–06b24; T 99, no.760, k. 28, p. 199c27–200a13) and Abhabbo sutta of Anguttara, V, p. 144–149.]

The correct worldly view:

“There is generosity (asti dānam), there is [fruit of ripening] of good or bad actions (asti sukṛtaduṣkṛtānāṃ karmāṇāṃ vipākaphalam), there is a world here below and a world beyond (asty ayaṃ loko ‘sti paro lokaḥ), there are arhats.”

[cf. Cattārisakasutta of the Majjhima, III, p. 72, l. 4–20 (compare Saṃyukta, T 99, no. 28, p. 203a21–b2)]

Maitrī sutra

As the sūtra says: “When the mind of loving-kindness (maitrīcitta) is cultivated, the seven members of saṃbodhi (saptasaṃbodhyaṅga) are cultivated at the same time (sahagata).”

From The Sutra of Sitting Dhyāna Samadhi

Zuochan sanmei jing [坐禪三昧經]

Translated by Tripitaka Master Kumarajiva of Yaoqing

This is a meditation manual of the Northern tradition translated into Chinese by the Kuchan master Kumarajiva (344-413 CE), which contains teachings on the basic meditation methods taught by the Buddha, such as Aśubha (Ugliness), Maitrī (Loving-Kindness) and Anapanasati (Mindfulness of Breathing). I have chosen the most important passages which do not contain later teachings - for example, I have not included the section which speaks of counting the breath, since this is not a method taught directly in the early texts.

Words spoken by guiding teachers are hard to meet.
For those who hear them and delight, how difficult it is.
What great people enjoy listening,
Petty people despise.

Sentient beings can be pitied and sadly regarded,
For they plummet into aging and dying, a dangerous path.
Wild men dote on their love slaves;
In a place to be feared, they are deluded and are unafraid.

A world may be big or small
But the Dharma is devoid of the existence of permanence.
All do not long remain
But temporarily appear like lightning.

This body belongs to old age and death--
All sicknesses' place of return.
A thin layer of skin covers impurities
Foolishness and confusion are reasons for being deceived.

You are always the thief of aging
Swallowing and extinguishing the blazing colors of prime.
Like strands of flowers that wither and rot,
Damaged and lost, they are of no value.

Murdhagata's merits and virtues
Allow him to be with Śakra, the lord of heavens, as they are seated.

A favorable retribution of blessings vast and numerous
To this day are they still peacefully here?

This king among gods and humans,
Is endowed with the most sensual pleasures;
But at the time of death, he undergoes extreme pain and hurt.
From this you may realize insights.

All desires are tender and delightful at first,
But later become tremendous suffering.
So too Ajātaśatru was initially good,
But he eliminated his clan, a tragedy that came later.

This body is a vessel for filth
With nine apertures constantly leaking vice.
So too the nari sores
Cannot be cured with any medicine.

The power of the cart-like skeleton is minimal;
Sinews and veins ensnare while consciousness circle about [the skeleton].
You think it is a wonderful vehicle
And bear it shamelessly.

Dead men gather in this place;
Those abandoned are strewn about among the tombstones.
While alive we protect and cherish it;
At death it is completely abandoned and forsaken.

Constantly be mindful, just like so.
Single-mindedly contemplate and do not be scattered;
Shatter delusion and reverse the dark night;
Raise a torch and with it clearly see.
If abandoned were the abiding in the Four Mindfulnesses,
The mind will not create no evil,
Like an elephant lax and unchained,
It shall never follow and walk down the path.

Functioning on this karma today
Creating that action tomorrow,
Delightfully attached, no suffering is seen;
Without realizing, the bandit of death arrives.

Rushing about for the sake of our duties;
Other people's business is also not left idle.

Yet the bandit of death does not wait;
When it arrives, there is no escaping that condition.

Like a thirsty deer that approaches a spring
And drinks the water that runs one way.
The hunter is neither kind nor helpful.
Forbidding the deer to drink, it was killed beforehand.

A deluded man is like so too,
Diligently tending to all business matters.
The arrival of death does not wait.
Who will be your protector then?

People in their hearts hope for wealth and nobility,
The five desires never satisfy them.
But the likes of kings in major countries
Cannot avoid this misery,

Immortals who uphold the arrow-like mantras
Also cannot avoid death and birth.
The elephant of impermanence stomps
So ants and leeches become like dirt,

Let us leave aside all humans,
For all Buddhas of proper and true enlightenment
And of transcendence by crossing the flow of birth and death,
Also do not stay forever.

From this therefore know,
Your lovable pleasures
Should all be abandoned soon;
Single-mindedly seek nirvana.

Later the body is relinquished at the time of death--
Who will certify the self?
Moreover, those who have encountered the Dharma Jewel
And those who have not:

Once in a long while the sun-like Buddha comes out
And shatters the darkness of great ignorance,
With it the release of all these lights
That show us the human path is no path.

Where did I come from?

Where was I born?
Where will I attain liberation?
Who shall clarify all these doubts?

The Buddhist sage with all modes of wisdom
Long unmet now emerges in the world.
Be single-minded and do not relax,
This can demolish your knot-like doubts.

Others do not enjoy true benefits
But eagerly attach to base and evil thoughts;
You are developing for the sake of sentient beings,
You ought to pursue the marks of the reality of Dharma.

Who can know at the time of death
To which path they will be destined?
For instance, a lamp in the wind
Does not know the season of its demise.

Having reached the path, the Dharma is not hard,
He explains wisdom and the source of wisdom--
These two do not lean on anything outside.

If you do not relax
But single-mindedly and constantly walk the path,
Soon you will attain nirvana,
The foremost place of eternal bliss.

With sharp wisdom, you draw near good people.
With wholeheartedness, you respect the Buddhadharma.
Detesting the filth of the impure body,
You leave suffering and attain liberation.

In leisure quietude, cultivating the goal of stillness;
In the lotus posture, sit among the trees.
Pick up the mind and do not lax;
Awaken to thoughts and be aware of all conditions.

If you are not tired of being in the midst of existence,
Sleep soundly without waking yourself;
Unmindful of the world as impermanent--
Something to be feared and yet you are unafraid,

Then the bottomless pit of afflictions is deep,

And the sea of birth and death is boundless.
The boat that ferries over suffering is not yet built,
How can you sleep in peace?

Therefore you should wake up
And not let sleep cover your mind.
With the four offerings
Know your limit and know contentment.

Before the mighty terror is completely removed,
It would be best that you are diligent and vigorous.
When various forms of suffering arrive
Regret and resentment cannot touch you.

Sitting beneath the tree in ragged robes,
So deserved is the acquired food.
But avoid being greedy for its taste,
It leads you to self-defeat and demise.

Having eaten, know the source of flavors;
Fine or flat, it is no different.
Fondness for fineries yields sadness and suffering;
Therefore do not form fondness.

In a world of karma in action
The pleasant and the unpleasant do not change;
Everything has been accepted in total.
Take this as the reason for self restraint.

If beings were among animals and beasts,
Gnashed grass is deemed most flavorful.
In the hells they swallow iron pellets,
Blazing hot the metal suddenly explodes.

If beings were among hungry ghosts,
Pus, vomit, fires of excrement and stool,
Snot, saliva and all impurities--
These would be considered delicacies.

If beings were in heavenly palaces,
Watching from a palace of seven jewels,
Celestial food the taste of sweet dew
And celestial maidens who entertain with these.

Among humans where elites are served,
The seven delicacies are replete with many flavors;
But all had been a part of change.
Now again what is there to love about them?

Back and forth among worlds,
Weary furthermore of things painful and pleasurable.
Although not yet attained nirvana,
You should diligently pursue this gain.

...

1. The Dharma Practice for Curing Greed and Desire

People with more lust and desire may practice the Contemplation of Impurities. Impurities fill the body from hair to feet. The body consists of various impurities: hair, body hair, nails, teeth, delicate and coarse skin, blood, flesh, muscles, veins, bone marrows, liver, lung, heart, spleen, kidney, stomach, large intestines, small intestines, excrement, urine, saliva, sweat, tears, scum, makeup, pus, brain, membrane, bile, saliva, micro-cellular skin, fat and brain membrane. Furthermore, for those more advanced in the contemplation of impurities, contemplate the body as blue, bruised, swollen, ripped, rotting, bleeding, smeared and flooded with stinking pus, eaten and chewed incompletely, and bones dispersed and burnt. This is the contemplation of impurities.

...

If the mind is extremely tired, stay with and guard the object of meditation, letting go of the externals. For example, a monkey tied to a pole will stay put and rest there after becoming tired. The object of meditation is like the pole. Mindfulness is like the rope and lock. The mind is analogous to a monkey. This is also like a mother, constantly watching over her baby so that it does not fall. A practitioner watches the mind just so too. Restrain the mind gradually and make it stay with the object of meditation. Were the mind to abide for a long time, then it should be the dhyāna Dharma.

...

If dhyāna samadhi had been attained, there would be three signs: The body feels pleasant, soft and light.

...

If people tend to have more hatred and anger, they should study the three Dharma practices of kindness: for those who are starting to practice, those who have been practicing or those who have been practicing for a long time. For those who are starting to practice, they should be taught with these words: "Be kind to dear ones. What does it mean by fulfilling the wishes of and

bringing joy to dear ones? Were practitioners to acquire various joys of the body and mind, they would attain clothing when cold, attain coolness when hot, attain food and drink when hungry and thirsty, attain wealth when poor, and attain the ceasing of breath when the practice reaches a certain level. These various attainments the practitioners enjoy and wish them upon dear ones. They reach the state of tying the mind to kindness without letting it think otherwise. When other thoughts about various conditions occur, they gently pull them back.”

If they have been practicing, they should be taught these words: “Be kind to those whom you feel neutral. What does it mean by bestowing joy upon those to whom you feel neutral? Were practitioners to acquire various joys of the body and mind and wish them upon those about whom they feel neutral, they reach the state of tying the mind to kindness without letting it think otherwise. When other thoughts about various conditions occur, they gently pull them back.”

If they have been practicing a long time, they should be taught these words: “Be kind to those you resent and hate. How do you bestow joy upon them? Were practitioners to acquire various joys of the body and mind and wish those you resent and hate acquire joy in the same way you wish to bestow joy upon dear ones, then that one thought of all of them acquiring the same makes your mind great and pure. Those dear to you, neutral to you, hateful to you etc. cover the world widely and infinite beings are made happy; everywhere throughout the ten directions is the same. The great mind being pure, you see all sentient beings throughout the ten directions just like you. You see sentient beings before your mind and understand this sight, which makes you happy. At that time, you immediately attain the kindness samadhi.”

...

Just as the Buddha said:

To repay hatred with hatred
Hatred will only come back;
Hatred and anger unavenged
Can break large army legions.

To be free of hatred and anger
Is the Dharma of a great man;
A petty man is hateful and angry
So cannot move this mountain.

Hatred is a serious poison,
That mutilates and mars so many;
If it does not harm you,
The harm itself shall cease.

Hatred is a great blindness,
As if eyes that do not see.

Hatred is dust and scum
That taints the pure heart.

Just as hatred and anger
Should be removed immediately,
So a venomous snake in a room
Will harm people if unremoved.

Just so these various examples
Represent countless poisons of hatred.
Always practice kindness in the heart
To put an end to hatred and anger.

This is the Samadhi Door of Kindness.

3. The Dharma Practice for Curing Foolishness and Delusion

If people tend to have more foolishness and delusion, they should study the three Dharma practices of contemplation: for those who are starting to practice, those who have been practicing or those who have been practicing for a long time. If they were starting to practice, they should be taught these words: “Birth conditions old age and death while ignorance conditions conduct. Contemplate just so and do not let thoughts go out. When thoughts go out to various conditions, pull them back gently.”

If they have been practicing, they should be taught these words: “Activities condition consciousness, consciousness conditions name and form, name and form condition the six entrances, the six entrances condition contact, contact conditions feeling, feeling conditions love, love conditions grasping, and grasping conditions existence. Contemplate just so and do not let thoughts go out. When thoughts go out to various conditions, pull them back gently.”

If they have been practicing a long time, they should be taught these words: “Ignorance conditions activities, activities condition consciousness, consciousness conditions name and form, name and form condition the six entrances, the six entrances condition contact, contact conditions feeling, feeling conditions love, love conditions grasping, grasping conditions existence, existences conditions birth, and birth conditions old age and death. Contemplate just so and do not let thoughts go out. When thoughts go out to various conditions, pull them back gently.”

...

Just as the “Mark of Ignorance Chapter” says:

Without understanding beneficial dharmas,

Without knowing virtuous karma,
They create the causes for mental knots and servants,
Like boring a hole into logs to generate a fire.

The mind attaches to evil dharmas
While distancing and abandoning good dharmas;
It is the thief that robs beings of their understanding,
Robbing understanding from the past and future too.

Thoughts about permanence, bliss, true self and purity
Are calculated into the Five Skandhas.
Studying hard the comprehensive Dharmas of the way,
They still will not know.

Various vexations are on this dangerous path,
Yet blind men enter them and walk.
Vexations lead to an accumulation of karma;
Karma leads to the migrating return of suffering.

We grasp what we should not;
We abandon instead what we should grasp;
Roaming in the dark, we chase down the wrong paths;
Stomping on plants, we become lame.

We have eyes but no wisdom-- This analogy is just so too:
Causes and conditions lead to extinction.
Wisdom that understands is like the rising sun.

...

The initial means of inhalation in the 16 Practices are the Six Ānāpāna Practices. It is the same with exhalation. Single-mindedly be mindful of the inhalations and exhalations whether long or short. For example, someone who is frightened climbs up a mountain. Perhaps he is carrying a heavy load or panting, so his breaths are relatively short. If he were to get some rest while under extreme pressure at that point, he would be happy; it is as if he got some help and was released from jail. So here his breath is long. All breaths belong to these two categories; they are either longer or shorter. Hence we talk about whether breaths are long or short. With them, we practice the six types of ānāpānasati. We are mindful of how all breaths pervade the body and the comings and goings of the breaths. We contemplate all inhalations and exhalations of the entire body. Our awareness and knowing cover the body from the toes to all the pores like water seeping into sand. The awareness and knowing of exhalations cover all pores, from the feet to the hair, are like water seeping into sand too. Just as the bellow is full whether air is entering or exiting; air entering and exiting the nose and mouth are the same way. Contemplate the entire body and see that it is where the air travels throughout, just like holes to lotus roots or

a fish net. Furthermore, the mind does not contemplate the in and out breaths of the mouth and nose alone, it also observes inhalations and exhalations throughout all hair pores and the nine apertures. Therefore we know that breaths pervade the body and circulate despite the physical body.

Also, on being mindful of inhalations and exhalations. When first starting to learn about breathing, if our bodies were lax, sleepy or heavy, we would abandon it completely. As our bodies become lighter and softer in dhyāna samadhi, we are happy. Also, on being mindful of the breaths going in and out-- it eliminates laxness, sleepiness, and heaviness of the mind. It reaches a lightness in the mind and tenderness that are enjoyed depending on the type of dhyāna samadhi. Furthermore, thoughts about inhalations stop; next, the pain of circulation stops because thoughts about the body stop. Now that we really do stop thoughts about pain, we are truly delighted. Furthermore, we already know the true marks of the body and now wish to know the true marks of the counting method in the mind; therefore we are delighted. Also, we love the joy from being mindful of inhalations and exhalations, and being mindful of inhalations and exhalations add to our delight, which is called joy. Furthermore, when the mind is pleased initially, it is called joy; later a delight pervades the entire body and is called joy.

Furthermore, the joy of pain during First Dhyāna and Second Dhyāna are called delight while the joy of pain during Third Dhyāna is called feelings of joy that enjoy various activities of the mind. Also, in being mindful of the breath coming and going, all production and extinction dharmas of the mind, tainted or untainted dharmas of the mind, dharmas of a scattered or collected mind, proper or deviant dharmas of the mind and such marks of the mind are called the mind's activities. When the mind is making delight, it first feels the delights of being mindful of inhalations and exhalations. Joy does not come forth on its own, rather, it is created by the mind; therefore it is about the making of delight.

Question: Why do we make delight on purpose? Answer: As an antidote to two mindstates: either a mindstate that is scattered or collected. Just as the mind acts to transcend afflictions, the mind therefore creates joy with mindfulness. Furthermore, if the mind is not pleased, encourage it to become more delighted. When the mind is being gathered, also be mindful of inhalations and exhalations. If the mind is not focused, force it to become focused. Just as the Sutra says, "A focused mind is the path; a scattered mind is not the path." When the mind is being liberated, also be mindful of inhalations and exhalations. If your thoughts are not free, force them to become free. For example, a sheep enters the bushes will be covered by those bushes. People transcend gradually. When the mind is freeing itself of all the knots of affliction, it is the same way. This is called the stopping of thought in developing liberation. Contemplate impermanence also means being mindful of inhalations and exhalations. Contemplate all dharmas as impermanent; at the same time be mindful of inhalations and exhalations. Contemplate all dharmas as impermanent, production and extinction are empty and without a self. At the time of production, all dharmas are born out of emptiness; at the time of extinction, all dharmas cease in emptiness. There is no man, no woman, no person, no doing, and no receiving, which is called according with the Contemplation of Impermanence.

Contemplate the releasing and dispersing of conditioned dharmas while being mindful of the impermanence of inhalations and exhalations is called releasing and dispersing. All conditioned dharmas manifest and emerge in the present world due to a combination of past causes and conditions. They disperse because causes and conditions deteriorate. To contemplate in this way is called the Contemplation of Releasing and Dispersing. Contemplate the parting of the knot of desire while being mindful of inhalations and exhalations. A mind apart from all mental knots is the foremost Dharma. This is called the Contemplation of According with the Parting of Desire. As contemplation ends, also be mindful of inhalations and exhalations. All the suffering of mental knots and servants shall end there; that is the place of peace and stability. This is called the Contemplation of According with an End. Contemplate abandonment while being mindful of inhalations and exhalations. Abandoning all tainted love, afflictions over the body and mind, the Five Skandhas, and all conditioned dharmas means foremost peace and stability. This contemplation is called According with the Stopping and Contemplating of Dharma Thoughts. These are called the 16 Practices.

...

At that time the practitioners may have reached single-pointed concentration of the mind but have not yet achieved samadhi. They are still disturbed by the afflictions of the Desire Realm. They should act expediently and further learn about the First Dhyāna and abandon love and desire. How do they abandon them? Contemplate excessive desires in the Desire Realm as being impure and as an array of unwholesomeness. They should be mindful of the First Dhyāna as peaceful and joyous. How do they contemplate desire? Know that desire is impermanent and the enemy of merit and virtue; it is like illusion and transformation, empty and unattainable. Before becoming mindful, the deluded mind is already disturbed, not to mention when it is swathed by lust. People attached to desire will never be at peace in the pleasurable places of the heavens, not to mention the human realm. They are insatiable like fire fueled with logs or oceans swallowing streams. Like Murdhagata, though he rains down seven types of gems and rules over the four continents, he remains dissatisfied even when Lord Śakra offers him a seat. Just as the Gold Wheel Turning King with the surname Nahusa, driven by desire, fell among pythons. Or just like immortals who eat fruits, wear grass and let their hair grow, live in seclusion deep in the mountains in pursuit of the path. They are nevertheless and unavoidably hurt by thieves of desire. They have very few desires and joy but much resentment and venom. People attached to desire draw in bad friends and are distanced by good people. Desire is the poisonous wine that fools and deludes so that people die drunk. Desire is a deceptive fraud that commands fools, who suffer excruciating pain, never at ease.

Only by leaving desire do people become at peace and extremely happy in body and mind. Desire that reaps nothing is like a dog gnawing on dry bones. The vigorous pursuit of desire makes them suffer tremendously. [Wants] are difficult to acquire and easy to lose. Just as a temporary loan cannot maintain lasting authority and just as dreams are blurry and end soon, desire is a problem. It is bitter to seek it and bitter to have it. The more they get, the more they suffer. Just as a fire with lots of fuel has a lot of use and a large flame, desire is like a piece of meat caught in a brawl where all the birds compete for and pursue. Essentially, it is like moths

that pounce on a fire or fish that swallow hooks; it is just like deer that chase after sounds or someone thirsty drinks salt water. All beings are diseased due to desire, which leads to the disembarking of all forms of suffering. Therefore we should know that desire is a harmful toxin. In seeking the First Dhyāna, we must extinguish the fire of desire. Practitioners who diligently, faithfully and delightfully concentrate on doing so will improve their mind so that they are not scattered. Contemplate how detestable the mind of desire is and knots and afflictions are completely eliminated. They will then acquire the samadhi of the First Dhyāna, leave behind the blaze of desire, and acquire cool and refreshing samadhi; they are like those scorched getting shade or like the poor acquiring riches. They immediately access the awareness of the delights of the First Dhyāna at that time. Contemplate the various merits and virtues of contemplative dhyāna and contemplate the good and the ugly aspects of discrimination, then there is the singleness of mind.

...

Two things in this awareness contemplation disturb dhyāna samadhi. Like water that is clear and still becomes turbid when waves stir, practitioners who are already focused inwardly are frustrated by awareness contemplation. Like getting some rest when exhausted or feeling at peace when asleep, at this point in the sequence, they develop the samadhi of purity when they are without awareness or contemplation. When they are pure and joyous inside, they reach the Second Dhyāna. Originally they did not access the still and quiet mind, now they have this delight. At that time, the mind contemplates this delight as a problem. Just as the above awareness contemplations use the method of no delight so they may leave the stage of delight and attain the joy that sages and worthy ones talk about. They know the truth with a single-pointedness of mind, which minded and guarded will lead them to the Third Dhyāna. They have abandoned delight, therefore know the truth and mindfully protect joy. Sages say that protecting joy is difficult for others to abandon, but it is the foremost form of joy. Beyond this, there is no more joy; therefore all sages at all levels of purity say kindness is the foremost form of joy.

Why is joy a problem? In the First Dhyāna, the mind is unaffected. Since nothing is going on, when something stirs, it is affected. Affected, there is suffering. Therefore the Third Dhyāna takes joy to be a problem. Furthermore, those who are wholesome and wondrous abandon this suffering of joy. They first abandon sadness and delight, then eliminate thoughts of suffering and joy. By guarding so their thoughts are pure, so enter the Fourth Dhyāna. Neither suffering nor joyous, they guard pure thoughts with a singleness of focus. Therefore the Buddha said, foremost in protecting purity at its best is the Fourth Dhyāna. Stirring due to joy in the Third Dhyāna is called suffering. Hence the Fourth Dhyāna eliminates suffering and joy, which is called the unmoving place.

Gradually contemplate the space of emptiness and shatter thoughts about inner and external form and eliminate dualistic thoughts. Do not think about any form but contemplate the space of endless emptiness. Always contemplate the faults of form and be mindful of the samadhi derived in that space of emptiness and its supremely wonderful merit. Practicing and being mindful of such a method allows you to capture that space of emptiness. Be mindful of that

place of infinite consciousness and contemplate the faults of that space of emptiness. Be mindful of the merit and virtue of infinite consciousness. Practicing and being mindful of such a method allows you to capture consciousness. Be mindful of the space of nothing whatsoever and contemplate the faults of that space of consciousness. Be mindful of the merit and virtue of that space of nothing whatsoever. Practicing and being mindful of such a method allows you to reach that space of nothing whatsoever. Be mindful of the space of neither thought nor no-thought. If there were any thoughts at all, there would be many problems. It is a foolish and deluded space if there were sickness, skin disease or no thoughts. Therefore the space of neither thought nor non-thought is the foremost in peace and stability. Contemplate the faults of the space of nothing whatsoever and be mindful of the merit and virtue of neither thought nor non-thought. Practicing and being mindful of such a method allows you to reach that space of neither thought nor non-thought.

Perhaps there are practitioners who move first from the first ground to the upper grounds, then practice kindness in the upper grounds. Initially they acquire joy and destroy the poison of hatred and anger, sharing that in turn with infinite beings throughout the ten directions; they reach the Samadhi of Kindness at that time. Being compassionately sympathetic of sentient beings' suffering, they can shatter a multitude of afflictions and reach infinite beings. At that time, they attain the Samadhi of Compassion. They can break displeasure, causing infinite beings to be delighted. At that time, they attain the Samadhi of Delight and can shatter the suffering of joy. They contemplate infinite beings throughout the ten directions directly and reach the Samadhi of a Protected Mind.

...

The body is really impermanent, full of suffering, impure and contains no true self. Due to the perversions of the body, there is permanence, bliss, true self and purity. Due to the fondness for and attachments to the body in various situations, sentient beings become inferior. Practitioners who wish to shatter perversion shall study the Four Mindfulnesses, stopping and contemplating. Contemplate how various aspects of the body are full of problems. It is due to the coming into being of causes and conditions and the various afflictions associated with impermanence that there is suffering. The body contains 36 different objects, therefore impure. Ill at ease, there is no true self. Practice this contemplation: contemplate the insides of the body, contemplate the outside of the body, and contemplate the body inside and out. Practice this contemplation. With it, thoughts about the body stops and the body's mark of reality is just so.

Why do we become perverted and attached to this body? It is because we think about physical pleasures and pains. Due to the love for pleasure and pain, we are attached to this body. We should contemplate that we really cannot acquire pleasure and pain? Why not? It is because we experience pleasure by consuming food and clothing; however, suffering develops once pleasure is over, which is not true pleasure. Just as we apply medicine to a painful wound and consider the stopping of pain pleasurable; we consider it pleasurable when major suffering turns into minor suffering. These are not true pleasures. Furthermore, we consider past suffering to be suffering but new suffering pleasures. Just as we change a heavy load from one shoulder to

another and consider the change pleasurable, it is actually not constant pleasure, just as the quality of heat to fire never abates, even temporarily. If such experiences were true pleasure, then we should have no pleasure. Or we say, external experiences are pleasures while causes and conditions are not necessarily pleasures. Sometimes there are causes for pleasure and sometimes there are causes for suffering. If the dharmas of the mind click with love, then there is pleasure; when they click with hatred, then there is suffering; when they click with delusion, then there is neither suffering nor pleasure. Deducing in this way, we may conclude that there is pleasure and there is no pleasure.

Answer: There is no pleasure. Lust should not be pleasure. Why? If there were lust within, then people would not seek the opposite sex outside. Pursuing the opposite sex outside, we know the suffering of lust. If lust is pleasure then we should not abandon it constantly. If we do abandon it, then it should not be pleasurable. In the midst of major sufferings, we consider minor sufferings to be pleasurable; just as someone who deserves to die is whipped severely instead will consider his being able to live a pleasure. With heightened lust, desire is pleasurable; with the onset of old age and detest for desire, they know that desire is no pleasure. If it were pleasure truly, then they should not grow weary of it. Just as these various causes and conditions of physical pleasure cannot be attained, pleasure lost is also suffering. The Buddha said, "Contemplate suffering when there is pain in pleasure; contemplate pleasure when there is pain in suffering. Just as someone who is shot with an arrow and experiences neither suffering nor pleasure should contemplate the impermanence of production and extinction, which is how thoughts of pain stop. We should know that the mind feels pain and pleasure but feelings themselves are neither painful nor pleasurable.

Why the mind? The mind is impermanent and comes forth due to causes and conditions. Production and extinction do not dwell, so it seems like there is production. Due to our perversions, we consider it all one. Where there was none originally now it exists; where there is something already existent now returns to nothing—hence impermanence. Contemplate and know that the mind is empty. What does it mean by emptiness? From causes and conditions come eyes and form for us to see, recall and think about. Wishing to see, these come into being by combining with the eye consciousness. Just as the sun loves the pearl, where there is the sun, there is the pearl. With dry hay, cow dung and various conditions that come together, fire then comes into being. Any condition on its own cannot produce fire; however when these conditions combine, there is fire. The eye consciousness is the same way. It neither dwells in the eyes nor in form. It does not dwell in between the two. It has no dwelling and yet it is not without. Therefore the Buddha said, "Like illusions and transformations, the present mind contemplates the past and there may be thoughts of suffering, pleasure or neutrality. Each thought is different and ceases. Thoughts about desire and no desire are the same way, each is different and each ceases. Similarly, contemplate the inside of the mind, the outside of the mind and the mind inside and out. This is called the Stopping of Thoughts about the Mind.

...

Contemplating the Five Skandhas as being impermanent, without a self, full of suffering and empty, the mind is patient and does not retreat, hence called patience. Furthermore, contemplate the entire world as full of suffering and devoid of bliss. It is full of suffering because habits, love and other afflictions. The end to the conditions of habits and knowledge is called the supreme Dharma, there is none more superior. The Eightfold Proper Path can ensure that practitioners reach nirvana, and there is nothing more supreme. This kind of faith in being patient with no regrets and no doubts is called patience.

...

Contemplate this, "Sentient beings and I both experience hardship, constantly becoming born, constantly aging, constantly getting sick, constantly dying, constantly becoming extinct and constantly exiting. Sentient beings are pathetic and do not know the exit and how to become liberated." Focus and think, "Birth, old age, sickness and death result due to conditions. I shall further contemplate from which conditions are they born." Focus and think: birth results from the condition of existence; existence results from the condition of grasping; grasping results from the condition of love; love results from the condition of feelings; feelings result from the condition of contact; contact results from the condition of the six entrances; the six entrances result from the condition of name and form; name and form result from the condition of consciousness; consciousness results from the condition of activity; and activity results from the condition of ignorance. Focus and think: birth ceases to be because old age and death cease to be; existence ceases to be because birth ceases to be; grasping ceases to be because existence ceases to be; love ceases to be because grasping ceases to be; feelings cease to be because love ceases to be; contact ceases to be because feelings cease to be; the six entrances cease to be because contact ceases to be; name and form cease to be because the six entrances cease to be; consciousness ceases to be because name and form cease to be; and delusion ceases to be because activity ceases to be.

...

Furthermore, the Desire Realm is tied to activities, the Form Realm is tied to activities, and the Formless Realm is tied to activities. Moreover, there are wholesome conduct, unwholesome conduct and unaffected conduct. What is wholesome conduct? All wholesome conducts in the Desire Realm are also the third ground in the Form Realm. What is unwholesome conduct? All unwholesome dharmas? What is unaffected conduct? The Fourth Dhyāna's wholesome conduct with outflow and the conduct of wholesome samadhi with outflow in the Formless Realm are called activities. Activities condition consciousness.

What does it mean by consciousness? The six types of realms of consciousness range from the eye consciousness to the mind consciousness. These are called the Six Types of Consciousness. Consciousness conditions name and form. What does it mean by name? The four divisions of pain, thoughts, activities and consciousness in the Formless Realm are called name. What does it mean by form? The four elements and the composition of all form are called form. What are the four elements? Earth, water, fire and wind. What is earth? That which is solid

and heavy is earth. That which is moist and wet is water. That which is hot is fire. That which is light and moving is wind. Other forms can be seen. Dualities and non-dualities are called the compositions of form. The combination of name and form are called name and form. Name and form condition the six entrances.

What are the six entrances? The inner six entrances range from the inner entrance of the eye to the inner entrance of the mind. These are called the six entrances. The six entrances condition contact. What is contact? The six realms of contact range from contact with the eye to contact through the mind. What is contact with the eye? The eyes condition form, which gives rise to eye consciousness. The combination of these three is what is called contact with the eyes. The same applies on up to contact through the mind. Contact conditions feeling.

What is feeling? The three types of feeling are the feelings of joy, suffering and neutrality. What is the feeling of joy? A servant of love. What is the feeling of suffering? A servant of hatred. What is the feeling of neutrality? A servant of delusion. Furthermore, the feeling of joy produces joy, when joy abides, suffering extinguishes. The feeling of suffering produces suffering, when suffering abides, joy extinguishes. The feeling of neutrality is neither aware of suffering nor joy. Feeling conditions love. What is love? Contact between the eyes and form produces love and on up to contact between mind and dharma, also producing love. Love conditions grasping. What is grasping? Grasping of desire, grasping of view, grasping of precepts, grasping of the self, and grasping of language. Grasping conditions existence. What is existence? The three types of existence are the existence of desire, the existence of form and the existence of formlessness. From down below in the Avici on up to the Heaven of Others' Transformation of Ease are called the existence of desire. It can bring forth karma. What is the existence of form? From the Brahmā Realm down below on up to the Akaniṣṭha Heaven are called the existence of form. What is the existence of formlessness? From space and on up to the space of neither thought nor no thought is called the existence of formlessness. Existence conditions birth.

What is birth? Various sentient beings are born from various places. With the skandha of feeling, beings acquire upholding, entering and life, which are called birth. Birth conditions old age and death. What is death? The falling of teeth, the graying of hair, the wrinkling of skin, the ripening of the senses, the breaking of the senses, and the choking of breath, the body hunches so that beings walk with a cane. The skandha body withers, which is called aging. What is death? All beings everywhere retreat, fall, plummet and become extinct. They die and lose their life, which is called death. First age then dying; hence the name old age and death.

...

Similarly, each of the 37 Means contains all means. Just as Abiding in the Four Mindfulnesses contains the Four Proper Diligences, the Four Spiritual Fulfillments, the Five Roots, the Five Powers, the Seven Awakenings, the Eightfold Proper Path and others. Contemplating the Twelve Causal Links, the Four Noble Truths, Abiding in the Four Mindfulnesses, Four Proper Diligences, Four Spiritual Fulfillments, the Five Roots, the Five Powers, the Seven Awakenings, and the Eightfold Proper Path in this way, they are at peace.

From the 10,000 line Prajñāparamita Sutra

*Translated by the Padmakara Translation Group under the patronage and supervision of 84000:
Translating the Words of the Buddha.*

A list of dharmas

Thereupon, the Blessed One addressed Senior Śāradvatīputra as follows:

“Śāradvatīputra, the ‘five psycho-physical aggregates’ comprise (1) physical forms, (2) feelings, (3) perceptions, (4) formative predispositions, and (5) consciousness.

“If you ask what are the ‘twelve sense fields,’ they comprise six that are inner and six that are outer. These are called the twelve sense fields. Among them, if you ask what are the ‘six inner sense fields,’ they comprise (1) the sense field of the eyes, (2) the sense field of the ears, (3) the sense field of the nose, (4) the sense field of the tongue, (5) the sense field of the body, and (6) the sense field of the mental faculty. These are called the six inner sense fields.

“Then, if you ask what are the ‘six outer sense fields,’ they comprise (7) the sense field of sights, (8) the sense field of sounds, (9) the sense field of odors, (10) the sense field of tastes, (11) the sense field of tangibles, and (12) the sense field of mental phenomena. These are called the six outer sense fields.

“If you ask what are the ‘eighteen sensory elements,’ they comprise (1) the sensory element of the eyes, (2) the sensory element of sights, and (3) the sensory element of visual consciousness; (4) the sensory element of the ears, (5) the sensory element of sounds, and (6) the sensory element of auditory consciousness; (7) the sensory element of the nose, (8) the sensory element of odors, and (9) the sensory element of olfactory consciousness; (10) the sensory element of the tongue, (11) the sensory element of tastes, and (12) the sensory element of gustatory consciousness; (13) the sensory element of the body, (14) the sensory element of tangibles, and (15) the sensory element of tactile consciousness; and (16) the sensory element of the mental faculty, (17) the sensory element of mental phenomena, and (18) the sensory element of mental consciousness. These are called the eighteen sensory elements.

“If you ask what are the ‘four noble truths,’ they comprise (1) the noble truth of suffering, (2) the noble truth of the origin of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path. These are called the four noble truths.

“If you ask what are the ‘twelve links of dependent origination,’ they comprise (1) fundamental ignorance, contingent on which (2) formative predispositions arise; (3) consciousness, which arises contingent on formative predispositions; (4) name and form, which arise contingent on consciousness; (5) the six sense fields, which arise contingent on name and form; (6) sensory

contact, which arises contingent on the six sense fields; (7) sensation, which arises contingent on sensory contact; (8) craving, which arises contingent on sensation; (9) grasping, which arises contingent on craving; (10) the rebirth process, which arises contingent on grasping; (11) actual birth, which arises contingent on the rebirth process; and (12) aging and death, along with sorrow, lamentation, suffering, mental discomfort, and agitation, which all arise contingent on actual birth. It is in this way that these great corporeal aggregates, exclusively endowed with suffering, arise.

“Conversely, through the cessation of fundamental ignorance, formative predispositions cease. Through the cessation of formative predispositions, consciousness ceases. Through the cessation of consciousness, name and form cease. Through the cessation of name and form, the six sense fields cease. Through the cessation of the six sense fields, sensory contact ceases. Through the cessation of sensory contact, sensation ceases. Through the cessation of sensation, craving ceases. Through the cessation of craving, grasping ceases. Through the cessation of grasping, the rebirth process ceases. Through the cessation of the rebirth process, actual birth ceases. Through the cessation of actual birth, aging and death cease; and through the cessation of aging and death, sorrow, lamentation, suffering, mental discomfort, and agitation all cease. It is in this way that these corporeal aggregates, exclusively endowed with suffering, cease.

“These two processes are respectively said to follow and reverse the sequence in which the twelve links of dependent origination arise.

“If you ask what are the ‘four applications of mindfulness,’ they comprise (1) the application of mindfulness which, with regard to the physical body, observes the physical body; (2) the application of mindfulness which, with regard to feelings, observes feelings; (3) the application of mindfulness which, with regard to the mind, observes the mind; and (4) the application of mindfulness which, with regard to phenomena, observes phenomena. These are called the four applications of mindfulness.

“If you ask what are the ‘four correct exertions,’ (1) great bodhisattva beings resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have not yet arisen might not be developed; (2) they resolve, struggle, strive, persevere with tenacity, and rightly aspire that negative and non-virtuous attributes which have previously arisen might be renounced; (3) they resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have not yet arisen might be developed; and (4) they resolve, struggle, strive, persevere with tenacity, and rightly aspire that virtuous attributes which have previously arisen might remain, be unforgotten, flourish, and reach complete perfection in the future, through cultivation. These are called the four correct exertions.

“If you ask what are the ‘four supports for miraculous abilities,’ they comprise (1) the support for miraculous ability combining the meditative stability of resolution with the formative force of exertion, (2) the support for miraculous ability combining the meditative stability of perseverance with the formative force of exertion, (3) the support for miraculous ability combining the

meditative stability of mind with the formative force of exertion, and (4) the support for miraculous ability combining the meditative stability of scrutiny with the formative force of exertion. These are called the four supports for miraculous ability.

“If you ask what are the ‘five faculties,’ they comprise (1) the faculty of faith, (2) the faculty of perseverance, (3) the faculty of recollection, (4) the faculty of meditative stability, and (5) the faculty of wisdom. These are called the five faculties.

“If you ask what are the ‘five powers,’ they similarly comprise (1) the power of faith, (2) the power of perseverance, (3) the power of recollection, (4) the power of meditative stability, and (5) the power of wisdom. These are called the five powers.

“If you ask what are the ‘seven branches of enlightenment,’ they comprise (1) the branch of enlightenment that entails correct recollection, (2) the branch of enlightenment that entails correct doctrinal analysis, (3) the branch of enlightenment that entails correct perseverance, (4) the branch of enlightenment that entails correct delight, (5) the branch of enlightenment that entails correct mental and physical refinement, (6) the branch of enlightenment that entails correct meditative stability, and (7) the branch of enlightenment that entails correct equanimity. These are called the seven branches of enlightenment.

“If you ask what is the ‘noble eightfold path,’ it comprises (1) correct view, (2) correct ideation, (3) correct speech, (4) correct action, (5) correct livelihood, (6) correct effort, (7) correct recollection, and (8) correct meditative stability. These are the branches of the noble eightfold path.

“If you ask what is ‘emptiness as a gateway to liberation,’ the state of mind which discerns that all things are empty of their own defining characteristics is emptiness as a gateway to liberation. This is called emptiness as a gateway to liberation.

“If you ask what is ‘signlessness as a gateway to liberation,’ the state of mind which discerns in all respects that all things are signless in terms of their own defining characteristics is signlessness as a gateway to liberation. This is called signlessness as a gateway to liberation.

“If you ask what is ‘aspirationlessness as a gateway to liberation,’ the state of mind in which all things are not formed, and there is nothing to be formed, is aspirationlessness as a gateway to liberation. This is called aspirationlessness as a gateway to liberation.

“If you ask what are the ‘four meditative concentrations,’ they are as follows: (1) Bodhisattvas achieve and maintain the first meditative concentration where there is freedom from desires, and freedom from negative and non-virtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. (2) They achieve and maintain the second meditative concentration where there is an intense inner clarity, free from both ideation and scrutiny, the absence of ideation and scrutiny being due to one-pointed mental focus, while the joy and bliss that arise from meditative stability are present. (3) They achieve and maintain the

third meditative concentration where joy is absent, abiding in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present and bliss is experienced by the body. This is what sublime beings describe as 'mindful, blissful, abiding in bliss, and equanimous.' (4) They achieve and maintain the fourth meditative concentration where even that sense of bliss is abandoned and former states of suffering have also been eliminated. Here, neither suffering nor bliss is present because blissful and unhappy states of mind have both subsided, while equanimity and mindfulness are utterly pure. These are called the four meditative concentrations.

"If you ask what are the 'four immeasurable aspirations,' they comprise (1) loving kindness, (2) compassion, (3) empathetic joy, and (4) equanimity. These are called the four immeasurable aspirations.

"If you ask what are the 'four formless meditative absorptions,' they comprise (1) the meditative absorption of the sense field of infinite space, (2) the meditative absorption of the sense field of infinite consciousness, (3) the meditative absorption of the sense field of nothing-at-all, and (4) the meditative absorption of neither perception nor non-perception. These are called the four formless meditative absorptions.

"If you ask what constitute the 'eight aspects of liberation,' they are as follows: (1) The first aspect of liberation ensues when corporeal beings observe physical forms [in order to compose the mind]. (2) The second aspect of liberation ensues when formless beings endowed with internal perception observe external physical forms. (3) The third aspect of liberation ensues when beings are inclined toward pleasant states. (4) The fourth aspect of liberation ensues when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.' (5) The fifth aspect of liberation ensues when the sense field of infinite space has been completely transcended in all respects, and when one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite.' (6) The sixth aspect of liberation ensues when the sense field of infinite consciousness has been completely transcended in all respects, and one achieves and abides in the sense field of nothing-at-all, thinking, 'There is nothing at all.' (7) The seventh aspect of liberation ensues when the sense field of nothing-at-all has been completely transcended in all respects, and one achieves and abides in the sense field of neither perception nor non-perception. (8) The eighth aspect of liberation ensues when the sense field of neither perception nor non-perception has been completely transcended in all respects, and one achieves and abides in the cessation of all perceptions and feelings. These are called the eight aspects of liberation.

"If you ask what are the 'nine serial steps of meditative equipoise,' they are as follows: (1) The first meditative absorption ensues when one achieves and maintains the first meditative concentration, that is to say, when there is freedom from desires, and freedom from negative and non-virtuous attributes, while ideation and scrutiny are present, alongside the joy and bliss that arise from freedom. (2) The second meditative absorption ensues when one achieves and

maintains the second meditative concentration, that is to say, when there is an intense inner clarity, free from both ideation and scrutiny, the absence of ideation and scrutiny being due to one-pointed mental focus, while the joy and bliss that arise from meditative stability are present. (3) The third meditative absorption ensues when one achieves and maintains the third meditative concentration, that is to say, when one abides in equanimity due to the absence of attachment to joy, while both mindfulness and alertness are present, and bliss is still experienced by the body. This is what sublime beings describe as 'mindful, blissful, abiding in bliss, and equanimous.' (4) The fourth meditative absorption ensues when one achieves and maintains the fourth meditative concentration, that is to say, when even that sense of bliss is abandoned and former states of suffering have also been eliminated. Here, neither suffering nor bliss is present because blissful and unhappy states of mind have both subsided, while equanimity and mindfulness are utterly pure. (5) The fifth meditative absorption ensues when the perceptions of physical forms have been completely transcended in all respects, when the perceptions of obstructed, material phenomena have subsided, and the mind does not engage with diverse perceptions, so that one achieves and abides in the sense field of infinite space, thinking, 'Space is infinite.' (6) The sixth meditative absorption ensues when the sense field of infinite space has been completely transcended in all respects, and when one achieves and abides in the sense field of infinite consciousness, thinking, 'Consciousness is infinite.' (7) The seventh meditative absorption ensues when the sense field of infinite consciousness has been completely transcended in all respects, and one achieves and abides in the sense field of nothing-at-all, thinking, 'There is nothing at all.' (8) The eighth meditative absorption ensues when the sense field of nothing-at-all has been completely transcended in all respects, and one achieves and abides in the sense field of neither perception nor non-perception. (9) The ninth meditative absorption ensues when the sense field of neither perception nor non-perception has been completely transcended in all respects, and one achieves and abides in the cessation of all perceptions and feelings. These are called the nine serial steps of meditative equipoise.

"If you ask what are the 'nine contemplations of impurity,' they are as follows: (1) contemplation of a bloated corpse, (2) contemplation of a worm-infested corpse, (3) contemplation of a bloody corpse, (4) contemplation of a putrefied corpse, (5) contemplation of a blue-black corpse, (6) contemplation of a devoured corpse, (7) contemplation of a dismembered corpse, (8) contemplation of a skeleton, and (9) contemplation of an immolated corpse. These are called the nine contemplations of impurity.

"If you ask what are the 'ten recollections,' they are as follows: (1) recollection of the Buddha, (2) recollection of the Dharma, (3) recollection of the Saṅgha, (4) recollection of ethical discipline, (5) recollection of renunciation, (6) recollection of the god realms, (7) recollection of quiescence, (8) recollection of respiration, (9) recollection of physicality, and (10) recollection of death. These are called the ten recollections.

"If you ask what are the 'six aspects of perception,' they are as follows: (1) perception of impermanence, (2) perception of suffering, (3) perception of nonself, (4) perception of unattractiveness, (5) perception of death, and (6) perception of disinterest in all mundane things. These are called the six aspects of perception.

“If you ask what is the ‘knowledge of phenomena,’ it is the limited understanding that the five psycho-physical aggregates are to be purified. This is called knowledge of phenomena.

“If you ask what is ‘subsequent knowledge,’ it is the understanding that the eye is impermanent, and, likewise, it is the understanding that the ears, nose, tongue, body, mental faculty, sights, sounds, odors, tastes, tangibles, and mental phenomena are all impermanent. This is called subsequent knowledge.

“If you ask what is the ‘knowledge of other minds,’ it is the absence of doubt with regard to phenomena associated with the minds and mental states of other sentient beings and other individuals. This is called knowledge of other minds.

“If you ask what is the ‘knowledge of relative appearances,’ it is the understanding of the aspects of the path. This is called the knowledge of relative appearances. “If you ask what is the ‘knowledge of suffering,’ it is the understanding of how suffering arises and endures. That is called the knowledge of suffering.

“If you ask what is the ‘knowledge of the origin of suffering,’ it is the understanding that the origin of suffering is to be abandoned. This is called knowledge of the origin of suffering.

“If you ask what is the ‘knowledge of the cessation of suffering,’ it is the understanding that suffering has ceased. This is called knowledge of the cessation of suffering.

“If you ask what is the ‘knowledge of the path,’ it is the understanding of the noble eightfold path. This is called knowledge of the path leading to the cessation of suffering.

“If you ask what is the ‘knowledge of the extinction of contaminants,’ it is the understanding that desire, hatred, and delusion have ended. This is called the extinction of contaminants.

“If you ask what is the ‘knowledge that contaminants will not be regenerated,’ it is the understanding that one will not subsequently be reborn among the living beings of phenomenal existence. This is called the knowledge that contaminants will not be regenerated.

“If you ask what is the ‘knowledge that is definitive,’ it is the tathāgatas’ pristine cognition of omniscience. This is called the knowledge that is definitive.

“If you ask what are the ‘faculties that will enable knowledge of all that is unknown,’ they comprise the faculty of faith, the faculty of perseverance, the faculty of recollection, the faculty of meditative stability, and the faculty of wisdom, which individual trainees who have not attained actual realization acquire. These are called the faculties that will enable knowledge of all that is unknown.

“If you ask what are the ‘faculties that acquire the knowledge of all things,’ they comprise the faculty of faith, the faculty of perseverance, the faculty of recollection, the faculty of meditative

stability, and the faculty of wisdom, of which individual trainees who have attained actual realization partake. These are called the faculties that acquire the knowledge of all things.

“If you ask what are the ‘faculties endowed with the knowledge of all things,’ they comprise the faculty of faith, the faculty of perseverance, the faculty of recollection, the faculty of meditative stability, and the faculty of wisdom, of which tathāgatas, arhats, genuinely perfect buddhas partake. These are called the faculties endowed with the knowledge of all things.

“If you ask what is the ‘meditative stability endowed with ideation and scrutiny,’ it denotes the first meditative concentration which is achieved and maintained when there is freedom from desires, and freedom from negative and non-virtuous attributes, while joy and bliss are present. This is called the meditative stability endowed with ideation and scrutiny.

“If you ask what is the ‘meditative stability free from ideation and merely endowed with scrutiny,’ it denotes the interval between the first and second meditative concentrations. This is called the meditative stability free from ideation and merely endowed with scrutiny.

“If you ask what is the ‘meditative stability free from both ideation and scrutiny,’ it denotes the meditative absorptions, starting from the first meditative concentration and continuing as far as the sense field of neither perception nor non-perception. This is called the meditative stability free from both ideation and scrutiny.

From the Large Prajñāparamita Sutra

Source: Conze, Edward (1975). The Large Sutra on Perfect Wisdom

List of dharmas (Conze, p. 121)

Wholesome worldly dharmas are:

Honouring father and mother, recluses, brahmins, and the elders of the family. The Foundation of Meritorious Work consisting in Giving, in Morality, in (meditational) Development, (the one) connected with the Service, the one derived from material gifts given, in faith, to the Tathagata. The ten wholesome ways of action. The nine worldly perceptions, i.e. the perception of a swollen corpse, a worm-eaten corpse, a festering corpse, a bloody corpse, a discoloured corpse, a mangled corpse, a scattered corpse, the bones, a burned corpse. The four worldly trances, the four holy Unlimited, the four formless attainments, the five superknowledges. The ten worldly Recollections, i.e. the recollection of the Buddha, of the Dharma, of the Samgha, of

morality, of renunciation, of gods, of breathing, of what concerns the body, of agitation, of death. These are called "wholesome worldly dharmas".

Unwholesome worldly dharmas are:

The ten ways of unwholesome actions, i.e. taking life, taking what is not given, sexual misconduct, false speech, slander, harsh speech, frivolous talk, covetousness, ill will and wrong views. Anger, enmity, jealous disparagement, contentiousness, harming, envy, meanness, conceit, false pride.

Indeterminate dharmas are:

Indeterminate deeds of body, speech and mind; the indeterminate four great elements, the indeterminate five dominants, the indeterminate six sensefields, the indeterminate four formless attainments, the indeterminate skandhas, the indeterminate elements, the indeterminate sense fields, and all karma result.

Worldly dharmas are:

The five skandhas, the twelve sense fields, the eighteen elements, the ten ways of wholesome action, the four trances, the four holy Unlimited, the four formless attainments, the five superknowledges, and, except for the supramundane dharmas, whatever other worldly dharmas there are.

Supramundane dharmas are:

The four applications of mindfulness, the four right efforts, the four bases of psychic power, the five dominants, the five powers, the seven limbs of enlightenment, the holy eightfold path. The three doors to deliverance, i.e. emptiness, the signless, the wishless. The dominant of "I shall come to understand the not yet understood", the dominant of understanding, the dominant of one who has understood. The concentration with thought adjusted and discursive; the concentration without thought adjusted, and only with thought discursive; the concentration without either thought adjusted or thought discursive. Science, Liberation, Mindfulness, Full awareness, wise attention. The eight deliverances, the nine attainments of successive stations, the eighteen kinds of emptiness. The ten powers of a Tathagata, the four grounds of self-confidence, the four analytical knowledges, the great friendliness, the great compassion, the 18 special dharmas of a Buddha.

Dharmas without outflows are:

The four applications of mindfulness, the four right efforts, the four bases of psychic power, the five dominants, the five powers, the seven limbs of enlightenment, the holy eightfold path. The four holy truths, the four trances, the eight deliverances, the nine attainments of successive stations, the three doors to deliverance, i.e. emptiness, the signless, the wishless. The ten

powers of a Tathagata, the four grounds of self-confidence, the four analytical knowledges, the great friendliness, the great compassion, the 18 special dharmas of a Buddha.

Conditioned dharmas are:

The world of sense desire, the world of form, the formless world. And also any other dharmas that are included in the conditioned element, i.e. the 37 wings of enlightenment, etc.

Unconditioned dharmas are:

That of which there is no production, passing away, or alteration. Extinction of greed, hate, and delusion. Suchness, No-falseness, unaltered Suchness, the true nature of Dharma, the Dharma-element, the established order of Dharma, the fixed sequence of Dharma, the unthinkable element, the Reality limit.

Common dharmas are:

The four trances, the four holy Unlimited, the four formless attainments, the five superknowledges.

Uncommon dharmas are:

The four applications of mindfulness, the four right efforts, the four bases of psychic power, the five dominants, the five powers, the seven limbs of enlightenment, the holy eightfold path. The four holy Truths, the four trances, the eight deliverances, the nine attainments of successive stations, the three doors to deliverance, i.e. emptiness, the signless, the wishless, all concentrations and all Dharani doors. The ten powers of a Tathagata, the four grounds of self-confidence, the four analytical knowledges, the great friendliness, the great compassion and the special dharmas of a Buddha.

The Dhyanas (Conze, p. 131)

Here, coursing in the perfection of giving, a Bodhisattva dwells detached from sense desires, detached from evil and unwholesome dharmas, in the attainment of the first trance (dhyana), which is with thoughts adjusted and discursive, born of detachment, full of rapture and ease. And so for all the four trances, and for the four formless attainments.

The Path (Conze, p. 133)

Furthermore, this is the great vehicle of a Bodhisattva that, in all their modes, he develops the dharmas which are the 37 wings of enlightenment, the concentrations which are the doors to freedom—Emptiness, the Signless, the Wishless—the (ten) powers, the grounds of self-confidence, and the 18 special dharmas of a Buddha.

The Brahmaviharas (Conze, p. 133)

Furthermore, a Bodhisattva dwells with a thought connected with friendliness—a thought that is vast, extensive, nondual, unlimited, free from hostility, rivalry, hindrance, or injury to anyone, extends everywhere and is well cultivated; he radiates friendliness in the ten directions of the world which has as its highest (development) the Dharma-element, and the space-element as its terminus. And so with compassion, sympathetic joy, and impartiality. These are called the four Unlimited of the Bodhisattva, the great being.

A Bodhisattva enters the concentration on friendliness, and strives to save all beings. He enters the concentration on compassion, and directs pity and compassion towards beings. He enters the concentration on sympathetic joy, and resolves to make beings rejoice. He enters the concentration on impartiality, and "extends" to beings the extinction of the outflows. This is the perfection of giving of the Bodhisattva who courses in the Unlimited. When a Bodhisattva enters into the modes, characteristics and signs of the trances and Unlimited, and emerges from them, and yet does not dedicate (the resulting merit) to the level of a Disciple or Pratyekabuddha, but to nothing else than the knowledge of all modes—then this is the untarnished perfection of morality of the Bodhisattva who courses in the Unlimited.

When he dwells in those trances, Unlimited, and formless attainments free from contamination, and does not long for the two levels of a Disciple or a Pratyekabuddha, but just the knowledge of all modes seems good to him and pleases him—then this is the perfection of patience of the Bodhisattva who courses in the Unlimited. If, through the production of thoughts associated with the knowledge of all modes, he dwells as one who perseveres in forsaking unwholesome and in accomplishing wholesome dharmas—then this is the perfection of vigour of the Bodhisattva who courses in the Unlimited. If, although he enters into those trances, Unlimited, and formless attainments, he does not gain his rebirths through them, does not relish them, is not captivated by them— then this is the perfection of concentration of a Bodhisattva who courses in the Unlimited. If, with his attention centred on the knowledge of all modes, he enters into the trances, Unlimited and formless attainments and emerges from them, and contemplates them under the aspects of impermanence, ill, not-self, of quietude, emptiness, signlessness and wishlessness, but does not go forward to the way of salvation of the Disciples and Pratyekabuddhas—then this is the perfection of wisdom of a Bodhisattva who courses in the Unlimited. This is the great vehicle of the Bodhisattva, the great being.

On the 37 Wings to Awakening or “Dharani Doors” (Conze, pp. 153-159)

And further, Subhuti, the great vehicle of the Bodhisattva, the great being [practices]:

The Four Applications of Mindfulness

Which four? Mindfulness as to the body, as to the feelings, as to thought, as to dharmas.

There the Bodhisattva dwells, with regard to the inward body, feelings, etc., in the contemplation of the body, etc. But he does not form any discursive thoughts associated with the body, etc. He is ardent, clearly conscious and mindful, after putting away all worldly covetousness and sadness. And that without taking anything as a basis. And so he dwells with regard to the outer body, to the inner and outer body, to feelings, thought, and dharmas.

How does a Bodhisattva dwell with regard to the inward body in the contemplation of the body? Here a Bodhisattva knows, when he walks, "I walk", when he stands, "I stand", when he sits, "I sit", when he lies down, "I lie down". In whichever position his body may be placed, whether in a good way or not, he knows that it is in that position. And that through non apprehension (of anything).

Further, a Bodhisattva is clearly conscious when going out and coming back, when looking towards and looking away, when bending and stretching (the arms), when carrying his waist-cloth, robe, and alms-bowl; when eating, drinking, chewing, and dispelling exhaustion by sleep; when coming and going, standing and sitting, falling asleep and waking up, speaking and keeping silent, and when retiring for meditation. And that through non apprehension.

Further, a Bodhisattva who courses in perfect wisdom, and who, mindful, breathes in, knows as it truly is, "mindful I breathe in". And so when he breathes out, when he makes a long inhalation or a long exhalation, a short inhalation, or a short exhalation. Just as a potter, or potter's apprentice, would whirl round a wheel, and, when making a long whirl, he would know, as it really is "I make a long whirl"; and so also when he makes a short whirl. So also the Bodhisattva. And that through non apprehension.

Further, a Bodhisattva, who courses in perfect wisdom, contemplates this very body according to its elements as it really is: there is, in this body, the element of earth, water, fire, and air. Just as a skilful cow's butcher, or cow's butcher's apprentice, having killed a cow with a sharp knife, cuts it into four quarters, and then examines it, as he stands or sits. Just so the Bodhisattva with regard to the four elements. And that through nonapprehension.

Further, a Bodhisattva, who courses in perfect wisdom, contemplates this very body as it really is, from the sole of the foot upwards, and from the top of the hair downwards, bounded by nails, down, and skin, and filled with manifold impurities. There are in this body: Hairs of the head, hairs of the body, nails, teeth, skin, hide, flesh, tendons, blood, bones, marrow, kidneys, heart, liver, serous membranes, spleen, lungs, intestines, mesentery, stomach, urine, excrement, tears, grease, sweat, spittle, snot, pus, bile, mucus, lymph, fluid of the joints, dirt, brain, oozings of the eye, oozings of the ear. Just as a husbandman has a sack full of all sorts of grain—sesamum, mustard seed, kidney beans, beans, lentils, barley, wheat, rice, husked rice—and a man with eyes examining them, would know, "This is rice of such a sort, this is sesamum, these are the mustard seeds, etc." Just so the Bodhisattva with regard to the parts of the body. And that through nonapprehension.

And how does the Bodhisattva dwell with regard to the outer body?

When he goes to the burial ground, a Bodhisattva sees all sorts of dead bodies thrown in the burial ground, flung in the charnel-field— one day dead, or two days dead, or three days dead, or four days dead, or five days dead—swollen, dark blue, festering, eaten by worms, or mangled. And thus he compares his own body: "This body also is of such a dharmic nature, of such an own-being, and it has not gone beyond this state of affairs". (II) And so he reflects when he sees dead bodies, cast into the burial ground, six nights dead and seven nights dead, being devoured by crows, eagles, and vultures, by jackals, wolves, dogs, or various other kinds of animals; or (III) when he sees those dead bodies flung in the burial ground, mauled, repulsive, foul, and stinking; or (IV) when he sees in the charnel field a chain of bones, smeared with flesh and blood, joined together by tendons; (V) or when he sees those dead bodies, a mere chain of bones, with flesh, blood and tendons all gone; or (VI) when he sees in the charnel field a chain of bones, separated, nor joined together, disjoined, like shells scattered anyhow on the ground; or (VII) when he sees in the charnel field bones scattered in all directions, i.e. here foot bones, there shin bones, there thigh bones, there a hip and pelvis, there the bones of the spine, there the ribs, there the neck bones, there the arm bones, there the skull; or (VIII) when he sees in the charnel field bones, several years old, several hundred years old, dried up by the wind and sunshine, white like conch shells; or (IX) when he sees in the charnel field bones, dark-coloured, black-blue, grey like pigeons, rotten, powdered into the likeness of dust upon the ground, he compares his own body, and thinks that "this body also is of such a dharmic nature, of such an own-being, and it has not got beyond this state of affairs"

A Bodhisattva dwells with regard to feelings, inward, outward, and both inward and outward, in the contemplation of feelings, ardent, clearly conscious, and mindful, after putting away all worldly covetousness and sadness. And that through nonapprehension.

Likewise a Bodhisattva dwells in the contemplation of thought.

Likewise a Bodhisattva dwells in the contemplation of dharmas.

The four Right Efforts

They are: Here a Bodhisattva, who courses in perfect wisdom, rouses his will, makes an effort, puts forth vigour, makes his thoughts tense, correctly exerts himself, 1. So as to bring about the (future) nonproduction of evil and unwholesome dharmas, which have not yet been produced; 2. So as to bring about the forsaking of evil and unwholesome dharmas which have been produced; 3. So as to bring about the production of wholesome dharmas which have not yet been produced; 4. So as to bring about the stability, increase, nondisappearance and completion of the wholesome dharmas which have been produced. And that through nonapprehension. This also is the great vehicle.

The four Bases of Psychic Power

They are: 1. Here a Bodhisattva, who courses in perfect wisdom, develops the basis of psychic power which is endowed with concentration from desire-to-do, together with the formative forces

of effort—based upon detachment, dispassion, and cessation, dedicated to self-surrender. And so with 2, 3, 4, where "desire-to-do" is replaced at 2 by "vigour", at 3 by "thought", at 4 by "exploration". And that through nonapprehension. This also is the great vehicle.

The five Dominants

Faith, Vigour, Mindfulness, Concentration, and Wisdom.

The Five Powers

Faith, Vigour, Mindfulness, Concentration, and Wisdom.

The Seven Limbs of Enlightenment

Mindfulness, Investigation into Dharma, Vigour, Joyous Zest, Tranquillity, Concentration, and Evenmindedness.

What is mindfulness as a limb of enlightenment? Here a Bodhisattva, who courses in perfect wisdom, develops the limb of enlightenment that is mindfulness, based upon detachment, dispassion, and cessation, dedicated to self-surrender. And so for the other six. And that through nonapprehension.

The Eightfold Path

It consists of: Right View, Right Intention, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. What is right View? Here a Bodhisattva, who courses in perfect wisdom, develops Right View as a limb of the Path, based upon detachment, dispassion, and cessation, dedicated to self-surrender. And so for the other seven. And that through nonapprehension.

The Three Concentrations

The emptiness concentration, the signless concentration, the wishless concentration. What is the emptiness concentration? The stability of thought which contemplates all dharmas as empty of own-marks; emptiness as a door to deliverance. And so with the signless and wishless concentration. These three doors to deliverance are the three concentrations. In them one should train. And that through nonapprehension.

The Eleven Cognitions

They are : The cognitions of suffering, origination, stopping, path, of extinction, of nonproduction, of dharma, the subsequent cognition, the cognition conforming to worldly convention, the cognition of mastery, the cognition according to fact

1. The cognition of suffering is the cognition of the nonproduction of suffering. 2. The cognition of origination is the cognition of the forsaking of origination. 3. The cognition of stopping is the cognition that ill has been stopped. 4. The cognition of the Path is the cognition of the Holy Eightfold Path. 5. The cognition of extinction is the cognition of the extinction of greed, hate, and delusion. 6. The cognition of nonproduction is the cognition of the nonproduction of the places of rebirth, and of becoming. 7. The cognition of dharma is the cognition which determines the five skandhas as mere artificial constructs.³ 8. The subsequent cognition is the cognition that the eye, and the other sense fields, as well as the physical elements and links are impermanent, etc. 9. The cognition conforming to worldly convention is the cognition by the heart of the hearts of other beings and persons. 10. The cognition of mastery is the cognition of the mastery of the path. 11. The cognition according to fact is the Tathagata's cognition of the knowledge of all modes. And that through nonapprehension.

Three Dominants.

They are: 1. The faculty "I shall come to understand the not yet understood", 2. The faculty of "understanding", 3. The faculty of "one who has fully understood". 1. The faculty "I shall come to understand the not yet understood" is the virtue of faith, vigour, mindfulness, concentration, and wisdom of those persons who are learners and who have not yet completely mastered these virtues, do not entirely manifest them, and need further disciplining. 2. The faculty of "understanding" is the virtue of faith, vigour, mindfulness, concentration, and wisdom of the persons who are learners and who have mastered them. 3. The faculty of "one who has fully understood" is the virtue of faith, vigour, mindfulness, concentration, and wisdom of the persons who are adepts—of Arhats. Pratyekabuddhas, Bodhisattvas and Tathagatas.—And that through nonapprehension

Three Concentrations

They are: 1. The concentration with thought applied and discursive; 2. The concentration without thought applied, and with only thought discursive; 3. The concentration without either thought applied or thought discursive: 1. Is identical with the first trance (see no. 13,1). 2. Is the interval between the first and the second trance. 3. Covers the trances from the second trance to the attainment of the trance of the cessation of perception and feeling. And that through nonapprehension.

The Ten Recollections

They are: The recollection of the Buddha, the Dharma, the Community, of morality, renunciation, the gods, of agitation, of death, of that which concerns the body, of breathing. And that through nonapprehension.

The Four Trances

1. Here a Bodhisattva, who courses in perfect wisdom, dwells, detached from sense desires, detached from evil and unwholesome dharmas, in the attainment of the first Trance, which is with thoughts applied, and discursive, born of detachment, full of rapture and ease. 2. Through the appeasement of thoughts applied and discursive, through inward serenity, through the unification of his heart, he dwells in the attainment of the second Trance, which is without thoughts applied and discursive, born of concentration, full of rapture and ease. 3. Through distaste for rapture he dwells evenmindedly, mindful, and clearly conscious, and he experiences with the body that ease of which the Holy Ones declare: "He that is evenminded and mindful dwells at ease"; and thus he dwells in the attainment of the third Trance. 4. From the forsaking of ease, from the forsaking of ill, and from the previous going to rest of gladness and sadness, he dwells in the attainment of the fourth Trance, which is neither painful nor pleasurable, (but) is utter purity of evenmindedness and mindfulness. And that through nonapprehension.

The Four Unlimited

Here a Bodhisattva, who courses in perfect wisdom, dwells with a thought connected with Friendliness, a thought which is vast, extensive, nondual, unlimited, free from hostility, rivalry, hindrance or injury to anyone. He radiates friendliness in the ten directions of the world, which has as its highest development the Dharma-element, and the space element as its terminus. 2. 3. 4. And similarly with Compassion, Sympathetic Joy, and Impartiality,—and that through nonapprehension

The Four Formless Attainments

1. By completely overcoming all perceptions of form, by the going to rest of the perceptions of impact, by not attending to the perceptions of manifoldness, on thinking "Endless Space", he dwells in the attainment of the station of endless space. 2. By completely overcoming the station of endless space, on thinking "Infinite Consciousness", he dwells in the attainment of the station of infinite consciousness. 3. By completely overcoming the station of infinite consciousness, on thinking that "there is not anything", he dwells in the attainment of the station of nothing whatever. 4. By completely overcoming the station of Nothing Whatever, he dwells in the attainment of the station of neither perception nor nonperception. And that through nonapprehension.

The Eight Deliverances

1. Having form, he sees forms. 2. Not perceiving inward form he sees outward forms. 3. He becomes resolved on emptiness. 4-7. are identical with the four formless attainments. 8. Through having in every way overcome the station of neither perception nor nonperception, he dwells in the attainment of the trance of the cessation of perception and feeling. And that through nonapprehension.

The Nine Attainments of Successive Stations

They are: 1-4, the four trances; 5-8, the four formless attainments; 9, the trance of the cessation of perception and feeling.

The Ten Powers of a Tathagata

They are: Here, Subhuti, a Bodhisattva who courses in perfect wisdom, 1. wisely knows, as it really is, what can be as what can be, and what cannot be as what cannot be. 2. He wisely knows, as they really are, the karmic results of past, future, and present actions and undertakings of actions, as to place and cause. 3. He wisely knows, as they really are, the various elements in the world. 4. He wisely knows, as they really are, the various dispositions of other beings and persons. 5. He wisely knows, as they really are, the higher and lower faculties of other beings and persons. 6. He wisely knows, as it really is, the Way that leads everywhere. 7. He wisely knows, as they really are, the defilement and purification of all trances, deliverances, concentrations, and meditational attainments, as well as the emergence from them. 8. He recollects his various previous lives. 9. With his heavenly eye he knows the decease and rebirth of beings as it really is. 10. Through the extinction of the outflows, he dwells in the attainment of that emancipation of his heart and wisdom, which is without outflows, and which he has, in this very life, well known and realized by himself. He wisely knows that "Birth is exhausted for me; the higher spiritual life has been lived. I have done what had to be done. After this becoming there will be none further". And all that without any apprehension whatever.

On Prajña (Conze, p. 204)

Therein, Kauśika, what is the perfect wisdom of a Bodhisattva, a great being? (II 2, 1A The aspects of the truth of ill.) Here the Bodhisattva, the great being, with his productions of thought associated with all knowledge, attends to form, as (1) impermanent, (2) ill, (3) not-self, (4) quiet calm; (II2,1B Aspects of the truth of origination), as (1) a disease, (2) a boil, (3) a thorn, (4) a misfortune; (II 2, 1C. Aspects of the truth of ill and origination, taken separately, so as to arouse aversion) as (1) foreign, (2) by its nature a disturbance; (II 2, 1D, as II 2, 1C, but so as to arouse dispassion) as (1) shaky and (2) brittle; (II 2, 1E, as II 2, 1C, but so as to arouse cessation) as (1) fearful, (2) troublesome, and (3) a calamity; and that without taking them as a basis.

And so with feeling, etc. etc. As impermanent, etc. do come about the consciousness which is conditioned by the formative forces, the name-and-form which is conditioned by consciousness, etc. etc. It is thus that the origination of all this great mass of ill takes place, and he attends to that as impermanent ... a calamity, without however taking it as a basis. (II 2,1.F. Aspects of the truth of cessation.) With a production of thought associated with all knowledge he attends to the stopping of the formative forces which results from the stopping of ignorance, and that as (1) the absence of quiet calm, (2) isolated, (3) empty, signless, wishless, and unaffected.

Because of the stopping of the formative forces there is the stopping of consciousness, etc. etc. It is thus that the stopping of this whole mass of ill takes place, and he attends to that as absence of self ... unaffected, but without taking it as a basis, and with his attentions associated

with all-knowledge, (II 2,1G. Aspects of the truth of the Path. (1) the Path, (2) the correct method, (3) progressive activity, (4) that which allows to go forth to deliverance.)

Moreover, Kauśika, the Bodhisattva, the great being, with a production of thought associated with all-knowledge develops the applications of mindfulness, but without taking them as a basis.

The Dharma is Stable (Conze, p. 310)

Whether Tathagatas are produced (in the world) or are not produced, fixed is this Dharmahood of dharmas, the Dharma-element, the fixedness of Dharma, the fixed sequence of dharma(s). Those the Tathagata fully knows, and realizes intuitively. Having fully known them and having realized them intuitively, he describes them, demonstrates them, uncovers them, analyzes them, enlarges on them, and reveals them.

Ten ways of wholesome action etc. (Conze, p. 385)

He himself should become one who abstains from taking life, and also others he should induce to abstain from taking life; he should speak in praise of the abstention from taking life, and he should praise also those other people who abstain from taking life—one acquiescent. It is thus that a Bodhisattva should stand if he wants to go forth to the supreme enlightenment. And what is said of the abstention from taking life applies also to: the taking of what is not given, to sexual misconduct, to lying speech, harsh speech, malicious speech, senseless prattling, covetousness, ill will and wrong views; to the four trances, the four Unlimited, and the four formless trances.

The Hindrances and Wrong Views (Conze, p. 418)

Moreover, Subhuti, the Bodhisattva, the great being who courses in the perfection of meditation, having seen beings who proceed with the five hindrances, i.e. with the obstacles of sense desire, ill will, sloth and torpor, excitedness and sense of guilt, and doubt; beings who are bewildered, confused in their mindfulness, who are lacking in the four trances, in friendliness, compassion, sympathetic joy and impartiality, and in the four formless attainments, he should thus consider: 'In such a way will I practise the perfection of meditation that, when I have won full enlightenment, in that Buddha-field those beings shall not have these faults and that they shall become inconceivable'. When he courses thus, the Bodhisattva, the great being, fulfills the perfection of meditation and comes near to full enlightenment.

Moreover, Subhuti, the Bodhisattva, the great being, who courses in the perfection of wisdom, having seen beings who are stupid and devoid of wisdom, who are devoid of either mundane or supramundane right views, who teach that actions have no karmic result, who teach nihilism, annihilation, eternity, and oneness, otherness or bothness, he should thus consider: 'Thus will I practise the perfection of wisdom that, when I have won full enlightenment, in that Buddha-field those beings shall not have those faults, and that they shall become inconceivable'. When he

courses thus, the Bodhisattva, the great being, fulfills the perfection of wisdom and comes near to full enlightenment.

The Ascetic Practices (Conze, p. 435)

If the Bodhisattva is a forest dweller, or begs his food from door to door without accepting invitations, or wears clothes made of rags taken from dust heaps, or never eats any food after midday, or eats his meal in one sitting, or lives on alms food, or lives in and frequents cemeteries, or lives in an open unsheltered place, or dwells at the foot of a tree, or even in his sleep remains in a sitting posture, or sleeps at night wherever he may happen to be, or possesses no more than three robes...

Parallel to *Phena Sutta* (Conze, p. 498)

Here the Bodhisattva, the great being, having stood in the perfection of concentration, contemplates form as a mass of foam, feeling as a bubble, perception as a mirage, the drives as a plantain tree, consciousness as like a mock show. When he contemplates thus, the conviction is set up in him that the five grasping skandhas are insubstantial. And when he thus contemplates, he thinks to himself: 'when all my limbs are cut off, who is it that cuts, or what is it that is being cut? Whose is the body, whose the feeling, whose this perception, whose the drives, whose the consciousness?' When he thus contemplates he thinks to himself: 'who is it that reviles or abuses, or feels ill will when reviled or abused?'

The superknowledges (Conze, pp. 498-499)

Here the Bodhisattva, the great being, who has stood in the perfection of concentration, enters into the first, second, third and fourth trances. He does not take up the sign of those trances and trance limbs, and with a thus concentrated thought (1) he experiences the various kinds of psychic power. (2) With the heavenly ear-element he hears sounds both heavenly and human. (3) Likewise he wisely knows the thought of other beings and persons, etc. to: he wisely knows, as it really is, a thought without anything above it as a 'thought without anything above it'. (4) He remembers his various previous lives. (5) With the heavenly eye, pure and surpassing that of men, (he sees beings as they die, and are reborn), etc. to: he sees that beings fare according to their deeds. This should be worked out in detail.

The Three marks (Conze, p. 578)

'Surely, Sirs, impermanent are all conditioned things, ill, not your own, unstable, unreliable, bound to deteriorate. Who can trust in conditioned things!' —Here, Subhuti, surveying the world with my Buddha-eye, I have seen in all directions in world systems countless like the sands of the Ganges Bodhisattvas who dissuade from views about Brahma those who have settled down in them. 'How, Sirs, can you produce such (false) views when all dharmas are empty, worthless, and insignificant!' It is thus that the Bodhisattvas, established in the great compassion,

demonstrate Dharma to beings. Wonderful indeed is this astonishing dharma of the Bodhisattvas!

Second presentation of the four applications of mindfulness (Conze, p. 580)

And what, Subhuti, are the four applications of mindfulness? (i) With regard to the inward body he dwells as one who reviews the body, and so he dwells with regard to the outward body and to both the inward and outward body—ardent, clearly conscious, and mindful, after putting away all worldly covetousness and sadness. With regard to the body he dwells as one who reviews its origination, its disappearance, and both its origination and disappearance. He dwells as one who does not lean on anything, and as one who (does not) grasp at the world. And so with regard to (ii) feelings, (iii) thought and (iv) dharmas.

The Eight Deliverances in detail (Conze, p. 581)

And what are the eight deliverances? (i) Having form he sees forms, (ii) Perceiving inward form he sees outward forms, (iii) He becomes resolved on loveliness, (iv) By completely overcoming all perceptions of form, by the going to rest of the perceptions of impact, by not attending to the perceptions of manifoldness, on thinking 'Endless Space', he dwells in the attainment of the station of endless space, (v) By completely overcoming the station of endless space, on thinking 'Infinite Consciousness', he dwells in the attainment of the station of infinite consciousness, (vi) By completely overcoming the station of infinite consciousness, on thinking that 'there is not anything', he dwells in the attainment of the station of nothing whatever, (vii) By completely overcoming the station of Nothing Whatever, he dwells in the attainment of the station of neither perception nor nonperception. (viii) By completely overcoming the station of neither perception nor nonperception, he dwells in the attainment of the cessation of perception and feeling.

Black and White Karma (Conze, p. 589)

[cf. AN 4.232]

Black dharmas lead to a black karma result, i.e. to the hells, the animal world, and the world of Yama; white dharmas lead to a white karma result, i.e. to (rebirth among) gods and men; black and white dharmas lead to a black and white karma result, i.e. the experience of both happiness and unhappiness; dharmas which are neither black nor white lead to a karma result which is neither black nor white, i.e. the fruit of a Streamwinner, etc. to: the supreme enlightenment.

Sense pleasures are like a dream

[cf. MN 54]

What do you think, Subhuti, when someone sees something in a dream does he see an entity on which he could base his enjoyment of the five sense pleasures? Subhuti: The dream, to begin with, is not—how much less that on which the dreamer could base his enjoyment of the five sense pleasures!

From the Mahayana Mahaparanirvana Sutra

On Asubha

This body is foul smelling and unclean, shackled in a prison of greed. This body is foul smelling and unclean, shackled in a prison of greed. This body is as loathsome as a dead dog. This body is impure with its nine holes from which matter continuously flows. This body is like a walled city in which blood, muscle, tendon, bone, and skin form its outer surface, in which hands and legs form its defense towers, in which the eyes are its windows, the head its palace with its mind king dwelling within. A body-city like this is precisely what the buddhas, the world-honored ones, have abandoned and in what ordinary ignorant people always indulge themselves, where demons of craving, anger, and delusion reside. This body is not solid, much like marsh reeds, the castor oil plant, water bubbles, or the banana tree. This body is impermanent: from one thought to the next, nothing is ever settled. It is like lightning, flooding water, or an illusory heat shimmer.

It is like painting something on water: no sooner has the form been inscribed by the brush than it is absorbed by the water. This body disintegrates easily, like a towering tree on the steep bank of a river. This body will not last long; soon it will be devoured by foxes, wolves, kites, eagles, owls, crows, magpies, or hungry dogs. What intelligent person would take delight in the body? It would be easier to put the waters of an ocean into the footprint of an ox than to fully explain how impermanent, impure, and odious this body is. It would be easier to roll up the earth into the size of a date, or to continue rolling it more and more until it is reduced to the size of a mustard seed, than to try and explain every-thing about the faults of this body. Therefore it is to be dispensed with, as one would expectorate saliva.

...

You must consider the fact that this body is like a banana tree, a mirage in hot weather, a water bubble, a hallucination, an imaginary construct, an illusory city floating in the air conjured up by gandharvas, an unfired pot, or a flash of lightning. It is like drawing something on water, a prisoner facing death, ripe fruit, or cut meat; like the warp thread running out on a loom, like the up and down motion when grinding in a mortar as well. You should ponder the fact that all compounded things are like so much poi-soned food, that there is much misery in conditioned phenomena.

...

This is why buddhas utter the verse:

All created things
Have natures impermanent.
After coming into existence, they do not abide.

Tranquil extinction is bliss.

Cunda, you should contemplate how all compounded things are mixed with the dharmas of nonself, impermanence, and nonabiding. This body, with its innumerable forms of misery, is like foam on the surface of water.

...

World-Honored One. You have readily explained the notions of impermanence, suffering, emptiness, and nonself. World-Honored One, just as among the footprints of all living beings there is nothing that surpasses the footprint of an elephant, so too is the concept of impermanence paramount among all concepts. Anyone who is diligent in his cultivation of this will be able to eliminate all craving in the realm of desire, all attachment in the realms of form and nonform, spiritual ignorance, arrogance, and even conceptions of impermanence itself.

...

All dharmas are devoid of self or anything pertaining to self. Monks, you should cultivate this understanding, for having done so will remove your egotism. And after one has abandoned their egotism, that person will thereupon enter nirvāṇa.

...

Then the bhikṣus spoke to the Buddha, saying: World-Honored One. We have not only cultivated our perception of non-self, we have also cultivated other discerning perceptions: that is, we are concerned with what is suffering and what is impermanence in addition to what is nonself. World-Honored One. Like an intoxicated person, whose mind in a daze sees mountains, rivers, stone walls, grasses and trees, palaces, houses, the sun, moon, or stars as if they were all spinning round, World-Honored One, anyone who does not cultivate his perception of suffering, impermanence, and nonself [is disoriented and] cannot be called a [true] “noble seeker.” Undisciplined in many ways, such a person transmigrates in the cycle of birth and death. World-Honored One, these are the reasons why we carefully practice these discernments.

...

Bringing forth great sympathy (maitrī), great compassion (karuṇā), great sympathetic joy (muditā), and great equanimity (upekṣā), a bodhisattva bestows upon them the precept against killing and teaches them how to practice what are wholesome dharmas. You should also firmly establish all living beings in the five moral precepts and ten aspects of good character.

...

To put an end to the defilements is called nirvāṇa. Like a fire that is extinguished, there is nothing there whatsoever. To end the defilements is also thus; I call it nirvāṇa.

...

Like heated iron
When pounded, sparks fly
That scatter and disappear,
No one knows where they are.
Attaining proper liberation
Is also like this.
After crossing over all the mud
Of lust and desire
One attains a place without movement
It is not known where.

...

I have also appeared in order to preach the idea of impermanence for those who supposed the existence of something permanent in themselves, to preach the idea of suffering for those who supposed something joyful in themselves, to preach the idea of nonself for those who supposed a self in themselves, and to preach the idea of impurity for those who supposed something inherently pure in themselves. If I encountered living beings that were attached to the triple world, I would then expound a dharma [teaching] that enabled them to free themselves from such thinking.

From The Bequeathed Teachings Sutra

Fochuibo niepan lüeshuo jiaojie jing

Trans. J.C. Cleary

This short text was translated by Kumārajīva c. 400 CE and became influential in China and in Zen Buddhism, where it is often recited. Its teachings are pretty standard early Buddhist doctrines on discipline and self cultivation, without much Mahayana elaboration or detectable Chinese additions. This is surprising, for the Buddhist texts that were popular in China tended to be more elaborate, such as the Avatamsaka.

When Śākyamuni Buddha first turned the wheel of the Dharma, he delivered Ājñāta-kaunḍinya. At the end [of his teaching career] he explained the Dharma to save Subhadra. Having already delivered those whom he should deliver, the Buddha was [reclining] between the twin śāla trees, about to enter nirvana. The time was the middle of the night, still and soundless. For the sake of his disciples, the Buddha gave a brief account of the essentials of the Dharma

[The Buddha said,] “You monks, after I am gone, you should honor and respect prātimokṣa, [the discipline that liberates,] as if you have found a light in the darkness, as if you were poor men finding a jewel. You must realize that this will be your great teacher. It will be no different than when I was in the world.

“Those who maintain pure discipline must not engage in commerce and trade. They must not own fields and houses, or keep slaves or domestic animals. They must stay far away from all forms of wealth and property, as if avoiding a fiery pit. They must not cut down plants or till the soil. They must not engage in compounding medicines or doing prognostication and augury. They must not engage in gazing at the constellations or plotting the movements [of the stars] through the sky.

“They should regulate their bodies and eat only at the prescribed time, so that they lead a pure and independent life. They must not get involved in worldly affairs or serve in government posts. They should not use spells or magic or drugs. They should not curry favor with high-ranking people or be on intimate terms with the dissolute and vain.

“[Those who maintain pure discipline] should seek salvation with a proper mentality and correct mindfulness. They should not hide their flaws, or come out with divergent views that confuse the people. Toward the four offerings they should know moderation and be satisfied. When they happen to receive offerings, they must not accumulate anything.

“This then is a brief account of the forms of maintaining discipline. Discipline is the basis of the liberation that comes from correct obedience [to the Dharma]. Thus it is called prātimokṣa, [complete liberation]. Based on this discipline (śīla), you can engender all forms of meditative concentration (samādhi) and the wisdom (prajñā) that ends suffering. Therefore, you monks should maintain pure spotless discipline and not let yourselves break the precepts. If people are able to uphold pure discipline, then they will be capable of having good qualities. Without pure discipline, good qualities and virtues will not be born. Thus you must realize that discipline is the principal secure abode of virtuous qualities.

“All you monks are already capable of abiding in discipline. You must control the five senses. Do not let them stray into the five desires. It is like a person herding an ox—holding his staff, he watches over it and does not let it get away and trespass on other people’s crops. If you indulge the five senses, the five desires will become boundless and uncontrollable, like a bad horse which cannot be reined in but instead pulls the person down into a pit.

If you are robbed and injured the pain is only for a lifetime, but if the five senses are rebellious the disaster reaches into many lifetimes. The harm done is very serious: you must be careful. This is why the wise control [the five senses] and do not follow them. They hold them fast like potential rebels and do not let them loose. If people do indulge them, they always meet with destruction before long.

“Mind is the ruler of these five senses. Therefore you must be good at controlling the mind properly. There is more to be feared from [misuse of] the mind than from poisonous snakes or wild beasts or vengeful rebels or great conflagrations or indulging in excess: no metaphor will suffice. Moving around back and forth, superficial and impulsive, it sees only the honey but not the deep pit. It is like a mad elephant without a [mahout’s] hook [to control it]. It is like a monkey in a tree leaping and frolicking about, impossible to curb or control. You must be quick to take control of it and not let it run loose. Those who indulge this mind lose all the good things of humanity. Those who control it in one place can accomplish all tasks. Therefore, you monks should work scrupulously and make progress in taming and subduing the mind.

“When you monks consume food and drink, it should be like taking medicine. Do not take more of what you like or less of what you dislike. Take [food and drink only] to support your physical existence and ward off hunger and thirst. As bees gather from flowers, taking only the flavor but not harming the color or scent, so should monks be. When they receive offerings from people, they accept them to remove affliction; they should not ask for a lot and damage their good state of mind. It is like an intelligent person who calculates how much the strength of an ox will bear, and does not exhaust it by overloading it.

“During the day you monks should scrupulously cultivate good things and not let time slip away. Let there be no slacking off in the early evening or in the predawn hours. In the middle of the night recite sutras aloud to keep yourself alert. Do not let your whole life pass in vain without attainment on account of sleep. You should be mindful that the fire of impermanence burns through all worlds. Seek salvation soon—do not sleep. The thieves of affliction are always waiting to slaughter people; they are worse than enemies. How can you stay asleep and not alert and arouse yourselves? The poisonous snakes of affliction are sleeping in your mind. It is like a black cobra sleeping in your room—you must use the hook of discipline to get rid of it right away. Only when the sleeping snake has been removed can you rest secure. One who goes to sleep without removing the snake is a shameless person.

“Obedience to the sense of shame is number one among all the adornments. Shame is like an iron hook that can control a person’s transgressions against the Dharma. Therefore, you monks should feel shame at all times, without slacking off for a moment. If you lose your sense of shame, you have lost all the virtues. People with shame have good qualities. Those without shame are no different from animals.

“If someone comes along who is totally undisciplined, you monks must gather in your own minds and not let yourselves get angry; guard your mouths and do not utter any maledictions. If you indulge in feelings of anger you are blocking the Way for yourself and losing the advantages

of your virtues. Forbearance (kṣānti) is a virtue that upholding discipline and practicing austerities cannot match.

“Only those who are capable of practicing forbearance can be called great and powerful people. If you cannot gladly bear the poison of insults as if you were sipping sweet dew, you cannot be called a person of wisdom who has entered the Way. Why? The harm done by anger can destroy all good qualities and ruin a good reputation, so that no one in the present or future will be happy to see you. You must realize that anger is worse than a raging fire. Guard against it always and do not let it enter. Of the thieves that carry off virtue, none is worse than anger. People in lay life are subject to desires and, not being people who practice the Way, they have no way to control themselves, so their anger can still be forgiven. But for those who have left home to practice the Way and have no desires, to harbor anger is very wrong. It is like a flash of lightning from a pure cool cloud that ignites a fire. It is not something that should be.

“You monks should remind yourselves: You have already abandoned all finery and put on shabby clothes. You carry almsbowls and beg for a living. Seeing yourselves like this, if you feel any pride you must quickly do away with it. Even worldly conventional people do not think it proper to foster pride and arrogance. This is even more true for people who have left home to enter the Way. For the sake of liberation they subdue their minds and practice almsbegging. Monks, a devious flattering mentality is antithetical to the Way. Therefore you must make your minds honest and straightforward. You should realize that deceit and flattery are just deceptions and lies. Such behavior is impossible for people who have entered the Way. Therefore all of you must adjust your minds with honesty and straightforwardness as the basis.

“You monks should realize that people with many desires seek much gratification, so that they also have many vexations. People with few desires are free from seeking and free from desire, so they do not have this trouble. You must still cultivate practice to lessen your desires. What’s more, lessening desire can engender the various virtues. People with few desires do not use flattery and deceit to seek other people’s favor. Nor are they dragged around by the senses. Those who practice the lessening of desires have minds that are calm and free from anxiety and fear. When they come in contact with things, there is more than enough—they are never unsatisfied. Where there is the lessening of desire, there is nirvana. This is called having few desires.

“You monks who want to escape from all the various afflictions must contemplate [what it means to] know satisfaction. The method of knowing satisfaction is the locus of prosperity, of bliss, of peace and security. Even if they are lying on the ground, the people who know satisfaction are happy and at peace. For the people who do not know satisfaction, it does not suit their fancy even if they are in heaven. The people who do not know satisfaction are poor even if they are rich. The people who do know satisfaction are rich even if they are poor. Those who do not know satisfaction are forever dragged around by the five desires and are pitied by those who do know satisfaction. This is called knowing satisfaction.

“If you seek the peaceful and still, secure bliss of non-action, you monks must distance yourselves from the hustle and bustle and dwell at ease wherever you are. People who dwell in peace are honored by Indra and all the devas (gods). Thus you must abandon your own group and all other groups and live alone in peace, contemplating the annihilation of the root of suffering. If you take joy in groups, you are subject to the afflictions of those groups. It is like a great tree: if too many birds gather in it, there is the danger that the tree will weaken and break. Worldly bonds and attachments sink you down into the multitude of sufferings. It is like an old elephant sinking into the mud, which cannot get itself out. This is called detachment.

“Nothing will be difficult for you monks if you work hard and make energetic progress. Therefore, you must work hard and make energetic progress. It is like a small stream flowing against a rock all the time, so that [eventually] it can bore through the rock. If the practitioner’s mind often slacks off, it is like drilling for fire but stopping before it gets hot. Even if you want to get fire, it is impossible. This is called energetic practice.

“You monks should seek out enlightened teachers and good protectors and aids, and do not forget to be mindful [of the Dharma]. If you do not forget this mindfulness, then the thieves of affliction cannot enter. Therefore, you must always gather in your attention on the mind. If you lose mindfulness, then you lose all virtues. If the power of your mindfulness is strong, even if you enter among the thieves of the five desires you will not be harmed by them. It is like wearing armor into battle—you have no fear. This is called not forgetting mindfulness.

“If you monks collect the mind, your mind is in meditative concentration (samādhi). Because your mind is in meditative concentration, you know all the characteristics of the worldly phenomena of birth and annihilation. Therefore all of you must always diligently cultivate and assemble all the various states of meditative concentration. If you attain meditative concentration, then your mind is not in confusion. It is like a family concerned with water control that takes good care of the dams. Practitioners are also like this. For the sake of the water of wisdom they constantly cultivate meditative concentration and do not let [the water of wisdom] leak away. This is called meditative concentration.

“If you monks have wisdom then you have no craving or attachment. You are constantly self-aware and do not allow any mistakes. If so, then you can achieve liberation by my teaching. If not, then you are not a person of the Way, nor are you a layperson; there is no name for you. Real wisdom is the solid and secure ship for crossing the sea of old age, sickness, and death. It is also the great bright lamp amid the darkness of ignorance, the good medicine for all diseases, the sharp axe that cuts down the trees of affliction. Therefore all of you should always use hearing [the Dharma], contemplating [the Dharma], cultivating [the Dharma], and the wisdom [of the Dharma] to increase the benefit. If people have the perception of wisdom, even without the eye of the devas, they are clear-eyed people. This is wisdom.

“If you monks engage in all kinds of sophistry and trivial argument, your minds will become confused. Even though you have left home you still will not be liberated. Therefore monks should quickly abandon the trivial arguments of confused minds. If you want to attain the bliss of

nirvana you must know well how to put an end to this problem of sophistry and trivial argument. This is called not engaging in trivial argument.

“In regard to all the virtues, you monks must always abandon all indulgence, as you would shun a robber full of hate. The benefits propounded by [the Buddha,] the Great Compassionate World-honored One, are all in terms of the ultimate truth. You simply must work hard and practice what he taught. [Wherever you are], whether in the mountains or valleys or dwelling at ease in a quiet place under the trees, be mindful of the Dharma you have received and do not let yourselves forget it or lose it. You must always exert yourself to make energetic progress cultivating it. Do not bring upon yourselves the worries and regrets of dying in vain.

“I am like a good doctor who diagnoses the disease and prescribes the medicine. It is not the doctor’s fault if [the patient] does not take [the medicine and thus is not cured]. I am also like a good guide who gives people good directions. If the people hear but do not follow them, it is not the guide’s mistake. If you have any doubts about the Four Noble Truths, you should ask me about them quickly. Do not harbor doubts without seeking to get them resolved.”

Then the World-honored One called on [the monks] three times like this [to voice their doubts] but no one asked questions. Why? Because those in the assembly had no doubts.

At this time Aniruddha observed the minds of those assembled there and said to the Buddha, “World-honored One, the moon could become hot and the sun could become cold but the Four [Noble] Truths could never be any different. The Buddha taught the truth of suffering, and it really is suffering: it cannot be made into happiness. The accumulation [of ignorance and craving] is really the causal basis [of suffering], and there is no other causal basis. For suffering to be extinguished, the causal basis is extinguished—the cause is ended, so the result is ended. The path for the ending of suffering is the true path, there is no other path. O World-honored One, all these monks are certain of the Four [Noble] Truths and have no doubts about them.

“In this assembly, those who have not yet accomplished the work will have feelings of sadness when they see the Buddha die. Those who have newly entered the Dharma hear what the Buddha says and all find deliverance, but for them it is like seeing a flash of lightning in the night so that they may see the path. Those who have already accomplished the work and crossed over the ocean of suffering will think, ‘Alas! How quick was the World-honored One’s parinirvāṇa!’”

Though Aniruddha spoke like this, and all in the assembly did indeed completely comprehend the meaning of the Four Noble Truths, the World-honored One wanted to enable the whole congregation to find strength and solidity, so with the mind of great compassion, he again explained for them:

“You monks should not harbor worries and vexations within yourselves. Even if I were to stay in the world for an entire eon, our time together would still have to end. Being together without parting will always be unattainable. For benefiting self and others, the Dharma is fully equipped

and sufficient. If I stayed longer there would be no further gain. Those whom I can and should deliver within the realm of devas and human beings have all already been delivered. Those who have not yet found deliverance have all already formed the causal conditions for finding deliverance. If after this my disciples continue to carry on [the teaching], then this will be the Tathāgata’s dharmakāya (Dharma body) being present forever without end.

“Thus you must realize that all worldly things are impermanent. Every meeting must have a parting. Do not be anxious about this. This is a characteristic of worldly things. You should work hard, make energetic progress, and seek liberation as soon as possible. Use the light of wisdom to put an end to the darkness of all forms of ignorance. The world really is perilous and fragile and insecure. Today I am dying—it is like getting rid of a noxious disease. This is an evil thing we must abandon, temporarily called the body, sunk in the great ocean of birth, old age, sickness, and death. What person with wisdom would not be glad to get rid of it, this deadly robber?

“You monks must constantly, singlemindedly, earnestly seek a way out. Everything in the world, moving or static, is marked by decay and insecurity. Stop for now; let’s have no more talk. Now I am about to go. I am about to die, to enter parinirvāṇa. This is the last lesson I will teach.”

From the Śikṣāsamuccaya of Śāntideva

Charles Goodman (2016), The Training Anthology of Shantideva

Then the venerable Upāli, {standing to one side,} bowed to the Blessed One with his palms together, and said to the Blessed One,

[Upāli]: The Blessed One has said that that monk’s wholesome actions are great. Blessed One, where do these wholesome actions diminish, give out, and finally come to be exhausted?

[Lord Buddha]: Upāli, I do not see any decay or destruction so powerful as when companions in the celibate life arouse angry thoughts towards each other. Then, Upāli, these great wholesome actions diminish, give out, and finally come to be exhausted. Therefore, Upāli, you should train in such a way that you do not harm anyone who opposes you, even in your mind—how much less should you do so intentionally with the body!

...

[From *The Cloud of Jewels*] Now if because of that, for that reason, and on that basis, she gains fame, reputation, and praise, in that case she does not become arrogant, proud, or full of

herself. She thinks, “This fame, reputation, and praise will not remain for a long time. Who can hold on to them? Whatever fame, reputation, and praise I have will utterly cease to be. Given that, what educated person would be joyful about things that are impermanent, unstable, not lasting, and unreliable, or become arrogant, proud, or full of herself?” In this way indeed, a bodhisattva lives while carefully applying mindfulness to money and prestige, fame, reputation, and praise.

...

Suppose there were a vast number of powerful beings, as numerous as the sentient beings in the ten directions, armed with swords, pikes, spears, double-pointed weapons, and so on, following right behind me. [Suppose they said that] if anyone in this place, whether standing, walking, seated, or lying down, arouses the Awakening Mind, or a thought of generosity, and so on up to: or a thought of wisdom, or arouses a thought of a wholesome action arising from study, then right here in this place they will injure and destroy that person’s body—my body—cutting it into a hundred pieces the size of jujube leaves. If all those sentient beings, impelled by the energy of harmful actions, were angry with me and were to censure me and condemn me, speaking ill of me with untruthful words and personal insults, or even break, injure, and destroy my body, cutting it into a hundred pieces the size of jujube leaves, I should not arouse any agitated thoughts towards those sentient beings ...

... Giving up the body, renouncing the body, having no regard for the body: this is their perfection of generosity. When their bodies are being cut apart, they extend lovingkindness to all sentient beings and are not restrained by sensations: this is their perfection of moral discipline. When their bodies are being cut apart, they endure patiently in order to set free the very ones who are cutting their bodies, and do not injure them even in their imagination: this is their perfection of patient endurance. That perseverance by which they do not give up their motivation for complete knowing, generate and sustain inner strength, endure cyclic existence, and take up wholesome actions: this is their perfection of perseverance. The quality by which, when their bodies are being harmed, they do not become too confused to engage in the jewel of arousing the mind to complete knowing, have regard only for Awakening, and look only towards peace and tranquility: this is their perfection of meditative stability. The quality by which, when their bodies are being cut, they thoroughly understand that their bodies are like grass, sticks, walls, and reflected images, and by which they engage with the illusory nature of the body, and accurately reflect, with reference to their bodies, on the impermanence of being, the suffering of being, the absence of any self in being, and the peacefulness of being: this is their perfection of wisdom.

...

[From the *Candrapradīpa Sūtra*]

The wise don’t quarrel with fools, Even if they think, “They bear malice towards me”; They greet fools politely and then avoid them, And do not make friends with those who are fools by nature.

The intelligent don't spend a lot of time with fools Once they understand the nature of their personality. Regardless of how long fools are treated well, They still act just like enemies. Fools are divisive by nature; Where is there a true friend among ordinary people? When addressed with words that harmonize with the Dharma, Those who are fools by nature React with wrath, hatred, and ill-will. When you understand this truth, don't have confidence in them! Fools and fools equally go together, Like filth with filth. But the wise go together with the wise, Like clarified butter in a layer of butter.

...

Those who have no likes and dislikes
Are always blissful in the human world.
Those who are delighted in a cave,
Who experience the great happiness of the religious wanderer,
Who have not even the thought "mine"
And have no possessions of any kind—
They wander in the world like the rhinoceros.
They move like the wind in the sky.
Those whose minds are not attached to the world
Are happy in the human world;
Not attached to likes and dislikes,
Their minds are always like the wind.
Meeting those you don't like is suffering.
Separation from those you like is suffering.
Those who are pleased with the Dharma are happy
Since they have given up both extremes.

...

Having completely given up a great host of problems,
They always have little to do.
They never quarrel, making an effort at practice.
Living in the wilderness has these advantages for them.
They are always disenchanted from the conditioned
And have no longing for anything in the world.
Their outflows do not increase;
These are the advantages of living in the forest.
They never have any reason to quarrel,
But are always pleased with tranquility, moving in solitude.
They are disciplined in thought, word, and deed.
Living in the wilderness has many advantages for them.
For them, the current runs towards freedom;
They easily attain peace and liberation.
Living in the forest conduces to liberation for them.

Living in the wilderness has all these advantages.

...

[From *The Inquiry of Ugra*]

And the bodhisattva should investigate as follows: “I came to the wilderness because I was afraid of danger. Of what dangers was I afraid? I was afraid of the dangers of social interactions; afraid of the dangers of company; afraid of the dangers of attraction, aversion, and delusion; afraid of the dangers of pride, intoxication, hypocrisy and feverish desire; afraid of the dangers of avarice, envy, and greed; afraid of the dangers of forms, sounds, smells, tastes, and touchables; afraid of the dangers of the sense of “I” and the sense of “mine”; afraid of the dangers of the Māra of the aggregates; afraid of the dangers of the Māra of the reactive emotions; afraid of the dangers of the Māra of death; afraid of the dangers of the Māra who is a divine being; afraid of the dangers of erroneously taking what is impermanent to be permanent; afraid of the dangers of erroneously taking what is nonself to be a self; afraid of the dangers of erroneously taking what is impure to be pure; afraid of the dangers of erroneously taking what is suffering to be happiness; afraid of the dangers of mind, intellect, and consciousness; {afraid of the dangers of craving; afraid of the dangers of cyclic existence;} afraid of the dangers of the hindrances to attention, the distortions, and being overwhelmed by reactions; afraid of the dangers of the false view of a real self; afraid of the dangers of bad friends; afraid of the dangers of money and prestige; afraid of the dangers of untimely speech.

...

Moreover, leading merchant, an ordained bodhisattva who lives in the wilderness and who is frightened or afraid should train as follows: “Whatever fears arise, they all arise from self-grasping ... If I, living in the wilderness, did not give up self-grasping, nor attachment to self, nor a sense of self-ownership, nor the motivation [based on a sense] of self, nor the craving for a self, nor the conception of a self, nor attachment to a doctrine of self, nor a false view of self, nor taking the sense of self to be a basis, nor postulating a self, nor self-protection, then living in the wilderness would be useless to me.”

For, leading merchant, someone who has a conception of “self” or a conception of “other” does not truly live in the wilderness ... Leading merchant, the term “living in the wilderness” means living in the nonorigination of everything; living free from attachment to anything; {living without relying on any forms; living without relying on any sounds, scents, tastes, and touchables; living in the equality and nonopposition of everything; living with a mind that is highly trained by being very peaceful; living fearlessly, by giving up all fears; living having crossed over the river, by being free from all reactive emotions; being satisfied with the bare necessities and having few desires, living joyfully with the noble traditions; being easily filled and easily nourished, living in satisfaction; living in what one has learned, by engaging with what is suitable for the sake of wisdom; living in freedom due to individually understanding each of the doors to freedom, which are emptiness, no characteristics, and no aspirations; living in freedom, having cut the fetters;

living at peace with those who are not disciplined, in accordance with dependent arising; living while acting in a completely pure way.}

...

[From *The Blessed Lady*]

Alternately, Subhūti, bodhisattva great beings who have just aroused the [Awakening] Mind for the first time, by practicing the perfection of meditative stability, and through applications of attention that have to do with knowing that is complete in all respects, attain meditative stability. When they see forms with their eyes, they do not grasp at signs and do not grasp at characteristics. Because of this, they live disciplined, with the discipline of the sense of sight, so that they deal in a disciplined way with covetousness, unhappiness, or any other vile, unwholesome states that might reach the mind. In just the same way, when they hear sounds with their ears, smell scents with their noses, taste flavors with their tongues, feel touchable things with their bodies, or are conscious of experiences with their minds, they do not grasp at signs and do not grasp at characteristics. Because of this, their minds are disciplined against indiscipline, and whatever vile states might reach the mind, they deal with them in a disciplined way. They protect their minds. Whether they are walking, standing, seated, or lying down, whether they are talking {or remaining silent,} they do not abandon the state of stable attention.

...

[From *The Detailed Explanation of the Play*]

The threefold world blazes with the sufferings of old age and disease,
Burning with the fire of death, lacking a guardian.
Trying to escape from existence, but always confused,
Living beings roam around like a bee in a jar.
The threefold world is changeable like an autumn cloud;
The birth and death of living beings is like a stage in a theatre.
Our time passes like lightning in the sky;
It goes quickly, lightly, swiftly, like a fast-running mountain stream.
Through the power of ignorance and the thirst for existence,
We are born on earth, in the city of the gods, and the three lower realms,
Revolving through the ever-recurring five realms unknowingly,
As if going around on a potter's wheel.
This trap of a world is sprinkled
With the most alluring sights and most lovely sounds,
With sweet scents, delicious tastes, and the best pleasures of touch,
Like a monkey tied to a hunter's game trap.
The pleasures of the senses lead to many sorrows and disasters;
They are dangerous, always causing enmity, associated with reactivity,
Like a sword's blade or the leaf of a poison tree,

Rejected by the noble like a chamber-pot.
 They cause you to forget mindfulness and produce darkness;
 They create reasons for fear and are always the root of suffering;
 They cause the jungle of the craving for existence to grow.
 Sensual pleasures are dangerous, associated with reactivity.
 Noble people know that, just as burning fire-pits are dangerous,
 So are sensual pleasures. They are like a great quagmire, like swords and spears,
 Like honey smeared on a razor-blade.
 The wise know that sensual pleasures
 Are like a serpent's head, like a chamber-pot,
 Like an impalement stake, like a bird's egg,
 Like a dog, with no hands, mouth full of enmity.
 Noble people know that sensual pleasures
 Are like the moon reflected in water,
 Like visual distortions, like echoes, like illusions,
 Like a stage in a theatre, like dreams.
 The wise are awake to sensual pleasures
 Being momentary and worthless, deceptive like illusions and mirages,
 Unreal like foam and water bubbles,
 Arising from conceptual construction.
 At first, when young and handsome, those who live foolishly
 Are desired, esteemed, and held dear,
 But when energy and appearance are destroyed by the pains of old age and disease,
 People abandon them like deer leaving a dried-up stream.
 When those who live foolishly have the best of wealth and grain,
 When they have property and power, they are desired, esteemed, and held dear,
 But when they have lost their wealth and gotten into difficulties,
 People abandon them as empty.
 Like flowering or fruit-bearing trees,
 They enjoy generosity and delight others in that way;
 But when their wealth fails and they are tormented by old age,
 They become beggars and are disliked as much as vultures.
 When they are mighty and have wealth, power, and the finest appearance,
 They are pleasing to meet and delight the senses,
 But when they are tormented by the pains of old age and disease
 And have lost their wealth, then they are disliked as much as the Lord of Death.
 When they are withered by old age, with their time of life run out,
 They become just like trees struck by lightning,
 Or like dangerous houses, decrepit with old age.
 Sage, tell us quickly how to be saved from old age!
 Old age withers crowds of men and women
 Just like a root-creeper withers a thick Sal tree.xviii
 Old age takes away perseverance, liveliness, and strength
 Just like when someone is stuck in mud.

Old age turns beauty into ugliness,
Steals away energy, strength, and power;

Old age always steals happiness and causes humiliation,
Takes away vitality and leads to death.
From many hundreds of illnesses, from the severe pain of disease,
Let living beings go for refuge to you, like deer from a fire.
Look upon living beings, overcome by old age and disease;
Quickly, teach salvation from suffering!
Just as the snow in winter takes away
The vitality of grass, bushes, trees, and plants,
In the same way, disease takes away the vitality of living beings
And causes their faculties, beauty, and strength to decay.
In the end, it exhausts even great wealth of money and grain;
Disease always humiliates living beings.
It causes obstacles, creates hatred among dear ones
And produces anguish; it acts like the sun does to fog.
Death, passing away, perishing, dying,
Separates people from their possessions and dear ones,
Who will never meet or see each other again,
Like a tree's leaves and fruits that are carried away by a river.
Those in the power of death are powerless,
Carried away like sticks in a river.
People depart alone, friendless, solitary,
Followed by the results of their own actions, with no control.
Death devours many hundreds of living beings
Just as a saltwater crocodile does to schools of beings in the ocean;
Just as a garuḍa kills a snake, or a lion kills an elephant,
It burns the herd of beings like grass and plants.

...

[From the *Sūtra of Advice to a King (Rāja-avavāḍaka Sūtra)*]

For example, Your Majesty, suppose that from all four directions, four {huge} mountains were approaching, solid, substantial, unbreakable, indestructible, with no holes, totally closed up, each one single solid mass, touching the clouds and grinding against the earth, crushing the grass and sticks, tree-branches, leaves and flowers, and all sentient beings, creatures and living beings. It would not be easy to defend against them with speed or strength, or to turn them back with wealth, mantras, or herbs. In the same way, Your Majesty, four great dangers are coming. It is not easy to defend against them with speed or strength, or to turn them back with wealth, mantras, or herbs. What are the four? They are old age, disease, death, and bad rebirth. Old age is coming, Your Majesty, crushing youth. Disease is coming, Your Majesty, crushing health.

Death is coming, Your Majesty, crushing life. Bad rebirth is coming, Your Majesty, crushing all good fortune.

Why is this? For example, Your Majesty, suppose that a lion, the king of beasts, having physical beauty and speed, with well-grown claws and dreadful teeth, went among a herd of deer, seized a deer, and did whatever he wanted with him, and that deer, having met with those powerful, ferocious jaws, was powerless. In the same way, Your Majesty, people who have been pierced by the impalement stake of death, having lost their intoxication, with no friend to help, with their vitals pierced, with their joints leaking, with their flesh and blood drying up, tormented and thirsty, with their faces changing, with their hands and feet shaking, unable to do anything, powerless, their bodies smeared with saliva, mucus, urine, and feces, with only a little life left, frightened by the fear of Yama's men, under the power of the night of death, breathing their last breaths in and out, solitary, alone, and friendless, leaving this world and going to the next, walking on the great path, entering the great dreary forest, falling down into the great abyss, entering the great darkness, being washed away by the great ocean, driven by the winds of karma, going to a region where there are no signposts—for them, there is no refuge, no protection, no friend to help, other than Dharma.

Your Majesty, at that time, Dharma becomes a place of safety, a place of rest, a refuge, a friend to help, {and a teacher. Your Majesty,} for example, it is like a fire for someone who is suffering from the cold. For someone in agony due to fire, it is like putting out the fire. It is like coolness for someone pained by heat. It is like a cool shady grove for a weary traveler. It is like cool water for the thirsty. It is like good food for the hungry. {It is like encouragement for someone overcome by sorrow. It is like serenity for those in agony. It is like showing the path to those who have lost their way in the wilderness.}

It is like doctors, medicine, and nursing care for the sick. {It is like a boat for those traveling by water. It is like something to hold on to for someone sinking into mud. It is like a bridge for someone who needs to make a difficult crossing. It is like something to prevent falling for someone who is afraid of heights. It is like a lamp in a dark cave. It is like a ship on the great ocean. For someone pained by the biting cold wind, it is like a shelter from the wind. For someone going to another country, it is like provisions for the journey. It is like wealth for the poor. It is like a friend for someone who wishes to get something done. It is like a tool for someone who wishes to cut something. It is like a vajra for someone who wishes to tear something apart. It is like armor for someone on a battlefield.} It is like powerful friends for the fearful. {It is like a friend to help for someone who is in a fight. It is like an opportunity for someone who is in a tight spot. It is like a wealthy man in a famine.}

Just as [all these things respectively] become {a guardian,} a refuge, {an abode, and a support} to the wise, in the same way, Your Majesty, people who have been pierced by the impalement stake of the Lord of Death, having lost their intoxication, with no guardian, with no refuge, with no friend to help—for them, there is no guardian, there is no refuge, there is no friend to help, other than Dharma.

...

[From *The Blessed Lady*]

Moreover, Subhūti, a bodhisattva great being, when practicing the perfection of wisdom, knows this body as it actually is. For example, Subhūti, suppose a butcher or a butcher's assistant first killed a cow, and with a sharp knife, cut it into four pieces, and then, while standing or seated, examined them. In just the same way, Subhūti, a bodhisattva practicing the perfection of wisdom knows the elements of the body as they actually are: "There are in this body the earth element, the water element, the fire element, and the air element."

...

For example, Subhūti, suppose that a farmer's bag was full of various grains, such as rice, hill-rice, sesame seeds, husked rice, kidney-beans, beans, barley, wheat, lentils, and mustard-seeds, and a person with good eyes were to examine it and know, "This is rice, this is hill-rice, these are sesame seeds, this is husked rice, these are kidney beans, these are beans, these are barley, these are wheat, these are lentils, and these are mustard-seeds." In just the same way, a bodhisattva great being who is practicing the perfection of wisdom examines this very body as it actually is, from the soles of the feet to the top of the head, bounded by the head-hairs, the skull, the nails, the body-hairs, and the skin, full of various types of impurity: "There are in this body head-hairs, body-hairs, nails, and so on up to: skull, meninges, the dirt of the eyes and the wax of the ears."

...

Moreover, Subhūti, when a bodhisattva who goes to the charnelground sees various forms, dead bodies that have been thrown away in the charnel-ground, on the corpse-bed, dead for one day, or dead for two days, or for three, or four, or five days, corpses swollen by putrefaction, blue-black corpses, putrefied corpses, or corpses that have burst open, the bodhisattva brings up this very body in that context: "This body has the same qualities, has the same nature, and is not excluded from that reality."

Subhūti, in this way, a bodhisattva great being practicing the perfection of wisdom lives seeing the body as the body ...

Moreover, when the bodhisattva sees dead bodies discarded in the charnel-ground, dead for six days, being eaten by crows, ospreys, vultures, dogs, jackals, or various other species of animals, the bodhisattva brings up this very body in that context: "This body has the same qualities, has the same nature, and is not excluded from that reality." ...

Moreover, when the bodhisattva sees dead bodies discarded in the charnel ground, split into pieces, filthy and foul-smelling, the bodhisattva brings up this very body in that context, and so on as before ...

Moreover, when the bodhisattva sees, in the place where corpses are thrown, dead bodies, skeletons smeared with flesh and blood, barely held together by tendons, the bodhisattva brings up this very body in that context, and so on as before.

Moreover, when the bodhisattva sees, in the place where corpses are thrown, dead bodies that have become skeletons, having lost their flesh, blood, tendons, and ligaments, the bodhisattva brings up this very body, as before.

Moreover, when the bodhisattva sees, in the place where corpses are thrown, bones scattered in all directions—foot-bones here, ankle-bones there, long-bones over here, a pelvic bone over there, here a spine, there rib-bones, neck-bones here, arm-bones there—the bodhisattva brings up this very body in that context: “This body has the same qualities, has the same nature, and is not excluded from that reality.”

Moreover, {Subhūti, when a bodhisattva great being who is practicing the perfection of wisdom} sees, in the place where corpses are thrown, bones that have been there for many years, parched by the wind, the color of conch-shells, the bodhisattva brings up this very body in that context, as before: “This body has the same qualities, has the same nature, and is not excluded from that reality.”

Moreover, Subhūti, when a bodhisattva great being who is practicing the perfection of wisdom sees bones that have been in the charnel-ground for many years, which have turned blue like the color of a pigeon, have become spongy, or have disintegrated into dust, the bodhisattva brings up this very body in that context: “This body has the same qualities, has the same nature, and is not excluded from that reality.”

...

[From *Sūtra on Chanting the Dharma Together*]

Moreover, noble sir, a bodhisattva applies mindfulness to the body in this way: “This body is a mere collection of feet, toes, lower legs, thighs, hips, belly, navel, backbone, heart, ribs, shoulder-blades, hands, forearms, arms, shoulders, neck, chin, forehead, head, and skull, collected together by the agency of the karma relation, the locus of hundreds of thousands of different reactive emotions, postulations, and conceptual fictions. In it, many substances are brought together: namely, head-hairs, body-hairs, nails, teeth, bone, skin, flesh, epidermis, muscle, fat, fatty tissue, lymph, spleen, urine, feces, stomach, blood, phlegm, bile, pus, saliva, and brain. In this way it is a conglomeration of many substances.

...

[From *Inquiry of Vīradatta*]

That is, the body comes together in regular stages and is destroyed in regular stages. It is a combination of atoms, full of holes, crooked, dripping from nine orifices and from its hair-pores. It is like an anthill that has become the home of venomous snakes. It is an unborn enemy. It is like a monkey, harming its friends. It is like a bad friend, inherently deceitful. It is like a ball of foam, naturally weak. It is like a water-bubble, which arises, bursts, and vanishes. It is like a mirage, inherently deceptive. It is like a plantain tree, which, if split open, has no core. It is like an illusion, inherently fraudulent. It is like a king, giving orders all the time. It is like an enemy, looking for an opportunity. It is like a thief, not trustworthy. It is like an executioner, with no kindness. It is like an unfriendly person, wishing you harm. It is like a killer, creating obstacles to the life of wisdom. It is like an empty town, having no self. It is like a pottery vessel, breaking up in the end. It is like a basket full of various kinds of filth. It is like a distillation vessel, flowing with impurity ... It is like a wound that cannot stand to be touched. It is like a thorn whose nature is piercing. It is like an old house that you can sustain only through repairs. It is like an old boat that can carry you only when repaired. It is like a jar of unbaked clay that must be protected with effort ... It is like a tree at the water's edge, unsteady and shaking. It is like the flow of a great river, ending in the ocean of death. It is like a guest-house, a dwelling place for all forms of suffering. Like a house with no proprietor, it is unowned. It is like a spymaster, whose success is obtained through bribes ... It is like a small child, always needing to be taken care of.

...

A bodhisattva should carefully consider this perishable body, leaking from nine orifices. A bodhisattva should carefully consider this body, the home of eighty-four thousand species of worms ... A bodhisattva should carefully consider this body as food for others, for wolves, jackals, dogs, and other carnivores. A bodhisattva should carefully consider this body, which is like a machine, a mechanical construct of interconnected bones and muscles. A bodhisattva should carefully consider this body, which is not independent, originating from food and drink.

...

[From *Sūtra on the Jewel at the Crown of the Head*]

Moreover, noble sir, it [the citta / mind] runs this way and that way, unstable and wandering, like a monkey or the wind ... traveling far away, bodiless, lightly roaming around, moving to and fro among objects, operating among the six sense-spheres, thinking about one thing after another. When this mind becomes stable and one-pointed, not churning out thoughts, with no distractions from one-pointed resting meditation, this is called "mindfulness of mind."

...

[From *The Detailed Explanation of the Play*]

Compounded things are impermanent and unstable,
Perishable by nature, like an unbaked clay pot.

Like something borrowed from another person,
Like a city made of sand, they don't last very long.
Compounded things are subject to destruction,
Like plaster washed away in the rainy season.
They are like a sandy riverbank,
Dependent on conditions, weak by nature.
Compounded things are like the flame of a lamp,
Quickly arising and ceasing,
Unsteady like the wind,
Weak, with no core, like a ball of foam.
Compounded things are motionless and empty;
When examined, they are like a mass of plantain trees,
Like an illusion, confusing the mind,
Like an empty fist or the idle taunts of fools.
Compounded things proceed by means
Of causes and conditions,
Mutual causality and dependent arising;
Foolish people don't realize this.
For example, by the power of effort,
Muñja grass and balbaja grass can be woven together into a rope;
A water-wheel turns, but
The individual parts can't turn by themselves.
In the same way, all the aspects of being
Exist in dependence on the combination of the others;
From the most distant past to the farthest future,
One of these existing by itself is not apprehended.
When there is a seed, there will be a sprout;
The seed is not the same as the sprout.
It is neither the same nor different.
Similarly, the way things are is not eternal and not annihilated.
Conditioning has ignorance as its condition;
That conditioning itself also doesn't really exist.
Conditioning and ignorance are empty;
They are naturally motionless.
Although a seal produces a seal impression,
We don't apprehend that the seal transmigrates.
It isn't there [in the impression,] but nor are they wholly different.
In the same way, composite things are not annihilated and not eternal.
In this world, with the eye as its condition,
Visual consciousness arises from form.
Form is not based on the eye, and
Form does not transmigrate into the eye.
These things are selfless and impure,
But they are imagined to be "self" and pure.

From these, visual consciousness arises
As an inaccurate, unreal postulation.
Consciousness ceases and is born again;
The wise see with insight its arising and cessation.
It doesn't come from anywhere and doesn't go anywhere;
Spiritual practitioners see it as empty, like an illusion.
For example, a fire-stick, the fire-stick support, and
Effort with the hand: from the combination of all three,
Fire arises dependently, and ceases easily at any time.
After that, some learned people wonder,
"Where did it come from?" or "Where does it go?"
When you analyze all the directions and intermediate directions,
You find no going or coming.
The aggregates, sense-spheres, and components
Have ignorance, craving, and karma as their conditions.
The collection of these is called "a sentient being,"
But in ultimate truth, no such thing is apprehended.
Syllables are conditioned by the throat, lips, and palate,
And by bending or not bending the tongue.
But syllables are not individually apprehended
Either in the throat or in the palate.
Conditioned by the whole collection,
Speech arises by the power of mind and intellect.
Mind and speech have no visible form
And are not apprehended either inside or outside.
The wise see with insight the arising and ceasing
Of voice, sound, speech, and articulation
As momentary and dependent in this way;
All speech is like an echo.
Similarly, with a stringed instrument, a bow, and effort with the hand,
When these three come together, sound is produced,
Arising from that; or from lutes, bells, or various other musical instruments.
Now, some learned people wonder, "Where did it come from?" or "Where does it go?"
But in any direction, the path of the going or coming
Of sound is not found. In this way, all compounded things
Proceed by means of causes and conditions;
But spiritual practitioners who see them as they actually are
See compounded things as empty and motionless.
The aggregates, sense-spheres, and components
Are empty internally and empty externally;
Beings are without any "self" and have no abode.

...

[From *The Meeting of Father and Son*]

“Your Majesty, a person is six elements, six spheres of contact, eighteen types of sensory response. Your Majesty, when it is said “a person is six elements,” what does that refer to? There are six elements. They are: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. Your Majesty, these are the six elements ...

What are the six spheres of contact? The sphere of visual contact, for seeing forms; the sphere of auditory contact, for hearing sounds; the sphere of olfactory contact, for smelling scents; the sphere of gustatory contact, for experiencing tastes; the sphere of somatic contact, for feeling touchables; the sphere of mental contact, for being conscious of experiences. Your Majesty, these are the six spheres of contact ...

Your Majesty, there are eighteen types of sensory response.vi What are the eighteen? Here a person sees forms with the eye, and then [the mind] responds with happiness, unhappiness, and indifference. The same can be said with respect to the ear and so on. Therefore, because there are three types, happiness and so on, for each of the six sense faculties, there are eighteen types of sensory response ...”

Your Majesty, what is the internal earth element? Whatever in this body is solid or has become solid and is grasped. What is that? It is, for example, head-hairs, body-hairs, nails, teeth, and so on. This is called the internal earth element. Your Majesty, what is the external earth element? Whatever on the outside is solid or has become solid and is not grasped, this is the external earth element....

“{Your Majesty, here the water element has two aspects: internal and external. What is the internal water element?} Whatever in this body, internal and personal, is water or has become water; wetness, liquid, liquidity, fluidity, appropriated and grasped. Now, what is that? It is, for example: tears, sweat, mucus, saliva, fatty tissue, bile, phlegm, pus, blood, milk, urine, and so on. This is called the internal water element ... Your Majesty, there are times when people see their dear ones and shed tears, or when people are struck by suffering or moved by the Teachings and shed tears, or when the wind irritates the eyes and tears flow ...

“{The fire element has two aspects: internal and external.} What is the internal fire element? Whatever in this body is fire, has become fire, has become heat, appropriated and grasped. What is that? That through which this body is hot, is heated; or that by which what is eaten, drunk, and consumed is digested easily and well. And that due to the excess of which a person is called “feverish” goes on the list. What is the external fire-element? Whatever on the outside is fire or has become fire, {is heat or} has become heat, not appropriated and not grasped. Now what is that? It’s what people seek to bring out with fire-sticks, grass, cow-dung, chaff, or cotton. When it has arisen, it burns a village, or an island, or a pile of grass, or a forest, or wood, or cow-dung, and goes on burning...

“{Here what is the internal wind element?} In the same way, whatever in this body is wind or has become wind, lightness and mobility, {appropriated and grasped.} Now, what is that? It is, for example: the upwardgoing winds, the downward-going winds, those based in the ribs, those based in the back, those going to the belly, swordlike, razorlike, and needlelike winds, shivering, swellings below the navel, rheumatism, the inbreath and the out-breath, and winds that stay in the limbs. Externally, there are east winds, south winds, west and north winds, with dust or without dust, small and great winds.” ...

“What is the internal space element? Whatever in this body is space or has become space, internal and personal, appropriated and grasped, goes on the list: what is not full, not filled up with skin, flesh, and blood. Now, what is that? In this body, the eye-socket, or the mouth, or the opening of the mouth, or the throat, or the esophagus; {the empty cavities and holes} where what is ingested remains, or where what is eaten, drunk, consumed, and savored flows downward, are the internal space element. What is the external space element? Whatever externally is not full, not filled by forms, not mixed, existing as a receptacle or perforated, this is called the external space element.” ...

“Here what is the consciousness element? That which presides over the sense of sight, the recognition that takes forms as its objects, {individually recognizing forms, recognizing blue, or yellow, or red, long and short, coarse and subtle,} —Your Majesty, in this way, whatever it is that recognizes colors and shapes, that is the visual consciousness element. {In the same way, whatever it is that presides over the sense of hearing ... presides over introspection, having experiences as its objects; recognizes sounds, or recognizes scents, or recognizes tastes, or recognizes touchables, or recognizes experiences, this is the auditory consciousness element, and so on up to: the introspective consciousness element.} In this way, that which presides over the six senses, representing the six sense-objects and recognizing objects, this is called ‘the consciousness element.’ ”

...

The eye makes contact with forms; therefore, forms are called ‘objects of vision.’ In the same way, the ear with sounds, and so on. Here ‘the eye makes contact with forms’ is explained to mean contact in the sense of ‘alighting upon.’ In this manner, the eye alights on forms in three ways: it alights on agreeable objects, conceiving of them as beautiful; it alights on disagreeable objects, conceiving of them as hostile; it alights on objects that are neither agreeable nor disagreeable with indifference. It’s the same for the mind in relation to experiences, and so on. Those objects are called ‘the domain of mind.’ Those things towards which the mind acts and responds are called for that reason ‘the domain of mind.’ ” “Your Majesty, when it operates towards forms that are cherished as agreeable to the mind, attraction arises. When it operates towards forms that are opposed as disagreeable to the mind, aversion arises. When it operates in a confused way towards those that are neither agreeable nor disagreeable, delusion arises about them. In the same way, as regards sounds, {scents, tastes, and touchables,} it experiences objects in three ways,xliv as before.”

...

[From *The Gaganagañja Sūtra*]

The sky is pure; that moral discipline is pure. The sky is stainless; that moral discipline is stainless. The sky is peaceful; that moral discipline is peaceful. The sky is not arrogant; that moral discipline is not arrogant. The sky is tranquil; that moral discipline is tranquil. And so on up to: the sky is unbreakable and indestructible; that moral discipline is unbreakable and indestructible ... The sky has no enemy; those whose minds have no enmity towards any sentient beings have the purity of patient endurance. The sky is impartial; those whose minds see all sentient beings as equal have the purity of patient endurance ... For example, suppose there was a large grove of śāla trees, and someone came there and cut down one śāla tree. In this case, the rest of the trees do not think: "This one is cut; we are uncut." They have no attachment or hostility, no conceptual thought, no postulation, and no assumptions. The patient endurance that is like this is the bodhisattva's highest sky-like patient endurance

...

[From *The Sūtra on the Mysteries of the Tathāgata*]

Here, what is heedfulness? It is the discipline of the sense-faculties. When someone, having seen forms with the eye, does not grasp at signs, does not grasp at secondary characteristics, and so on up to: having become conscious of objects of thought with the mind, does not grasp at signs, does not grasp at secondary characteristics, but with respect to all experiences that arise, discerns as they actually are enjoyment, and distress, and salvation: this is called heedfulness.