

# THE MAJJHIMA NIKAYA

CLASSIC BUDDHIST MIDDLE-LENGTH SUTRAS

13 SELECTED SUTRAS

ROGER WEIR

1990

SHARED PRESENCE FOUNDATION

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ROGER WEIR

**The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha**

*Roger Weir is a poet, educator, and director of the Whirling Rainbow Institute.*

- 8
- July 5 SYNOPSIS OF FUNDAMENTALS:  
The First Fifty Discourses, First Division, First Discourse
- July 12 GREATER DISCOURSE ON THE LION'S ROAR:  
The First Fifty Discourses, Second Division, Second Discourse
- July 19 DISCOURSE ON THE ANTHILL:  
The First Fifty Discourses, Third Division, Third Discourse
- July 26 DISCOURSE ON INQUIRING:  
The First Fifty Discourses, Fifth Division, Seventh Discourse
- Aug. 2 DISCOURSE ON THE CANINE ASCETIC:  
The Middle Fifty Discourses, First Division, Seventh Discourse
- Aug. 9 DISCOURSE TO VACCHAGOTTA ON THE THREEFOLD  
KNOWLEDGE: The Middle Fifty Discourses, Third Division,  
First Discourse
- Aug. 16 DISCOURSE TO PRINCE BODHI:  
The Middle Fifty Discourses, Fourth Division, Fifth Discourse
- Aug. 23 GREATER DISCOURSE AT FULL MOON TIME:  
The Final Fifty Discourses, First Division, Ninth Discourse
- Aug. 30 DISCOURSE ON MINDFULNESS OF BODY:  
The Final Fifty Discourses, Second Division, Ninth Discourse
- MPH murdered Sept 2
- Sept. 6 GREATER DISCOURSE ON EMPTINESS:  
The Final Fifty Discourses, Third Division, Second Discourse
- Sept. 13 LESSER DISCOURSE ON EMPTINESS:  
The Final Fifty Discourses, Third Division, First Discourse
- Sept. 20 DISCOURSE ON EXHORTATION TO ANATHAPINDIKA:  
The Final Fifty Discourses, Fifth Division, First Discourse
- Sept. 27 DISCOURSE ON THE APPLICATIONS OF MINDFULNESS:  
The Final Fifty Discourses, First Division, Tenth Discourse

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Summer 1990

# The Majjhima-Nikāya

(The Middle Length Sayings)

of the

## Buddha

A Lecture Series by

*Roger Weir*

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July 5	<b>Synopsis of Fundamentals</b> ( <i>Mulapariyāyavagga</i> ) The First Fifty Discourses • First Division • First Discourse
12	<b>Greater Discourse on the Lion's Roar</b> ( <i>Culasihanādasutta</i> ) The First Fifty Discourses • Second Division • Second Discourse
19	<b>Discourse on the Anthill</b> ( <i>Vammikasutta</i> ) The First Fifty Discourses • Third Division • Third Discourse
26	<b>Discourse on Inquiring</b> ( <i>Vimamsakasutta</i> ) The First Fifty Discourses • Fifth Division • Seventh Discourse
Aug. 2	<b>Discourse on the Canine Ascetic</b> ( <i>Kukkuravatirasutta</i> ) The Middle Fifty Discourses • First Division • Seventh Discourse
9	<b>Discourse to Vacchagotta on the Threefold Knowledge</b> ( <i>Tevijja-Vacchagotiasutta</i> ) The Middle Fifty Discourses • Third Division • First Discourse
16	<b>Discourse to Prince Bodhi</b> ( <i>Bodhirājakumārasutta</i> ) The Middle Fifty Discourses • Fourth Division • Fifth Discourse
23	<b>Greater Discourse at Full Moon Time</b> ( <i>Mahapunnamasutta</i> ) The Final Fifty Discourses • First Division • Ninth Discourse
30	<b>Discourse on Mindfulness of Body</b> ( <i>Kāyagatasatisutta</i> ) The Final Fifty Discourses • Second Division • Ninth Discourse
Sept. 6	<b>Greater Discourse on Emptiness</b> ( <i>Mahāsunnatasutta</i> ) The Final Fifty Discourses • Third Division • Second Discourse
13	<b>Lesser Discourse on Emptiness</b> ( <i>Culasuññatasutta</i> ) The Final Fifty Discourses • Third Division • First Discourse
20	<b>Discourse on an Exhortation to Anāthapindika</b> ( <i>Anāthapindikovānasutta</i> ) The Final Fifty Discourses • Fifth Division • First Discourse
27	<b>Discourse on the Applications of Mindfulness</b> ( <i>Satipatthādasutta</i> ) The First Fifty Discourses • First Division • Tenth Discourse

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(The Middle Length Sayings)

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July 5 | **Synopsis of Fundamentals** (*Mulapariyāyavagga*)  
The First Fifty Discourses • First Division • First Discourse

Fig. 132. Standing image of the Buddha. Formerly in Guides' Mess, Mardān. Ht. of head, 10.8 in. *A.G.-B.G.* vol. II, p. 291, fig. 445. Foucher, *Beginnings of Buddhist Art*, p. 119 and pl. XI, 2.

Summer Quarter Activity 1990

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MŪLA PARI YĀYA

SUTRA, 1990



1. Mūlapariyāyasutta

is old age and dying for the being.<sup>1</sup> Consequently I say, monks, that the Tathāgata, by the waning of all cravings, by dispassion,<sup>2</sup> by stopping, by abandoning, by completely renouncing, is wholly self-awakened to the incomparable full self-awakening.<sup>3</sup>

(The same repeated for liquid down to nibbāna.)

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.<sup>4</sup>

Majjhima Nikaya

Discourse on the Synopsis of Fundamentals:  
The First.

"At one time" (once upon a time) Fairy Tale [context: magic language telling a parable-story (not myth) with a symbolic-inner self referent and a Person-maturing purpose.]

"the awakened one, the Lord, recently being fully awakened"

"was staying at URUVEĀ on the bank of the river NERANJARA at the foot of the Tree of Awakening (bodhirukka, ficus religiosa) BOODHI TREE

"experiencing"

$\frac{1}{3} + \frac{1}{3} + \frac{1}{3}$

SAT CROSS-LEGGED IN ONE POSTURE FOR 7 DAYS

"bliss of freedom" (vimuttisukha) freedom bliss

"during 1st watch of night" (before midnight)

"paid attention to CAUSAL UPRISING" (dependent origination) (pratitya-samyutpada)

the 12 NIDANAS

"in DIRECT (INTEGRAL) and REVERSE (DIFFERENTIAL) ORDER" (CALCULUS)

- 1 "IGNORANCE conditions Habitual Tendencies" (Ritual compartment mis-selected from Nature)
- 2 Habitual Tendencies conditions ("CONSCIOUSNESS" (ii) viññāna (vijñāna) ("man as surviving" - Life awareness))
- 3 ("CONSCIOUSNESS" (ii) conditions psycho-physicality (nāmarūpa = name/form)
- 4 psycho-physicality conditions 6 sense-spheres language shaped feeling: (raw) EXPERIENCE (sense data base in their extension into Brain)
- 5 6 sense-spheres conditions awareness (phassa = contact) "impingement of a sense-datum on its appropriate sense-organ" (see # 2 for parallel is this a tape-loop repete?)
- 6 Awareness conditions feeling (tone of experience) (Mythic horizon over which LANGUAGE can arise: nāmarūpa: see # 3; tape-loop?)
7. feeling conditions craving (tanha: grasping)
8. craving conditions grasping (graha)
9. grasping conditions becoming
10. becoming conditions birth
11. birth conditions old age + dying, grief, sorrow, suffering, dejection, despair (Dukkha)
12. Dukkha etc. conditions (closed circle - short circuit) IGNORANCE

MAHĀ VAGGA

"Such is the ARISING of this entire mass of ill"

"But from the utter fading away  
and stopping of this IGNORANCE...  
such is the stopping of this entire mass of ill."

[LIFE from Nature  
to EXPERIENCE is  
characterized as an  
"entire mass of ill"

THEN the Lord, having understood this matter, at that time uttered this solemn  
utterance:

1ST SLOKA  
FIRST WATCH

|| Truly, when Dharma grows plain to the ardent meditating Brahman,  
His doubts all vanish in that he comprehends thing-with-cause."

SAME FORMULA, RITUAL RECITATION

2ND SLOKA  
MIDDLE WATCH

|| Truly, when Dharma grows plain to the ardent meditating Brahman,  
His doubts all vanish in that he DISCERNS DESTRUCTION OF CAUSE"

SAME FORMULAIC RECITATION

3RD SLOKA =  
LAST WATCH

|| Truly, when Dharma grows plain to the ardent meditating Brahman,  
ROUTING THE HOST OF MARA DOES HE STAND LIKE THE SUN WHEN  
LIGHTING UP THE SKY.

OR DISPERSING THE VEIL OF MARA, SUN AND BRIGHT SKY

Same Tapas + YOGA at the Goatherd's BANYAN tree  
TOLD IS THE TALK AT THE GOATHERD'S' see page 3

Same Tapas + YOGA at the MUCCHALINDA TREE  
TOLD IS THE TALK AT THE MUCCHALINDA TREE see page 3

Same Tapas + YOGA at the RĀJĀYATAVA TREE  
SEE MAJJHIMA NIKAYA XXVI The Noble Quest  
for Poem at 168 which is  
similar to Poem in MAHĀVAGGA

5.2  
when the Lord returned to the  
Goatherd's Banyan (see p 7  
Horner trans.)

BODHI TREE  
(7 days)

(THE TALK ON AWAKENING)

12 NIDANAS, 3 SOKAS IN 3 watches  
of the night (7th)  
see page (1)

(king's-stand)

RĀJĀYATANA  
TREE

(7 days)

(see page 2, bottom)

"Truth-Finders (TATHAGATAS)  
do not receive with  
their hands..."

(see p 4)

BEGIN  
TEACHING

TAPUSSA + BHALLIKA,  
Merchants  
on the high-road  
on advise of a devata  
who was blood-relation  
to the 2 merchants  
took Barley soup +  
honey rice balls to  
the Awakened One

"this will be a  
blessing + happiness  
for you for a long time"

MUCALINDA  
TREE

(7 days)

GOATHERDS'  
BANYAN  
TREE

(7 days)

huhun Kajātikū Brahmano

BRAHMAN "OM"!  
approached questioning  
"to what extent, good  
GOTAMA, does one become  
a Brahman? Again,  
what are the things which  
make a Brahman?"

Lord:

that Brahman who bars out  
evil things, not uttering the  
sound OM (HUM) with no  
impurity, curbed-of-self,  
Master of Vedas (Vedāntagū),  
who lives the Brahma-faring - this  
is the Brahman who may  
rightly speak the Brahma-speech,  
who has no blemishes anywhere  
in the world. (Ussada) 5ussadas

Passion, hatred,  
stupidity, pride, false view

A GREAT STORM out of due season

7 days: NAGARAJA (serpent king)  
"havings come forth from his own haunt  
having encircled the Lord's body 7 coils,  
having spread his great hood over the Lord's  
head, stood saying: "Let no cold annoy  
the Lord, let no heat annoy the Lord, let  
not the touch of flies, mosquitos, wind or  
creeping things annoy the Lord."

At storms end, uncoiled under clear sky  
gave up his own form + assumed a YOUTH'S form, stood with palms joined.

LORD uttered: Happy his solitude who glad at heart have Dharma learnt + vision see!  
Happy is that benignity towards the world which no creature worketh harm  
Happy the absence of all lust, the Ascent past + beyond sense desire needs,  
He who does crush the great 'I Am' concert.  
This, truly this, is happiness supreme.



7.5.90 ROGER WEIR  
BUDDHA I, PRS, LA

(4)

AT THE RAJAYATANA TREE

MAHAVAGGA

Then it occurred to the Lord:

"Truth-finders (~~TATHAGATA~~) do not receive with their hands. Now with what shall I receive the barley soup and honey rice balls?"

THEN the 4 GREAT KINGS, knowing with their minds the reasoning in the Lord's mind, from the 4 QUARTERS presented the Lord with 4 BOWLS MADE OF ROCK CRYSTAL, saying: "Lord, let the food receive the barley soup and honey rice balls herein."

The Lord received the food in this freshly occurring BOWL made of Rock Crystal and having received, partook of them.

Then the two merchants: TAPUSSA + BHALLIKA, having found that the Lord had removed his hand from the bowl; and inclining their heads towards the Lord's feet, spoke thus: We, Lord, ARE THOSE going to the LORD for REFUGE and to DHARMA; let the Lord accept us as lay-disciples COME FOR REFUGE FOR LIFE from this day forth.

Thus THESE came to be THE FIRST disciples in the world (and used the two word formula: Refuge, <sup>to</sup> Dharma)

TOLD is the talk at the Rajayatana

Then the Lord, having emerged from THAT CONTEMPLATION at the end of 7 days, approached the Goatherd's Banyan Tree from the foot of the Rajayatana; having approached, the Lord stayed there at the foot of the Goatherd's Banyan.

Then as the Lord was meditating in seclusion a reasoning AROSE in his MIND thus: [The Great Hesitation] This DHARMA, won to by me, is DEEP, DIFFICULT TO SEE, DIFFICULT TO UNDERSTAND, Peaceful, Excellent, BEYOND DIALECTIC, SUBTLE, intelligible to the learned. But THIS (WORLD) is a creation delighting in sensual pleasure... very difficult... so if I were to TEACH DHARMA and OTHERS were not able to understand me, this would be a weariness, a vexation..." ALSO THESE SLOKA'S OCCURRED:

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BUDDHA I, PRS, LA

(5)

MATTA-VAGGA

SPONTANEOUSLY TO THE LORD:

"This that through many toils I've won —  
Enough! Why should I make it known?  
By folk with lust and hate consumed  
This DHARMA is not understood.

Leading on against the stream,  
subtle, deep, difficult to see, delicate,  
Unseen 'twill be by passion's slaves  
Clouded in the muck of ignorance.

As much wiser, as the Lord pondered, his mind inclined to little  
effort and not to teaching DHARMA.

||  
= || =  
||

MAJJHIMA XXVI

MKAYA (M-i. 168): "Were I to preach the Doctrine, and were others not to  
understand it, that would be a labor and annoyance to me! yes, and  
ON THE INSTANT there FLASHED ACROSS MY MIND these verses, which no  
man had heard before:

"Must I now preach what I so hardly won?  
Men sunk in sin and lusts would find it hard  
to plumb this Doctrine, — up stream all the way,  
abstruse, profound, most subtle, hard to grasp.  
Dear lusts will blind them that they shall not see,  
— in densest mists of ignorance befogged."

As thus I pondered, my heart inclined to rest quiet and not  
to preach my doctrine...

THE COLLECTION OF  
THE MIDDLE  
LENGTH SAYINGS

(MAJJHIMA-NIKĀYA)

VOL. I

THE FIRST FIFTY DISCOURSES  
(MŪLAPANĀSA)

TRANSLATED FROM THE PALI BY

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Praise to the Lord, the Perfected One, the Completely  
Self-awakened One.

I. DISCOURSE ON THE SYNOPSIS OF  
FUNDAMENTALS

(Mūlapariyāyasutta).<sup>1</sup>

[1] THUS have I heard: At one time the Lord<sup>2</sup> was staying near Ukkaṭṭhā in the Subhaga Grove<sup>3</sup> close to<sup>4</sup> the great sāl-tree. While he was there the Lord addressed the monks,<sup>5</sup> saying: "Monks." "Revered One,"<sup>6</sup> these monks answered the Lord in assent. The Lord spoke thus:

"I will teach you, monks, the synopsis of the fundamentals of all things.<sup>7</sup> Listen, attend carefully, and I will speak."

"Yes, Lord," these monks answered the Lord in assent. The Lord spoke thus:

"This is a case, monks, where an uninstructed<sup>8</sup> average person, taking no count of the pure ones,<sup>9</sup> unskilled in the *dhamma* of the

<sup>1</sup> Both *mūla* and *pariyāya* are words of several meanings. *M.A.* i. 16-17 expands the title into *sabbadhammamūlapariyāya*, a compound attributed to Gotama in his first speech in this *Sutta*. The Comy. further says that the meaning is the breaking of pride; for the reason for this see p. 20, n. 4. Cf. *Jātaka* No. 245, the *Mūlapariyāyājātaka*, which is quoted at *M.A.* i. 56-8.

<sup>2</sup> *Bhagavā*. This means, according to *M.A.* i. 10, esteemed, *garu*, esteemed in the world. Or *garu* may mean "teacher." Cf. *guru*.

<sup>3</sup> *vana*. *M.A.* i. 11 says a grove is of two kinds: one that is planted (by men) and one that is self-sown, or, growing on its own,—i.e. groves are cultivated or wild. To the former class belong, according to *M.A.* i. 11, the Bamboo Grove, the Jeta Grove, etc.; to the latter the Blind Men's Grove, the Great Grove, the Añjana Grove, etc. The Subhaga Grove is self-sown, or self-grown.

<sup>4</sup> *M.A.* i. 12 = *V.A.* i. 109 says *mūlam* here means *samīpanam*, near, close.

<sup>5</sup> Part of the definition of "monk" at *Vin.* iii. 24 is quoted at *M.A.* i. 13, which also states that the word "monk" is used (by the Buddha) in addressing his ordained disciples.

<sup>6</sup> *bhadante*, a term of respect.

<sup>7</sup> *dhammā*, an important word with several meanings, such as conditions, mental objects, states of mind, and things.

<sup>8</sup> One who does not hear the teaching or tradition. Cf. *S.* iii. 3, 113; *M.* i. 7, 135, iii. 17; *Dhs.* 1003, 1217.

<sup>9</sup> *ariyānaṃ*, restricted at *M.A.* i. 21 to Buddhas, Paṇḍita and

pure ones,<sup>1</sup> untrained<sup>2</sup> in the *dhamma* of the pure ones, taking no count of the true men,<sup>3</sup> unskilled in the *dhamma* of the true men, untrained in the *dhamma* of the true men, recognises extension<sup>4</sup> as extension,<sup>5</sup> having recognised extension as extension, he thinks of extension, he thinks (of self) in (regard to) extension, he thinks (of self as) extension, he thinks, 'Extension is mine'<sup>6</sup>—he rejoices in extension.<sup>7</sup> What is the reason for this? I say that it is not thoroughly understood by him.

He recognises liquid<sup>8</sup> as liquid . . . heat<sup>9</sup> as heat . . . motion<sup>10</sup> as disciples of Buddhas, "or here, just Buddhas are pure ones." Cf. S. v. 435, *tathāgato ariyo, tasmā ariyasaccāni ti evuccanī*, "the Tathāgata is pure, therefore they (the four truths) are called the pure truths (or the truths of the pure one(s))."

<sup>1</sup> According to *M.A.* i. 22, this consists of the categories of the applications of mindfulness, and so on.

<sup>2</sup> *avinīta*, untrained, not led, not disciplined. *M.A.* i. 22 mentions two kinds of *vinaya* or discipline, that of restraint, and that of getting rid of. Each of these is further subdivided into a fivefold division.

<sup>3</sup> *sappurisa*. *M.A.* i. 21 says that these are paccekabuddhas and disciples of tathāgatas. Identified with the "pure ones" at *M.A.* i. 21, 24.

<sup>4</sup> *pañhavī*, as a *mahābhūta* or *dhātu*, is an element, a fundamental or essential part of every existing thing, meaning "extension." Its symbol is "earth." See *Cpā.* 155. *M.A.* i. 25 gives four aspects of the word *pañhavī* and says they are all to be taken into account here: the *pañhavī* that (1) is a characteristic feature, (2) has ingredients or constituent parts, (3) is a subject for meditation, (4) that is so called by convention. On *pañhavī-dhātu* see *M.* i. 185, also *M.* i. 329, 421, and *Vism.* 352.

<sup>5</sup> All of these headings from "extension" down to "the Conqueror" occur also at *M.* i. 329.

<sup>6</sup> *pañhavim me*, or "extension is in me" or "for me."

<sup>7</sup> *M.A.* i. 29, "Who thinks in these ways is not able to get rid of his false view of or craving for extension. Who rejoices in extension rejoices in suffering. 'I say that he who rejoices in suffering is not freed from suffering,'" (quoting *S.* ii. 174).

<sup>8</sup> Symbolised by *āpo*, water. In distinction to *pañhavī tejo* and *vāyo*, what is liquid or cohesive is intangible, but is that which unifies atoms. See *M.* i. 187 for analysis of this element, also *M.* i. 423. Cf. *Vbh.* 83; *Vism.* 352. <sup>9</sup> *tejo*. This includes cold as well as heat. Vitalising energy and decay are due to this element. See *M.* i. 188, 424; *Vism.* 352.

<sup>10</sup> *vāyo*, the wind, symbolising movement and motion. See *Vbh.* 84; *Vism.* 352; and *M.* i. 188-189, 424. *M.A.* i. 31 says "these are four ways of regarding material shapes that are conceits and false views as to one's own body: (1) to see material shape as self; (2) to see self in material shape; (3) to think self is other than material shape; (4) to see self as having material shape or material shape as in self. One is a view of annihilation, three are views of eternalism."

motion . . . [2] beings<sup>1</sup> as beings . . . *devas*<sup>2</sup> . . . Pajāpati<sup>3</sup> . . . Brahṃā<sup>4</sup> . . . the Radiant ones . . . the Lustrous ones . . . the Vehapphalā<sup>5</sup> (*devas*) . . . the Overlord<sup>6</sup> . . . the plane of infinite ether<sup>7</sup> . . . the plane of infinite consciousness . . . [3] . . . the plane of no-thing . . . the plane of neither-perception-nor-non-perception . . . the seen<sup>8</sup> as the seen . . . the heard<sup>8</sup> . . . the sensed<sup>8</sup> . . . the cognised<sup>8</sup> . . . unity as unity<sup>9</sup> . . . diversity as diversity . . . universality<sup>10</sup> as universality . . . [4] . . . he recognises nibbāna<sup>11</sup> as nibbāna; having recognised nibbāna as nibbāna, he thinks of nibbāna,<sup>12</sup> he thinks (of the self in (regard to) nibbāna, he thinks (of self as) nibbāna, he thinks, 'Nibbāna is mine'<sup>12</sup>—he rejoices in nibbāna

<sup>1</sup> *bhūā*. See *Pis.* i. 159. *M.A.* i. 31 gives various kinds: that which is among the *khandhas*, those which are non-human, those which are among the (four) elements (symbolised by earth, water, heat, air), that which exists as a fact, that which is in one whose cankers are destroyed, creatures, and that which inhabits trees and so on. *M.A.* i. 33 says that these ways of thinking about "beings" (sons and daughters, sheep and goats, cocks and swine, elephants, cows, horses, mares) arouse selfishness, affection and pride.

<sup>2</sup> *M.A.* i. 33 says *devas* shine with the five strands of sense-pleasures or with their own natural power; they amuse themselves or they illumine. They are threefold: *devas* by convention (kings, queens, princes), those reborn or uprisen as *devas* (the Four Great Regents, and the *devas* beyond them), and the *devas* of purity (arabants whose cankers are destroyed). The second class is meant here.

<sup>3</sup> Here to be called Māra, so *M.A.* i. 33. Usually Pajāpati is the lord of creation, but the story given at *M.A.* shows Māra pretending to be this. For the following classes of *devas* see *Digha Sū.* 31 and *M. Sū.* 49.

<sup>4</sup> *M.A.* i. 34 gives Mahābrahmā, tathāgata, brahman, parents and best as synonyms.

<sup>5</sup> Explained at *M.A.* i. 35 as *vipulā phalā*, of extensive fruits, at the stage of the fourth *jhāna*.

<sup>6</sup> *Abhūhu*. *M.A.* i. 35 says that this is a synonym for being without perception—hence advanced in the contemplative process.

<sup>7</sup> This and the three following planes, *āyatana*, are the fifth to the eighth of the nine stages in the contemplative process.

<sup>8</sup> *dīgha-suta-mūta-viññāta*. As at *Vim.* iv. 2. See *B.D.* ii. 166, n. 3. *Dīgha* and *sūta* mean seen and heard by both the physical and the *deva*-like (*dīgha*) eye and ear.

<sup>9</sup> *ekatta*.

<sup>10</sup> *M.A.* i. 38 says, he thinks "great is my self . . . this self of mine is in everything."

<sup>11</sup> Here *nibbāna* signifies the enjoyment of the five kinds of sensory pleasures. The "average man" regards these as the highest *nibbāna* in this very life. *Nibbāna* is therefore not being used here in its Buddhist sense.

<sup>12</sup> The nibbāna clauses are quoted at *Kvu.* 404.

What is the reason for this? I say that it is not thoroughly understood by him.

Monks, whatever monk is a learner,<sup>1</sup> not attained to perfection,<sup>2</sup> but who lives striving for the incomparable security from bondage, he intuitively knows extension as extension,<sup>3</sup> from intuitively knowing extension as extension, let him not think of extension, let him not think (of self) in (regard to) extension, let him not think (of self) as extension, let him not think, 'Extension is mine'—let him not rejoice in extension. What is the reason for this? I say it is because it may be thoroughly understood by him.

(The same repeated for liquid down to nibbāna.)

Monks, whatever monk is one perfected,<sup>4</sup> canker-waned, who has lived the life,<sup>5</sup> done what was to be done, laid down the burden,<sup>6</sup> attained his own goal, whose fetters of becoming<sup>7</sup> are utterly worn away, who is freed<sup>8</sup> by perfect profound knowledge—he too intuitively knows extension as extension; from intuitively knowing extension as extension, he does not think of extension, he does not think (of self) in (regard to) extension, he does not think (of self) as extension, he does not think (of self) as extension, he does not think, 'Extension is mine'—he does not rejoice in extension. What is the reason for this? I say it is because it is thoroughly understood by him.

(The same repeated for liquid down to nibbāna.)

Monks, whatever monk is one perfected, canker-waned, who has

<sup>1</sup> The learner, "undergraduate," *sekha*, the one under training, here appears as the middle term between the average worldling, *puññajāna*, and the *asekha*, the adept, "graduate," who has no further need of training. Moreover the worldling does not understand, the learner may understand, the arahant does understand.

<sup>2</sup> *appattamānasa*. *M.A.* i. 41 says that *mānasa* is of three kinds: *rāga*, *citta*, *arahaṭṭa* (attachment, mind or consciousness, and arahantship or perfection), but here *arahaṭṭa* is meant. Cf. *appattamānasa* at *M.* i. 477; *S.* i. 121, ii. 229, v. 327; *A.* ii. 90; and *pattamānasa* at *It.* p. 76.

<sup>3</sup> Not by wrong perception as does the ordinary man, but by most excellent knowledge he knows intuitively that it is impermanent, ill, not-self.

<sup>4</sup> *arahant*. See also *M.* i. 280.

<sup>5</sup> *M.A.* i. 42, "who has lived according to the ten ariyan modes." These are given at *D.* iii. 269.

<sup>6</sup> *ohitabhāra*. *M.A.* i. 43 gives three burdens: the *khandhas* (constituents, components of the psycho-physical compound), the *kilesas* (impurities, defilements), and *abhiśankhāra* (material for rebirth). See also *M.* i. 139; *A.* iii. 85 on "the burden laid low," *paṇṇabhāra*.

<sup>7</sup> *M.A.* i. 43 gives ten fetters which bind one to "becoming."

<sup>8</sup> *M.A.* i. 43 gives two kinds of freedom: freedom of mind, and nibbāna.

lived the life, done what was to be done, laid down the burden, attained his own goal, whose fetters of becoming are utterly worn away, who is freed by perfect profound knowledge—he too [5] intuitively knows extension as extension . . . he does not rejoice in extension. What is the reason for this? It is because he is without attachment owing to the waning of attachment.

(The same repeated for liquid down to nibbāna.) It is because he is without aversion owing to the waning of aversion . . . It is because he is without confusion owing to the waning of confusion.

(The same repeated for liquid down to nibbāna.)

The *Tathāgata*,<sup>1</sup> monks, perfected one, fully Self-awakened One,<sup>2</sup> also intuitively knows extension as extension; from intuitively knowing extension as extension, he does not think of extension, he does not think (of self) in (regard to) extension, he does not think (of self) as extension, he does not think 'Extension is mine'—he does not rejoice in extension. [6] What is the reason for this? I say it is because it is thoroughly understood<sup>3</sup> by the *Tathāgata*.

(The same repeated for liquid down to nibbāna.)

And, monks, the *Tathāgata* also, perfected one, fully Self-awakened One, intuitively knows extension as extension; from intuitively knowing extension as extension, he does not think of extension, he does not think (of self) in (regard to) extension, he does not think (of self) as extension, he does not think 'Extension is mine'—he does not rejoice in extension. What is the reason for this? It is because he, having known that delight is the root of anguish,<sup>4</sup> knows that from becoming<sup>5</sup> there is birth, and that there

<sup>1</sup> *tathāgata*. According to *M.A.* i. 45 the Lord is a *Tathāgata* for eight reasons. Other Comys. give much the same. It is therefore impossible to find one English word to convey all these meanings.

<sup>2</sup> Because he is thoroughly or perfectly, *sammā*, awakened to all things, and of himself, *sāmaṃ*, (i.e. not with another's help), he is thoroughly awakened, *sammāsambuddha*, *M.A.* i. 52. For full discussion of this compound see *Vism.* i. 198.

<sup>3</sup> *M.A.* i. 52 here reads *pariñāṭantaṃ*, thoroughly understood to the end (or, to the full), while the text reads *pariñāṭam*, which the Comy. also recognises.

<sup>4</sup> *M.A.* i. 52 calls *dukkha* the five *khandhas*. *Dukkha* is therefore deep, almost cosmic, anguish of the many, the "individuals," owing to their separation from the One.

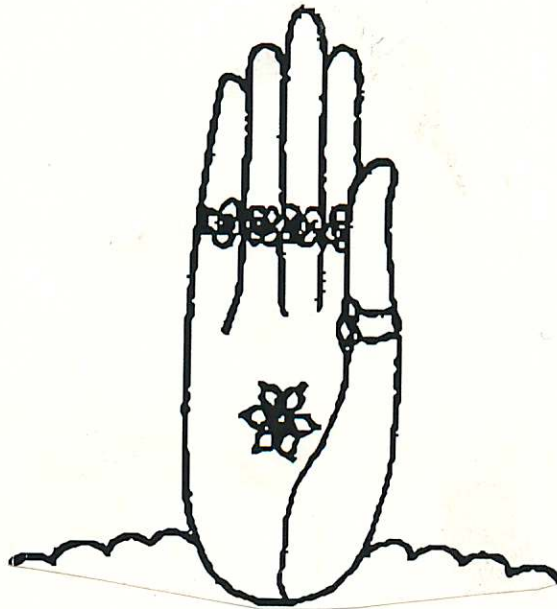
<sup>5</sup> Becoming, *bhava*, is here explained as "karmical becoming," *kammabhava*, becoming through deeds, see *M.A.* i. 52.

ONE  
GONE  
BEYOND

**ROGER WEIR**

**The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha**

July 12 **GREATER DISCOURSE ON THE LION'S ROAR:  
The First Fifty Discourses, Second Division, Second Discourse**



Summer Quarter Activity 1990

**THE PHILOSOPHICAL RESEARCH SOCIETY**

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# GREATER LION'S ROAR

(MAHĀ SĪHA NĀDA SŪTRA)

①

THUS HAVE I HEARD:

the Lord was staying

near VESALI outside  
the town in a wooded grove  
to the west.

at that time

SUNAK KHATTA spoke  
(a Rajah's son) openly

having recently left this  
DHARMA

"There are no states of 'further-men', no excellent knowledge, no insight into knowledge befitting those noble with the recluse GOTAMA; The recluse GOTAMA teaches (so-called) DHARMA, a system of his own devising beaten out by reasoning and based on investigation (empirically not realized from within); and says that DHARMA taught for the sake of something specifically leads onwards thru anguish, thus completely destroying <sup>repugnant</sup> that anguish."

Then

the venerable SARIPUTRA

having dressed early  
Taking bowl and robe  
for alms entered Vesali  
heard that speech  
returned, approached  
the Lord, repeating.

"SARIPUTRA, SUNAKKHATTA

is a man of wrath + folly speaking

thinking to dispraise - really spoke in praise of the TATHAGATA

but for Sunakkhatta there will NOT BE THIS INFERENCE:

"This is the fully SELF-awakened one"

"Teacher of the world, gods + men." "

"NOT: "This is the Lord who enjoys

the manifold forms of psychic powers

FROM HAVING BECOME ONE HE BECOMES MANIFOLD ॥

FROM HAVING BEEN MANIFOLD HE BECOMES ONE

he walks upon the water without parting it as if on the ground  
sitting cross-legged he travels like a bird through the air  
Even this MOON + SUN, mighty + majestic,  
he rubs and strikes them with his hand." "

" NOW,  
SARIPUTRA

" This is the Lord who, thru the PURIFIED deva-condition of hearing <sup>(god)</sup> surpassing that of men, hears BOTH KINDS of sounds: Deva-like ones + human ones those distant + near "

" NOW

" This is the Lord who knows intuitively by mind the minds of other beings, of other individuals; he knows INTUITIVELY of a mind that is full of attachment THAT it IS full of attachment; he knows intuitively of a MIND that is without attachment THAT it IS WITHOUT attachment; ... full of aversion ... confusion ... contracted ... distrooted ... great ... superior with some other mental state ... composed ... freed. "

" NOW, SARIPUTRA, a TATHAGATA has these 10 POWERS of a Tathagata, endowed with which powers a Tathagata CLAIMS THE LEADER'S PLACE (BULL'S) and sets ROLLING THE BRAHMACHAKRA. "

" What are the 10? "

" HEREIN, SARIPUTRA, a TATHAGATA comprehends as it really is CAUSAL OCCASION AS SUCH and what is NOT CAUSAL OCCASION AS SUCH. Inasmuch, Sariputra, as a Tathagata comprehends as it really is causal occasion as such and what is not causal occasion as such, this, Sariputra, is a Tathagata's POWER OF A TATHAGATA, having which power a Tathagata claims the leader's place, roars his lions roar in assemblies, and set rolling the Brahma-wheel. "

" and again, Sariputra ...

" the acquiring of deeds for oneself, past, present and future, both in their CAUSAL OCCASION and their result ...

" the course (patipada, magga) leading to all ~~the~~ BOURNS (GATI) (going, destiny) good and bad ...

" the world (khandhas, ayatanas, dhatus) with its various and diverse features ...



" and again, Saiputra...

... the diverse characters of beings (adhimutti = WILL, INTENTION) ...

... the higher or lower state of the faculties (INORIYA, SADDHIA) of other beings; of other persons ...

... the defilement of, the purification of, the emergence from attainments in meditation, the delivances and concentration ...

... remembers his MANIFOLD FORMER HABITATIONS,

that is to say one birth and two births ... 3 ... 4 ... 5 ... 50 ... 1,000 ... 100,000 births and many an AEON of INTEGRATION, and many an AEON of DISINTEGRATION, and many an AEON of INTEGRATION-DISINTEGRATION, thinking:

Such and such was I by name, having such a clan, such a color, so was I nourished, I experienced this + that pleasure and pain, so did the span of life end. As that one I, passing from this, rose up again elsewhere.

There too, such a one was I by name, having such a clan, such a color, so ... so did span of life end. I, decreasing thence, ROSE UP HERE. Thus

with ALL THEIR MODES AND DETAIL DOES HE REMEMBER HIS MANIFOLD FORMER HABITATIONS...

" and again, Saiputra...

with his purified deva vision sees

beings as they are decreasing and uprising -

... mean, excellent, comely, ugly, well going, ill going ...

ACCORDING TO THE CONSEQUENCES OF THEIR DEEDS, and

thinks: ' these worthy beings possessors of wrong conduct ...

incurring ... the abyss, NIRAYA HELL. But,

on the other hand, worthy beings ENDOWED with Good conduct ...

BODY ✓  
SPEECH ✓  
THOUGHT ✓

BODY ✓  
SPEECH ✓  
THOUGHT ✓

right view ... the HEAVENLY WORLD. '

ACCORDING TO THEIR DEEDS, SARIPUTRA ... a Tathagata ...

"COMPREHENDS... and sets rolling the [DHARMA CHAKRA]"  
 and again, Sariputra, a Tathagata, by the DESTRUCTION of the CANKERS,  
 ENTERS ON and ABIDES IN FREEDOM OF MIND,  
 FREEDOM THROUGH  $\begin{matrix} M \\ W \\ I \\ S \\ D \end{matrix}$

having REALIZED them HERE + NOW

cankerless,

inasmuch, Sariputra ...

THROUGH HT  $\rightarrow$  HIS OWN SUPER-KNOWLEDGE.

ROARS HIS LION'S ROAR IN ASSEMBLIES...

These, Sariputra, are the Tathagata's ten powers of a Tathagata...

Who should speak thus: "There are no states of feather-men, no excellent knowledge and insight befitting the nobles IN THE RECLUSE GOTAMA ... if not RETRACT ... NIRAVAHELL like a BURDEN SET ASIDE ..."

SARIPUTRA, there are 4 CONVICTIONS (VE SARA) ANI: self-confidences, <sup>self</sup>satisfactions OF A TATHAGATA: 'if anyone says: 'these matters are not fully awakened to altho you claim to be fully-awakened' AS TO THIS, I DO NOT BEHOLD THE GROUND, Sariputra, ON WHICH A RECLUSE OR A BRAHMAN OR A DEVA OR MARA OR BRAHMA OR anyone in the World can LEGITIMATELY REPROVE ME.

Because I, Sariputra, DO NOT BEHOLD THIS GROUND.

- ① I FARE ALONG attained to security,  
attained to fearlessness,  
attained to conviction.

- ② if anyone says: 'these cankers are not utterly destroyed, altho you claim to be the one whose cankers are destroyed' ....

DO NOT BEHOLD THIS GROUND.

③ if anyone says: "In following those things called stumbling-blocks there is no stumbling-block at all..."

I DO NOT BEHOLD THIS GROUND

④ if anyone says: "DHARMA, taught by you for the sake of something SPECIFIC, does not lead onward the doer of it to the complete destruction of anguish"

I DO NOT BEHOLD THIS GROUND

I fare along ...

These, Saṅgīta, are the 4 convictions of a Tathagata ...

his Lion's Roar ...

There ... 8 kinds of assemblies: What are the 8? :

ASSEMBLIES of nobles, of brahmins, of householders, of recluses of the retinue of the 4 Great Regents, of the 33, Mara's, of Brahmas

8

A TATHAGATA ENDOWED WITH THOSE 4 CONVICTIONS, Saṅgīta, approaches these 8 assemblies, enters them. Now I, Saṅgīta [NOTE: always the direct-object

call to mind of the PERSON-addressed approaching OCCASIONS the use of "I" ]

many hundreded assemblies of nobles, brahmins ... Mara's, Brahmas.

YET BEFORE I SAT DOWN THERE AND BEFORE I HELD CONVERSE THERE AND BEFORE I FELL INTO CONVERSATION THERE (MIND)

(Body & Speech)

I DID NOT BEHOLD, Saṅgīta, ANY GROUND

for thinking that fear or nervousness would come upon me there.

SO I ... not beholding this ground,

FARE ALONG ...

These ... are the 4 MODES of Life

born from an EGG  
born from a WOMB  
from MOISTURE  
SPONTANEOUS UPRISING  
(OPAPĀTIKA)

(mode of life of spontaneous uprising: devas who are higher than the 4 Great Regents, those in NIRAYA HELL, some MEN and some in the sorrowful (DUKKHA) state suffering)

These are the five Bourns (gati: going, destiny):  
 ① NARAYA HELL, ② ANIMAL BIRTH, ③ REALM OF THE DEPARTED, ④ MEN, ⑤ DEVAS ... ∞

I, comprehend the way leading to them ... the course leading to them ... according to how one is faring along one uprises ... and comprehend NIRVANA (escape from the "goings")  
 (Sarpitua) gati's

① PIT OF EMBERS, ② CESSPOOL, ③ SPARSE TREE UNEVEN GROUND, ④ FULL TREE EVEN GROUND, ⑤ a LONG HOUSE FULLSOME, ⑥ FREEDOM OF MIND.

LOTUS POOL CLEAR, FOREST THICKET

"Not retracting ... a burden ... set it aside"

"Now [I, Sarpitua] AS ONE WHO FARES, fully knows a Brahma-faring"

is endowed with 4 CONSTITUENT PARTS

I BECAME AN ASCETIC  
 the foremost ascetic

I BECAME LOATHLY  
 the foremost loathly

I BECAME A DETESTER  
 the foremost detester

I BECAME ALOOF

the foremost aloof one

GENEROSITY (DANA ✓)  
 DOING SERVICES  
 RULES FOR TRAINING, the BRAHMAVIHARAS  
 TEACHING THE DHARMA  
 ABSTENTION FROM UNCHASTITY  
 SATISFACTION IN ONE'S OWN WIFE  
 the OBSERVANCE  
 the NOBLE WAY  
 the WHOLE TEACHING  
 BEING INTENT ON ENERGY ... (VIRIYA)

Thus asceticism: unclad, flaunting life's deficiencies ... not one to come when asked to do so, not one to stand still when asked to do so, not accept food ... (see P104 FOR FULL DESIDERADA)  
 Thus loathliness: my body accumulated dust, dirt ...  
 Thus Detesting: set up in me kindness even towards a drop of water ...  
 Thus Aloofness: fled from grove to grove ... from high ground to high ground ... DO NOT LET THEM SEE ME, DO NOT LET ME SEE THEM ...

"Even as a Deer in the Forest flees man from grove to grove ...  
even so did (I, Sariputra) ...

having plunged into a terrifying forest thicket, stayed there ...

terrifying is that it comes to be said 'whoever, not rid of attachment,  
enters that forest thicket, his hair  
stands on end.' "

" Then, Sariputra, this Verse (SLOKA)  
NEVER HEARD BEFORE,  
OCCURRED SPONTANEOUSLY TO ME:

Now scorched, now cold, alone in terrifying forest,  
Naked and sitting fireless, the sage is intent on his quest. "

" Then (I, Sariputra) lay down to sleep in a cemetery,  
leaning on a skeleton.

Cowherd boys having come up to me spat and pised on me,  
showered dust on me, stuck twigs into my ears.

But (I, Sariputra) WELL KNOW  
that I was not the creator of a malign host against them.

Thus ABIDING IN EVEN-MINDEDNESS" (UPEKHA later as a)  
Paramita  
[KSAANTI - patience]

" I existed on a SINGLE (1) JUJUBE fruit ... "

" some recluses + Brahmins  
say: 'Purity thru food' "

" limbs became knotted, joints - withered creepers "

" I existed on a SINGLE (1) RICE GRAIN "

" some say  
PURITY thru food "

" hair rotted at roots, fell away touching it "

" Some say: 'Purity is thus faring on' (SAMASARA) - not easy to find that  
FOR, SARIPUTRA

if (I, SARIPUTRA) were to have fared on among  
the DEVAS of the pure abodes, I could not HAVE COME BACK AGAIN to this  
world. "

" Some: 'PURITY THRU UPRISING' - if uprising among DEVAS of pure abodes  
COULD NOT HAVE COME BACK "

" Some: 'Purity thru Aboode' ... could not come back "

" Purity thru Oblation ... " Thus tending sacrificial fire ... " So long as this  
good man is young - call black hair - early prime - utmost lucidity of wisdom;  
but when old, stricken, fallen from wisdom: NOT TO BE REGARDED AS THE  
WAY

MAHA SĪHANADA SUTRA (8)

AS, SĀRIPUTRA, a skilled archer, trained, deft, a marksman, may with ease wing a slender shaft across a palm tree's shadow, so are these OF EXTREME MINDFULNESS, OF EXTREME ATTENTIVENESS, OF EXTREME RESOLUTE ENERGY, so are they possessed of the utmost lucidity of wisdom.

IF these were to ask me AGAIN and AGAIN a question about the 4 applications of MINDFULNESS (SĀTI PĀTHANA) AND if I, questioned again and again, were to explain to them, AND if they, on being explained to by me, should understand as explained, and if they were not to question me about any secondary and further matter (NOR PAUSE EXCEPT FOR FEEDING, DRINKING, EATING, TASTING, EXCEPT FOR ANSWERING CALLS OF NATURE, EXCEPT FOR DISPELLING FATIGUE BY SLEEP, STILL UNFINISHED, SĀRIPUTRA, would be the TATHAGATA'S TEACHING OF DHARMA.

unfinished: Tathagata's expositions on the PHRASES OF DHARMA.

unfinished: TATHAGATA'S WAYS-OF-PUTTING-QUESTIONS ...

yes,

if you should have to carry me about on a litter, Sāriputra, verily there is no change in the TATHAGATA'S LUCIDITY OF WISDOM

whoever... speaking rightly should say: "A being not liable to delusion has arisen in the world for the welfare of the MANYFOLK, for the happiness of the MANYFOLK, out of COMPASSION for the world, for the GOOD, the Welfare, the happiness of DEVAS + MEN" should be speaking rightly of me.

The venerable Nāgasaṃāḍa spoke thus to the Lord: wonderful, marvelous

Wherefore do you, Nāgasaṃāḍa, remember

this designation on DHARMA as the Hair-raising Disquisition

Thus spoke the Lord.

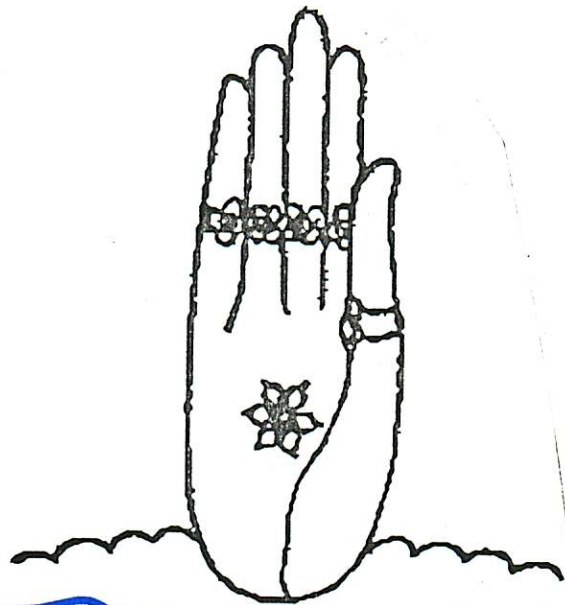
Delighted... rejoiced in what the Lord had said.

ROGER WEIR

The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha

July 12

DISCOURSE ON THE ANTHILL:  
The First Fifty Discourses, Third Division, Third Discourse



Summer Quarter Activity 1990

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DISCOURSE ON THE ANTHILL  
VAMMIKA SUTRA

(1)

" THUS HAVE I HEARD At one time the Lord was staying near SAVATTHI in the JETAGROVE in ANATHAPINDIKA'S park. "

ANATHAPINDIKA was a wealthy lay-follower, a banker in SAVATTHI who donated a GROVE of trees with buildings to GOTAMA. This became his center, especially during the monsoon months. The Buddha called him: "Housefather".

ANGUTTARA-NIKAYA (Gradual Sayings) X, X, 91: "But, housefather, lawfully, not arbitrarily, and in doing so makes himself happy and cheerful, and also shares his wealth with others and does meritorious deeds therewith, and further makes use of it without greed and longing, without infatuation, and is not heedless of the danger or blind to his own salvation - in such a case he is praiseworthy on four counts..."

ANATHAPINDIKA once waiting for GOTAMA to arise from rest was talking with the mob of wanderers who collected around the Buddha's camps; He said: 'Sirs, when this or that worthy says: 'I hold this view, housefather: "Eternal is the world" - such view arises either from his own lack of close thinking, or it depends on the words of someone else. A view like this thus become, is PUT TOGETHER, THOUGHT OUT, HAS ARISEN DEPENDENT ON SOMETHING. Now whatever has become, is put together, thought out, has arisen dependent on something — THAT IS I M P E R M A N E N T. To that the worthy clings... resorts... illness. "

A.N. X, X, 93

"Now at that time the venerable KASSAPA THE BOY (KUMARAKASSAPA) (called this even when old) was staying in the Blind Men's Grove.

"Then, when the night was far spent a certain DEVA with a glorious skin having illuminated the whole of the Blind Men's Grove, approached the venerable Kassapa the Boy; and having approached stood at one side.

"MONK, monk, THIS ANT-HILL SMOKES BY NIGHT, BLAZES UP BY DAY... A Brahman thus spoke: 'Bringing a tool, cleaver one, Dig it up!'

v. i. the cleaver one



digging when he had brought a tool saw a BOLT and said "A Bolt, reverend one." The Brahman spoke thus: "take out the bolt, dig on, cleaver one, banging a tool".

digging on when he had brought a tool the cleaver one  
 SAW A FROG — "take out the frog, dig on"  
 SAW A FORKED PATH —  
 SAW A STRAINER —  
 A TORTOISE —  
 SLAUGHTER HOUSE —  
 A PIECE OF FLESH —  
 A COBRA: "Let the cobra be,

do not touch the cobra, do reverence to the cobra."  
 "If you, monks, having approached the Lord, were to ask him about these questions, then you could REMEMBER as the Lord explains to you.

"no one IN THE WORLD. (<sup>1</sup>devas, <sup>2</sup>Asuras, <sup>3</sup>Brahmas), IN CREATION (<sup>1</sup>recluses, <sup>2</sup>brahmins, <sup>3</sup>devas, <sup>4</sup>men) [NOTE: SEVEN-FOLD condition] who could TURN HIS MIND

to EXPOUND

these questions except a  
 TATHAGATA / TRUTH-FINDER  
 or a Tathagata's disciple one ONE WHO  
 HEARD the Teaching from them...

"With these words the deity vanished from sight into the old night."

"Kassapa the Boy approached the Lord at the END OF THAT NIGHT..."

"having approached, having greeted the Lord, he sat down at a respectful distance ... and recounted the night's happenings."

Now Lord, "WHAT IS THE ANTHILL? what is smoking by night, blazing by day? Who is the Brahman? who is the cleaver one? what is the tool? what the DIGGING UP? The Bolt? Frog? Forked path? Strainer?

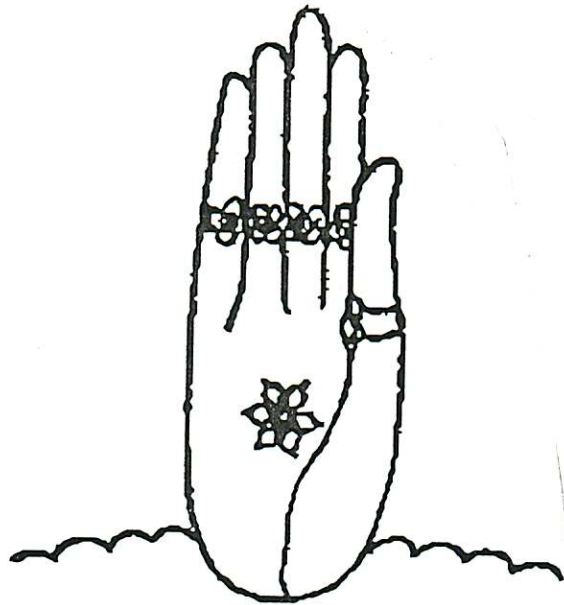
Tortoise? slaughter-house? piece of flesh? COBRA?

[NOTE: BUDDHAGHOSA (5TH C. AD., most celebrated Theravada Commentator) says that COBRAS guard buried treasure: remember the NAGA-KING under the MUCHALINDA Tree (1st lecture, this series) They also guard for 7 generations according to Buddhaghosa.]

**ROGER WEIR**

**The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha**

July 26 DISCOURSE ON INQUIRING:  
The First Fifty Discourses, Fifth Division, Seventh Discourse



Summer Quarter Activity 1990  
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MAJJHIMA-NIKĀYA  
VIMĀNSAKASUTRA  
DISCOURSE ON INQUIRING

①

THUS HAVE I HEARD: at one time  
the Lord  
was staying near Saratthi in the JETA GROVE in Anathapindika's Park.  
While he was there the Lord addressed the monks saying: "monks."

" AN INQUIRING MONK LEARNING THE RANGE OF ANOTHER'S MIND  
SHOULD MAKE A STUDY OF THE TATHAGATA  
SO AS TO DISTINGUISH WHETHER HE IS A FULLY SELF-AWARENED ONE  
OR NOT. "

NOTE: "range": PARIVĀYA - see 1st lecture on MULA PARIVĀYA SUTRA.  
the natural light of common man is there, but weak and small.  
the transformation of psychic energy into spiritual growth strengthens  
and increases this "light" so that one becomes "illuminated" and  
the consequent "range" expands (enormously); "limits" rise.

NOTE: "study": SAMAN NESANĀ - search, quest

M  
O  
N  
K  
S  
" For us, Lord, things are rooted in the Lord  
have the Lord for their conduit,  
the Lord for their arbiter.  
Well for us, if the Lord would reveal the meaning of THIS SAYING  
having heard the Lord, MONKS will remember "

NOTE: This gives monks the status of a WAX-TABLET memory board - beware

" Samannesana in regard to 2 things: COGNIZABLE THRU EYE || (1)  
EAR || (2)  
- thinking -

" DO those that are impure states EXIST in a TATHAGATA? (NO)

" Further: Do those that are mixed states (sometimes bright, sometimes dark)

" after studying knows thus study further - thinking -  
EXIST in a Tathagata? or not? (NO)

"Do those that are absolutely pure states exist in a Tathagata?  
or not? (yes)

[NOTE: STATES exist in a tathagata. No content. Pure Form is a SELF structure.]

"Studies further, thinking: HAS THIS VENERABLE ONE BEEN POSSESSED OF THIS  
SKILLED STATE FOR A LONG TIME OR ONLY A SHORT TIME?"

"while he is studying this he knows thus:

NOTE THE  
SYMPHASIS  
ON STRUCTURE  
✓ SYMBOLIC VISION

✓ THIS VENERABLE ONE HAS BEEN POSSESSED OF THIS  
SKILLED STATE FOR A LONG TIME,  
✓ THIS VENERABLE ONE HAS NOT BEEN POSSESSED OF IT  
FOR ONLY A SHORT TIME

"he then studies further: Do there exist any PERILS for that who has attained?"

"(MONKS :) there ARE SOME PERILS that DO NOT EXIST HERE  
until he has attained ...  
after he has attained

SOME PERILS EXIST FOR HIM HERE.

"while he is studying this he knows thus:

✓ although the venerable has attained  
SOME PERILS DO NOT EXIST FOR HIM HERE

[ SOME is a logical term, specifying existential actual occurrence ]

"after he has studied THIS AND KNOWS THIS ( STUDIED ) KNOWS;  
THIS ⇒ THUS the sequence  
of symbolic patterned logic )  
✓ although this venerable has attained  
SOME PERILS DO NOT EXIST FOR HIM HERE

studies further: || DOES THIS Venerable one REFRAIN  
OUT OF FEARFULNESS,  
DOES NOT HE REFRAIN OUT OF FEAR?

NOTE: I.B. HORNER:  
"worldling has 4 fears  
learner has 3 fears  
attained has NOT EVEN 1

"Is it because THRU the DESTRUCTION of ATTACHMENT that, being without attachment, HE DOES NOT FOLLOW the Pleasures of the senses because THRU the destruction - of - attachment HE IS without-attachment?"

IF OTHERS SHOULD QUESTION [Pursuant to INQUIRY]

THUS: "What are the venerable one's FACTS, what his evidence by reason of which the venerable one speaks thus:

THIS VENERABLE ONE REFRAINS OUT OF FEARLESSNESS  
THIS VENERABLE ONE REFRAINS NOT OUT OF FEAR;

FOLLOW PLEASURES OF THE SENSES BECAUSE THRU THE DESTRUCTION OF ATTACHMENT, HE IS WITHOUT ATTACHMENT ?

ANSWERING PROPERLY WOULD ANSWER THUS:

"This Venerable one, whether staying in an ORDER (SANGHA) or staying ALONE whether those near him ARE PROGRESSING WELL, " they are PROGRESSING BADLY, whether THEY LEAD A GROUP, whether THEY ARE ENGAGED WITH ANY MATERIAL THINGS HERE " THEY ARE SUSTAINED BY ANY MATERIAL THINGS HERE -

This venerable one DOES NOT DESPISE THEM BECAUSE OF THIS  
THIS HAVE I HEARD FACE TO FACE WITH THE LORD  
THIS HAVE I LEARNT FACE TO FACE WITH HIM: I am restrained out of Fearlessness I am not restrained out of fear; without attachment because of the destruction of ATTACHMENT, I do not follow pleasures of the senses."

MONKS, the TATHAGATA should HIMSELF be further questioned hereon:

- "Do THOSE IMPURE STATES COGNIZABLE THRU EYE EAR EXIST IN THE TATHAGATA OR NOT?"
- In answering a Tathagata would answer thus,
- "THOSE IMPURE STATES Cognizable thru EYE EAR DO NOT EXIST in a Tathagata."
- "Do MIXED states ... NO
- "Do ABSOLUTELY PURE states... Yes. THIS IS MY PATH MY PASTURE etapatho ham asmi etagocaro."

" THIS IS MY PATH, THIS IS MY PASTURE AND NO ONE IS LIKE (ME) IN THIS. "  
Mentor, a disciple should draw near a teacher who speaks like this so as to hear  
DHARMA

" From FURTHER to FURTHER [NOTE: UPANISHAD: "from Full to Full all is Full"]

" from excellence to excellence

" The TEACHER TEACHES him DHARMA, What is dark, what is bright with their COUNTERPARTS

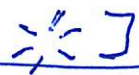
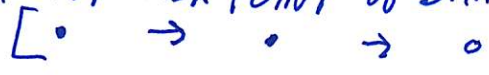
" As the TEACHER GRADUALLY TEACHES DHARMA ( 1, 2; 3, 4 : QUATERNARY FULLNESS )

" from further to further  
from excellence to excellence  
what is dark, what is bright  
with their counterparts "

[NOTE: a quatrain, a real poem of wisdom]

so does he gradually by his SUPERKNOWLEDGE

OF POINT AFTER POINT OF DHARMA come to FULLFILLMENT IN DHARMA



(He) has confidence in the Teacher that: "The Lord is a fully Self-awakened One, well taught in Dharma by the Lord the Order FARES ALONG WELL"  
[YOU]

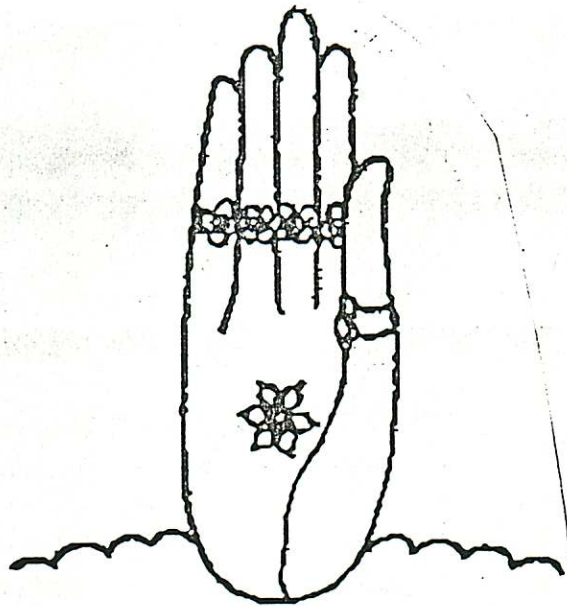
" As the Lord GRADUALLY TAUGHT me DHARMA from further to further, from excellence to excellence, what is dark, what is bright with their counterparts so did I gradually by MY super-knowledge of point after point in Dharma come to fullfillment in Dharma. I have confidence in the Teacher... "

" ANYONE in whom faith (SRADHA) [HENCE: the AWAKENING of Faith is the beginning in the TEACHER is ESTABLISHED, of the true QUEST] rooted, supported by these methods, by these sentences, (SAMANVESAHA) by these words, that FAITH is called reasoned, based on VISION, [STREAM-WINNER] strong; it is indestructible by a recluse, or brahman or deva, PERSPECTIVE - uMara or a Brahma or by anyone in the world. — well studied DHARMA in the proper manner. — DELIGHT —

ROGER WEIR

The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha

Aug. 2 DISCOURSE ON THE CANINE ASCETIC:  
The Middle Fifty Discourses, First Division, Seventh Discourse



Summer Quarter Activity 1990

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THUS HAVE I HEARD:

at one time  
the Lord was staying among the Kolijans;  
their market town was called Haliddavasana (golden garment place).  
There Punna, a Kolijan who was a GOVATIKA (a bovine ascetic, wearing  
horns of a cow on his head and a tail while eating grass with the cows)  
and Seniya who was a KUKKURAVATIKA (an unclothed canine ascetic,  
"dog practice" [paired with "cow-practice"] doing everything done by a dog)  
both after greeting the Lord, sat down at a respectful distance.

SENIYA, the naked CANINE ASCETIC, having exchanged greetings with the Lord  
lay down doubling up like a dog - at a respectful distance.

(NOTE: "like a dog in his master's presence - scratched the ground with  
his 'paws', shaking his head, curled up).

While the canine ascetic was getting comfortable, the bovine ascetic said:  
"Revered sir, this Seniya, an unclothed canine ascetic, is a doer of things  
hard to do - he eats lying on the ground (and all other doggy practices)  
and has done so for a long time. What is his karmic course?"

"Punna, do not ask me this."

AGAIN ... "What is his karmic path? what his future state?"

"Enough, do not ask."

THIRD TIME: "Seniya ... canine ascetic ... what ... karmic ... state"

"Although I, Punna, did not really countenance  
your question ... said enough ... do not ask ... nevertheless I will  
speak to this: Here, Punna, someone develops the dog practice  
completely and constantly; develops the canine habits [RITUALS] (KUKKURAVATIKA)  
completely and constantly; develops the canine mentality [EXPERIENCE,  
MYTHIC HORIZON] completely and constantly; develops the canine  
behavior (KUKKURAVATIKA) completely and constantly ... Having developed  
... practice ... habits ... mentality ... behavior completely + constantly  
(1) (2) (3) (4)

HE, UPON THE BREAKING UP OF THE BODY AFTER DYING, ARISES  
IN COMPANIONSHIP WITH DOGS ... IF

he should have a VIEW like this: 'THRU this habit or practice or austerity or  
chastity will become a DEVA or (at least) a lesser DEVA' 3

4 THAT IS A WRONG VIEW ON HIS PART."



# Kukku rava tika Sutra

(2)

"I say, Punna, there is one of TWO karmas (bournes) for one of wrong VIEW: || NIRAYA HELL || ANIMAL BIRTH ||. So it is, punna, that the canine practice, || on prospering, leads to companionship with dogs, || on failure leads to Niraya Hell."

When said, Seniya, the canine ascetic, burst into tears.

Then the Lord spoke thus to Punna, the Kolujan, the bovine ascetic:

"I did not countenance this (question) of yours, Punna thus I said 'enough ... do not ask'."

SENIA : "I, revered sir, am not crying because the Lord speaks thus about me. It is, revered sir, because this canine practice has been carried out in full by me for a long time ... so too the bovine practice of Punna ... what is his karma? (bourne).

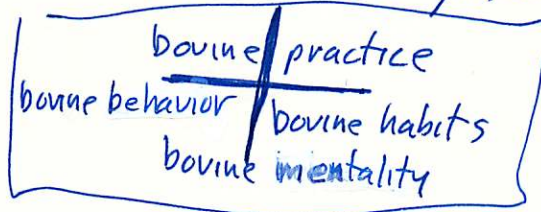
"Enough — do not ask"

what is his future state"

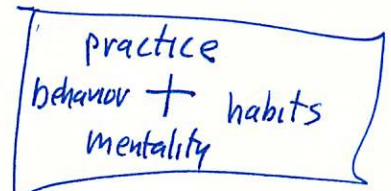
"do not ask"

A THIRD TIME "what?": "although, Seniya, I do not countenance..."

"He develops (someone)



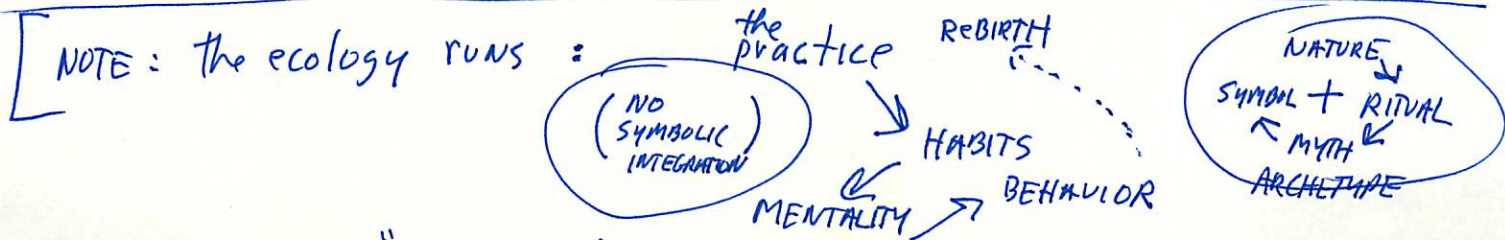
having developed



COMPLETELY + CONSTANTLY

on the breaking up of the body after dying, arises in companionship with cattle || ON PROSPERING (in the practice) companion to cows (animal birth) || ON FAILURE (in the practice) NIRAYA HELL

Punna burst into tears.



The "MENTALITY" ⇒ Behavior not SYMBOL (INTEGRATION) as experience-ritual

A SHORT CIRCUIT OCCURS ON THE LEVEL OF "WHAT WE DO DO."

"I, revered sir, am not crying because the Lord speaks thus about me. It is because this bovine practice ... carried out ... long time. Revered sir, I have trust (Pusanna - appreciation) in the Lord: The Lord is able so to teach DHARMA that I might give up this bovine practice, and Seniya, the naked CANINE ASCETIC might give up that canine practice."

"... pay close attention, I will speak."

4 KINDS OF DEEDS are made known by me, having realized them by my own superknowledge.

What 4? : There is the deed that is dark, DARK IN RESULT  
 There is the deed that is bright, BRIGHT IN RESULT  
 There is the deed, DARK and BRIGHT IN RESULT  
 There is the deed, NEITHER DARK NOR BRIGHT IN RESULT, THAT DEED CONDUCE TO THE DESTRUCTION OF DEEDS."

"and what, Punna, is the deed that is dark, DARK IN RESULT? As to this, someone effects an activity of the body [RITUAL] that is harmful, he effects an activity of speech [MYTH] that is harmful, he effects an activity of the MIND [SYMBOL] that is harmful. HAVING EFFECTED ... body ... speech ... mind that is harmful, arises in a WORLD that is harmful. Because he has uprisen in a world that is harmful, HARMFUL SENSORY IMPINGEMENTS assail him. He, being so assailed ... experiences a harmful FEELING, without exception painful, even as do creatures in Niraya Hell.

IN THIS WAY, Punna,

THERE IS the uprising of a Being from

what has come to be (bhūta bhūtassa upapatti hoti)

HE UPRISES ACCORDING TO WHAT HE DOES ... creatures are heirs to deeds.

This is called the deed that is dark, dark in result.

"and what, Punna, is the deed that is bright, BRIGHT IN RESULT?

activity of body... speech... mind that is harmless; HAVING effected... arises in a WORLD that is harmless... harmless sensory impingements ASSAIL HIM... being assailed... [EXPERIENCES] harmless feeling, without exception pleasant, even as do the EVER-RADIANT DEVAS. [NOTE: ASSAIL, STILL]  
 In this way... There is the UPRISING OF A BEING FROM WHAT HAS COME TO BE;  
 HE UPRISES ACCORDING  
 TO WHAT  
 HE  
 DOES.

When he has UPRISEN sensory impingements assail him this is called the deed that is bright, bright with result."

"What is the deed that is dark and bright, DARK AND BRIGHT IN RESULT

activity of BODY... SPEECH... MIND that is harmful and harmless  
 (RITUAL) (MYTH) (SYMBOL)

because... activity... upriser... world... harmful + harmless sensory impingements assail... experiences a feeling that is harmful + harmless, partially pleasant + painful, even as do MEN and SOME DEVAS and SOME IN THE SORROWFUL STATE (of those of spontaneous uprising)...

UPRISING OF A BEING ACCORDING TO WHAT HE DOES "

"What is the deed that is not dark and not bright, NEITHER DARK NOR BRIGHT IN RESULT, THE DEED THAT CONDUCE TO THE DESTRUCTION OF DEEDS?

When, Punna, there is the WILL (Cetanā) to get rid of that deed that is dark, dark in result; bright, bright in result; dark + bright, dark and bright in result THIS is called the deed that is NOT DARK NOR BRIGHT, NEITHER dark NOR bright in result, THE DEED that conduce to the destruction of deeds. These 4 kinds realized by my superknowledge."

Punna: "excellent... accept me for refuge from this day forth

BUT Seniya the unclothed CANINE ASCETIC spoke to the Lord thus:

"It is excellent, revered sir, it is excellent, revered sir. ||  
It is as if, revered sir, one MIGHT SET UPRIGHT WHAT HAD BEEN UPSET, or

I. 391-392

On the Canine Ascetic

59

<sup>MIGHT</sup> disclose what was covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes—even so in many a figure has *dhamma* been made clear by the Lord. Thus I, revered sir, am going to the Lord for refuge and to *dhamma* and to the Order of monks. Revered sir, may I receive the going forth in the Lord's presence, may I receive ordination?"

"Seniya, if a former member of another sect wishes for the going forth in this *dhamma* and discipline, wishes for ordination, he undertakes probation for four months<sup>1</sup>; at the end of the four months the monks, if they so decide, may let him go forth, may ordain him into the status of a monk; but even here differences among individuals are known to me."<sup>2</sup>

"If, revered sir, former members of other sects, wishing for the going forth in this *dhamma* and discipline, wishing for ordination, undertake probation for four months, and if at the end of the four months the monks, if they so decide, let them go forth, ordain them into the status of a monk, then will I undertake probation for four years<sup>3</sup>; at the end of the four years the monks, if they so decide, may let me go forth, may ordain me into the status of a monk." But Seniya, the unclothed canine ascetic, received the going forth in the Lord's presence, he received ordination.<sup>4</sup>

Soon after he was ordained the venerable Seniya, dwelling alone, aloof, [392] diligent, ardent, self-resolute, in no long time having realised here-now by his own super-knowledge that matchless culmination of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, entering on it, abided in it. And he knew: Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so. So was the venerable Seniya one of the perfected ones.

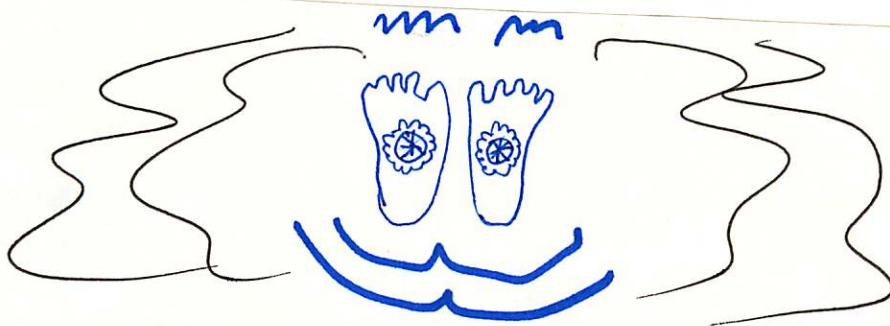
Discourse on the Canine Ascetic:  
The Seventh

<sup>1</sup> Laid down at *Vin.* i. 69. See also *M.* i. 494, 512; *D.* i. 176; *S.* ii. 21; *Sn.* p. 101-102.

<sup>2</sup> One meriting probation but not another, *MA.* iii. 106; *VinA.* v. 990. For as *SnA.* ii. 436 (citing *Vin.* i. 71) points out, the fire-worshipping matted hair ascetics are exempt from the four months' probation.

<sup>3</sup> The same willingness to undertake probation for four years, instead of the four prescribed months, is manifested e.g. by Vacchagotta at *M.* i. 494, and Māgandiya at *M.* i. 512.

<sup>4</sup> *MA.* iii. 106 says that the Lord thought that Seniya, on account of his



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DISCOURSE TO VACCHAGOTTA  
ON THE THREEFOLD KNOWLEDGE  
(TEVIJJA-VACCHAGOTTASUTRA)



in the MAJJHIMA-NIKAYA (Middle Length Sayings) (of the Middle Path)  
this Sutra begins the THIRD DIVISION of VOLUME II, THE MIDDLE FIFTY  
DISCOURSES; Thus, this discourse begins the Middle division of the  
Middle Fifty, of the Middle Length, of the Middle Way...

VACCHAGOTTA

one of the 41 "Great Monks" mentioned in the ANGUTTARA NIKAYA, direct  
learners from GOTAMA himself. He was renowned as a meditation  
master with many "magical" powers. (SIDDHA)

A wandering ascetic mentioned in the SAMYUTTA NIKAYA who asked  
the BUDDHA directly "Is there such a thing as self or not?" The  
Buddha declined to answer this very question. [strategic reasons]

The Buddha remaining silent "answered"  
Vacchagotta's question

TEVIJJA-VACCHAGOTTA SUTRA

**THUS HAVE I HEARD** At one time the Lord was staying near VESALI in  
the Great Grove in the hall of the Gabled House. Now at that time the  
wanderer VACCHAGOTTA was meditating and living under a great solitary  
white Mango Tree (EKAPUNDARIKA) in the Park.

The Lord, having dressed early in the morning,  
taking his bowl and robe in hand, entered Vesali for almsfood.  
On the way in, it occurred to the Lord: "It is still too early...  
suppose I approach the Master of the white Mango Tree?" So he did.

The wanderer VACCHAGOTTA saw coming in the  
distance the Lord in person. Seeing him arrive, when arrived,  
he said in greeting: "Revered sir,

let the Lord come;  
revered sir,

there is a welcome

for the Lord

revered sir,

it is long since the Lord"

"made the opportunity  
to come here;  
revered sir,  
let the Lord sit down,  
this is the very seat."

The Lord sat down on that very seat, and  
Vacchagotta the wanderer also took a seat, a low seat at a  
respectful distance. As he took his seat Vacchagotta the  
wanderer spoke thus to the Lord: "Revered sir, I have heard:  
the recluse GOTAMA is all knowing, all seeing; he claims all-  
embracing KNOWLEDGE-AND-VISION, saying:

'whether I am walking or  
standing still or asleep or  
awake, KNOWLEDGE-AND-VISION  
is permanently and continuously before me'  
[REPEAT] Revered sir, those who speak thus:

I hope that these are speaking  
of the Lord in accordance with what has been said and are not  
misrepresenting the Lord with what is not fact, BUT are explaining  
in ACCORDANCE with DHARMA, and that no one of his fellow  
DHARMA-MEN, of this way of speaking, gives grounds for reproach?"

Those who speak thus: "VACCHA,

(the recluse GOTAMA is all knowing, all seeing  
he claims: all-embracing knowledge-and-vision) [note the  
phrase  
unities]

saying:

(whether I am walking or standing still or asleep or awake  
knowledge-and-vision is permanently + continuously before me) [quaternary]

these are NOT speaking of me in accordance with what has been said,  
but they are MISREPRESENTING ME with what IS UNTRUE, NOT FACT."

"Revered sir,

EXPOUNDING IN WHAT WAY,  
would we be speaking in accordance with what has been said,  
and would NOT be MISREPRESENTING the Lord  
with what is NOT FACT,  
but would be EXPLAINING in accordance with DHARMA,

"so that NO fellow DHARMA-MAN  
of the same way of speaking  
could give grounds for reproach?"

[NOTE the carefully  
structured process-  
language]

"Vaccha, expounding:

You would be one who speaks in accordance with what has been said  
by me, you would not be misrepresenting me with what is not fact,  
you would be explaining in accordance with DHARMA,  
and no FELLOW DHARMA-MAN,  
of the SAME WAY OF SPEAKING  
could give grounds for reproach.

'The recluse GOTAMA IS A  
THREEFOLD KNOWLEDGE MAN'

For I, Vaccha, whenever  
I please  
recollect

[NOTE: the  
MEMORY  
function;  
not imagination]

a variety of former habitations  
that is to say one birth, two births  
3 births ... 4 ... 5 ... 50 ... 1,000 ... 100,000 births

thus do I RECOLLECT former HABITATIONS, that is to say  
1 ... 2 ... 3 ... 100,000 ... births, thus do I RECOLLECT diverse former  
habitations in ALL THEIR MOODS AND DETAILS. and I, Vaccha, whenever  
I please, with the PURIFIED DEVA-VISION surpassing that of men ... see  
beings as they pass hence and come to be; I COMPREHEND that beings  
are mean, excellent, comely, ugly, well-going, ill-going, according to  
the CONSEQUENCES OF DEEDS. and I, Vaccha, by the DESTRUCTION of the  
Cankers, having realized HERE AND NOW by MY OWN super-knowledge  
the FREEDOM OF MIND and the FREEDOM THROUGH WISDOM  
that are cankerless, ENTERING THEREON,  
ABIDE THEREIN.

Vaccha,  
expounding that the recluse GOTAMA is a threefold-knowledge MAN,  
you would be one who speaks in accordance with what has been said  
by me, you would not be misrepresenting me with what is not fact,  
you would be explaining in accordance with DHARMA, and no FELLOW  
DHARMA-MAN of THIS WAY OF SPEAKING could give grounds for reproach."

When this had been said,  
Vacchagotta the Wanderer  
spoke thus to the Lord:





"Good Gotama,  
is there any HOUSEHOLDER who, NOT GETTING RID OF the householder's fetters,  
at the breaking up of the body is an end-maker of ill?"

"There is NOT ANY householder ..."

"BUT IS THERE, good Gotama,  
is there any HOUSEHOLDER who, not getting rid of the HOUSEHOLDER'S FETTERS,  
at the breaking up of the body attains HEAVEN?"

"Not just 100, Vaccha, nor 200, nor 300, nor 400, nor 500, but  
FAR MORE are THOSE HOUSEHOLDER'S who, not getting rid of the  
householder's fetters (wife, children) at the breaking up of the body  
ATTAIN HEAVEN."



"Now,  
Good GOTAMA,  
is there ANY naked ascetic who at the breaking up of the body is an end-maker  
of ill?"

"THERE IS NOT, Vaccha, ANY NAKED ASCETIC who at the breaking  
up of the body is an end-maker of ill."

"BUT IS THERE THEN,  
Good GOTAMA,  
ANY NAKED ASCETIC WHO AT THE BREAKING-UP OF THE BODY ATTAINED HEAVEN?"

"Although I, Vaccha,  
recollect 91 AIONS  
I DO NOT KNOW OF ANY NAKED ASCETIC  
WHO ATTAINED HEAVEN, EXCEPT ONE; and  
HE PROFESSED KARMA, he professed OPERATIVE KARMA."  
(The last BUDDHA before GOTAMA was VIPASSIN 91 AIONS AGO)  
(so p'āsi kammavādi kiriyavādi)

"This being so, good Gotama, that FOLD of the SECTS is EMPTY  
even in regard to attaining heaven."

"This being so, Vaccha, that FOLD of the SECTS is EMPTY even in regard  
to attaining heaven!"

THUS SPOKE THE LORD.

DELIGHTED, vaccha the Wanderer REJOICED in what the LORD had said."

# The Majjhima-Nikáya

(The Middle Length Sayings)

of the

## Buddha

A Lecture Series by

*Roger Weir*

16 | Discourse to Prince Bodhi (*Bodhirájakumárasutta*)  
The Middle Fifty Discourses • Fourth Division • Fifth Discourse

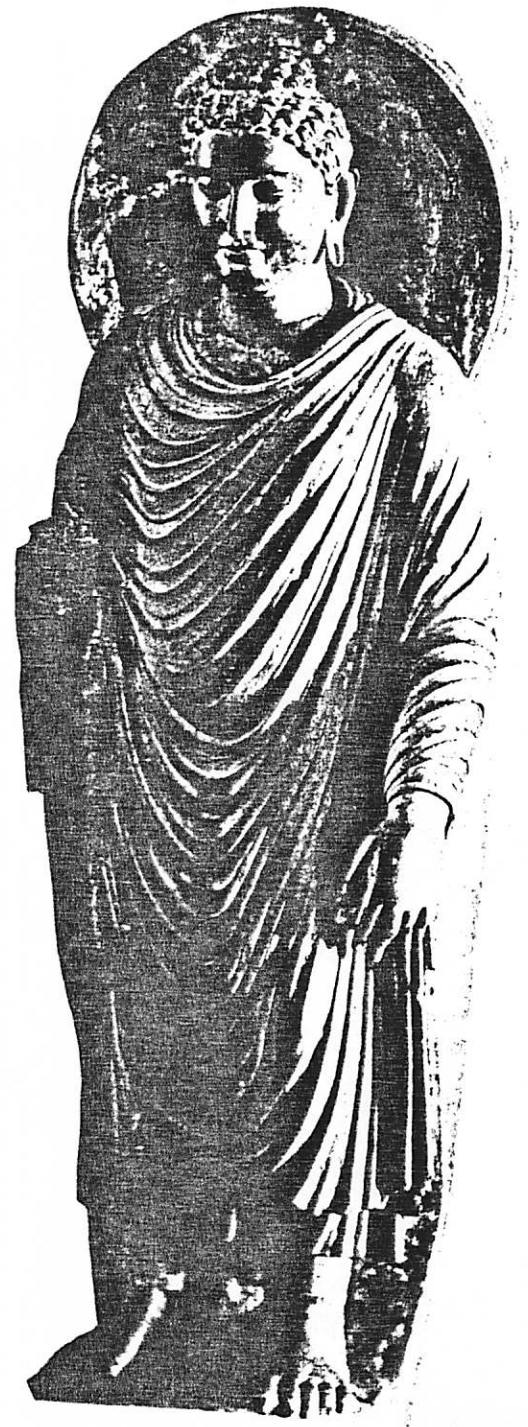


Fig. 132. Standing image of the Buddha. Formerly in Guides' Mess, Mardān. Ht. of head, 10.8 in. *A.G.-B.G.* vol. 11, p. 291, fig. 445. Foucher, *Beginnings of Buddhist Art*, p. 119 and pl. xi, 2.

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THUS HAVE I HEARD: at one time

the Lord was staying among the Bhaggas in Sumsumāragira, Bhesakala Grove in the deer-park. [The original deer-park was at Sarnath, 3 miles north of Varanasi (Benares) where the historical Buddha delivered his First Sermon, turning the wheel of Dharma (Dharmachakra)]

At that time PRINCE BODHI had just finished building a new palace, named Kokanada, not yet inhabited. Prince Bodhi sent a youth, Sanjika's son, a good brahman, to the Lord to say: "Lord, Prince Bodhi salutes the Lord's feet with his head and asks whether he is well, not indisposed, of bodily vigor, strong, abiding in comfort... reverend sir, may the Lord, together with the Order of Monks (SAṄGHĀ), consent to (accept) a meal on the next day with Prince Bodhi."

The youth approached the Lord, having approached, sat at a respectful distance - and delivered the message... then having understood the Lord's consent... returned.

Then, after Prince Bodhi had had sumptuous foods, solid and soft, prepared in his own royal dwelling towards the end of that very night; and had had the Kokanada place freshly spread with white cloths thruout the palace as far as the western flight of stairs (the last set); he sent the brahman youth again with the further message: "It is time, reverend sir, the meal is ready."

The Lord

dressing in the morning, taking his bowl and robe approached Kokanada. Prince Bodhi was awaiting him at the outside gateway on the porch, and saw the Lord coming in the distance; having seen him and gone out to meet him, he greeted and honored the Lord; both approached together.

Then the Lord

STOOD LEANING AGAINST THAT LAST FLIGHT OF STAIRS.

Prince Bodhi spoke thus, there, to the Lord: Reverend sir,

let the LORD STEP ON THE WHITE CLOTHS

so that for a long time that may serve for my welfare and happiness."

BODHI RAJA KUMARA SUTRA (2)

The Lord was SILENT.

For a Second time Prince Bodhi invited the Lord to step on the cloths so that for a long time he might enjoy welfare and happiness.

The Lord was SILENT.

A Third Time Prince Bodhi spoke of his expectation for HIS WELFARE AND HIS HAPPINESS...

Then the Lord looked towards the Venerable ANANDA.

And the Venerable ANANDA spoke thus to Prince Bodhi:

"PRINCE, HAVE THE WHITE CLOTHS PACKED AWAY. THE LORD WILL NOT TREAD UPON SUCH A CLOTH CARPETING; THE TATHA GATA LOOKS TOWARDS THE FOLK THAT COME AFTER."

Then Prince Bodhi had the white cloths pushed away. He then had a seat made ready upstairs in Kotanada. The Lord did then ascend and sat on the seat, accompanied by the Order of monks. Prince Bodhi with his own hand SERVED and SATISFIED the Order of monks with the Lord at its head with foods, solid, soft, sumptuous. When the Lord had eaten and withdrew his hand from his bowl, Prince Bodhi, having taken a lower seat, sat down at a respectful distance. As he was sitting he spoke thus:

"LORD, it has occurred to me thus: Happiness is not to be achieved through happiness; happiness is to be achieved through SUFFERING."

"TO ME TOO, PRINCE, BEFORE MY AWAKENING, WHILE I WAS STILL THE BODHISATVA, NOT FULLY AWAKENED, IT OCCURRED: Happiness is not to be achieved through happiness; happiness is to be achieved through suffering. Then I, Prince, after a time, being young, my hair

Then I, monks, after a time,<sup>1</sup> being young, my hair coal-black, possessed of radiant<sup>2</sup> youth, in the prime of my life—although my unwilling parents wept and wailed—having cut off my hair and beard, having put on yellow robes, went forth from home into homelessness. I, being gone forth thus, a quester for whatever is good, searching for the incomparable, matchless path to peace, approached Ālāra the Kālāma; having approached, I spoke thus to Ālāra the Kālāma: 'I, reverend Kālāma, want to fare the Brahma-faring in this dhamma and discipline.' This said, monks, Ālāra the Kālāma spoke thus to me: 'Let the venerable one proceed;<sup>3</sup> this dhamma is such that an intelligent man, [164] having soon realised super-

& STRIVING "

in MAJJHIMA NIKAYA #26

"THE ARIYAN QUEST" ARYAPARIMESANA SUTRA

PAGES FOR YOUR REFERENCE =

“Moreover, Prince  
three similes occurred to me:”

[THE FOLLOWING SECTION IS INCLUDED FROM MAJJHIMA NIKAYA # 36  
 TO SACCAKA (GREATER)  
 MAHĀSACCAKA SUTRA]

Moreover,<sup>1</sup> Aggivessana, three similes occurred to me spontaneously, never heard before: It is as if<sup>2</sup> there were a wet sappy stick placed in water; then a man might come along bringing an upper piece of fire-stick,<sup>3</sup> and thinking: ‘I will light a fire, I will get heat.’ What do you think about this, Aggivessana? Could that man, bringing an upper piece of fire-stick, and rubbing that wet sappy stick that had been placed in water (with it), light a fire, could he get heat?”

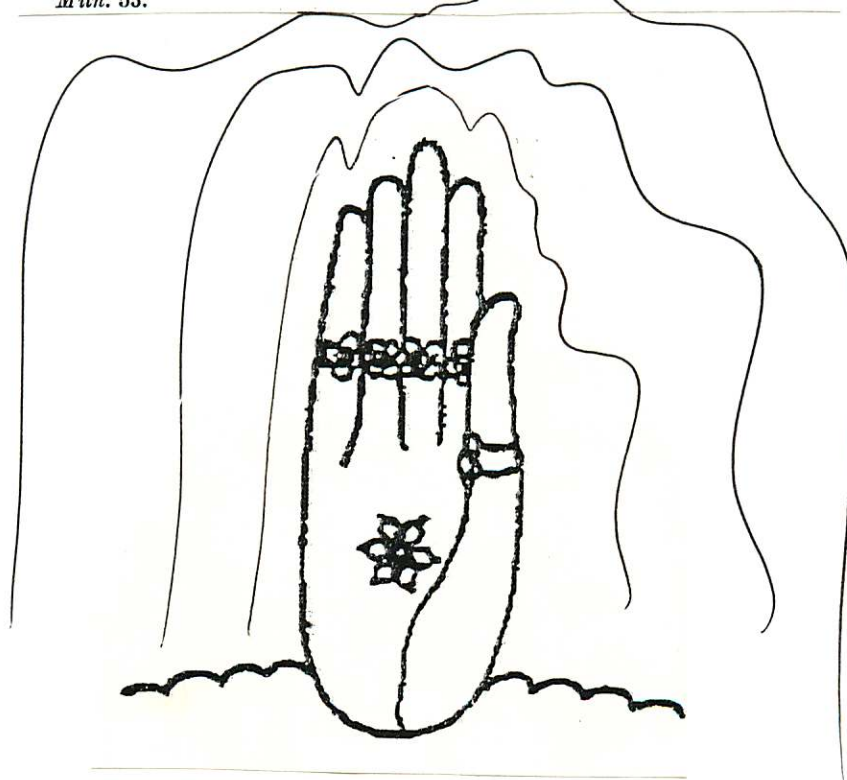
“No, good Gotama. What is the cause of this? It is, good Gotama, that such a stick is wet and sappy and that [241] it was placed in water. That man would only get fatigue and distress.”

“In like manner, Aggivessana, whatever recluses or brahmans dwell not aloof from pleasures of the senses that are bodily, then if that which is for them, among the sense-pleasures, desire for sense-pleasure, affection for sense-pleasure, infatuation with sense-pleasure, thirst for sense-pleasure, fever for sense-pleasure—if that is not properly got rid of subjectively nor properly allayed, whether these worthy recluses and brahmans experience

<sup>1</sup> From here to *M.* i. 249 = *M.* ii. 212 ff. Cf. *Mhv.* ii. 121 ff.

<sup>2</sup> As at *M.* iii. 95.

<sup>3</sup> *uttarāraṇī*, opposite *adharāraṇī*, *MA.* ii. 91, *SA.* iii. 241. The former word occurs at *M.* ii. 93 (a repetition of the above passage), *M.* ii. 152, iii. 95; *Miln.* 53.



only Rāma who has intuitive wisdom; I too have intuitive wisdom. Suppose now that I should strive for the realisation of that *dhamma* which Rāma proclaims: 'Having realised super-knowledge for myself, entering on it I am abiding in it?' So I, monks, very soon, very quickly, having realised super-knowledge for myself, entering on that *dhamma*, abided therein. Then I, monks, approached Uddaka, Rāma's son; having approached, I spoke thus to Uddaka, Rāma's son: 'Is it to this extent that you, reverend Rāma, proclaim this *dhamma*, entering on it, having realised it by your own super-knowledge?'

'It is to this extent that I, your reverence, proclaim this *dhamma*, entering on it, having realised it by my own super-knowledge.'

'I too, your reverence, having realised this *dhamma* by my own super-knowledge, entering on it am abiding in it.'

'It is profitable for us, it is well gotten by us, your reverence, that we see a fellow-Brahma-farer such as the venerable one. This *dhamma* that I, entering on, proclaim, having realised it by my own super-knowledge, is the *dhamma* that you, entering on, are abiding in, having realised it by your own super-knowledge; the *dhamma* that you, entering on, are abiding in, having realised it by your own super-knowledge, is the *dhamma* that I, entering on, proclaim, having realised it by my own super-knowledge. The *dhamma* that you I know, this is the *dhamma* that you know. That *dhamma* that you know, this is the *dhamma* that I know. As I am, so are you; as you are, so am I. Come now, your reverence, being just the two of us, let us look after this group.' In this way, monks, did Uddaka, Rāma's son, being my teacher, set me—the pupil—on the same level as himself and honoured me with the highest honour. Then it occurred to me, monks: 'This *dhamma* does not conduce to disregard nor to dispassion nor to stopping nor to tranquillity nor to super-knowledge nor to awakening nor to nibbāna, but only as far as reaching the plane of neither-perception-nor-non-perception.' So I, monks, not getting enough from this *dhamma*, disregarded and turned away from this *dhamma*.

Then I, monks, a quester for whatever is good, searching for the incomparable, matchless path to peace, walking on tour through Magadhā in due course arrived at Uruvelā, the camp township. [167] There I saw a delightful stretch of land and a lovely woodland grove, and a clear flowing river<sup>1</sup> with a delightful ford, and a

village for support nearby. It occurred to me, monks: 'Indeed it is a delightful stretch of land, and the woodland grove is lovely, and the river flows clear with a delightful ford, and there is a village for support nearby. Indeed this does well for the striving of a young man set on striving.' So I, monks, sat down just there, thinking: 'Indeed this does well for striving.'



<sup>1</sup> The Nerañjarā.

# BODHI RAJAKUMARA SUTRA (4)

"Then, Prince, it occurred to me:  
This DHARMA, won by me, is deep..."

[THIS SECTION IS INCLUDED FROM MA)HIMA NIKAYA #26  
THE ARIYAN QUEST  
ARIYAPARIYESANA SUTRA]

CONTINUING FROM THE  
FIRST INCLUSION  
FROM THE SAME SUTRA

So I, monks, being liable to birth because of self, having known the peril in what is liable to birth, seeking the unborn, the uttermost security from the bonds—nibbāna—won the unborn, the uttermost security from the bonds—nibbāna; being liable to ageing because of self, having known the peril in what is liable to ageing, seeking the unageing, the uttermost security from the bonds—nibbāna—won the unageing, the uttermost security from the bonds—nibbāna; being liable to decay because of self, having known the peril in what is liable to decay, seeking the undecaying, the uttermost security from the bonds—nibbāna—won the undecaying, the uttermost security from the bonds—nibbāna; being liable to dying because of self, having known the peril in what is liable to dying, seeking the undying, the uttermost security from the bonds—nibbāna—won the undying, the uttermost security from the bonds—nibbāna; being liable to sorrow because of self, having known the peril in what is liable to sorrow, seeking the unsorrowing, the uttermost security from the bonds—nibbāna—won the unsorrowing, the uttermost security from the bonds—nibbāna; being liable to stain because of self, having known the peril in what is liable to stain, seeking the stainless, the uttermost security from the bonds—nibbāna—won the stainless, the uttermost security from the bonds—nibbāna. Knowledge and vision arose in me: unshakable is freedom for me, this is the last birth, there is not now again-becoming.

It occurred to me, monks: 'This *dhamma*,<sup>1</sup> won to by me is deep, difficult to see, difficult to understand, tranquil, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, this were a matter difficult to see, that is to say causal uprising by way of condition. This too were a matter difficult to see, that is to say the tranquillising of all the activities, the renunciation of all attachment, the destruction of

<sup>1</sup> As at *Vin. i. 4 ff.* See *B.D. iv. 6 ff.* for notes, etc.

"Then, Prince,  
 the group of five monks, being thus exhorted, thus instructed by me,  
 SOON REALIZING HERE AND NOW  
 by THEIR OWN SUPER-KNOWLEDGE that matchless goal of the Brahma-faring  
 for the sake of which young men of family rightly GO FORTH from home  
 into homelessness, ENTERING ON IT ABIDED IN IT."

When all this had been said,  
 Prince Bodhi spoke thus to the Lord: "After how long, revered sir,  
 does a monk taking the TATHAGATA as a leader, and having by his own  
 super-knowledge realized here and now that matchless goal of the  
 Brahma-faring ... entering ... abiding...?"

"Well then, Prince,  
 I will ask you a QUESTION ABOUT THIS in return.

As it may please you, so should you answer it.  
 What do you think about this, Prince?  
 Are you skilled in ELEPHANT RIDING, in the ART of handling a <sup>GOAD</sup> ~~goad~~?

"Yes, I, revered sir, am skilled in elephant riding, in the art of handling a goad."

"What do you think about this, Prince?"

A man might come along here and think: 'Prince Bodhi knows how to  
 ride elephants and the art of handling the GOAD. I will train myself in  
 elephant riding and the art of handling the goad under him.' BUT  
 HAD HE NO FAITH (1)

he could not attain whatever is to be won by faith; and  
 HAD HE POOR HEALTH (2)

he could not attain whatever is to be won by good health; and  
 IF HE WERE FRAUDULENT and DECEITFUL (3)

he could not attain whatever is to be won by HONESTY + ABSENCE OF DECEIT; and  
 IF HE WERE LAZY (4)

he could not attain whatever is to be won by the OUTPUT OF ENERGY; and  
 IF HE WERE POOR IN WISDOM (5)

he could not attain whatever is to be won by wisdom.

What do you think about this, Prince?

(COULD) THAT MAN TRAIN HIMSELF IN ELEPHANT RIDING + THE ART OF HANDLING THE GOAD UNDER YOU?"



"Assuredly, revered sir, if that man were possessed of (SUKA) qualities, he could NOT train himself under me. But who speaks of (5) qualities?"

[ THE CONTINUATION OF THE 26TH SUTRA (THE ARJYAN QUEST) BEYOND THE THIRD INCLUSION IN THIS PAMPHLET CONCERNS ITSELF WITH THE FIVE STRANDS OF SENSE PLEASURES. HERE THE (5) QUALITIES ARE A SIMILAR MATRIX TO BE WORKED THRU ]

"What do you think about this, Prince?"

A Man might come along here and think 'Prince Bodhi knows... about elephants... goad... train under him' He HAD FAITH... NOT FRAUDFUL NOR DECEITFUL... HAD ENERGY... WISDOM... HEALTH... Could he train under you?"

"Assuredly... but who speaks of (5) qualities?"

"Even so, Prince ARE THESE FIVE QUALITIES FOR STRIVING."

What 5? . FAITH IN THE TATHAGATA, well-fares, knower of the worlds, incomparable charities of Men (to be tamed), Teacher of Devas + men, fully Self-Awakened one; Good health - a middle kind suitable for striving; shows himself as he REALLY IS to the Teacher or the learned among his fellow Brahma-fares; dwells with energy stired up for getting rid of unskilled states for arousing skilled states, steadfast, firm in advance, persevering amid skilled states; wisdom endowed with NOBLE DISCRIMINATION (fine differentiation) leading to the complete destruction of ANGUISH. These Prince, are the (5) qualities.

"If GO FORTH into homelessness... abide in it 7 years; 6 years, 5, 4, 3, 2, 1 year; let it be for one year, Prince; 7 months, 6 months, 5, 4, 3, 2, 1 month; let it be 1 month, Prince; 1/2 month, Prince; 7 days and nights, 6, 5, 4, 3, 2, 1 day and night; let be the ONE DAY AND NIGHT, PRINCE... If a monk is possessed of these (5) qualities for striving, taking the Tathagata as leader, if he is instructed in the evening, he will, attain eminence in the MORNING; if MORNING... then EVENING."

# DISCOURSE TO PRINCE BODHI

(7)

When this had been said, Prince Bodhi spoke thus to the Lord:

- ' O what an AWAKENED ONE (aho buddho: aho can also be 'ALL HAIL')
- ' O what a DHARMA, O what a GOOD TEACHING OF DHARMA in that if one is instructed in the evening he will attain eminence in the morning, if instructed in the morning he will attain eminence in the evening.'

The Brahman youth, Sanjīhā's son spoke thus to Prince Bodhi: "So this revered BODHI speaks thus: 'O what an Awakened one, O what a Dharma, O what a good teaching of Dharma,' BUT HE DOES NOT SAY: 'I am going to that revered Gotama for refuge and to Dharma and to the Order of the monks.'"

"Do not, good Sanjīhā's son, speak thus; (repeat) Face to face WITH MY MOTHER, good Sanjīhā's son, have I heard this, face to face have I learnt it. There was a time when this Lord was staying at Kosambi in GHOSITA'S monastery. Then my mother, who was with child approached this Lord, having approached, having greeted sat down at a respectful distance, spoke: "Revered sir, my UNBORN CHILD whether a boy or a girl is GOING TO THE LORD FOR REFUGE, to Dharma, to the Order of monks. May the Lord accept this lay follower who is going for refuge from THIS DAY FORTH for as long as life lasts." There was the time when the Lord was staying here among the Bhaggas, in Samsumaragira in Bhesakalā Grove in the deer-park. My nurse carrying me on her hip approached this Lord... spoke: "This, revered sir, is PRINCE BODHI who is going for refuge to the Lord  
to DHARMA  
to the Order of monks  
for life"

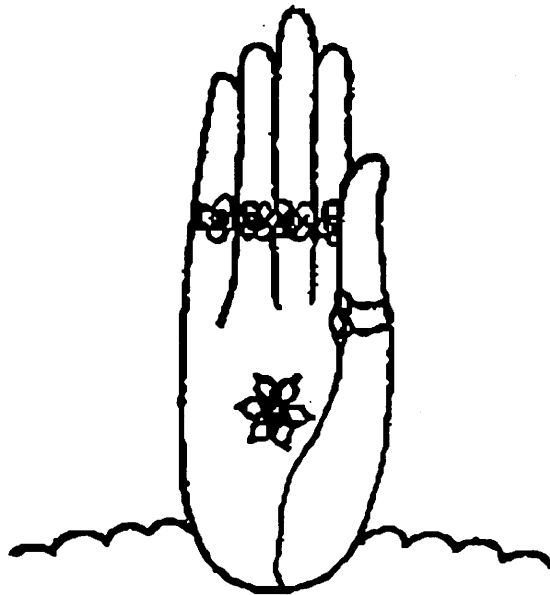
Now I, good Sanjīhā's son, am going for the THIRD time to the LORD, may he accept me as a lay follower..."

**ROGER WEIR**

**The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha**

**23** | **Greater Discourse at Full Moon Time (*Mahapunnamasutta*)**  
The Final Fifty Discourses • First Division › Ninth Discourse

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GREATER FULL MOON DISCOURSE  
MAHĀ PUNNAMA SUTRA

(1)

THUS HAVE I HEARD

At one time  
the Lord was staying at SAVĀTITHI in the palace of  
Migala's mother in the Eastern Monastery.

Now at that time  
the Lord was sitting down in the open air on the night of the full moon  
observance, the 15th (lunar month night) surrounded fully  
by the order of monks.

A certain monk (the Elder of 60 Forest dwellers)  
rising from his seat, arranging his upper robe over one shoulder,  
having saluted the Lord with joined palms, spoke thus:

"I, revered sir, would ask  
the Lord about a particular matter, if the Lord grants the opportunity..."

"Well then, monk, you  
having SAT DOWN ON YOUR OWN SEAT, ask what you desire."

\* HAVING SAT ON HIS OWN SEAT he spoke:

"Are there not, revered sir,  
these FIVE GROUPS of GRASPING that is to say: the group

of GRASPING AFTER MATERIAL SHAPE

of GRASPING AFTER FEELING

of GRASPING AFTER PERCEPTION

of GRASPING AFTER HABITUAL TENDENCIES

of GRASPING AFTER "CONSCIOUSNESS" ? \* [FALSE Over-knowing]

"These are ...." [REPEAT, CONFIRMING]

"It is good, revered sir", and this Elder  
having rejoiced in what the Lord <sup>had</sup> said, having given thanks, asked the Lord  
a further question: [taking the synergy as a first

"BUT WHAT, revered sir, IS

THE ROOT

of these five groups of grasping?"

step to position, correctly, this  
second step: thus establishing  
a correct LINE of INQUIRY]

(TWO POINTS, allow a LINE)  
- STEPS - - INQUIRY -

\* SAT DOWN: If the Elder remained standing, the seat would stand leaving the  
tathagata sitting alone - a disrespect to him. All sitting, all receive  
DHARMA

"These five groups of grasping, monks, have desire for root."

"are these five groups of grasping just the whole of grasping or is there grasping - apart from these...?"

"Indeed, monks, these five groups of grasping ARE NOT THE WHOLE OF GRASPING AND YET THERE IS NO GRASPING APART FROM THEM. whatever is ATTACHMENT-TO and DESIRE-FOR for the five groups of grasping THEN THAT is grasping."

"Might it be, revered sir, that there is DIVERSITY in the attachment to and desire-for the 5 groups of grasping?"

"It might be, monks," The Lord said

"It occurs to someone here, monks: 'MAY MATERIAL SHAPE be thus in the distant future, MAY FEELING be thus in the distant future, MAY PERCEPTION be thus in the distant future, MAY HABITUAL TENDENCIES be thus in the distant future, MAY CONSCIOUSNESS be thus in the distant future.' even so, monk, IS THERE DIVERSITY in the ATTACHMENT-TO and DESIRE-FOR the 5 groups of grasping"

reversed sir, is there A "But to what extent, GROUP-DESIGNATION for the groups" [i.e. SET THEORY]

"Whatever, monks, is MATERIAL SHAPE - past, future or present, internal or external, gross or subtle, mean or excellent, or whatever is far or near THIS IS THE GROUP of MATERIAL SHAPE.

FEELING - past, future or present, internal or external, gross or subtle, mean or excellent for or near THIS IS THE GROUP OF FEELING

(whatever IS ... THIS IS PERCEPTION  
— HABITUAL TENDENCIES  
— CONSCIOUSNESS

TO THIS extent, monks "There is a GROUP-DESIGNATION for the GROUPS."

"What is the CAUSE, revered sir, what the REASON enabling a DEFINITION to be MADE of A GROUP: material? shape? ... Feeling? ... Perception? ... Habitual tendencies? ... CONSCIOUSNESS?"

"The 4 GREAT ELEMENTALS, monks,  
are the CAUSE, the FOUR GREAT ELEMENTALS  
are the REASON, enabling DEFINITION to be made (of each group)

4 E L E M E N T A L S	1a	SENSORY IMPINGEMENT (Phassa) is the cause	} enabling a definition to be made
	1b	SENSORY IMPINGEMENT is the reason of the GROUP of MATERIAL SHAPE	
	2a	SENSORY IMPINGEMENT is the cause	} GROUP: feeling
	2b	" " " " reason	
	3a	" " " " cause	} GROUP: perception
	3b	" " " " reason	
	4a	" " " " cause	} GROUP: HABITUAL TENDENCIES
	4b	" " " " reason	

[THUS: SENSORY IMPINGEMENT is a 4 FOLD double origin (cause - integration made, reason - differentiation made) ELEMENTAL, with each "fold" described as distinct]

5a	NAME AND SHAPE is the cause	} GROUP: CONSCIOUSNESS
5b	NAME AND SHAPE (NAMA) is the reason (RUPA)	

[ CONSCIOUSNESS IS "QUINSENTIAL" (BUT) IN CLASSIC BUDDHISM

THE NUMBERING DOES NOT BEGIN WITH MATERIAL SHAPE;

The 4 GREAT ELEMENTALS listing BEGINS WITH FEELING

so it runs: 1. Sensory impingement (cause + reason) for group: FEELING; 2. Sensory impingement (cause + reason) for group: PERCEPTION; 3. Sensory impingement (cause + reason) for group: HABITUAL TENDENCIES; 4. Name + Shape (cause + reason) for group: CONSCIOUSNESS — MATERIAL SHAPE IS "QUINSENTENTIALLY" "HIDDEN"

"But how, revered sir, is there view as to 'OWN BODY?' [remember, all views are wrong]

"As to this, monks, an uninstructed average person, taking NO COUNT of the PURE ONES, UNSKILLED in the DHARMA of the pure ones, UNTRAINED in the Dharma of the pure ones, taking no count of the TRUE MEN, unskilled in the

FULL MOON TIME (4)  
DISCOURSE

DHARMA of the TRUE MEN, untrained in the DHARMA of the True Men, REGARDS MATERIAL SHAPE AS SELF, or SELF as having material shape, or material shape as in self, or self as in material shape. HE REGARDS Feeling as self, or self as having feeling, or feeling as in self, or self as in feeling. HE REGARDS perception as self.... HE REGARDS habitual tendencies as self... he REGARDS consciousness as self, or self as having consciousness, or consciousness as in self, or self as in consciousness. THE US, monks, is there (wrong) view as to 'own body'."

"BUT how, revered sir, is there NOT view (wrong) as to 'OWN BODY'?"

"As to this... an instructed... of the pure ones... skilled in DHARMA trained in the Dharma of the true men... does not regard material shape as self... in self... self in... self as in... does not regard... feeling... perception... habitual tendency... consciousness... thus... not view..."

"And what... is the satisfaction in material shape, what the peril, what is the escape from it? ... in feeling... perception... habitual tendency... consciousness?"

"... Whatever HAPPINESS and BLISS arise on account of material shape, this CONSTITUTES the satisfaction of material shape. Whatever IMPERMANENCE, suffering, liability to change are in material shape, this constitutes the PERIL in material shape. Whatever the CONTROL of ATTACHMENT-TO and DESIRE-FOR material shape, the getting RID OF the attachment-to and desire-for, this constitutes the ESCAPE from material shape, whatever happiness and bliss... feeling... perception... habitual tendency... consciousness? [CAN WE FOLLOW OUR BLISS? TO WHAT?] ... This CONSTITUTES THE ESCAPE FROM CONSCIOUSNESS. [RAISE CONSCIOUSNESS? TO WHAT-END?]

"But... knowing what, seeing what, are there NO LATENT CONCEITS that 'I AM THE DOER, MINE IS THE DOER' in regard to this CONSCIOUSNESS-INFORMED BODY and ALL THE PHENOMENA EXTERNAL TO IT?"

"Whatever, monk, is material shape,  

past	INTERNAL	GROSS	MEAN	FAR	: he, THINKING
future	or	or	or	or	
present	EXTERNAL	SUBTLE	EXCELLENT	NEAR	

of ALL this MATERIAL SHAPE as 'THIS IS NOT MINE, THIS AM I NOT, this is NOT my SELF' SEES IT THUS as it really is by means of PERFECT WISDOM. whatever is Vedana (feeling)... is perception... is habitual tendency... is consciousness... HE, THINKING, of all this consciousness as 'this is not mine this am I not this is not MY SELF' see it thus as it really IS [NOTICE that it IS, on the real] there are no latent conceits → 'I am the doer, mine is the doer' in regard to the consciousness-informed BOOD.

Then a REASONING AROSE in the MIND of a certain monk thus: "It is said, (iti kiva bho: monk is speaking of himself saying this in thought): that material shape is not self feeling is not self perception is not self habitual tendencies are not self consciousness is not self. Then

WHAT SELF do deeds affect THAT ARE ~~NOT~~ DONE BY NOT-SELF?"

Then the Lord KNOWING BY MIND the REASONING IN THE MIND of this monk, addressed all the MONKS, saying: "THIS SITUATION EXISTS, monks, when some foolish man here, NOT KNOWING, IGNORANT, with his MIND in the GRIP of CRAVING (tanha), may deem to go beyond (atidharati) the TEACHERS instructions thus: [REPEAT THE ABOVE ARISEN REASONING] you, monks, HAVE BEEN TRAINED BY ME (to look for) CONDITIONS NOW HERE, NOW THERE, in THESE THINGS + in THOSE. (paticca-vipatti) what do you think about this, monks?

IS MATERIAL SHAPE permanent or impermanent?"  
 "IMPERMANENT."

"But is what is impermanent Painful or is it pleasant?"  
 "painful, revered sir."

"and is it right to regard that which is impermanent, suffering, liable to change as 'THIS IS MINE, THIS AM I, THIS IS MY SELF'?"  
 "NO, revered sir."



# MAHA PONNAMASOTRA (6)

WHEREFORE, monks, whatever is material shape

past or present | internal or external | gross or subtle | mean or excellent | far or near | (HE) thinking  
of all this material shape as 'THIS IS NOT MINE | THIS AM I NOT | THIS IS NOT MY SELF' | (HE) should see it

THUS AS IT REALLY IS BY means of PERFECT WISDOM."

[ AS IT REALLY IS : A HITHERTO UNKNOWN + UNSUSPECTED REALM ]

[ THIS SAME WORDING APPLIES TO THE OTHER 4 ]

"BY means of PERFECT WISDOM (PRAJNA PARAMITA) seeing it THUS

the INSTRUCTED disciple of the pure ones turns away from material shape, he turns away from feeling, he turns away from perception, turns away from the habitual tendencies, turns away from consciousness...

TURNING AWAY HE IS DETACHED;

by his DETACHMENT HE IS FREED;

in FREEDOM there is the KNOWLEDGE that he is

FREED and he COMPREHENDS:

DESTROYED IS BIRTH  
BROUGHT TO A CLOSE THE BRAHMA-FARING,  
DONE IS WHAT WAS TO BE DONE

THERE IS NO MORE OF BEING

SUCH + SO."

Thus spoke the Lord. DELIGHTED these monks rejoiced in what the Lord had said.

+ While this exposition was being spoken the minds of as many as sixty monks were freed from the cankers with no GRASPING remaining.

ROGER WEIR

**The Majjhima-Nikaya**  
**The Middle Length Sayings of the Buddha**

30 | **Discourse on Mindfulness of Body (*Kāyagatasatisutta*)**  
The Final Fifty Discourses • Second Division • Ninth Discourse



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DISCOURSE ON  
MINDFULNESS OF BODY  
KĀYA GATĀ SATI SUTRA

"DIVISION OF THE  
UNINTERRUPTED"  
(ANUPADA VAGGA)  
①

**THUS HAVE I HEARD** at one time the Lord  
was staying near SAVATHI in the JETA GROVE  
in ANATHAPINDIKA'S "monastery"<sup>a</sup>  
(retreat area: Park)

Then  
when  
a number of monks had returned from alms-gathering (food)  
after  
were sitting gathered together in assembly the meal and  
this conversation arose:

"It is marvellous, wonderful... that  
mindfulness of body when developed  
and made much of

is of  
great fruit  
great advantage  
as was said by the Lord who knows,

But this conversation between  
these monks was interrupted.

who sees  
the perfected one  
fully (awakened) one."

for the Lord, emerging  
from solitary meditation towards evening, approached, ... sat...  
saying: "What were you talking about here, monks, as you  
sat in assembly in this grove? What the conversation  
that was interrupted?"

"As to this, revered sir, after alms-gathering we  
spoke of the marvellous, wonderful mindfulness  
of body... great fruit... great advantage... said by  
the Lord... the fully Self-Awakened One. Then  
the Lord arrived..."

"and how, monks, when mindfulness of body  
has been developed, how when it has been made  
much of, IS IT OF GREAT FRUIT, OF GREAT ADVANTAGE?  
AS TO THIS, monks, a monk who IS FOREST-GONE, or  
GONE TO THE ROOT OF A TREE, or GONE TO AN EMPTY  
PLACE, sits cross legged, back erect, arousing in front

# KĀVA GATĀ SATI SUTRA (2)

of him MINDFULNESS. (SATIPATHĀNA)

MINDFUL HE BREATHS IN. MINDFUL HE BREATHS OUT.

Whether breathing in ... or out ... long breath or short...

[pain]  
(feeling)  
~~...~~  
sensation

TRAINS HIMSELF THINKING 'I WILL BREATHE IN, BREATHE OUT  
EXPERIENCING THE WHOLE BODY'

TRAINS HIMSELF THINKING 'I WILL BREATHE IN... BREATHE OUT

TRANQUILLISING THE ACTIVITY OF BODY'

he is thus, diligent, ardent, self-resolute, while  
those MEMORIES ASPIRATIONS that are WORLDOLY ARE GOT RID OF

[Past-life addicts take note: WORLDOLY MEMORIES ARE NOT TO BE CLUNG TO]  
= regression is shadowy =

the MIND ITSELF is INWARDLY SETTLED, calmed, focussed,  
CONCENTRATED

Thus, monks,  
does a monk (person) DEVELOPE  
(DHYANA - meditation)  
MINDFULNESS OF BODY."

"and again, monks (1) [there are 12 (twelve) such sections coming]  
and 15 (fifteen) "even so" sections after  
when a monk is WALKING he COMPREHENDS (advantages)

'I am walking' or when he is standing still he COMPREHENDS,

'I am standing still' or ... sitting down, (feeling + thought)

'I am sitting down' or

'I am lying down' so

that HOWEVER HIS BODY IS DISPOSED, he COMPREHENDS THAT IT IS (JUST LIKE) THAT  
while he is thus, diligent, ardent, self-resolute ... the mind ITSELF inwardly  
settled, calm, focussed, CONCENTRATED.

thus too, monks, does one develop mindfulness of body.

"and again monks (2)

when SETTING OUT or RETURNING one is acting in a CLEARLY CONSCIOUS WAY;  
when looking in front or looking around " " " " " "  
when he has bent in or bent out his arm " " " " " "  
... eating, chewing, drinking, tasting ... calls of nature ... silent, talking,  
asleep, awake IN A CLEARLY CONSCIOUS WAY ... thus diligent, ardent, ... "

DISCOURSE ON  
MINDFULNESS OF BODY (3)

"and again, (3)

... REFLECTS PRECISELY ON THIS BODY ITSELF, enclosed as it is in skin and full of various impurities, soles to crown: 'there is body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, intestines, stomach, excrement, tub, phlegm, blood, pus, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine.

"MONKS, it is as if there were a double mouthed provision bag full of various kinds of grain ... beans, peas, rice, sesamum, ... and a KEEN-EYED MAN, POURING THEM OUT, MIGHT REFLECT: 'That's beans ... that's peas ... that's rice ... that's —

EVEN SO, monks (1) does one reflect PRECISELY ON THIS BODY ... ardent, self-resolute ... develop"

"and again, (4)

... reflects on this body ITSELF according to how it is placed or disposed in reflects of the elements, thinking: 'in this body there is an element of expansion ... of cohesion ... of radiation ... of motion ... like looking at a butchered carcass' ardent → mindfulness of body, develop

EVEN SO (2)

"and again, (5)

It is as if one might see, THROWN aside in a cemetery a body that had been dead for 1, 2, 3 days, swollen, discolored, decomposing: so he focuses on this body itself. THINKING: 'this body too is of a similar nature, a similar constitution, it has not yet past that' while thus diligent → develop (state of coming too)

"and again, (6)

it is as if one might see thrown aside in a cemetery a body which was being devoured by ravens or vultures or wild dogs or jackals, or by various small creatures; so he focuses ... similar ... ardent →

"and again, (7)

it is as if on a body which was a skeleton ... bones scattered ... hands, hips, foot bones, skull - focuses - Thinking - similar ... ardent

"and again, (8)

as if ... bones ... heap ... dried ... white like seashells ... more than a year old ... bones gone rotten and reduced to powder ... self-resolute

# KĀYAGATĀSATI SUTRA (4)

"and again, (9)

"... aloof from pleasures of the senses, aloof from UNSKILLED STATES OF MIND, enters ON and abides IN the FIRST MEDITATION which is accompanied by INITIAL THOUGHT + DISCURSIVE THOUGHT, is born of ALOOFNESS (loftiness)

He drenches, saturates, permeates, suffuses THIS VERY BODY with the rapture and joy that are born of aloofness; AS A SKILLED BATH-ATTENDANT having sprinkled bath powder into a bronze vessel, knead it with water into a ball of lather moistened ultimately but without ANY Oozing

Even so, (3) one drenches, saturates, permeates, suffuses this very body with the rapture and joy born of aloofness (1st MEDITATION) (CONCENTRATION)

"... diligent, ardent ... develops kāyagatāsatī."

"and again, (10)

BY ALLAYING INITIAL THOUGHT, discursive thought with the mind subjectively tranquillised and FIXED ON ONE POINT, enters on and abides in the SECOND MEDITATION which is devoid of initial thought and discursive thought, is born of CONCENTRATION and is RAPTUROUS and JOYFUL.

He drenches, saturates, permeates, suffuses THIS VERY BODY with the rapture and joy that are born of concentration. Manas, it is like a POOL OF WATER with WATER WELLING UP WITHIN IT, but which has no inlet for water - north ... south ... east ... west side and even if the god does not send down showers upon it from time to time, yet THE CURRENT of cool water HAVING WELLED UP from that pool will drench, saturate, permeate, suffuse THAT POOL WITH COOL WATER.

Even so, (4)

does one drench, saturate, permeate, suffuse THIS VERY BODY with the rapture and joy that are born of concentration; there is no part of his whole body that is not suffused with the rapture and joy that are born of concentration. While he is thus diligent, ardent

self-resolute ... Thus too does one develop MINDFULNESS OF BODY."

"and again, (11)

BY THE FADING OUT OF RAPTURE, dwells with equanimity, attentive, and clearly CONSCIOUS and experiences in his person that joy of which the arjuns say: 'joyful lives he who has equanimity and is mindful'; and he enters on and abides in the THIRD MEDITATION.

he drenches, ... this very body with the JOY that has no rapture; no part ... not suffused with

As in a pond of WHITE or RED or BLUE LOTUSES some are born in the water, grow up in the water, never rising above the surface but flourishing beneath it and from their ROOTS TO THEIR TIPS are drenched ... suffused by cool water.

EVEN SO (5)

does one drench, saturate, permeate, suffuse THIS VERY BODY with the JOY THAT HAS NO RAPTURE ... ardent ... develop ... mindfulness of body."

"and again (12)

"by GETTING RID OF JOY and by getting RID OF ANGUISH, by the GOING DOWN of his former pleasures/sorrows, enters on + abides in the 4<sup>TH</sup> MEDITATION which has neither //anguish// and which is entirely purified by //equanimity // joy // mindfulness// He, having suffused this very body with a MIND

comes to be sitting down; THAT IS UTTERLY PURE UTTERLY CLEAN there is no part of his whole body that is not suffused by a mind that is utterly pure, utterly clean ... it is AS IF

a man might be sitting down who had clothed himself including his head with a white cloth; there would be no part of his whole body that is not suffused by a mind that is utterly pure, utterly clean. while ... diligent ... develop ... mindfulness of body."

[MONKS] those skilled states that are connected with KNOWLEDGE (DHARMA VIJAGHĀYĀ) are in anyone in whom mindfulness of body has been developed and MADE MUCH OF. AS those streams that flow down to the ocean are in anyone in whom

DISCOURSE ON  
MINDFULNESS OF BODY (6)

the GREAT OCEAN HAS BEEN SUFFUSED BY THOUGHT, (DEVA-VISION)  
EVEN SO, (6)

those SKILLED STATES that are connected with KNOWLEDGE are in anyone  
in whom mindfulness of body has been developed and made much of. Monks  
gains access to whatever monks there is in whom  
mindfulness of body has not been developed  
and made much of. Monks, MARA (temptation)

a man were to throw  
a heavy round stone  
into a mound of moist clay. WHAT DO YOU THINK, MONKS?  
Would that heavy round stone gain access to that mound of moist  
clay?"

"Yes, revered sir."

MARA  
gains access to, MARA gets a chance over anyone in whom mind-  
fulness of body has not been developed, not been made much of.

IT IS AS THOUGH THERE WERE  
a dry sapless stick and a man were to come along bringing an upper  
piece of fire-stick, thinking: 'I will light a fire, I will get heat.'  
What do you think, monks? Could that man, bringing an upper piece  
of fire-stick and rubbing that dry sapless stick with it, light a  
fire, could he get heat?"

"Yes, revered sir."

Even so, (8)  
MARA gains access to, MARA gets a chance over anyone  
in whom MINDFULNESS OF BODY has not been developed, not been  
made much of. IT IS AS IF

a waterpot were standing void and empty  
on its support, and a man were to come along bringing a load of  
water. What do you think, monks? Would that man get a chance to  
unload the water?"

"Yes, revered sir."

Even so (9)  
Mara gains access to ... gets a chance BUT MARA DOES NOT GAIN  
access to ... not get " " over anyone  
in whom mindfulness of body has been developed, made much of

IT IS AS IF  
a man were to throw a light ball of thread against a door-panel  
made entirely from heartwood. What do you think? Would that  
light ball of thread gain access to a door made entirely of heartwood?  
"No, revered sir."



Even so (10)  
 MARA does NOT gain access, Mara does NOT get a chance over  
 anyone in whom... it is as tho  
 there were a wet sappy stick... (could he)... light a fire, get heat?"  
 [NOTE THE modulations of distinction worked-into the discourse as subtle as a woven-pattern shifting]  
 "No reward sir"  
 "Even so (11)"

Mara does NOT gain access... it is as tho a full waterpot brimming with water so that a raven could drink from it, were placed in a support, and a man were to come along bringing a load of water. — would that man get a chance to unwood the water?"  
 "No reward sir"  
 "Even so (12)"

Mara does NOT gain access... ANYONE... turns HIS MIND to this or that realization thru SUPER-KNOWLEDGE of a thing that may be realized thru super-knowledge + achieves ability as a witness now here, now there, whatever may be the plane (ĀYATANA) Monks, it is as tho a full water-pot brimming... [a high Dharma plane] if it were rocked from side to side would it spill?"  
 "yes, reward sir"

ANYONE IN WHOM MINDFULNESS OF BODY HAS BEEN DEVELOPED AND MADE MUCH OF, TO THIS OR THAT REALIZATION THRU SUPER-KNOWLEDGE OF A THING THAT MAY BE NOW, THERE NOW, WHATEVER MAY BE THE PLANE.  
 EVEN SO (13)  
 TURNS HIS MIND

it is as though  
 there were a tank on a level stretch of ground, its four sides strengthened with dykes, full and brimming with water, so that a crow could drink from it, and a strong man were to loosen a dyke at this side or that — would the water spill?"  
 "yes, reward sir"

anyone... whatever maybe the plane. as tho at a cross-roads on level ground a CHARIOT were standing harnessed with thoroughbreds, the good hanging ready; and a skilled groom, a CHARIOTEER w. horses to be tamed, having mounted it, having taken the reins in his left hand, the good in his right, were to drive up and down as he liked;  
 EVEN SO (14)

anyone ... whatever may be the plane.

MONKS, these ten advantages are to be expected from pursuing MINDFULNESS of BODY, developing it, making much of it, increasing it, and fully undertaking it, making it a vehicle, making it a foundation, practicing it, what ten?

He is one who overcomes dislike and liking, and dislike and liking do not overcome him; he constantly goes along CONQUERING any dislike and liking that have arisen.

He is one who overcomes fear and dread, and fear and dread do not overcome him ...

He is one who bears cold, heat, hunger, thirst, the touch of gadfly, mosquito, wind and sun, creeping things, ways of speech that are irksome, unwelcome

He is of a character to bear bodily feelings which, arising, are painful, acute, sharp, shooting, disagreeable, miserable, deadly.

He is one who at will, without trouble, without difficulty, acquires the 4 MEDITATIONS that are the PUREST MENTALITY, abiding in ease here and now.

He experiences the various forms of psychic power: having been one he is MANIFOLD; having been manifold he is one; MANIFEST OR INVISIBLE he goes unhindered thru a wall, a rampart, a mountain as if thru air; he plunges into the ground and shoots up again as if in water; he walks upon water without parting it as if on the ground; sitting cross-legged he travels thru the air like a bird on the wing; with his hand he rubs and strokes this moon and sun although they are of such mighty power and majesty; and even as far as the BRAHMA-WORLD he has power in respect of his PERSON. By the PURIFIED DEVA-LIKE hearing which surpasses that of men he hears both kinds of sounds - deva-like ones and human ones, whether they be far or near.

He comprehends by mind the minds of other beings, of other individuals so that he comprehends of a mind that is full of attachment ... aversion ... confusion; that IT IS full of attachment ... aversion ... confusion; or of a mind that is NOT ... is Not ... that is freed ... as freed.

## DISCOURSE ON MINDFULNESS OF BODY (9)

He recollects manifold former habitations ... one birth,  
two births, ... 100,000 births ... in all their modes  
and detail

With the purified deva-vision surpassing that of men he  
beholds beings as they pass hence and come to be;  
he comprehends that beings are mean, excellent,  
fair, foul according to consequences of deeds.  
By the destruction of the cankers, having realized  
here and now by his own super-knowledge the  
FREEDOM OF MIND and the FREEDOM THRU INTUITIVE  
WISDOM that are cankerless, entering thereon, he  
abides THEREIN.

Monks, these ten advantages are to be expected from pursuing  
MINDFULNESS OF BODY,  
developing it, making much of it, making it a vehicle,  
making it a foundation, practising it, increasing it,  
and fully undertaking it."

THUS SPOKE THE LORD.

Delighted, these monks rejoiced in what the Lord had said.

### DISCOURSE ON MINDFULNESS of Body:

The NINTH

[ KAMA GATA SATI SUTRA ]  
[ BODY GONE MIND ∞ ]

Best translation - R  
2004

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The Majjhima-Nikaya

1990

The Middle Length Sayings of the Buddha

*Bodhisattva*

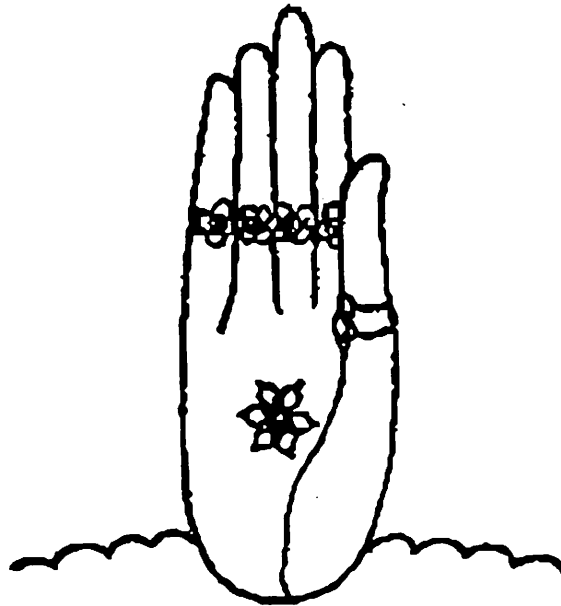
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GREATER DISCOURSE ON EMPTINESS  
MAHA SUTRA SHUNYATA

① DIVISION THREE  
SHUNYATA VAGGA

THUS HAVE I HEARD at one time

the Lord was staying among the SAKYANS near KAPILAVASTU in Nigrodha's Park.

["SAKYANS": the clan, the tribe, the family lineage  
"KAPILAVASTU": home city of the historical Buddha, GOTAMA  
himalaya foothills, Nepal, capital of the SAKYAS  
GOTAMA BORN AT LUMBINI near Kapilavastu. Grew up in that capital.

Gotama's father: Suddhodana and his son: Rahula both lived in Kapilavastu  
in 1898 an excavation yielded an urn with the ashes/relics of the "sublime teacher".

Then the Lord,  
having dressed early in the morning, taking his BOWL + ROBE entered KAPILAVASTU  
for almsfood... when he was returning he approached the place of Kalakhemaka  
(DARK) (KHEMAKA)  
for the day. Now at that time many cots and seats were prepared there. The  
Lord surveyed the multitude and asked: "are there so many monks staying  
here?"

→ Now at that time ANANDA (bliss) [cousin of the Buddha, a great monk,  
the Buddha's personal attendant from the second half of his teaching sojourn,  
famous for his memory and expositions] was staying with many monks  
sewing up robe-material at the place of GHATAYA nearby Kalakhemaka's.

The Lord emerging from solitary meditation towards evening  
approached to where Ananda sat saying: "Many lodgings, Ananda,  
are prepared in the dwelling-place of KALAKHEMAKA the Sakyans... are many  
monks staying there?"

"Many, revered sir... it is our time for robe-making."

"Ananda, a monk does not shine who delights in his own group,  
is delighted by his own group,  
is intent on delight in his own group,  
who delights in some other group,  
is delighted by some other group,  
is rejoiced by some other group,

INDEED, ANANDA,  
the situation DOES NOT EXIST

when a monk delighting in his own group,  
delighted by his own group,  
is intent on delight in his own group,  
delighting in some other group,  
delighted by some other group,  
rejoicing in some other group  
can be one who

without difficulty, THAT WHICH <sup>acquires at will, without trouble,</sup> is the happines of renunciation (1)  
 the happines of aloofness (2)  
 the happines of calm (3)  
 the happines of self-awakening (4)

1(1)  
 (2)  
 (3)  
 (4)  
 4 + 2  
 3

BUT, ANANDA  
 the situation EXISTS when

it is expected of a monk who dwells alone, remote from a group that he will be one who

without trouble, without difficulty, <sup>acquires AT WILL,</sup> THAT WHICH is the happines of renunciation... aloofness... calm... self-awakening."

INDEED, Ananda,

the situation **DOES NOT EXIST** (when) a monk delighting in his own group... rejoicing in some other group ENTERING ON freedom of mind that is temporal and pleasing or on that which is NOT temporal and is UNSHAKABLE will abide in it.

BUT Ananda,

the situation **EXISTS** (when) <sup>IT IS EXPECTED OF</sup> a monk who dwells alone, REMOTE FROM A GROUP, that ENTERING ON the FREEDOM OF MIND that is temporal + pleasing or on that which is NOT TEMPORAL and is UNSHAKABLE, HE WILL ABIDE IN IT.

I, Ananda, DO NOT BEHOLD one MATERIAL SHAPE wherein is delight, wherein is content, BUT THAT from its CHANGING + BECOMING there will not arise grief, sorrow, suffering, lamentation, <sup>OTHERWISE</sup> despair.

" BUT this ABIDING, ANANDA, has been fully awakened to by the TATHAGATA, that is to say

# GREATER EMPTINESS-SUTRA (3)

By NOT ATTENDING to any (SIGNS) [NIMITTA, signs of the phenomenal world]  
the entering on + abiding in

AN INWARD EMPTINESS [("idea" of) this concept is symbolic only here]

(as though alone, even when sitting in the midst of company)

"and if, ANANDA, (while) the TATHAGATA IS ABIDING WITH HIS ABIDING

there are: monks, nuns, men and women lay followers, kings and kings' ministers, leaders and disciples of other sects that approach him, then, Ananda, the Tathagata WITH HIS WHOLE MIND TENDING TO ALOOFNESS, LEARNING TO ALOOFNESS, INCLINING TO ALOOFNESS, remote, delighting in renunciation, bringing to an end all the things on which the cankers are founded, SPEAKS THERE

only as one intent on INSPIRING them. Wherefore, Ananda, if a monk should desire: 'ENTERING ON AN INWARD EMPTINESS TO DWELL THEREIN' that monk, Ananda,

should STEADY, CALM, ONE-POINTED, CONCENTRATE his mind PRECISELY  
W H A T I S I N W A R D."

one steady, calm, one-pointed, concentrate one's mind precisely on what is inward?  
"and how does

AS TO THIS  
aloof from pleasure of the senses, aloof from unshelled states of mind, entering on it, ABIDES in the FIRST MEDITATION

ABIDES in the SECOND "

ABIDES in the THIRD "

" " " FOURTH "

Even so, does one steady, calm, one-pointed, concentrate one's mind precisely on what is inward."

"He attends to AN INWARD EMPTINESS. (while) he is attending to the inward emptiness, his MIND was not satisfied with ... not freed in the inward emptiness. This being so, Ananda, the monk COMPREHENDS THUS: 'while I was attending to an inward (concept of) emptiness my mind was not satisfied with ... not freed in the inward (concept of) emptiness.'

HE IS CLEARLY CONSCIOUS IN REGARD TO IT. → ( )!



He ATTENDS to an EXTERNAL EMPTINESS.

He ATTENDS to IMPERTURBABILITY (ĀNĀNĀ) ("Thinking & will become freed both ways while he attends to imperturbability, his mind is not satisfied with ... not freed in <sup>- inner + outer</sup> imperturbability. This being so he COMPREHENDS thus: 'while I was attending to imperturbability, my mind was not satisfied with ... not freed in imperturbability' so he is clearly CONSCIOUS in regard to it. Ananda, that monk should steady, calm, make one-pointed, and concentrate his MIND precisely on what is inward in that EARLIER SIGN of CONCENTRATION ITSELF.

He attends to the inward emptiness.

while he <sup>1</sup>attending to the inward emptiness his mind is <sup>2</sup>satisfied with, <sup>3</sup>pleased with, <sup>4</sup>set on, and freed in the inward emptiness.

This being so, ananda, the monk comprehends thus: "while I was attending to an inward (concept of) emptiness my mind was NOT satisfied with ... not freed in the inward (concept of) emptiness."

So he is clearly conscious IN REGARD TO it.

He attends to an external emptiness.

He attends to an INWARD + AN EXTERNAL emptiness.

He attends to that imperturbability.

while He thus attends ... his mind is satisfied, pleased, set on, freed.

This being so ... he comprehends thus: while I was attending to imperturbability my mind WAS || satisfied with || : || set on || in IMPERTURBABILITY.

So clearly conscious in regard to -

IF, ānanda, while this monk is ABIDING IN THIS ABIDING he TURNS HIS MIND to pacing up and down, then he paces up and down, THINKING: 'while I am pacing up and down thus no covetousness or dejection — EVIL UNSKILLED STATES — will FLOW IN.'

so he is clearly conscious in regard to it. (Kammattānā, exercise in meditation)

IF, ānanda, while this monk is ABIDING IN THIS ABIDING he TURNS HIS MIND

to standing ...

IF ...

to sitting ...

IF ...

to lying down ...

IF

to speaking, then he THINKS: 'I will not talk that kind of talk which

is low, of the village, of the ordinary folk, unmovable, not connected with the goal [magic as opposed to mythic language which is worldly images] <sup>(CONSCIOUS)</sup> which does not CONDUCE TO TURNING AWAY FROM nor to DETACHMENT nor to STOPPING nor to CALM nor to SUPER-KNOWLEDGE nor to SELF-AWAKENING nor to NIRVANA - that is to say talk of kings, talk of thieves, talk of great ministers, armies, fears, battles, food, drink, clothes, beds, garlands, scents, relations, vehicles, villages, market towns, towns, country, women, valiant men, streets, wells, of those departed, diversity, speculation about the world, about the sea, am becoming or not becoming such or so.

So he is clearly conscious in regard to it.

But, Amanda, in regard to that talk which is AUSTERE, a help to OPENING UP THE MIND,

WHICH conduces to complete TURNING AWAY FROM TO DETACHMENT

STOPPING

CALM

SUPER-KNOWLEDGE

SELF-AWAKENING

NIRVANA,

that is talk about wanting little, talk about contentment, aloofness, ungregariousness, talk about PUTTING FORTH ENERGY, about ethics, concentration, intuitive wisdom, talk about FREEDOM - about THE KNOWLEDGE AND VISION OF FREEDOM - he thinks: 'I will talk this talk.'

SO HE IS CLEARLY CONSCIOUS IN REGARD TO IT.

IF, Amanda, while this monk is Abiding in this Abiding he turns his Mind to THOUGHT (vitakka), he THINKS: 'I will not think those kinds of Thought which are low ... thoughts of sense pleasures, malevolence, of harming: ... so clearly conscious ... But in regard to those thoughts which are Noble ... clearly conscious.'

ANANDA, there are these 5 strands of sense pleasures. What 5?

MATERIAL SHAPES	<u>cognizable</u> by the	Eye
SOUNDS	---	Ear
SMELLS	---	nose
TASTES	---	tongue
TOUCHES	---	body

wherefore reflect in your own mind: 'Does there arise in my mind any dealing with this or that field of the 5?'

IF while reflecting he comprehends thus: 'There does arise...'  
this being so... he comprehends: 'That which is my desire and attachment to the 5... has not been got rid of' clearly CONSCIOUS...

But IF, while reflecting: 'NO dealing arises...'  
comprehends: 'That which... got rid of'  
clearly....

And... 5 groups of grasping. wherefore they should be forsaken by one who realizes their rise and fall with the thought: 'this is MATERIAL SHAPE...'

WHILE ABIDING THEIR RISE + FALL... (setting)

whatever among these 5 groups of grasping was his BIAS to wards → 'I AM' that is Got rid of

comprehends: "... bias... 'I am... got rid of by me'"

FEELING  
PERCEPTION  
HABITUAL TENDENCIES  
CONSCIOUSNESS

clearly

These states, Ananda, concerned solely with what is SKILLED, NOBLE, SUPER-MUNDANE, beyond the range of the MALIGN ONE."

"What do you think about this, Ananda? From his beholding what reason does a disciple regard it as fit that, even though he is being "repulsed" he should follow after a teacher?"

"Things for us, revered sir, are rooted in the LORD (TATHAGATA), have the Lord for conduit, the Lord for arbiter. It were good indeed, revered sir, if this speech of the Lord were explained; having heard it from the Lord, the monks would remember it."

"ANANDA, it IS NOT FIT THAT a DISCIPLE SHOULD FOLLOW AFTER A TEACHER. if it is for the sake of an expatiation of the Discourses that one is... what is the reason?"

## MAHASHUNYATA SUTRA (7)

"It is that for a long time, knanda, those things have been heard, borne in mind, repeated out loud, pondered over in the mind, well comprehended by (right) understanding... that talk which is austere...  
... that is to say talk about wanting little... putting forth energy...  
it is fit that a disciple, EVEN THO BEING REPULSED, should follow after a teacher for the sake of talk like this."

"This being so, there is affliction for teachers... for pupils... for Brahma-farers"

"And how is there affliction for teachers? As to this, some teacher (outsider) chooses a secluded lodging in a forest, at the root of a tree, on a mountain slope, in a wilderness, a hill-cave, a cemetery, a forest-haunt, in the open air or on a heap of straw. While he is living remote like this Brahman householders crowd in on him, townsfolk, country-folk. When they do so he becomes infatuated, he falls in love (*mucchati kāmayati*), he becomes envious, he reverts to abundance.

THIS is the afflicted teacher. Because of this evil unskilled states that are connected with the defilements, with again-becoming, that are fearful, and the results of which are ANGUISH, leading to birth, ageing and dying in the future strike him... affliction for teachers."

"and how for pupils? ... imitating the teacher."

"and how for Brahma-farers? ... there arises a Tathagata, a perfected one, fully Self-awakened One, endowed with knowledge and right conduct, well-fares, knows of the worlds, incomparable CHARIOTEER of MEN TO BE TAMED, teacher of DEMAS + MEN, a Lord. HE chooses a secluded forest place... cave... they crowd in... does not fall in love, not become envious, not revert to abundance. Pupil... applies himself... cultivating... chooses while living so the Brahman householders crowd in upon him HE becomes infatuated... reverts to abundance. This is called the afflicted Brahma-farers... unskilled states... THIS affliction is MORE ILL IN RESULT, more terrible in result than either the affliction of teachers or the affliction of pupils; and MOREOVER it conduces to the DOWNFALL."

# GREATER EMPTINESS DISCOURSE (8)

wherefore, ANANDA CONDUCT YOURSELVES TOWARDS ME WITH FRIENDLINESS,  
not with hostility; and for a long time that will be for your  
welfare and happiness ... and how do disciples conduct themselves  
towards a teacher with hostility? ... As to this ... the teacher compassionate,  
teaches DHARMA to disciples, seeking their welfare, out of compassion saying:  
'This is not for your welfare ...' But they do not listen ... not PREPARE THEIR  
MINDS for PROFOUND KNOWLEDGE, but turning aside THEY MOVE AWAY  
FROM THE TEACHERS INSTRUCTION... [The turn away is either from  
... "HOSTILITY" the world or from the teacher]

"and how ... with friendliness? ... conduct themselves ... not turn away ...  
and for a long time that will be for your welfare + happiness.  
and I, ANANDA

will NOT PROCEED

with you as does a Potter  
with an unbaked vessel  
not fully dry.

I will speak  
Constantly reproving (exhort again + again, "niggaḥa niggaḥa")  
Constantly cleansing

THAT WHICH  
is the PITH  
will stand  
fast.

Thus spoke the Lord. Delighted the venerable Ananda  
rejoiced in what the Lord had said.

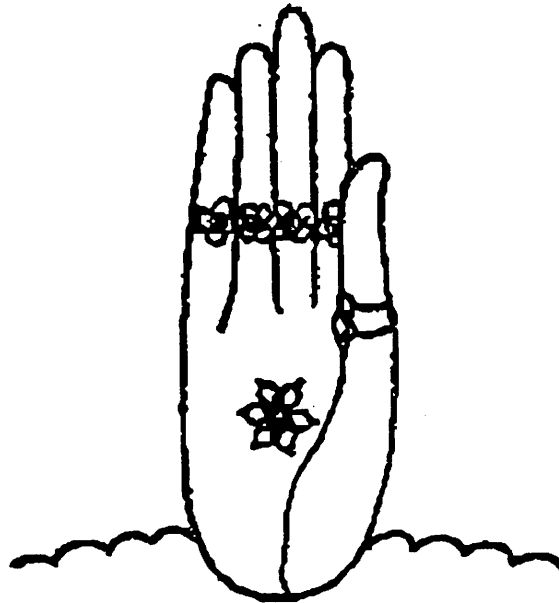
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The Middle Length Sayings of the Buddha

13 | Lesser Discourse on Emptiness (*Culasuññatasutta*)  
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LITTLE DISCOURSE ON EMPTINESS ①  
CULA SUTRA SHUNYATA

**THUS HAVE I HEARD** At one time

the Lord was staying near SAVATTI in the Eastern Park Lands in the palace of MIGARA'S MOTHER. Then the venerable ANANDA emerging from solitary meditation towards evening approached and sat near the Lord at a respectful distance. He spoke:

"At one time the Lord was staying among the SAKYANS. Nagaraka the market town was the particular place where I heard face to face with the Lord (and learnt then and there): 'I ANANDA, thus abiding in emptiness [0] am now abiding in <sup>the</sup> FULNESS, [0] thereof.' [0] I hope I heard this properly, revered sir, learnt it properly, attended to it properly and understood it properly." [0]

"Certainly ANANDA you heard  
learnt  
attended to  
understood } properly

Formerly I, as WELL AS NOW, through abiding in emptiness  
abide in the fulness thereof.

As this palace of MIGARA'S MOTHER is empty of elephants, cows, horses + mares, gold + silver, assemblages of men + women AND THERE IS ONLY THIS THAT IS NOT EMPTINESS, that is to say the SOLITUDE (ekatta) grounded on the Sangha <sup>WITH ONENESS (1)</sup> (Order of Monks)

EVEN SO, ANANDA,  
one not attending to the PERCEPTION of VILLAGE  
not attending to the PERCEPTION of HUMAN BEINGS  
ATTENDS TO SOLITUDE grounded on the PERCEPTION of FOREST.  
(Thinking: this is a tree, this is an incline, this is a thicket...)

# CULA SHUNYATA SUTRA

(2)

His mind (Leaps forward) is satisfied with }  
 pleased with }  
 set on }  
 freed in } the perception of FOREST.  
 (arāñña sāññim)

He COMPREHENDS Thus:  
 'The disturbances there might be resulting from the perception of village  
 DO NOT EXIST here; the disturbances that might be resulting from the  
 perception of human beings DO NOT EXIST here. There is only THIS  
degree of disturbance, that is to say SOLITUDE GROUNDED ON THE PERCEPTION  
 OF FOREST.'

He Comprehends: 'This perceiving is empty of <sup>the</sup> perception  
 of HUMAN BEINGS. and  
 there is only this that is not emptiness, that is to say  
 solitude grounded on the perception of forest.'

He regards that which is not there as empty of it.  
 BUT in regard to what remains there he comprehends 'That being, this is!'

Thus Ānanda,

THIS COMES TO BE FOR HIM, a T R U E, utterly purified  
 not a mistaken, REALIZATION

and again, Ānanda,

someone NOT ATTENDING TO the Perception of human beings  
 NOT ATTENDING TO the Perception of forest  
 ATTENDS TO SOLITUDE grounded on the perception of earth.

(SUNNATAVAKKANTI)  
 E M P T I N E S S .

ANANDA,  
 it is like a bull's hide [old worn out religious forms] well stretched on  
 a hundred pegs, its virtue gone.

Even so

someone NOT ATTENDING TO anything on this EARTH: dry land + swamps,  
 rivers + marshes, plants of stakes or thorns, hills + plains,  
 ATTENDS TO SOLITUDE grounded on the perception of earth.  
 His mind is satisfied with set on.  
 pleased with freed in the perception of earth.



He Comprehends thus: 'the disturbances that might result from the perception of human beings do not exist here... perception of forest do not exist here... solitude grounded on perception of earth'

He Comprehends: 'THIS PERCEIVING IS EMPTY of the perception of human beings... forest... only this that is not emptiness... solitude grounded on perception of earth.'

He regards  
But in regard  
that which is not there as empty of it.  
to what remains

he comprehends 'That being, this is'

Thus... comes to be... true... utter purified realization of emptiness.

and again

NOT ATTENDING TO perception of forest  
of earth

ATTENDS TO SOLITUDE grounded on the perception of  
the PLANE OF INFINITE AKASHA.

MIND ... satisfied with... pleased with... set on... freed in perception  
of the Plane of infinite Akasha.

He Comprehends thus... comprehends... regards... but... comprehends...  
realization of emptiness

and again

NOT ATTENDING TO

perception of earth

of plane of infinite Akasa [which has  
DISPLACED  
'forest here']

ATTENDS TO SOLITUDE grounded on the perception of  
THE PLANE OF INFINITE CONSCIOUSNESS

MIND... realization of emptiness

and again, ANANDA,

NOT ATTENDING TO the perception of the PLANE OF INFINITE ĀRĀSHA  
 NOT ATTENDING TO the perception of the PLANE OF INFINITE CONSCIOUSNESS

ATTENDS TO SOLITUDE  
 grounded on  
 the perception of  
 THE PLANE OF NO THING  
 MIND... realization of emptiness.

and again

NOT PLANE OF INFINITE CONSCIOUSNESS  
 NOT PLANE OF NO THING

ATTENDS TO SOLITUDE grounded on the perception of  
 the PLANE OF NEITHER-PERCEPTION-NOR-NON-PERCEPTION

His Mind is pleased with... freed in the perception of the Plane of neither-perception-nor-not-perception. He comprehends thus: 'The disturbances there might be resulting from the perception of the plane of no-thing do not exist here. There is only this degree of disturbance, that is to say SOLITUDE GROUNDED ON the perception of the PLANE OF NEITHER-PERCEPTION-NOR-NOT-PERCEPTION' He comprehends, 'This perceiving is empty of the perception of the plane of infinite consciousness... of the plane of no thing... a true realization of emptiness.'

and again ... ATTENDS TO

**SOLITUDE**

grounded on the CONCENTRATION OF MIND THAT IS SIGNLESS  
 ... emptiness (anāmitta)

and again ... ATTENDS ... COMPREHENDS

'This CONCENTRATION OF MIND that is SIGNLESS is affected + thought out. But whatever is affected + thought out, that is impermanent, liable to stopping'. When he knows THIS THUS, sees THIS THUS, his MIND is freed from the CANKER OF BECOMING, the CANKER OF SENSE-PLEASURES, the CANKER OF IGNORANCE.

In freedom in the KNOWLEDGE that he is free + he comprehends;

'Destroyed is birth, brought to a close the Brahma-faring,  
done is what was to be done, there is no more of being  
such or so.'

he comprehends thus:

'The disturbances there might be resulting from the canker  
of sense pleasures do not exist here; the disturbances that  
might be resulting from the canker of becoming do not exist  
here; the disturbances that might be resulting from the  
canker of ignorance do not exist here. and there is only  
this degree of disturbance, that is to say

THE SIX SENSORY FIELDS THAT, (CONDITIONED BY LIFE,  
ARE GROUNDED ON THIS BODY ITSELF.'

'this perceiving is empty of ... only this ... 6 sensory fields ... body itself!  
true ... emptiness

and those recluses or brahmins, ANANDA, who  
IN THE DISTANT PAST, entering on the utterly purified and INCOMPARABLY HIGHEST  
abided therein - all these ENTERING-ON PRECISELY this utterly purified and  
EMPTINESS incomparably highest emptiness, abided therein. and those recluses or  
brahmins, Ananda, who  
IN THE DISTANT FUTURE, entering on the utterly purified and incomparably  
highest emptiness will abide THEREIN - all these, entering on PRECISELY  
this utterly purified and incomparably highest emptiness will abide therein.

and those  
AT PRESENT ...  
entering on... are abiding in it - all these... PRECISELY

wherefore, ANANDA, THINKING:  
'I will, ENTERING ON THE UTTERLY PURIFIED + INCOMPARABLY HIGHEST EMPTINESS  
will abide therein.' -

IS HOW YOU MUST TRAIN YOURSELF ANANDA. " THIS

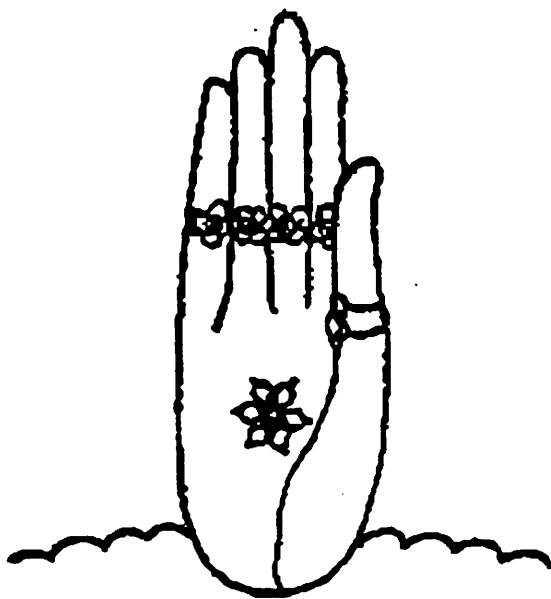
thus spoke the Lord. Delighted, the venerable Ananda rejoiced  
in what the Lord had said.'

**ROGER WEIR**

**The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha**

20 | **Discourse on an Exhortation to Anāthapindika (*AnāthapindikovāḍḍASUTTA*)**  
The Final Fifty Discourses • Fifth Division • First Discourse

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Summer Quarter Activity 1990

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# ANĀTHAPINDIKO VĀDA SUTRA

(ANĀTHAPINDIKA EXHORTATION SUTRA)

(1)

FIRST DISCOURSE IN THE SALAYATANAVAGGA (SIXFOLD SENSE FIELD DIVISION)

THUS HAVE I HEARD

At one time

the Lord was staying near SAVATHI in the JETA-GROVE in ANĀTHAPINDIKA'S "monastery" (Palace). Now at that time HOUSEHOLDER ANĀTHAPINDIKA was a sick man, in pain, grievously ill. And the householder Anāthapindikha summoned a certain man and said: "Come you, my good man, approach the Lord; having approached, in my name salute the Lord's feet with your head and say to him: 'Revered sir, the householder Anāthapindikha is a sick man, in pain, grievously ill; he salutes the Lord's feet with his head' and then approach in the same way the venerable SĀRIPUTTA with the same words.

This was done ... at a respectful distance ... "Indeed it would be good, revered sir, if the venerable Sāriputta, out of compassion, would approach the dwelling of the householder Anāthapindikha."

The venerable Sāriputta consented by becoming Silent.

[COMPASSION IS A RESONANCE OF INNER SILENCE, not a feeling-tone of natural referent, but a selfless vibration of the breed person]

The venerable Sāriputta clothed himself and, taking his bowl and robe, approached the dwelling of the householder Anāthapindikha with the venerable ANANDA as his attendant;

[ANĀTHAPINDIKA IS SO IMPORTANT THAT HIS IMMINENT PASSING CALLS FORTH THE TWO MOST IMPORTANT MONKS OF THE SAṄGHA]

ANATHAPINDIKA VADA SUTRA  
(0)-

(2)

having approached, he sat down on the appointed seat.

As he was sitting he said: "I hope that you, householder, are getting better, I hope you are keeping going, I hope the painful feelings are lessening, not increasing, that a lessening in them is apparent, not an increase?"

"I am not getting better."

"Revered Saṅgitta, as a strong man might cleave one's head with a sharp-edged sword, even so, reverend Saṅgitta, do exceedingly loud winds rend my head... as a strong man might clamp a turban on one's head with a tight leather strap, even so, do I have very bad headaches... as a skilled butcher or his apprentice might cut through the stomach with a sharp butcher's knife, even so, do strong winds cut thru my stomach... as two strong men, having taken hold of a weaker man by his limbs, might set a fire to him, make him sizzle up over a charcoal fire, even so, there is a fierce heat in my body... I am not getting better."

"Wherefore you, householder, must train yourself thus:  
(you must think) 'I will not grasp after vision  
and so will not have  
consciousness dependent on vision'

This is how you must train yourself [RETURN TO THE DEEP SELFLESSNESS  
from CONSCIOUSNESS]

(train,  
thinking)

'I will not grasp after hearing  
... after smelling  
... after tasting

ANATHA PINDIKOVADA SUTRA (3)

... after body ... mind ... material shapes ... touches ... mental objects ... and so will not have (one will have NO)

CONSCIOUSNESS dependent on mental objects (etc.)

This is how you must train yourself, householder."

"train yourself thus:

'I will not grasp (graha) after  
VISUAL CONSCIOUSNESS [psyche]  
and so will have no  
consciousness dependent on  
visual consciousness.'

thus: (thinking) "... not grasp after auditory ... olfactory ...  
gustatory ... bodily ... mental consciousness and so will have  
NO CONSCIOUSNESS DEPENDENT on MENTAL CONSCIOUSNESS "

[CONSCIOUS complement  
to psychic energy:  
DYNAMIC PSYCHE]

"train thus, thinking: 'I will not grasp after  
VISUAL IMPACT [IMAGES or their  
and so will have no  
consciousness dependent their INTEGRATION]  
on visual impact.'

"not grasp after auditory ... olfactory ...  
gustatory ... bodily ... mental consciousness and so will have  
NO CONSCIOUSNESS DEPENDENT on MENTAL CONSCIOUSNESS."

"train thus, thinking: "I will not grasp after  
FEELING BORN  
of visual impact — ...

... "after the ELEMENT OF EXTENSION..."

# ANATHAPINDIKOVADA SUTRA (4)

" ... after MATERIAL SHAPE — ... "

" ... after PLANE OF INFINITE ETHER — ... " [AKASA]

" ... after PLANE OF INFINITE CONSCIOUSNESS — ... "

" ... after PLANE OF NO THING — ... "

" ... after PLANE OF NEITHER-PERCEPTION-NOR-NON-PERCEPTION — ... "

" ... after this world ... a world beyond ... after that which is here seen, heard, sensed, cognized, sought after, pondered over with the mind, I will have no consciousness dependent on

This is how you must train yourself, <sup>IT</sup> householder. "

When this had been said, the householder Anathapindika cried and shed tears. [of joyed-release]

Then the venerable Ananda spoke thus to the householder:  
: "Householder, are you holding on or are you "sinking" "

" "sinking" Although the TEACHER and monks who were developing their minds (manobhavanayo) visited me for a long time, I have never yet heard reasoned talks such as this."

[ IS THIS REALLY SO? REMEMBER, for instance, the great reasoned discourse ON THE ANTHILL (VAMMIKASUTRA) wherein ANATHAPINDIKA himself gave the detailed reasoning to the monks. ]

[ BUT THIS DISCOURSE WAS REMEMBERED BY MONKS FOR MONKS ]

- : "Reasoned talks such as this, householder does not (usually) occur for householders clad in white. It is for those that have [ this was a title of Anathapindika not a class of listeners ]



gone forth, householders, that reasoned talk such as this (usually) occurs." [white = nascent sociologically] [saffron = wise]

"Well then, revered Sāriputta, let these occur reasoned talk such as this for

HOUSEHOLDERS CLAD IN WHITE.

[There are], revered Sāriputta, young men of family with but LITTLE DUST IN THEIR EYES who, not hearing DHARMA, are declining, but they COULD BE learners of Dharma.

and when the Venerable Sāriputta // and Venerable Ananda // had exhorted the householder Anathapindika with this exhortation [DID THEY HEAR THE REPLY?] they rose from their seats and departed. Soon after Householder Anathapindika at the breaking up of the body after dying arose in the TUSHITA group (of DEVAS). And when the night was far spent the young DEVA ANATHAPINDIKA, having illumined the whole of the Jeta Grove with his radiant beauty, approached the Lord, and STOOD at a respectful distance... addressed the Lord in VERSE:

"THIS FRIENDLY JETA GROVE FREQUENTED BY THE SAṄGHAS (SANGHAS)  
 DWELT IN BY THE KING UNDER DHARMA, GENERATOR OF MY JOY,  
 DEED, KNOWLEDGE + DHARMA, THE HIGHEST ETHICAL LIFE —  
 (KAMA) (VIRYA) (SAMADHI or CITA) (SILA)  
 BY THESE ARE MORTALS PURIFIED, NOT BY CLAN NOR WEALTH.  
 ACCORDINGLY THE WISE MAN, HOLDING HIS OWN GOAL,  
 SEEKING DHARMA JUDICIOUSLY, IS THUS PURIFIED THEREIN.  
 (5 KHANDAS) → (BASIS FOR: ) → (4 NOBLE TRUTHS)  
 AS SĀRIPUTTA IN WISDOM, IN MORALITY, IN CALM,  
 SO LET WHATEVER MONK HAS GONE BEYOND BE EXCELLENT IN THESE."  
 (PARAMANA)

Thus spoke the young DEVA Anathapindika. The Lord was approving.

and the young DEVA ANATHAPINDIKA thought:  
 "The Lord approves of me"; having greeted the Lord, THEN and THERE  
 he VANISHED! keeping his right side towards him.

Then... the Lord towards the end of that night  
 addressed the monks, saying: "MONKS,  
 when this night was far spent a certain young DEVA, having illumined the  
 whole of the Jetu Grove with his radiant beauty, approached me; having  
 approached and greeted me, he stood at a respectful distance. As he  
 was standing at a respectful distance, this young DEVA addressed me in  
 Verse: (REPEAT THE HYMN). Thus spoke that young DEVA,  
 monks. Thinking, 'The Lord approves of me' and having greeted me, then and  
 there, he vanished keeping his right side toward me."

When  
 this had been said, the Venerable ANANDA spoke thus to the Lord: "Now,  
 revered sir, could that have been the young DEVA Anathapindikā?  
 Revered sir, the Householder Anathapindikā had UNWAVERING CONFIDENCE  
 in the Venerable SARIPUTRA."

it is good, Ananda. all that could be OBTAINED BY REASONING, Ananda,  
 has been obtained by you. Ananda, that young DEVA was Anathapindikā,  
 no other."

Thus spoke the Lord.

Delighted

the Venerable Ananda

rejoiced in what the Lord had said.

[for an interesting development of this sutra in the MAHAYANA  
 please consult the VIMALAKIRTI NIRDESA SUTRA]

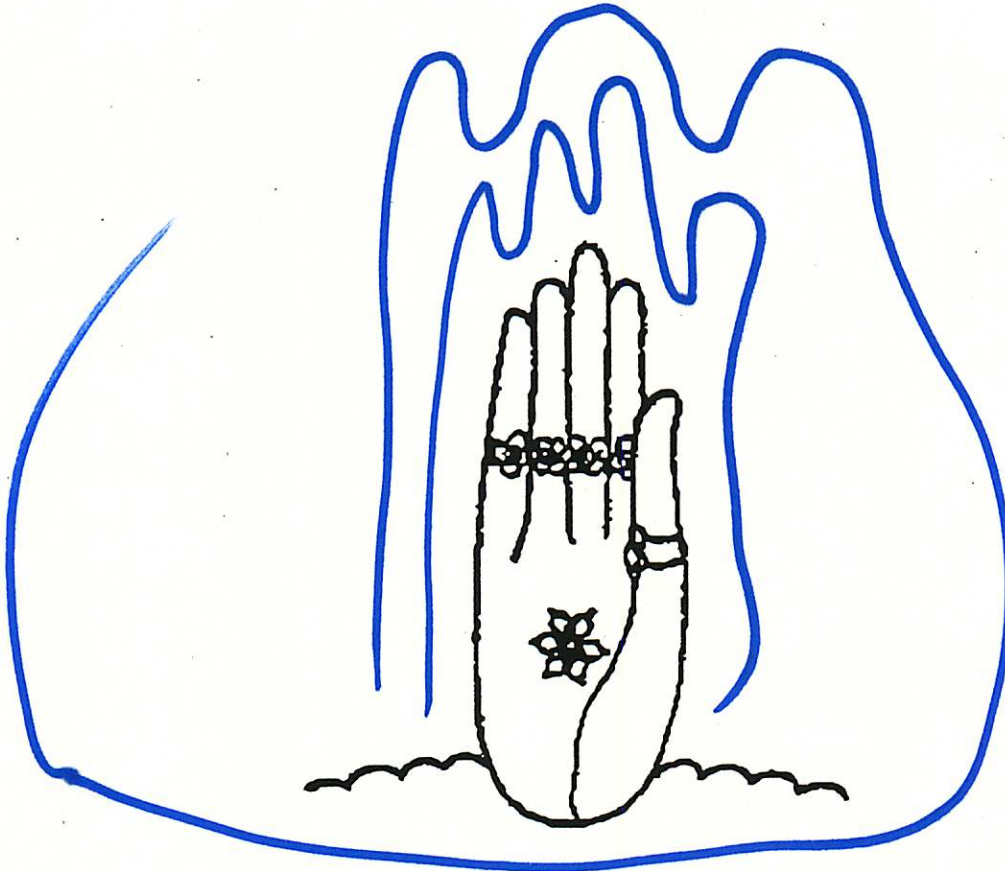


**ROGER WEIR**

**The Majjhima-Nikaya  
The Middle Length Sayings of the Buddha**

27 | **Discourse on the Applications of Mindfulness (Satipatthānasutta)**  
The First Fifty Discourses • First Division • Tenth Discourse

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Summer Quarter Activity 1990

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DISCOURSE ON THE APPLICATIONS OF  
MINDFULNESS  
(SATIPATTHANA SUTRA)

①

THUS HAVE I HEARD At one time

the Lord was staying among the KURU PEOPLE in a township of the Kurus called KAMMASSADHAMMA. While he was there, the Lord addressed the monks, saying: "MONKS."

"REVERED ONE"

"THERE IS THIS ONE WAY for the purification of Beings, for the overcoming of sorrows and griefs, for the going down of sufferings and miseries, for WINNING THE RIGHT PATH, for realizing NIRVANA ... that is to say,

THE FOUR APPLICATIONS OF MINDFULNESS. (PATTANA is Application or AROUSING)

What are the Four?

Herein, monks,

one fares along  
contemplating the body in the body ✓  
clearly conscious (of it)  
MINDFUL (of it)

As as to control // COVETOUSNESS + DEJECTION // in the world  
he fares along CONTEMPLATING the feelings ✓ (PLEASURE/PAIN/NEUTRAL)  
IN the feelings,  
ardent

clearly conscious — MINDFUL so as to control covetousness and  
dejection in the world he fares along  
CONTEMPLATING the MIND ✓ [citta - thought, CONSCIOUSNESS = NOT MANAS]  
in the mind, ardent ...

fares along CONTEMPLATING the MENTAL OBJECTS ✓ in the mental objects —

and how? ... herein

one who is FOREST GONE or GONE TO THE ROOT of a TREE or GONE to an  
EMPTY PLACE

sits down crosslegged

holding his back erect

MINDFUL he breathes in ... mindful ... out  
long - comprehends "long"; short - comprehends "short" ...

arousing mindfulness  
in front of him

# SATIPATTHANA SUTRA

(2)

He trains himself, THINKING: "I shall breathe in (passāsa) experiencing the WHOLE BODY"

He trains himself, THINKING: "I shall breathe out (āssāsa) EXPERIENCING the whole body"

He trains HIMSELF, thinking: "I shall breathe in TRANQUILLISING the ACTIVITY of the BODY"

He TRAINS himself, thinking: "I SHALL breathe out tranquillising the ACTIVITY OF THE BODY"

ānāpānasati

(thus the 4 Jhānās ARISE: BODY, FEELINGS, MIND, MENTAL OBJECTS  
[FIXED, STEADY MEDITATIONS] [RITUAL, MYTH, SYMBOL, MAGIC]  
[SANSKRIT: DHYANA])

preliminary concentration: upacāra samādhi; achieved concentration: appanāsamādhi; NIRVANA  
detachments; purifications; freedom

Monks, it is a cleaver turner or turner's apprentice who, making a long turn, comprehends, 'I am making a long turn'; ... tranquillising...

In this way he fares along contemplating the body in the body, INTERNALLY ... EXTERNALLY ... INTERNALLY/EXTERNALLY ... or fares along contemplating ORIGINATION-THINGS in the body ... DISSOLUTION-THINGS ... ORIGINATION/DISSOLUTION THINGS in the body. Or, THINKING, 'there is this body', his mindfulness is ESTABLISHED

PRECISELY to the extent Necessary  
JUST FOR KNOWLEDGE,  
JUST FOR REMEMBRANCE

and he fares along INDEPENDENTLY OF  
NOT GRASPING anything in the world.

It is thus, too, monks, that one fares along contemplating the body in the body.

and again

when WALKING, comprehends ...

STANDING STILL, comprehends ...

SITTING DOWN, comprehends ...

LYING DOWN, comprehends, 'I am lying down'

however disposed he comprehends ... internally ... externally ...

APPLICATIONS/AROUSING MINDFULNESS SUTRA (3)

and again, when setting out or returning one is acting in a clearly conscious way; when he is looking in front or looking around... when one has bent in or stretched out... when she is carrying her outer cloak, bowl and robe... eating... asleep... silent, one is acting in a clearly conscious way. Thus faces along contemplating... thinking... precisely to the extent necessary and again... reflects on precisely this body itself, encased in skin and full of various impurities, from the soles to the crown: "There is connected with this body hair, nails, bones... organs... saliva... synovial fluid... urine

Monks, it is like a double-mouthed PROVISION BAG full of various kinds of grain —

... faces along contemplating...

and again, reflects on this body according to how it is placed or disposed in respect of the elements, THINKING: 'In this body there is the element of extension, the element of cohesion, the element of heat, the element of motion. Monks, even as a skilled cattle-butcher, or his apprentice, having slaughtered a cow, might sit displaying its carcass at a cross-roads, even so

faces along contemplating...

and again, as one might see a body thrown aside in a cemetery, dead... swollen, discolored, decomposing; one focuses on this body itself, THINKING: 'This body, too, is of a similar nature, a similar constitution, it has not got past that state! ... faces along contemplating... not grasping anything in the world... and again... a body being devoured by ravens... again... a skeleton... again... bones white like sea shells... precisely to the extent necessary

and how, does a monk face along contemplating FEELINGS IN THE FEELINGS? ...

herein, while he is EXPERIENCING a pleasant feeling he comprehends:  
 'I am experiencing a pleasant feeling ... a painful feeling ...  
 thinking: 'There is feeling' ... contemplating feelings in the feelings.  
 and how ... fare along contemplating MIND in the mind? ... knows  
 INTUITIVELY the mind with attachment AS a mind with attachment ...  
 "There is mind", his mind is ESTABLISHED precisely to the extent necessary ...  
 and how does a monk fare along contemplating MENTAL OBJECTS in  
 MENTAL OBJECTS?  
 ... from the point of view of the 5 hindrances? Herein, when a subjective  
 desire for sense-pleasures is present, a monk [contemplates] comprehends  
 THAT he has a subjective desire for sense-pleasures; ... or when not  
 present ... THAT he has not a subjective desire for ... and in so far  
 as there comes to be an uprising of desire for sense-pleasures that has  
 not arisen before, HE COMPREHENDS THAT; and in so far as there  
 comes to be a getting rid of desire for sense-pleasures that has arisen,  
 HE COMPREHENDS THAT. Or ... ill-will ... or restlessness and worry ...  
 or doubt is present ... fares ... mental objects in mental objects  
 internally ... externally ... both ... from the point of view of 5 Hindrances

and again ... from the point of view of 5 GROUPS of GRASPING  
 Contemplating MENTAL OBJECTS ... 5 ... material shapes ...  
 ... feeling ...  
 ... perception ...  
 ... tendencies ...  
 ... consciousness ...

and again ... contemplating MENTAL OBJECTS in mental objects  
 from the point of view of 6 sense-bases (internal / external)  
 COMPREHENDS THE EYE and comprehends material shapes, and she  
 comprehends the fetter that arises DEPENDENT ON BOTH and she  
 comprehends the UPRISING of the FETTER not arisen before, and  
 she comprehends THE GETTING RID OF of the fetter that has arisen,  
 and she COMPREHENDS THE NON-UPRISING in the FUTURE of the  
 fetter ...

she COMPREHENDS the EAR ... the NOSE ... the TONGUE ... the BODY + Tactile ...  
 the MIND + mental objects, and she comprehends the fetter that arises  
 dependent on both, and she comprehends the uprising of the fetter  
 ... getting rid ... the non-arising ... fares along contemplating ...  
 and again ... contemplating MENTAL OBJECTS from the point of view  
 of 7 links in AWAKENING. and how? ... herein, when  
 the link in awakening THAT IS MINDFULNESS; when the link in awakening  
 that is mindfulness is not INTERNALLY PRESENT he comprehends THAT ...  
 and in so far as there is an uprising of the link in awakening that  
 is mindfulness that had not arisen before, he comprehends THAT;  
 and in so far as there is COMPLETION by MENTAL DEVELOPMENT of the  
 arisen link in awakening that is mindfulness, he comprehends THAT.  
 ... link in awakening that is INVESTIGATION of MENTAL OBJECTS is present  
 link in awakening that is ENERGY internally

RAPTURE

SERENITY

CONCENTRATION

EQUANIMITY ... contemplating

and again ... contemplating MENTAL OBJECTS in MENTAL OBJECTS from  
 the point of view of the 4 noble truths ~ and how ...

thinking: "THIS IS ANGUISH" (suffering) [DUKKHA]

: "THIS IS THE ARISING of ANGUISH"

: "THIS IS THE STOPPING of ANGUISH"

: "THIS IS THE COURSE LEADING TO THE STOPPING OF ANGUISH"

: contemplating mental objects in mental objects ...

internally ... externally ... both. Or he fares along contemplating  
 origination - things in mental objects, or he fares along contemplating  
 dissolution - things in mental objects, or he fares along contemplating  
 origination/dissolution things in mental objects. Or, THINKING,

'there are mental objects,' his mindfulness is

ESTABLISHED



# SATI PATTHANA SUTRA (6)

PRECISELY TO THE EXTENT NECESSARY JUST FOR KNOWLEDGE,  
JUST FOR REMEMBRANCE [NOT IMAGINATION!]

and one fares along I N D E P E N D E N T L Y of  
and NOT GRASPING  
anything in the World

It is THUS, monks, that a monk fares along contemplating  
mental objects in mental objects from the point of view of the  
FOUR NOBLE TRUTHS.

Whoever, [MONK, NUN, LAY FOLLOWER - man or woman] should thus  
DEVELOP these FOUR APPLICATIONS of MINDFULNESS for  
7 years, one of TWO FRUITS is to be expected for him: either  
PROFOUND KNOWLEDGE HERE-NOW or, if there is any residuum  
the STATE OF NON-RETURNING. Monks, let be the seven years.

Whoever... 6... 5... 4... 3... 2... 1 year, one of two fruits...  
for 7 months, 6, 5, 4, 3, 2, 1 month... 1/2 month... 7 days, one of two  
fruits... let be the seven days.

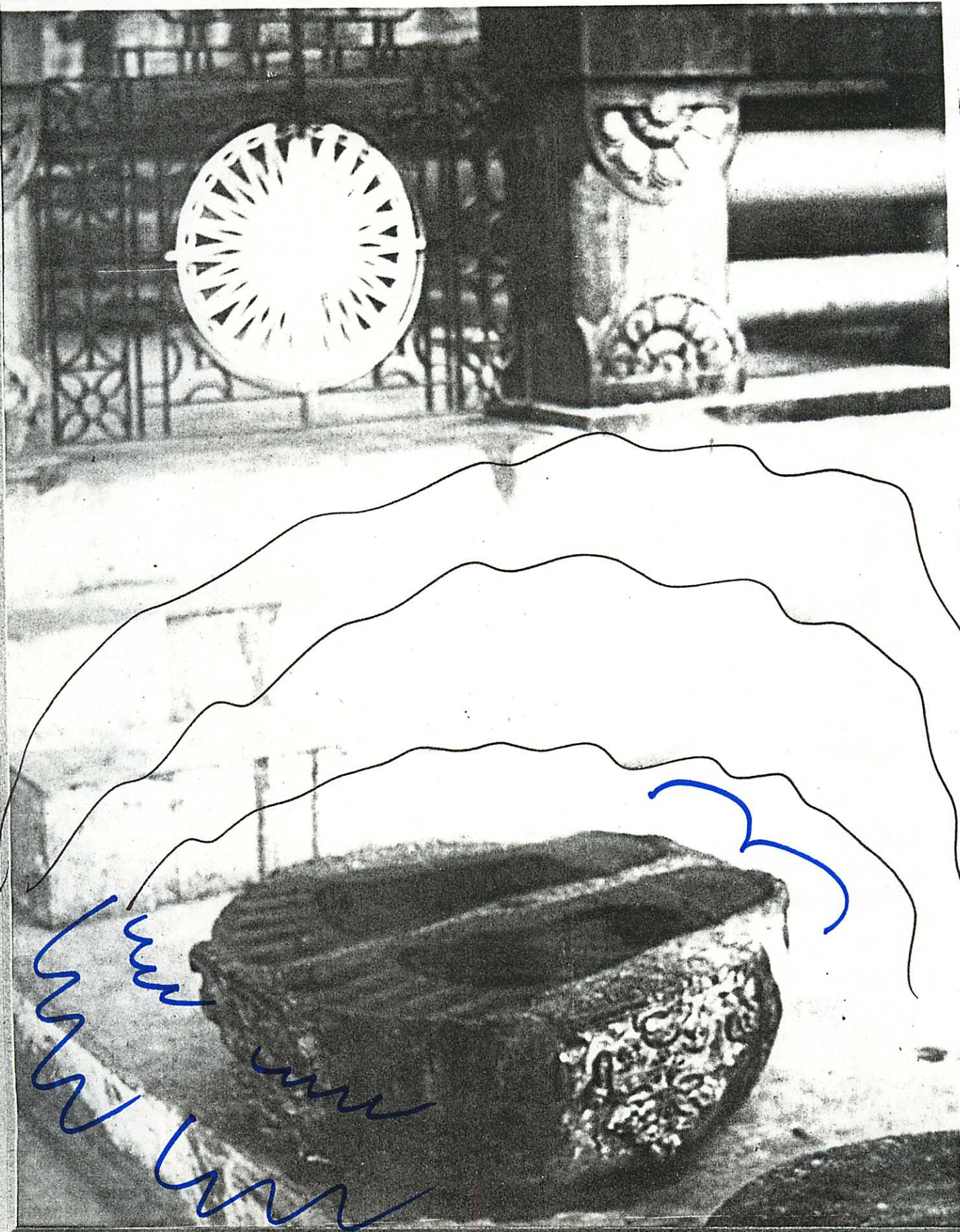
What has been spoken in this way  
has been spoken in reference to this:

'There is this ONE WAY, monks,  
for the purification of beings, for the  
overcoming of sorrows and griefs, for the  
going down of sufferings and miseries, for  
winning the right path for  
realising NIRVANA

That is to say the four applications of mindfulness."

THUS SPOKE THE LORD. DELIGHTED, these rejoiced in what the  
Lord had said.

★ DHARMA CHAKRA GATE before the BODHI TREE



250 BC — BODHI GAYA: ASHOKA'S GATE & SCULPTURE: BODHI TREE

September 30, 1995

**Dharma Vijaya Vihara**  
Ven. Piyananda

Dear Piyananda,

On behalf of Dharma Vijaya Vihara, accept this Dana.

Thirteen 90-minute lecture tapes and accompanying original book.

The tapes present in English a strategic pattern from the Majjhima Nikaya. The book is my original presentation of the sutras, to accompany the lecture tapes.

Please advise those who make use of this Dana that the tape set forms the Dana, not the lectures per se. Further sets are copyright and available through the Bodhi Tree Bookstore as of Jan 6, 1996. The set is \$130, the book, \$20; individual tapes, \$10.

For the twenty years we have known each other I believe these tapes will be the first time my work will be heard by any of the monks in Los Angeles. There exist some 100 of the 90-minute tapes on Buddhism in my store house of 2,400 taped lectures.

Please extend Dharma regards to all. May their diligence continue.

Roger Weir  
Bodhisattva  
Los Angeles