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**The Buddha's Collected Teachings
Repudiating Those Who Violate the
Discipline**

Buddhapitakaduḥśīlanigraha

སངས་རྒྱས་ཀྱི་སྡེ་སྣོད་ཚུལ་ཁྲིམས་འཆལ་པ་ཚར་གཙོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

sangs rgyas kyi sde snod tshul khrims 'chal pa tshar gcod pa zhes bya ba theg pa chen po'i mdo

The Great Vehicle Discourse “The Buddha’s Collected Teachings Repudiating Those
Who Violate the Discipline”

Buddhapitakaduḥśīlanigrahanāmamahāyānasūtra

· Toh 220 ·

Degé Kangyur, vol. 63 (mdo sde, dza), folios 1.b–77.b

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co.

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SUMMARY

s.1

When Śāriputra voices amazement at how the Buddha uses words to point out the inexpressible ways in which nothing has true existence, the Buddha responds with an uncompromising teaching on how the lack of true existence and the absence of a self are indeed not simply philosophical views but the very cornerstone of the Dharma. To have understood, realized, and applied them fully is the main quality by which someone may be considered a member of the saṅgha and authorized to teach others and to receive offerings. Those who persist in perceiving anything—even elements of the path and its results—as having any kind of true existence are committing the most serious of all violations of discipline (*śīla*), and since they fail to follow the Buddha's core teaching in this way they should not even be considered his followers. The Buddha's dialogue with Śāriputra continues on the consequences of monks' violating their discipline more broadly, and he gives several prophecies about the future decline of the Dharma that will be caused by the misbehavior of such monks.

ac.

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i.

INTRODUCTION

i.1

Repudiating Those Who Violate the Discipline is located in the General Sūtra section of the Degé Kangyur and is structured in eight chapters followed by a long epilogue. Although it purports to be a text on discipline and how it is violated, its main doctrinal thrust is to set out a view of Buddhist practice based uncompromisingly on the ultimate view of emptiness. To practice or teach others in ways that do not fully embrace that ultimate view turns out to be the transgression of discipline to which the sūtra's title refers, and the Buddha goes even further in insisting that those who follow such mistaken ways are not only failing to follow his teachings correctly but are also not qualified to receive offerings and are not even to be considered members of the Buddhist saṅgha.

i.2

The sūtra begins with Śāriputra expressing his astonished admiration of how the Buddha has been able to formulate and express teachings about what is intrinsically inexpressible—the nature of his awakening to how phenomena are uncompounded, unarisen, and devoid of distinguishing marks and characteristics. The Buddha then uses various analogies to reinforce how paradoxical it is indeed that there can be any teachings at all on emptiness free of apprehending, and he elaborates on the ultimate nature of phenomena.

i.3

Next, the Buddha differentiates between virtuous friends and evil ones, emphasizing that evil friends are those who cause others to apprehend phenomena mistakenly. This teaching is followed by a discussion on the meaning of recollecting the Buddha, which is described here as a state in which all directing of the attention on an object or notion of any kind is avoided. The Buddha then explains how a virtuous friend must teach others, insisting on the nature of the correct view. He elaborates on the meaning of the noble saṅgha, revealing that there will be monks in the future who will deceive householders with wrong teachings in the pursuit of their own

livelihood. The Buddha also warns against the many groups of non-Buddhists who will reject the unsurpassed and perfect awakening of the buddhas, and thus cause the Dharma Jewel to disappear.

i.4 This is followed by a detailed presentation of ten faults that lead monks who violate their discipline to rebirth in the lower realms. The Buddha gives predictions of monks who will teach an impure Dharma in the future, supporting these predictions with a lengthy discussion of badly behaved monks who became highly influential in the past and spread mistaken interpretations of the Dharma in the world. Śākyamuni then discusses several of his past lives in which he worshiped and pleased countless other buddhas with the wish to attain awakening but lacked the view of emptiness free of apprehending. Finally, the epilogue highlights the need to abandon all clinging to the view of a self, and it cautions against the numerous non-Buddhists and badly behaved monks who will lead immature beings astray.

i.5 As the title suggests, one of the primary concerns of this sūtra is the identification and repudiation of those who have violated their discipline. The Buddha makes it clear that what determines the purity of one's discipline is not just how one maintains the formal vows one has taken, but is even more a question of whether one has a proper understanding of emptiness in terms of the nonapprehending of phenomena, as he has taught.

i.6 Not to follow properly the teachings he has been at pains to formulate on this crucial point is a betrayal of them, to the point that people who fail to take full notice of them are not worthy of offerings made to the saṅgha, and are not to be considered his followers at all. The Buddha argues throughout that such people must be excluded from the monastic saṅgha, because their presence compromises one of the saṅgha's primary functions as the proper recipient of gifts that are given through faith. In this regard the sūtra makes frequent mention of the necessary qualities seen as criteria for the worthiness of the saṅgha to be an object of refuge overall, for the worthiness of members of the saṅgha to be recipients of offerings individually, and by extension for their worthiness to teach and guide others—these qualities being most often mentioned in the context of their absence in those who violate discipline.¹ When such people hide in the monastic ranks, we are told, they are no better than thieves and robbers who steal the Dharma. The worst of them are those members of the Buddhist saṅgha who teach a corrupted Dharma based on their misunderstanding or rejection of the doctrine of emptiness as nonapprehending. The severity of the negative karmic consequences that these beings incur is compounded by the fact that their teachings lead beings further from awakening and result in the corruption, suppression, and destruction of the Dharma.

- i.7 This sūtra is notable for how it places the view of emptiness and nonapprehending firmly in the realm of discipline (*śīla*). While discipline is usually explained more in terms of placing restraint on physical and verbal behavior through the observation of rules and precepts—the training of the mind being rather the domain of meditative absorption (*samādhi*) and wisdom (*prajñā*)—this text makes it clear that the commitment to follow the Buddha’s instructions and through them attain awakening is also a precept in the domain of discipline, yet has to be accompanied by a profound understanding of the nature of that awakening.
- i.8 Translations of this sūtra survive in both Chinese and Tibetan, but no Sanskrit source has been identified to date. The Tibetan translation was completed in the late eighth or early ninth century by the Indian scholar Dharmasrīrabha and the translator-monk Palgyi Lhünpo at the Lhenkar (Tib. *lhan dkar ma*) Palace, and it is included in the Lhenkarma (or Denkarma) royal catalog of works that was compiled in the early ninth century.² Both translators also worked on the Tibetan translation of the vinaya literature, and Palgyi Lhünpo is given the title “chief editor” (*zhu chen*) in other colophons.
- i.9 The Chinese translation (Taishō 653)³ was completed by the renowned translator Kumārajīva (344–413 CE) in 405 CE, during his stay in the former capital of Chang’an, modern-day Xi’an. Chung-hui Tsui has identified one Chinese sūtra manuscript as the *Buddhapīṭakaduḥśīlanigrahasūtra* in her study of scriptural calligraphy based on the Buddhist manuscripts excavated from various sites in Turfan (an oasis located on the Silk Route along the northern edge of the Taklamakan desert).⁴ According to Tsui, this manuscript is the latest transcribed Buddhist manuscript of the Gaochang period of Northern Liang (444–60 CE).⁵
- i.10 Both the Tōhoku and Taishō canonical catalogs link Taishō 653 to another Tibetan sūtra translation, Toh 123, which appears to be a direct translation of the Chinese in Taishō 653, rather than of a Sanskrit source, as seems to have been the case with our text, Toh 220.⁶ Based on a cursory comparison of Toh 123 and Toh 220, we can say that their content and structure are generally very similar. However, these two Tibetan translations also differ in many respects, including their titles, their length,⁷ the number of chapters, the initial settings, and the literary styles and lexicons.
- i.11 *Repudiating Those Who Violate the Discipline* does not rank among the best-known sūtras extensively quoted in Buddhist literature, and does not seem to have received attention in Indian treatises. However, it has been mentioned or cited by a range of Tibetan authors over the centuries, including Gampopa and Drolungpa Lodrö Jungne in the eleventh, Tsongkhapa in the fourteenth, Pawo Tsuklal Trengwa in the sixteenth,

Karma Chagmé and Drigung Chungtsang in the seventeenth, Yongdzin Yeshe Gyaltzen in the eighteenth, and Shabkar and Jamgön Kongtrül Lodrö Thayé in the nineteenth. Nevertheless, most of these citations refer to the later chapters that speak of the decline of the Dharma that will be caused in the future by monks whose discipline is corrupted in general, i.e., mostly in an outer sense, and do not seem to take account of the important and profound points that the Buddha makes in the earlier chapters about the much more far-reaching “inner” corruption of discipline in terms of wrong views of emptiness. Kongtrül cites this sūtra to show how distractions can lead to suffering over innumerable lifetimes.⁸ In modern scholarship, Jonathan Silk has cited it to highlight criticism of monastic greed and illegitimate practices.⁹ Jason McCombs refers to the scripture in his discussion of the practice of making donations, and he points to concerns related to monastic corruption expressed in the text.¹⁰ Robert Morrell quotes the sūtra’s warning against monks who take ordination merely to escape secular duties.¹¹ And finally, Wendi Adamek has quoted the sūtra in reference to monks who pretend to be genuine Dharma teachers when they are not.¹²

i.12 This English translation is based on the Degé Kangyur edition, in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur.

The Translation

The Great Vehicle Sūtra
The Buddha's Collected Teachings Repudiating
Those Who Violate the Discipline

1.

Chapter 1

THE SETTING

[F.1.b] [B1]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was residing in the Deer Park of Ṛṣipatana at Vārāṇasī, together with a great saṅgha of five hundred monks who had exhausted their defilements, completed their tasks, done their duties, laid down their burdens, accomplished their goals, and eliminated the bonds binding them to existence. Their minds were fully liberated by perfect understanding, their insight was fully liberated, and they had attained mastery. They were all worthy ones, except for one person—Venerable Ānanda.

1.2 At that time, Venerable Śāradvatīputra, Venerable Maudgalyāyana, [F.2.a] Venerable Mahākāśyapa, Venerable Subhūti, Venerable Bakkula, Venerable Pūrṇa Maitrāyaṇīputra, and Venerable Ānanda rose from their afternoon meditative seclusion and went to the place where the Blessed One was staying. They bowed down at his feet and took seats to one side.

1.3 Śāriputra said to the Blessed One, “The thus-gone, worthy, perfect, blessed Buddha has perfectly explained how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out. Blessed One, this is astonishing! Well-Gone One, it is astonishing!”

1.4 The Blessed One replied, “Śāriputra, what prompted you to say, “The thus-gone, worthy, perfect, blessed Buddha has perfectly explained how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out. Blessed One, this is astonishing! Well-Gone One, it is astonishing!?”

- 1.5 “Blessed One, when I was alone in the forest in meditative seclusion, [F.2.b] the thought came up in my mind, ‘How is it that the Blessed One uses names and distinguishing marks to explain things that have no names and distinguishing marks, and describes things that are utterly indescribable?’ Blessed One, when I thought about what this really meant, I was astonished. Blessed One, it was when I had seen what this really meant that I said, ‘The thus-gone, worthy, perfect, blessed Buddha has perfectly explained how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out. Blessed One, this is astonishing! Well-Gone One, it is astonishing!’ ”
- 1.6 “It is indeed, Śāriputra,” replied the Blessed One. “Śāriputra, this point is indeed astonishing. This point is most astonishing! For such is the unsurpassed and perfect awakening of the thus-gone, worthy, perfect buddhas.
- 1.7 “Śāriputra, imagine that in the open sky, where nothing stays and nothing can be apprehended, a painter or a painter’s skilled apprentice were to draw a multitude of forms in various colors and shapes. Would that person’s actions be astonishing?”
- “Blessed One, they would be astonishing!” replied Śāriputra. “Well-Gone One, they would be most astonishing!”
- 1.8 “Śāriputra,” continued the Blessed One, “much more astonishing are the things that the Thus-Gone One has explained after fully awakening to unsurpassed and perfect buddhahood. Why is that? Because, Śāriputra, such matters as an absence of characteristics, an absence of mental engagement, an absence of effort, [F.3.a] an absence of movement, an absence of attainment, an absence of activity; a giving up of attainment, a nonattainment of attainment, an interruption of nonattainment, an attainment that is not subsequently attained, a relinquishment of attainment, a true nonattainment of attainment; an absence of purification, an absence of anything to be purified, a not being subject to purification; a not thought of, a not to be thought of, a not thought of as wholesome; a not elaborated, a not to be elaborated, a not elaborated as wholesome; a not imputed, a not to be imputed, a not imputed as wholesome; and a not confused, a not to be subsumed, a not subsumed, an absence of foundation, an absence of apprehending, a not departing, an absence of anything to depart, a not departing into the wholesome, an intrinsic emptiness, an intrinsic lack of essential nature, an intrinsically not pointed out, an intrinsically not to be pointed out, an intrinsically not to be pointed out as wholesome, a difficult to believe for the whole world, and an absence of names or distinguishing marks identified nonetheless just as they are in terms of names and

distinguishing marks—all these matters that are indescribable he has described in words. How all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that, Śāriputra, is the most astonishing!

1.9 “Śāriputra, imagine that someone placed Mount Sumeru, the king of mountains, in his mouth, chewed it three times, swallowed it as if it were food without feeling the slightest discomfort, and then walked off in midair. What do you think, Śāriputra, would that man’s actions be astonishing?” [F.3.b]

“Blessed One, they would be astonishing! Well-Gone One, they would be most astonishing!”

1.10 “Śāriputra, how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that is more astonishing still.

1.11 “Śāriputra, imagine that a great fire of dung about one league high and one league wide burned, blazed, and flared up in a great firestorm. Imagine that the crackling sound¹³ of that fire filled the four directions, and its flames, roaring in the four directions, rose up about four leagues high into the air. Imagine then that a person carrying a big bundle of grass were to enter that fire. As he enters it, great gusts of wind begin to blow from the four directions; yet, when the flames hit him, neither his body nor the grass is consumed by the fire, so that when he emerges from the fire, not even a single blade of grass is scorched. What do you think, Śāriputra, would that man’s actions be astonishing?”

“Blessed One, they would be astonishing. Well-Gone One, they would be most astonishing!”

1.12 “Śāriputra, how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that is more astonishing still.

1.13 “Śāriputra, imagine that a person wanted to cross a great ocean, and he traveled from one shore to the other on a large raft made of stones. What do you think, Śāriputra, would that person’s actions be astonishing?”

“Blessed One, they would be astonishing. Well-Gone One, they would be most astonishing!” [F.4.a]

1.14 “Śāriputra, how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the

- Thus-Gone One has pointed out—that is more astonishing still.
- 1.15 “Śāriputra, imagine that a person were to lift this world with its four continents and its oceans, mountains, vegetation, and water, and then climb up to the Brahmā abodes using a ladder made of the legs of bees. What do you think, Śāriputra, would that person’s actions be astonishing?”
“Blessed One, they would be astonishing! Well-Gone One, they would be most astonishing!”
- 1.16 “Śāriputra, how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that is more astonishing still.
- 1.17 “Śāriputra, imagine that a person were to hoist Mount Sumeru, the king of mountains, with a thread that dangles in the wind and hold it up in the sky. What do you think, Śāriputra, would that person’s actions be astonishing?”
“Blessed One, they would be astonishing! Well-Gone One, they would be most astonishing!”
- 1.18 “Śāriputra, how all conditioned things¹⁴ are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that is more astonishing still.
- 1.19 “Śāriputra, what do you think: is the great Ganges River huge, wide, deep, and boundless?”
“Yes, Blessed One, it is.” [F.4.b]
- 1.20 “Śāriputra, imagine that a deluge as large as the great Ganges River were falling on this trichilocosm and that, while it was falling from the sky, someone were to catch this great downpour in one hand, without letting a single drop of water fall to the ground. Śāriputra, what do you think: would that person’s actions be astonishing?”
“Blessed One, they would be astonishing! Well-Gone One, they would be most astonishing!”
- 1.21 “Śāriputra, how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that is more astonishing still.
- 1.22 “Śāriputra, what do you think: is Mount Sumeru, the king of mountains, huge and immense?”
“Blessed One, yes, it is huge. Well-Gone One, it is immense!”
- 1.23 “Śāriputra, imagine that a great rain of boulders as large as Mount Sumeru, the king of mountains, were to fall on this trichilocosm, and that while it was falling from the sky, someone were to catch this great rain of boulders in one

hand, without letting even the smallest pebble the size of a mustard seed slip from their hand and fall to the ground. Śāriputra, what do you think: would that person's actions be astonishing?"

"Blessed One, they would be astonishing! Well-Gone One, they would be most astonishing!"

1.24 "Śāriputra, how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that is more astonishing still.

1.25 "Śāriputra, imagine that when the great eon of incineration comes about, a person were to extinguish that great, blazing mass of fire by spitting on it, [F.5.a] and then restore the entire universe, including the celestial mansions, with a single breath. Śāriputra, what do you think: would that person's actions be astonishing?"

"Blessed One, they would be astonishing! Well-Gone One, they would be most astonishing!"

1.26 "Śāriputra, how all conditioned things are without production, without coming about, without distinguishing marks, without characteristics, without conditioning, and cannot be pointed out are the very things that the Thus-Gone One has pointed out—that is more astonishing still.

1.27 "Śāriputra, imagine that a person were to place all sentient beings in the palm of one hand, and with the other lift up this trichiliocosm with its oceans, mountains, continents, forests, landscapes, vegetation, and water, hold them in midair, and cause all those sentient beings to have a single thought and a single mind. Śāriputra, what do you think: would that person's actions be astonishing?"

"Blessed One, they would be astonishing! Well-Gone One, they would be most astonishing!"

1.28 "Śāriputra, the things that the Thus-Gone One has pointed out after fully awakening to unsurpassed and perfect buddhahood—how all conditioned things are without production, without coming about, without cessation in three ways, without ownership in eight ways, without intrinsic nature in six ways, without intrinsic existence in seven ways, intrinsically empty in eight ways, and yet believed in by the entire world in nine ways—are much more astonishing still.

1.29 "Why is that? Because, Śāriputra, these teachings are without characteristics and have relinquished characteristics; they are without mental engagement and do not possess mental engagement; they are without effort, without coming, without going, and without arrangement; they are without elaboration and are free of elaboration; [F.5.b] they are without torment and are free of torment; they have no far side, no near side,

no shore, and no absence of a shore; they are without valleys, without plains, without rivers, and without an absence of rivers; they are without freedom, without liberation, without confusion, without the absence of delusion, without delusion, and without the net of delusion; they are without being just as they are, without a validly perceived object, without an object of analysis, and have no conceptual domain; they are without movement and without wandering; they are without nonsound and without harsh words; they are without recollection and they put an end to recollection; they are without intention and put an end to intention; they are without mental faculty and put an end to mental faculty; they are without liberation and without utter liberation; they are without falsehood and without the quality of falsehood; they are without deception, without the quality of deception, and without the net of deception; they are without names, without distinguishing marks, without conventions, and without the absence of conventions; they are without designations and without not being designations; they are without a full extent and without not being a full extent; they are without guidance, without a path, and without freedom from the fruition of a path; they are free of confusion, and have relinquished conceptual thought, the absence of thought, the thorough absence of thought, the utter absence of thought, and discursive thought; they are without adulteration, without grasping, without thorough grasping, without holding, and without anything to be thoroughly held; they are without attainment and without something to be attained; they eliminate truth, eliminate desire, eliminate anger, and eliminate delusion; they are without truth and without falsity; [F.6.a] they are without permanence, without impermanence, without clarity, without the absence of clarity, without light, and without darkness; they are without possessiveness, without their own essence, without an object of their own essence, and empty of their own essence; and they are without liberation, without mental engagement, and without death. Being ultimate reality, they overcome Māra's army, overcome the afflictions, overcome the aggregates, overcome the elements, overcome the sense fields, overcome notions in terms of aggregates, overcome notions in terms of elements, overcome notions in terms of sense fields, overcome notions in terms of a self, overcome notions in terms of a being, overcome notions in terms of a life force, overcome notions in terms of persons, overcome notions in terms of existence, overcome notions in terms of real entities, and overcome wrong views and mistaken comprehensions.

1.30 “Śāriputra, they overcome and destroy all forms of clinging, among which, Śāriputra, they overcome and destroy those notions regarding phenomena that are held by beings who are not sublime. Śāriputra, they also overcome and destroy the doctrines of those who find inspiration in suchness or in the

one and only suchness, but who are not sublime and take hold of the Thus-Gone One's words in the wrong way. Why is that? Because, Śāriputra, whoever is a proponent of a self, a being, a life force, a person, eternity, nothingness, existence, nonexistence, names, distinguishing marks, or imputations, and anyone who apprehends entities, Śāriputra, holds beliefs not in agreement with the Thus-Gone One. [F.6.b] Śāriputra, those who hold beliefs not in agreement with the Thus-Gone One are mistaken. Those who are mistaken are not my disciples, and those who are not my disciples hold beliefs not in agreement with nirvāṇa; they hold beliefs not in agreement with the Buddha, hold beliefs not in agreement with the Dharma, and hold beliefs not in agreement with the Saṅgha. Śāriputra, I do not allow those who hold such views to go forth or take full ordination. Śāriputra, I do not allow even small cups of water to be donated as gifts out of faith to those who hold such views. Why is that? Because, Śāriputra, all such people hold to belief in an unwholesome intrinsic nature of that sort.

1.31 “Śāriputra, those who have let go of belief in such an unwholesome intrinsic nature go forth in the teachings as follows: they do not think about entering nirvāṇa, they do not think about nirvāṇa, and they do not cling to nirvāṇa. They are not afraid, scared, or terrified of emptiness. Since they strive to let go of all phenomena, it goes without saying that they do not hold to a belief in such an unwholesome intrinsic nature. Since their attention is not turned to any of those kinds of belief, such as belief in a self, belief in a being, belief in a life force, or belief in a person, they are steeped in the absorption free of distinguishing marks. Without holding on to distinguishing marks, they understand that all distinguishing marks have a single characteristic—the absence of characteristics—and that, Śāriputra, is the acceptance of what concords with the truth. Śāriputra, because the monks who possess such an acceptance are my disciples, they should receive and make use of gifts that are given out of faith.

1.32 “Those people have attained freedom from delusion. Why is that? Śāriputra, it is because this Dharma is without going and coming, [F.7.a] without something to be apprehended, and without something to be thoroughly apprehended; without something to cling to and without something external; without conventional terms and without designations; it is without joy, without something to be enjoyed, and has overcome joy; it is without gathering together and free of gathering together; it is without going, without coming and going, and puts an end to all movement; it ends all conventions; it is without seeing, without observation, without apprehending, without adulteration, without convention, without truth, without falsity, without permanence, without impermanence, without the sky, without light, and without atmosphere; it is without inclusion, without

exclusion, and without belief; it is without something to be taught and without something to be definitively taught; it is without multiplicity and without the lack of multiplicity; it is without movement, without conceits, without designation, without investigation, without composure, without afflictions, and not subject to purification; it is without names, without distinguishing marks, without actions related to distinguishing marks, and without an object of thought; it is without the female gender and without the male gender; it is without gods, without nāgas, without yakṣas, without gandharvas, and without kumbhāṇḍas; it is without nothingness, without eternality, without being, without a life force, without a soul, and without a person; it is without a descendant of Manu and without a child of Manu; it is without permanence, without transmigration, and without the lack of transmigration; it is not harmful;¹⁵ it is without discipline and without contravened discipline; it is without affliction, without purification, without absorption, [F.7.b] without attainment, without the faculty of absorption, without concentration, and without the result of concentration; it is without knowing, without seeing, without apprehended object, and without the lack of apprehended object; it is without a path and without the fruition of a path; it is without insight and without the faculty of insight; it is without knowledge and without ignorance; it is without liberation, without the lack of liberation, and without complete liberation; it is without fruition and without the attainment of fruition; it is without power, without weakness, without anxiety, and without fearlessness;¹⁶ it is without recollection and without the faculty of recollection; it is without abiding and without dwelling; it is without envy, without the path of envy, without conceptualization, without nonconceptualization, and without discursiveness; it is without awakening and without the factors of awakening; it is without understanding and without not understanding; it is without earth, without water, without fire, without wind, and without space; it is without wholesome actions and without unwholesome actions; it is without phenomena and without the absence of phenomena; it is without happiness and without suffering; it destroys all elaborations and is free of destroying all elaborations; and it is cooling, without humility, and without composure. It destroys all wrong views, desires, bonds, pride, names and distinguishing marks, and conceits. It ends all conventions, and it is without conceptual imputations and without distinguishing marks.

1.33 “Śāriputra, in the Dharma to which the Thus-Gone One has perfectly and completely awakened there is no permanence, no impermanence, no happiness, no suffering, no affliction, no purification, no nihilism, no eternalism, [F.8.a] no being, no life force, no soul, no primordial man, no person,¹⁷ no descendant of Manu, no child of Manu, no celestial fixed pole,¹⁸

and no gandharva;¹⁹ no entity, no absence of entity, no cessation, no noncessation, no attainment, and no nonattainment; no transmigration, no oppression, no birth, and no arising; no past, no future, no present, no birth, no old age, no sickness, no death, no sorrow, no wailing, no pain, no unhappiness, and no disturbance; no perfect awakening and no absence of perfect awakening; no past, no future, no center; no being at peace, no being tamed, no decrease, no increase, no engagement, no imputation, no nonimputation, and no imputation and nonimputation combined; and no space, no opportunity, no distress, no freedom from desire, no cessation, and no nirvāṇa.

1.34 “Why is that? Śāriputra, that the Thus-Gone One does not apprehend any phenomenon whatsoever is itself what nirvāṇa is. That the Thus-Gone One does not apprehend any convention whatsoever is itself what nirvāṇa is. That the Thus-Gone One does not apprehend any entity whatsoever is itself what nirvāṇa is. Śāriputra, the Thus-Gone One has no conceits about nirvāṇa. Because he has passed into nirvāṇa he has no conceits. Of those who have passed into nirvāṇa, none have conceits. They do not adhere to nirvāṇa. They do not delight in nirvāṇa. That is why, Śāriputra, the fact that the Thus-Gone One, after fully awakening to unsurpassed perfect buddhahood, taught a Dharma about all conditioned phenomena being uncompounded, unarisen, devoid of distinguishing marks, [F.8.b] devoid of characteristics, unconditioned, and impossible to teach is truly astonishing!”

1.35 *This was chapter 1, “The Setting.”*

2.

Chapter 2

THE TEACHING ON RECOLLECTION

- 2.1 “Blessed One,” Śāriputra then inquired, “according to this Dharma discourse, what are the ways in which an evil friend gives instructions and teachings, and what are the ways in which a virtuous friend gives instructions and teachings?”
- 2.2 “Śāriputra,” the Blessed One replied, “a monk might instruct and teach another monk as follows: ‘Come, monk. Engage your attention on the Buddha, engage your attention on the Dharma, and engage your attention on the Saṅgha. Engage your attention on recollecting moral discipline. Engage your attention on recollecting giving. Engage your attention on recollecting the gods. Come, monk. Observe the body as being the body and sustain that observing. To keep hold of the distinguishing marks of sustaining, engage your attention on the body’s impure characteristics. Come, monk. Engage your attention on the fact that all formations are impermanent and are suffering. Engage your attention on the fact that all phenomena lack a self and are empty. Come, monk. Hold fast to the distinguishing marks you have observed and keep them in mind. Bear the distinguishing marks you have observed in mind so that the mind will not wander. Come, monk. Reflect upon and work to acquire wholesome qualities. Do not hold on to the distinguishing marks of unwholesome qualities. Generate enthusiasm to help you to not hold on to them and to abandon them instead. Remain vigilant about the distinguishing marks that indicate that you have abandoned nonvirtues, so that they do not arise in the future. Come, monk. Carefully consider and direct your attention to the aspects of the aggregates, the sense fields, and the elements as repulsive. [F.9.a] Come, monk. Bear in mind the distinguishing marks that indicate wholesome and unwholesome qualities. Then, engage your attention on these key points to abandon them: To abandon desire, engage your attention on impurity. To abandon anger, engage your attention on love. To abandon

delusion, engage your attention on dependent origination. Come, monk. Engage your attention on pure moral discipline. Engage your attention on the distinguishing marks related to absorption. Engage your attention on pure insight. Direct your effort toward the four concentrations. Reflect upon and work to acquire the result you should attain. Engage your attention without considering unwholesome qualities. Engage your attention and rely on virtuous qualities. Strive to cultivate the path. Bear those distinguishing marks that indicate virtuous qualities perfectly in mind and engage your attention on the fact that nirvāṇa is happiness and peace. Work to acquire this view, so that you can attain nirvāṇa.’ When a monk instructs and teaches another with such statements and also says, ‘Engage your attention on purity,’ he is encouraging him to hold a mistaken understanding. The notion that this is to view things correctly will encourage him to view things wrongly.

2.3 “Śāriputra, those who instruct and teach others in such a manner are evil friends, and they are deprecating me. They are speaking in the false and incorrect terms of non-Buddhists. They are teaching the positions that non-Buddhists preach. Śāriputra, I do not authorize the donation of the offerings of the faithful to be used by such unholy beings, not even as little as a small cup of water.

2.4 “Śāriputra, it is for the sake of those who give instructions that I am saying this, but those people are not instructing and teaching others in accordance with my words. Why is that? Those who give such instructions and teachings are mostly those who have fallen victim to pride. [F.9.b] Śāriputra, even if those ignorant monks do not give up this position in each and every one of all its aspects for five years, expending a great deal of effort in those false words but not questioning the monks in the assembly who hold the view of nonapprehending or gaining understanding from them, Śāriputra, I say that those monks who maintain a false practice of diligence for five years are mixed in the purview of non-Buddhists, and are behaving just like the members of Māra’s hordes.

2.5 “On the other hand, Śāriputra, there are also monks who hear the teachings on emptiness and nonapprehending related to such instructions and teachings, accept them in accord with those instructions, and engage their attention on emptiness. They have no doubts or reservations about the teaching of nonapprehending and emptiness. If they engage in it, understand it, contemplate it, and develop conviction in it, without it being based in the view of personhood in any way whatsoever, Śāriputra, I say that those monks are pure and observe pure conduct. Why is that? Because, Śāriputra, those monks have mastered the acceptance of nonapprehending, and they can reach nirvāṇa in this very lifetime.

- 2.6 “Śāriputra, I prophesy that such monks who possess the qualities related to the acceptance of nonapprehending will constitute the first great assembly during the lifetime of the blessed Maitreya. I prophesy that the blessed Maitreya will proclaim three times, ‘Amazing! This great assembly mastered the conduct related to nonapprehending during Śākyamuni’s lifetime! Amazing! This great assembly mastered the conduct related to nonapprehending during Śākyamuni’s lifetime! Amazing! This great assembly mastered the conduct related to nonapprehending during Śākyamuni’s lifetime!’ [F.10.a] Śāriputra, that is how I prophesy that householders and renunciants who master such an acceptance will reach nirvāṇa in this world.
- 2.7 “Furthermore, Śāriputra, other monks, when instructed and taught the teachings on nonapprehension and emptiness, may feel afraid, scared, or terrified on hearing them; if so, they will be reborn in the hell realms without a lord, refuge, and teacher. Why is that? Because, Śāriputra, what completes the conditions for their lower rebirth is to be afraid of the Buddha’s teachings. Moreover, Śāriputra, when I say that some of them will take rebirth in the lower realms, why is that? Śāriputra, the nonexistence that they have imputed as being the Buddha’s teachings is in fact a nonexistence they have imputed in what they apprehend.
- 2.8 “Śāriputra, for someone even to commit the five deeds entailing immediate retribution is not worse than it is to hold a view with respect to a self, to hold a view with respect to a being, to hold a view with respect to a life force, to hold a view with respect to a person, to hold a view with respect to the aggregates, to hold a view with respect to the elements, to hold a view with respect to the sense fields, to hold a view with respect to origination, to hold a view with respect to destruction, to hold a view with respect to discipline, to hold a view with respect to an essence of discipline, to hold a view with respect to an essence of concentration, to hold a view with respect to a pure essence of concentration, to hold a view with respect to the marks of the Buddha, to hold a view with respect to engaging one’s attention on accomplishing the Dharma, or to hold a view with respect to a person as the conventional designation of the Saṅgha.
- 2.9 “Śāriputra, why is that? It is because the teachings of the Thus-Gone One declare that someone who maintains the view of a person cannot be counted as included in the saṅgha. Why is that? Because, Śāriputra, the Thus-Gone One’s saṅgha of hearers is without persons, without concepts, and free of thoughts. [F.10.b] Śāriputra, there is not the slightest nonvirtue within the Thus-Gone One’s saṅgha of hearers. Their discipline is free of being spoiled. Their conduct is free of being spoiled. Their livelihood is free of being spoiled. Their view is free of being spoiled.

- 2.10 “Śāriputra, what is *virtue*? For the Thus-Gone One’s saṅgha of hearers it is like this: factors concurrent with the mind, concepts about nonentities, concepts about distinguishing marks, apprehending in terms of names, apprehending in terms of persons, and even, Śāriputra, any mind-related conventions at all about virtuous or unwholesome phenomena—not to apprehend any of these, that is what *virtue* is taught to be in the Dharma-Vinaya of the noble ones.
- 2.11 “Why is that, Śāriputra? Because one should know that where there is happiness, there is also suffering. Śāriputra, the quality of the Thus-Gone One’s perfect buddhahood is peace. Śāriputra, the quality of the Thus-Gone One’s perfect buddhahood is that in it there is no desire, no nondesire, no happiness, no suffering, no mind, no intention, no perception, and no feeling. Śāriputra, there is not even emptiness. Why is that? Because, Śāriputra, when a notion of emptiness is present, notions of a self, notions of a being, notions of a life force, notions of a person, notions of eternity, notions of nothingness, notions of origination, and notions of destruction will also arise. That is why, Śāriputra, it is said that as long as there is a perceiver, there will also be beliefs in perceptions involving distinguishing marks, and that for that reason it is wrong.
- 2.12 “Śāriputra, *emptiness* is so called because no attention is engaged on an emptiness related to perceptions involving distinguishing marks. It is called *emptiness* because it is also empty of attention being engaged on emptiness. [F.11.a] Śāriputra, it is called *emptiness* because there is thus neither virtue nor nonvirtue in emptiness. Śāriputra, it is called *emptiness* because there is not even a perception of emptiness. Śāriputra, it is called *emptiness* because in common with how all compounded phenomena should be known there is no knowing, no cognizing, no comprehending, no investigating, and no dwelling. Śāriputra, it is called *emptiness* because—since no one is able to engage their attention on emptiness—it is not in the absence of distinguishing marks, it is not in the absence of wishes, and it is not in the absence of engaging attention on distinguishing marks.
- 2.13 “Śāriputra, why is the term *dwelling with emptiness* so called? When no attention is engaged on any distinguishing marks, even distinguishing marks of emptiness, that it is called *dwelling with emptiness*. It is when distinguishing marks have been let go that one can speak of the absence of distinguishing marks. Śāriputra, it is when no attention whatsoever is engaged on any such distinguishing marks, when there is no engagement of attention, no distinguishing mark, and no signal, that one can speak of the absence of distinguishing marks. Śāriputra, I have taught that the slightest belief in distinguishing marks or apprehending of distinguishing marks is a

wrong view. Why is that? Śāriputra, if it is wrong even to apprehend this Dharma-Vinaya as being at peace, is it not worse to so designate it, designate it as something, or have something as its designation?

2.14 “Śāriputra, why do the blessed ones teach so extensively that designations are wrong? Śāriputra, you may not know that these designations are untrue, but the thus-gone ones understand that they are wrong and do not apprehend even the slightest designation whatsoever. Śāriputra, that is why they have taught that designations are wrong views. Śāriputra, the unsurpassed and perfect awakening of the thus-gone ones is without recollection and without attention. [F.11.b] Why is that? Śāriputra, it is because the thus-gone ones, with regard to any dharma, do not apprehend a suchness intrinsic to it, they do not apprehend an essential nature intrinsic to it, do not apprehend an essential nature extrinsic to it, do not apprehend a sameness, and do not apprehend a lack of sameness.

2.15 “Śāriputra, why is the *application of mindfulness* so called? As I have said, Śāriputra, an apprehended application of mindfulness, an apprehended intrinsic nature, an apprehended suchness intrinsic to something, and an apprehended intrinsic enduring state would be baseless and spurious, and it is in order to ensure the proper understanding of how dharmas are empty of their own inherent characteristics that the Thus-Gone One has spoken of the *application of mindfulness*. Dharmas are without clinging, without craving, have no location, have no presence, do not endure, and are free of remaining, so there can be no actual mindfulness of them—let alone the application of mindfulness. For that reason it is called the *application of mindfulness*.

2.16 “Śāriputra, if any dharma had any intrinsic suchness—even if it was no bigger than a hundredth part of a hair-tip—the Thus-Gone One would not have appeared in the world and taught that all dharmas are devoid of intrinsic nature. However, Śāriputra, since he knows that all dharmas are devoid of intrinsic nature, are empty of intrinsic nature, have but a single characteristic, and lack characteristics, the Thus-Gone One has taught the application of mindfulness and called it the *application of mindfulness*. As something that has no location and is not based on anything, is without recollection and without any act of recollection, is without concepts and without thoughts, is without intention and without any act of intention, is without mind and without any act of mind, is without phenomena and any notion of phenomena, [F.12.a] is without any notions of anything believing anything whatsoever, and is without dualistic activity, without dwelling, and without enduring—for all these reasons the nonthought of the noble

ones is called the *application of mindfulness*. That whole set of items comprised by what the Thus-Gone One taught to be the application of mindfulness is referred to as the *application of mindfulness*.

2.17 “Furthermore, Śāriputra, what is *recollecting the Buddha*? Seeing that there are no entities is called *recollecting the Buddha*. Also, that the Buddha is inconceivable, that he is without compare, and that his intention comprises suchness is called *recollecting the Buddha*. Śāriputra, what does *his intention comprises suchness* mean? The blessed buddhas are without concepts, have no thought, and are the absence of concepts and thoughts—that is why one speaks of *recollecting the Buddha*. To see that intrinsic essence is to see the Buddha.

2.18 “What does *to see that intrinsic essence* mean? To see the absence of entities in the absence of entities is to recollect the Buddha. It is because one sees the Buddha without apprehending even the slightest act of recollection with the dharmas of the mind and mental states that it is called *recollecting the Buddha*. Śāriputra, since it is not easy to recollect using a recollecting that is to abstain from designation and to put an end to any engaging of attention, that is why this teaching is called *recollecting the Buddha*. Śāriputra, this teaching is to be at peace from all engaging of attention. For those who exert themselves in it, recollecting the Buddha does not mean engaging their attention on the distinguishing marks of the Thus-Gone One’s physical form. Why is that? Because, Śāriputra, it is consciousness that is always focused just on the distinguishing marks of form. The absence of any entity apprehending the absence of form, [F.12.b] that is recollecting the Buddha. To be without concepts, to have no thoughts, and to be without grasping is therefore referred to as *recollecting the Buddha*.”

2.19 *This was chapter 2, “The Teaching on Recollection.” [B2]*

3.

Chapter 3

THE VIRTUOUS FRIEND

- 3.1 “Blessed One,” Śāriputra then inquired, “how must one explain these teachings so that one does not become an evil friend? Blessed One, how must one instruct and teach to be referred to as a *virtuous friend*?”
- 3.2 “Śāriputra,” replied the Blessed One, “a monk should instruct and teach another monk about this as follows: ‘Come, monk. Cultivate recollecting the Buddha and have conviction in it. Do not engage your attention on some state that is attained. Since there are no entities when you see correctly, you must have the conviction that the intrinsic nature of phenomena is not an object of correct seeing, and let go of the notion that something lacking intrinsic nature possesses any essence.
- 3.3 “ ‘Let go of the notion that it has distinguishing marks, while at the same time do not apprehend any entity that is without distinguishing marks—let alone any act of recollection. Because you thus let go of its not having any essence, of its not having any distinguishing marks, and of the very notion of distinguishing marks, it has nothing added, but it is also not an absence of anything added—that, the cessation of all phenomena, is the cultivation of recollecting the Buddha. Because it is without thoughts of virtuous and unwholesome qualities or any examination of them, you therefore let go of concepts and analysis; the Buddha is thus the absence of conceptual thought, and it is without conceptual thought that you should direct your attention to the Buddha. To be without concepts, analysis, or distinguishing marks is to recollect the Buddha, and that is a matter of there being not even the slightest act of recollecting dharmas that are mental states—let alone physical acts, let alone verbal acts, let alone mental acts—for there is no place for them. [F.13.a] To let go of characteristics, without movement, without distinguishing marks, without characteristics, and without any engagement of attention is to recollect the Buddha. To be without names,

without distinguishing marks, without possessiveness, without reflection, without attainment, without acquisition, and without attitudes involving concepts and analysis is to recollect the Buddha.’

3.4 “Why is that? Śāriputra, as long as the engagement of attention continues, there is grasping at distinguishing marks, and that, Śāriputra, is a wrong view. But, Śāriputra, as long as there are no distinguishing marks, no discernment, no entities, no concepts, no analysis, no signs, no cessation, no origination, no movement, no arising, and the acceptance of nonarising, this is called *recollecting the Buddha*. Moreover, that which is without attachments, without cravings, without noncessation, without refutations, without names, and without distinguishing marks—that, Śāriputra, is recollecting the Buddha. It is the absence of characteristics and conventions, and involves not even the slightest act of recollection, let alone any physical or verbal actions, for there is no place for them. Where there are no acts of body, no acts of speech, and no acts of mind, there is no craving, no grasping, no clinging, no noncessation, no refutation, no origination, no birth, no separating, no coming together, no extension, no entities, and where all aspects of concepts and analysis are interrupted, that likewise is what is called *recollecting the Buddha*.

3.5 “Those who possess just such a recollection of the Buddha can, [F.13.b] if they wish, transform this entire great trichilocosm, or overcome trillions of demons, so what they can do for those who apprehend and are motivated by ignorance, which is baseless and not the truth, goes without saying. Once you have understood for yourself, without getting corrupted by Māra or Māra’s attendants, that phenomena are without distinguishing marks, without elaboration, without nonelaboration, without cessation, without refutation, without characteristics, without conventions, without designation, without appearance, and without clarity, since this is therefore recollecting the Buddha, while instructing and teaching it using mere conventions, do not engage your attention on even the slightest belief in distinguishing marks. Do not conceptualize. Do not think. Do not elaborate. Why is that? This teaching that is without entities has no distinguishing marks, has no characteristics, and is not engaged by attention. It is because it has no distinguishing marks, has no characteristics, and is not engaged by attention that it is called *recollecting the Buddha*, and so it is—it has no distinguishing marks, has no characteristics, and is not engaged by attention. Why is that? Because the buddhas are not something on which attention is engaged through their physical distinguishing marks, nor through concepts, nor through thoughts, nor through clinging, nor through nonclinging, nor through absorption, nor through wisdom, nor through knowledge, nor through the absence of knowledge. Why is that? Because

the thus-gone ones are without designations, are inconceivable, entirely inconceivable. Therefore, do not grasp at distinguishing marks. Without clinging even in the slightest to letting go of, attaining, or cultivating any dharma, do not apprehend even the thus-gone ones themselves—let alone an act of recollection.

3.6 “Śāriputra, a monk should instruct and teach other monks as follows: ‘Come, monks. Phenomena having their own intrinsic characteristics—you should break that down. [F.14.a] Do not engage your attention on notions of phenomena.’ They will take delight in the very absence of clinging to their attention being engaged in that way, in the very absence of attachment, in the very absence of phenomena, in the very absence of entities, and in the single characteristic itself. They will not entertain any notion of phenomena at all—let alone the notion of a person, for there is no place for that.

3.7 “Śāriputra, what do you think: if one does not apprehend phenomena, could it be that one could give rise to a notion of phenomena?”

“No, Blessed One, one could not.”

3.8 “If one does not engage one’s attention on a notion of phenomena and does not apprehend phenomena, could it be that there would be any phenomena to break down?”

“No, Blessed One, there would be none.”

3.9 “Śāriputra, on a tree that had no roots, could it be that any branches, leaves, or bark would grow?”

“No, Blessed One, they would not.”

3.10 “Similarly, Śāriputra, if one does not apprehend phenomena, could it be that a notion of phenomena would arise?”

“No, Blessed One, it would not.”

3.11 “If one does not engage one’s attention on a notion of phenomena and does not apprehend phenomena, could it be that there would be any phenomena to break down?”

“No, Blessed One, there would be none.”

3.12 “Likewise, if one does not apprehend and engage one’s attention on phenomena or the notion of phenomena, there will be no noncessation and no nonproduction to analyze, and only by not conceptualizing phenomena, not thinking about them, not negating them, not stopping them, not engaging with them, and not reversing them can it be said that one has reached the suchness that is their intrinsic nature.

3.13 “Śāriputra, those who instruct and teach in these terms are called *virtuous friends*, though ultimately they have neither virtue nor nonvirtue. Śāriputra, those who possess such characteristics are rare in the world. [F.14.b] The unmistakable and correct view possessed by those of this kind is accordingly known as the *correct view*. Indeed, Śāriputra, the correct view, correct

acceptance, and correct conviction, as unmistakably and correctly observed by those of this kind, comprise what is said by the Thus-Gone One to be the *correct view*.

3.14 “Śāriputra, the view of those who do not have this unmistakable and correct view, whoever they may be, is not the correct view. Śāriputra, proponents of a self, proponents of a being, proponents of a life force, proponents of a person, proponents of eternity, proponents of nothingness, or of whatever it may be, are in error. Śāriputra, the thus-gone ones and the thus-gone ones’ hearers are not proponents of a self, not proponents of a being, not proponents of a life force, not proponents of a person, not proponents of eternity, and not proponents of nothingness, and that is called *the correct view of the thus-gone ones and the thus-gone ones’ hearers*.

3.15 “Except for those who have the correct view, those who have the unmistakable view, and those who have the view that is how things are, everyone else is ranked among immature ordinary beings. Why is that? Śāriputra, they are immature ordinary beings because there are some who lack the correct view, while there are others who may have the acceptance that concords with the truth and thus have parts of the correct view, but still do not see things as they really are. Thus, Śāriputra, there are both correct and mistaken views, in that it is because of seeing correctly that there is the correct view, and because of generosity with worldly possessions that there is an increase in prosperity.

3.16 “Śāriputra, the worst of phenomena, which deceives and causes circling in saṃsāra, the Thus-Gone One has said to be merely conventional pure conduct.²⁰ [F.15.a] Śāriputra, I have not said, ‘This is the correct view, and that is the wrong view,’ for it is not the case. Why is that? Śāriputra, regarding any view there may be, its being wrong is to apprehend it. Śāriputra, whoever it may be who thinks, ‘This is the correct view, and that is a wrong view,’ that in itself is a wrong view. Why is that? Śāriputra, in this Dharma-Vinaya of the noble ones, like space and the palm of the hand,²¹ all views there may be are dismissed, and all conventions are annihilated, for such is the Dharma of the mendicants.”

3.17 *This was chapter 3, “The Virtuous Friend.”*

4.

Chapter 4

THE NOBLE SAṄGHA

- 4.1 “Śāriputra, what is the *noble saṅgha*? It refers to those who have the acceptance that engages in the absence of cessation, the absence of origination, the absence of distinguishing marks, the absence of characteristics, and the absence of elaboration—those who have a particular conviction in it, correctly teach it, and provide the proper conditions for understanding it. Those with that particular conviction in the absence of characteristics do not even apprehend a self, let alone apprehending stream enterers, once-returners, non-returners, and worthy ones; apprehending something as a phenomenon; apprehending men, women, and *paṇḍakas*; apprehending something as an imputation; or apprehending something as a basis. The saṅgha does not apprehend any such things.
- 4.2 “Nevertheless, Śāriputra, few have conviction in the absence of characteristics, the absence of cessation, and the absence of origination. Śāriputra, those who have conviction in the absence of characteristics, the absence of cessation, and the absence of origination can understand everything else, too, because their understanding is unmistakable. Their proper understanding of whatever else there is allows them to explain things thoroughly and to be absorbed in what is true. [F.15.b] When they teach on whatever other matters there are, they do not apprehend even the slightest entity whatsoever, and are not included among all the worldly beings who are bound by the apprehending of a truth and cling to it. Being those who remain embodied in the true, they are called the *noble saṅgha*. Although they can perceive things from the perspective of conventions, they give instructions on the absence of characteristics, and provide thorough instructions on the absence of elaboration using names and distinguishing marks. Śāriputra, they are the Jewel of the Saṅgha that is worthy of receiving offerings, and it is because they are unmistakable in these respects that they are known as the *saṅgha*.

- 4.3 “Śāriputra, similarly, a monk who instructs and teaches others while knowing that the very topics he focuses on are empty of inherent characteristics is called a *virtuous friend*; those who have eliminated conventions, Śāriputra, are referred to as the *noble saṅgha*. Why is that? Because, Śāriputra, they do not even apprehend those conventions that have been correctly designated regarding the noble Dharma-Vinaya. Therefore, Śāriputra, those who have eliminated conventions are known as the *noble saṅgha*.
- 4.4 “In that respect, Śāriputra, how is it that the expression *the conventional designation ‘saṅgha’* is applied to them? In saying that they are those about whom not even any correctly designated conventions are apprehended, Śāriputra, I have also said that those who are called the *saṅgha* are those who—in not apprehending their understanding of how things really are and their professing not to have the distinguishing marks of attachment to be actual entities of any kind—all have the same intelligence, the same acceptance, and the same taste. But even that designation of unity is expressed merely in terms of worldly conventions; ultimately there is no *saṅgha* whatsoever.
- 4.5 “There is nothing with the four²² properties of being permanent, stable, eternal, and unchanging to be apprehended. [F.16.a] Indeed, the noble ones even deny that the term *phenomena*²³ is a correctly designated convention. But those who cast that view far away and apprehend phenomena as being all sorts of underlying things, making such statements as ‘this is a man,’ ‘this is a woman,’ ‘this is a paṇḍaka,’ ‘this is a god,’ ‘this is a nāga,’ ‘this is a yakṣa,’ ‘this is a gandharva,’ ‘this is a kumbhāṇḍa,’ ‘this is a phenomenon,’ or ‘this is not a phenomenon,’ and along with such statements say, ‘Come, monk, sit here; sleep there; this is such and such a person,’ are applying untrue words and using conventional designations in terms of names and distinguishing marks. Why is that so? Because, Śāriputra, there are no phenomena with names and distinguishing marks, none with characteristics, and none on which attention can be engaged. Śāriputra, what do you think: could any phenomenon on which attention cannot be engaged be directly described using a conventional designation?”
- 4.6 “No, Blessed One, it could not.”
- 4.7 “Śāriputra, those who say ‘this is a man,’ ‘this is a woman,’ ‘this is a paṇḍaka,’ ‘this is a god,’ ‘this is a nāga,’ ‘this is a yakṣa,’ ‘this is a gandharva,’ ‘this is a kumbhāṇḍa,’ ‘this is a phenomenon,’ or ‘this is not a phenomenon’ are certainly saying something untrue and subscribing to a conclusion that is incorrect, and for that reason they cannot be called the *saṅgha*. Śāriputra, those referred to as the *noble saṅgha* are so called for the very reason that they subsist in what is unmistakable. Furthermore, Śāriputra,

one should understand that to be momentarily nonvirtuous is to have been apprehended as so being, since it is names and distinguishing marks that are the root of all nonvirtues.

4.8 “Śāriputra, in the noble Dharma-Vinaya, all names and distinguishing marks are interrupted, so those who do not give rise to conceits in terms of names—such as ‘this is what the saṅgha is; that is the noble saṅgha; this is the relative saṅgha; that is the saṅgha of those come to fruition; [F.16.b] this is a quickly assembled saṅgha; that is a resident saṅgha; this is a saṅgha of monks; that is a saṅgha of nuns; this is a conforming saṅgha; that is a nonconforming saṅgha’—those who have let go of all such conceits, and who have interrupted them, are known as the *noble saṅgha*. They are those who are without names and distinguishing marks, are without conventional designation, are without engagement, who have interrupted conventional designation, and—because it has been described as the best of all these—who do not apprehend any such entities.

4.9 “Śāriputra, if one apprehends the conventions of names and distinguishing marks after thorough analysis, one is attached to various types of heretical views. This is because someone who strictly adheres to the five aggregates and the idea that the aggregates are the cause from which existence originates maintains a wrong view. There is no one among the noble hearers who grasps at false ideas and then grasps at a false perception of the aggregates, grasps at the lower realms, grasps at apprehending, grasps at the wrong path, and grasps at error. The noble saṅgha does not include all those who do not understand that the three realms are apprehended in error.

4.10 “Śāriputra, those who cling to various false terms²⁴ cannot be regarded as part of the noble saṅgha. Ultimately, Śāriputra, the noble hearers do not apprehend clinging to various false terms such as clinging to a *self*, a *being*, a *life force*, a *person*, *humans*, *nonhumans*, *women*, *men*, *gods*, the *hell realms*, the *animal realm*, the *world of the Lord of Death*, the *aggregates*, the *elements*, the *sense fields*, *origination*, or *destruction*; [F.17.a] to the sounds of conch shells, great drums, gongs, clay drums, lutes, songs, or any manner of musical sounds; to the terms *earth*, *water*, *fire*, or *wind*; to the terms *discipline* or *violated discipline*; to the terms *path* or *mistaken path*; to the terms *arrogance*, *affliction*, or *purification*; to the terms *concentration*, *absorption*, or *attainment*; to the terms *eighth stage*, *stream enterers*, *once-returners*, *non-returners*, or *worthy ones*; to the terms *knowledge*, *liberated*, or *attainment of the fruition*; to the terms *Buddha*, *Dharma*, or *Saṅgha*; or to the terms *nirvāṇa* or *parinirvāṇa*. Though it is the case that there are various terms, and many types of clinging to various terms, they all are characteristic of a single wisdom, and it is without characteristics.

- 4.11 “Those who do not agree with the absence of distinguishing marks entertain false ideas, but those who possess an unmistakable acceptance are known as the *noble saṅgha*. They possess unmistakable acceptance, because they lack characteristics, distinguishing marks, attachment, yearning, grasping, birth, and cessation. For those who naturally engage as such, there is no meditation, cultivation, [F.17.b] weariness, thinking, conceptualization, nonconceptualization, or contradiction. They are called the *noble saṅgha* because they realize the characteristic that lacks this side, that side, concepts, and thoughts. They are known as the *noble saṅgha*, Śāriputra, because they have eliminated all formations.
- 4.12 “Śāriputra, I have said that to see phenomena is to see me. Śāriputra, I could never be a phenomenon. Śāriputra, the ignorant Devadatta and all the other non-Buddhists see me as the body of form, but those who see the Thus-Gone One as a physical form do not see him. The same should be applied to his not being sound. Śāriputra, the words of those who propose that ‘one has seen the Thus-Gone One having seen him as the body of form’ have no more real essence than just words, because they are not the correct understanding. Why is that? Because, Śāriputra, those who see the Thus-Gone One as a physical form do not see him.
- 4.13 “Śāriputra, those who do not entertain thoughts about phenomena that lack characteristics, distinguishing marks, the three types of mental engagement, effort, cessation, origination, and elaboration do not entertain thoughts about nirvāṇa. They do not think in terms of nirvāṇa. They do not delight in nirvāṇa, think of it, or conceptualize it. Conviction in the single characteristic of all phenomena leads to freedom from characteristics.
- 4.14 “Śāriputra, this is the case for both the Thus-Gone One and seeing the Thus-Gone One. What is meant by *seeing the Thus-Gone One*? It is the absence of effort, elaboration, origination, concepts, clinging, craving, and names; [F.18.a] it is without distinguishing marks, the absence of distinguishing marks, and action related to distinguishing marks; it lacks grasping at conventions, and it lacks action related to imputation. Therefore, not thinking about the absence of entities or the elimination of conventions is the best way to see the Thus-Gone One.
- 4.15 “Śāriputra, what is it that the Thus-Gone One says one sees when one looks and sees the Thus-Gone One? It is the absence of distinguishing marks, absence of wishes, absence of elaboration, absence of clinging, and the constant nonapprehending of any conventions, as well as not entertaining conceits about nirvāṇa. Why is that? Because, Śāriputra, I do not entertain conceits about nirvāṇa, I do not entertain conceits about attaining nirvāṇa, nor do I take delight in nirvāṇa, so why would I say that you should entertain conceits about nirvāṇa, that you should entertain conceits about

attaining nirvāṇa, or that you should take delight in nirvāṇa? Śāriputra, if someone apprehends nirvāṇa, I say one should not go forth as their follower. You should know, Śāriputra, that in this Dharma-Vinaya, the teachers under whom one should go forth as a follower should be those who possess the Teacher's Dharma and who are its protectors.

4.16 “You should know that there are those who disparage this Dharma-Vinaya, and there are those who argue against this Dharma-Vinaya. Śāriputra, they are just like the terrible bandits in markets, towns, and cities. Why is that? Śāriputra, if those foolish people even apprehend nirvāṇa as if it were an apprehended object, that they apprehend things in terms of a person goes without saying. Śāriputra, I am not their teacher, and they are not my disciples. Those foolish beings do not belong in the assembly of my saṅgha of hearers, so I expel them with a hand gesture. [F.18.b] Śāriputra, all phenomena are without a primary cause, are without mental engagement, are without distinguishing marks, are unrelated to acceptance, and are not perfect awakening. If one cannot even apprehend nirvāṇa itself, it goes without saying that one cannot apprehend the nirvāṇa of someone. Śāriputra, what the Thus-Gone One has said about seeing phenomena is that if this is what one sees, one is seeing the Thus-Gone One. What is the Thus-Gone One, Śāriputra? Śāriputra, the term *Thus-Gone One* refers to suchness, unmistakable suchness, the one and only suchness.

4.17 “Furthermore, those who have no hesitations and do not entertain doubts about the Dharma are known as *noble hearers*. Those who abide in the absence of concepts, the freedom from concepts, the absence of elaboration, and the absence of distinguishing marks are holy beings; they are known as the *noble saṅgha*.

4.18 “Long ago, Śāriputra, there was a childish being who had never seen a monkey before and wanted to see one, so he walked into a dense jungle. He came across a large group of monkeys that had gathered there, and when he saw that large group of monkeys he thought, ‘I have heard that there are beings called “the gods of the Heaven of the Thirty-Three.” These must be those gods!’ Excited and overwrought, he quickly ran back to his town. At that time, a large group of people had gathered in town, so he asked them, ‘Have you ever seen the gods of the Heaven of the Thirty-Three?’ They replied, ‘Friend, we have never seen the gods of the Heaven of the Thirty-Three.’ Then he said, ‘Learned ones, I have seen the gods of the Heaven of the Thirty-Three! Would you like to see them too?’ [F.19.a] They replied, ‘Friend, we want to see the gods of the Heaven of the Thirty-Three as well!’ So, the group of townspeople followed him into the dense jungle, where he showed them the large group of monkeys and exclaimed, ‘Learned ones, look at the gods of the Heaven of the Thirty-Three!’ They replied, ‘Alas,

these are not the gods of the Heaven of the Thirty-Three! These are just monkeys living in the forest. You are wrong and mistaken. You don't know anything about monkeys or the gods of the Heaven of the Thirty-Three!

4.19 "Śāriputra, in the future there will be monks just like that deluded being who so pointlessly deceived that group of people, and they will approach householders and ask them, 'Do you wish to see the Thus-Gone One's saṅgha of hearers and listen to the words of the Buddha?' Śāriputra, the householders will be overjoyed and reply, 'Yes, we want to see the Thus-Gone One's saṅgha of hearers and listen to the words of the Buddha!'

4.20 "Śāriputra, there will be monks who put great effort into preaching and will go to households and groves where the saṅgha resides and give teachings. There will be monks who are learned in exoteric knowledge, put great effort into words, are learned in words, follow words, rely upon words, and put their trust in words. They will conform to this activity and that one, follow them, and be influenced by mere words.

4.21 "Such mendicants who put great effort into words and are a misrepresentation of the community will be regarded as shepherds. They will enjoy preaching, crave it, apply themselves joyfully to it, stray into an incorrect extreme, frequently preach it to others, and make a living using evil spells. They will be experts in the various Lokāyata teachings. [F.19.b] They will practice and teach an impure Dharma, think only of their speeches, sink into worldly paths, have little vitality, and have bad complexions. They will run out of analogies²⁵ and reject the virtues of keeping silent. Placing great importance on the lack of meditative concentration, they will take joy in arguing, whether at night, during the day, or both night and day. They will rest on fine beds and padded pillows and lie on soft carpets and blankets. Applying themselves to concentration is not an idea that will occur to them even once, so it is needless to say much about their attaining the result—it is simply impossible.

4.22 "Having prepared themselves for slumber by placing their attention on the Lokāyatas, they will fall asleep with that mindset. They will not give rise to the acceptance that concords with the truth during any of the three parts of the night. They will place their greatest efforts into their inferior, erroneous sermons and acquire robes, alms, sleeping places, medicine, and requisites. Why is that so? Because evil Māra expends great effort to gather such unholy beings, so they become fond of evil Māra and direct their efforts toward him. They will exert themselves in their ordinary speeches, take pleasure in them, and never strive for the ultimate. Not being coherent, they will fail to uphold definitive teachings like this one but instead will be afraid, scared, and terrified of them. They will discard the essence of the teachings and uphold as correct ones that are like sparks flying off hot iron, and they

will feel glad when other immature, unholy beings see the esteem they accord them. They will think, 'We too should pursue teachings like these right now and perfect them!' With this thought in mind, they will forsake the unsurpassed Dharma-Vinaya. [F.20.a]

4.23 “Śāriputra, those monks who will appear in the future will not find the path. They will follow a mistaken path and be defiled and outcast mendicants. Any householders who learn of them will think of going to see them. While they are in the company of those unholy people, the latter will proclaim the praises of the Buddha, the Dharma, and the Saṅgha, just to make a living. But the householders will keep making offerings to them because they are concerned about their own livelihood, enslaved by material things, and motivated by getting food and clothing.

4.24 “That they are doing so, they will claim above all, is the pure conduct that the Thus-Gone One taught, and that the offering of such large gifts will lead them to the higher realms. But they will not understand the point, they will not understand the Dharma, they will be motivated by giving, and they will believe in the existence of a person; they will not take up the essence of ultimate teachings like this.

4.25 “Furthermore, Śāriputra, some will develop faith, and go forth from home into homelessness. After going forth, they will live together with those people, who are unholy and are practising without being coherent. As ones who apprehend things they will be proponents of a self, proponents of a being, proponents of a life force, and proponents of a person. They will imagine that nonexistent entities exist, and then impute that they are subject to destruction. They will propound nothingness and propound nonproduction.²⁶

4.26 “At that time, Śāriputra, many tīrthika outsiders with regard to these vast teachings will arise, and they will divide the great community of people. Śāriputra, that is how the unsurpassed Dharma Jewel—the Thus-Gone One’s ultimate teaching that is without apprehending—will disappear.

4.27 “Śāriputra, it is unholy people like these who will forsake my unsurpassed and perfect awakening. Śāriputra, I will not give them the opportunity to go forth, to take full ordination, [F.20.b] or to use the donations of the faithful—even so little as a cup of water. Why is that? Because, Śāriputra, whoever they may be, they have not let go of each one of these views: the view of apprehended objects, the view of a self, the view of a being, the view of a life force, or the view of a person. Śāriputra, they will not be able to attain fruition in this Dharma-Vinaya. Why is that? Because, Śāriputra, I have said that those who have such views are tīrthika outsiders.

- 4.28 “Śāriputra, the Thus-Gone One has accurately foreseen those things that will happen in the future, and it is not because he has been miserly with regard to the teachings in which he conceals this unsurpassed, perfect, complete awakening.
- 4.29 “Furthermore, Śāriputra, those who do not understand the ultimate reality that the Thus-Gone One realized and taught will adhere to and advocate the existence of a person. Yet should they then hear this unsurpassed Jewel of the Dharma of nonapprehending and develop faith, they should adopt it as their own position and then go forth and take full ordination once again. Why is that? Śāriputra, it is because the reason for my saying that such people were outsider *tīrthikas* is that they had not let go of the view of apprehended objects, the view of a self, the view of a being, the view of a life force, and the view of a person. And why is that? Śāriputra, the Thus-Gone One has spoken of the person based on worldly convention, not on the ultimate level. Śāriputra, if those people say, ‘We too use the designation *person* as a worldly convention, but not on the ultimate level,’ the acceptance that such people have is like this: that there is no origination, no cessation, no arising, no characteristics, no discerning, and no reproaching. They are my disciples, because they do not disagree with what I have taught.
- 4.30 “Śāriputra, [F.21.a] someone might say, ‘The fact that the Thus-Gone One speaks of persons even though there are no persons is surely on account of worldly convention. The Thus-Gone One never lies concerning worldly convention, and even though he uses the term *person* in many of his discourses, there is never anything false about the authentic truth of the Thus-Gone One.’ If someone were to say this, Śāriputra, I would tell them that the Thus-Gone One teaches that all phenomena are ownerless and without substance. The Thus-Gone One gives explanations using worldly convention, but such conventions do not ultimately belong to the noble ones. If no one is comparable to the Thus-Gone One, how could any gods, *nāgas*, or *yakṣas* be superior to him? It is impossible for someone to be more learned, more refined, more intelligent, or more insightful than the Thus-Gone One. Śāriputra, if no sentient being understands the inconceivable words of the Buddha, how could the Thus-Gone One be equated with a self and the world?
- 4.31 “Why is it that the Great Elephant spoke about persons? Śāriputra, the world argues with me, but I do not argue with the world. Śāriputra, I expel sentient beings who hold the view of a person. Śāriputra, since many beings have not understood the absence of persons and entities that the Thus-Gone One has realized and taught, they will not engage in this Dharma-Vinaya, and they will go to the lower realms. Why is that? Śāriputra, even if I taught the words of non-Buddhists, the Thus-Gone One would not be a member of

a non-Buddhist order. Śāriputra, even if I were to make nihilist assertions, the Thus-Gone One would not stray toward the wrong path. Śāriputra, even if I claimed that everything is without a cause, the Thus-Gone One [F.21.b] would not teach the lack of causes. Śāriputra, even if I said the words ‘there is no action,’ the Thus-Gone One would not teach the absence of action. Śāriputra, even if I were to express a wrong view, the Thus-Gone One would not adhere to wrong views. Śāriputra, one who understands a wrong view as a wrong view has the correct view. Śāriputra, a wrong view will never become the correct view. Those who perceive by means of a view will never understand or see.

4.32 “Śāriputra, the entire world finds it difficult to believe that this is the case for the awakening of the thus-gone, worthy, perfect buddhas. Śāriputra, I should not be distrusted. Śāriputra, since I possess power, the world with its gods should not distrust me.

4.33 “Śāriputra, in the transcendent Dharma taught by the Thus-Gone One, there is no Dharma teaching whatsoever. Śāriputra, in the inexhaustible Dharma taught by the Thus-Gone One, there is no engagement whatsoever. Śāriputra, in the Dharma of pacification taught by the Thus-Gone One, there is no pacification whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the purpose of passing beyond suffering, there is no passing beyond suffering whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the purpose of reaching liberation, there is no liberation or deliverance whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the purpose of renunciation, there is nothing whatsoever to adopt and nothing to discard. Śāriputra, in the Dharma taught by the Thus-Gone One for the sake of scholars’ understanding and knowledge, there is no knowledge whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the purpose of purifying the mind, there is no affliction whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the sake of the gods, [F.22.a] there are no gods whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the sake of humans, there are no humans whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the sake of sentient beings, there are no sentient beings whatsoever. Śāriputra, in the Dharma taught by the Thus-Gone One for the sake of knowledge and liberation, there is no knowledge or liberation whatsoever. Śāriputra, in the Dharma teaching on recollecting the buddhas, one does not practice recollecting the blessed buddhas.²⁷ Śāriputra, even in the Thus-Gone One’s teachings on dwelling in emptiness, one is unable to dwell in or contemplate emptiness.

4.34 “Śāriputra, there is no teacher or instructor whatsoever in the various discourses taught by the Thus-Gone One, but foolish beings will apprehend one, teach the Dharma to others, and say, ‘I am a teacher too.’ Anyone who maintains that teaching will be labeled as *saṅgha* and will mingle with the saṅgha, but will not possess the teaching of those who are in the saṅgha of the Thus-Gone One’s hearers. Śāriputra, just as monkeys are not the same as the gods of the Heaven of the Thirty-Three, so too those foolish beings are not the same as my saṅgha of hearers. Śāriputra, one should perceive those foolish beings who place such great importance on mere words to be just like the childish being who pointed to a group of monkeys because he had merely heard about the gods.

4.35 “Śāriputra, those with an inquiring nature will please the monks in the following way: they will realize that there are no characteristics because there is no expression of name and form, no conventions, no apprehending, no origination, no disintegration, no contradiction, and no conceptual thought. [F.22.b] Śāriputra, I say that those who are not afraid, scared, or terrified when they hear about this absence of characteristics and origination have completed this exceptional task under the conquerors of the past. They know all about this Dharma-Vinaya. They are known as the *noble saṅgha*.”

4.36 *This was chapter 4, “The Noble Saṅgha.” [B3]*

VIOLATED DISCIPLINE

- 5.1 “Śāriputra, the torments of monks who violate their discipline are tenfold. Monks who experience these ten tormenting afflictions because they have violated their discipline will not savor the Buddha’s teachings. They will not engage or be interested in explanations of the profound Dharma. They will be afraid, scared, and terrified when they hear teachings related to nonapprehending, such as emptiness, the absence of distinguishing marks, and the absence of wishes. They will not understand the meaning of what the Thus-Gone One realized and taught, and they will be hostile toward monks who propound the Dharma, and not even want to look at them.
- 5.2 “What are these ten torments? Śāriputra, (1) monks who violate their discipline dislike harmony in the saṅgha, and it upsets them. They will think, ‘Can the power of the vow-restoration ceremony that restores harmony among the monastic saṅgha really change the fact that one has broken a vow?’ They will look at their own faults, constantly experience the suffering of doubt, and develop ill will toward disciplined monks. Śāriputra, this is the first fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.
- 5.3 “Furthermore, Śāriputra, (2) monks who violate their discipline deserve to be criticized by many beings. They deserve to be expelled, as if with the pointed horns of oxen, and they will see their own faults and experience suffering. [F.23.a] Śāriputra, this is the second fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.
- 5.4 “Moreover, Śāriputra, (3) when monks who violate their discipline see a retinue of monks, sit close to them, look around, and do not see any who are like themselves, they will be disappointed and leave. They will not be enthusiastic about remaining in the company of a monastic retinue, and even

if they do so, they will behave bashfully as they sit there. Śāriputra, this is the third fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.

5.5 “Moreover, Śāriputra, (4) monks who violate their discipline are violent, without compassion, and unhelpful, and they maintain the discipline of non-Buddhists. They have violated their discipline and have not been properly separated from those monks who maintain discipline. They are not ashamed of their violated discipline. Śāriputra, this is the fourth fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.

5.6 “Moreover, Śāriputra, (5) monks who violate their discipline sustain their bodies with the wealth accumulated by others. Śāriputra, I call such monks *load bearers*. Why is that? Śāriputra, I have authorized gifts of faith to those who are coherent and to those who are liberated. Śāriputra, monks who violate their discipline are not liberated, for the very reason that they are not coherent. Therefore, Śāriputra, even if monks who violate their discipline were to cut the flesh of their major and minor limbs for a trillion eons, they would not regain their current status. They will attain rebirth in the animal realm, where they will carry loads as oxen [F.23.b] and donkeys, and thus they will not regain their current status. Why is that? Śāriputra, if monks who violate their discipline cannot purify even a trillionth fraction of a gift of faith, what need is there to mention robes or alms? It is impossible. Śāriputra, I do not authorize monks who wear the marks of a seer and who violate their discipline to take a single step on a monastery’s grounds, so what need is there to mention their using water bowls, thrones, or seats? Why is that? Śāriputra, those unholy people are the robbers of the world with its gods. Śāriputra, those unholy beings deserve to be expelled by the world with its gods. Śāriputra, those unholy beings are the enemies of the world with its gods. They are known as *evil friends*.

5.7 “Śāriputra, I must create an opportunity for the Dharma to be taught to the world with its gods. With a gesture of my hand, Śāriputra, I expel those monks who violate their discipline, whose discipline is defiled, whose conduct is defiled, whose livelihood is defiled, and whose views are defiled. I do not give them the opportunity even to see me, so what need is there to mention attending this teaching for a single night, a single day, or a single moment?

5.8 “For an analogy, Śāriputra, consider the filthy, decaying, and stinking corpses of snakes, dogs, or humans. It is improper for them to be found in the entourage of gods; their presence is not appropriate for passionate lovemaking; and whoever sees them stays far away. Śāriputra, wise beings should know that a monk whose discipline is violated is like a snake’s

corpse, and they must stay far away from them. They should not perform any blessing rite, vow restoration, or [F.24.a] offering ceremony. Why is that? Because those foolish people will complete the conditions to suffer injury, to be helpless, to be unhappy, to suffer, to be weak, to be overpowered by others, and to fall into error for a long time. They will not respect disciplined monks; they will claim to be mendicants although they are not; they will claim that they observe pure conduct although they do not; and they will corrupt practices, rituals, vow restoration ceremonies, and offering ceremonies.

5.9 “Śāriputra, when disciplined monks who venerate my teachings see monks who violate their discipline, they should stay far away from them. Why is that? Śāriputra, you should know that if the alms bowls and robes of disciplined monks are mixed with those of monks who violate their discipline, it is as if they were contaminated with poison. Śāriputra, I would gladly engage in any of the four types of physical conduct on a ground filled with the corpses of snakes, dogs, or humans, but I would not be happy to remain in the company of monks who violate their discipline due to defiled conduct, defiled livelihood, and defiled views for a single night, a single day, a single moment, or even the time it takes to snap a finger. Why is that? Śāriputra, such monks are called *despicable mendicants, poor mendicants, mediocre mendicants, false mendicants, rotten mendicants, spoiled mendicants, degenerate mendicants, stained mendicants, vile mendicants, defiled mendicants, evil mendicants, worthless mendicants, [F.24.b] outsiders of the noble path, stork mendicants,*²⁸ and *corrupted mendicants*. They will develop great amounts of nonvirtue after they go forth under my teachings. Śāriputra, they will argue against the Thus-Gone One’s teachings. Śāriputra, in the Thus-Gone One’s teachings, they are thieves who undermine the Dharma. Śāriputra, such unholy people are hypocrites who are concerned with their livelihood, are enslaved by worldly material things, and chase after food and clothes.

5.10 “For an analogy, Śāriputra, just as paṇḍakas can be called neither women nor men, so too, Śāriputra, monks who violate their discipline can be called neither householders nor mendicants. The only conventional term that could appropriately refer to them is that of *hell beings*.

5.11 “For another analogy, Śāriputra, a bat may appear to act like a bird, but then enter a cave and give one the impression that it is a mouse. While it behaves like a mouse, it is nominally called a bird, even though it lacks the ability to act and move like a bird, it is unable to emit loud calls and melodies, and it is unable to distinguish which types of places are good or bad. As a result, it lives in the darkness and gives off a truly unpleasant odor. Śāriputra, monks who violate their discipline will also lack the ability to properly act and move. Matters to do with rulers they will carry out without

differentiating them from those of mendicants, and wholesome activities without differentiating them from those of householders. Therefore, one can say that they are neither householders nor mendicants.

5.12 “Since their ability to act and move is impaired, just as with corpses or whirling firebrands, they lack the fragrance of discipline, the fragrance of absorption, the fragrance of insight, the fragrance of liberation, and the fragrance of the wisdom and vision of liberation. [F.25.a] Instead, they bear only the odor of violated discipline. The words and discourses of such mendicants do not actually reflect the discourses on discipline, absorption, insight, liberation, the wisdom and vision of liberation, or the attainment of fruition. Instead, monks who violate their discipline indulge and delight only in socializing. They engage in lengthy discussions in the company of people like them, who engage in such improper things as discussing the robes they wear, the food they have received and eaten, and the offerings that were donated and received; sending messengers and letters; and offering leaves, flowers, and fruits. They spend their time laughing, playing, and socializing, and they speak about the difficulties of discipline, such as perfecting it and restoring it. They spend day and night engaging in impure discussions. Then, after they die, their impure physical, verbal, and mental activities and their impure livelihoods lead them to fall into the lower realms, where they will be reborn as hell beings.

5.13 “Śāriputra, just as bats are known to prefer the darkness, foolish people will suffer when they hear the Thus-Gone One’s discourses that provide the correct encouragement. Why is that? Śāriputra, worldly beings are upset by the truth and do not trust those who teach the Dharma. More specifically, they multiply and complete the conditions for rebirth in the lower realms. Śāriputra, this is the fifth fault of the violated discipline of monks who violate their discipline. [F.25.b] This will complete the conditions to be reborn in the lower realms.

5.14 “Moreover, Śāriputra, (6) monks who violate their discipline are shameless. They talk nonsense, they are careless, and their faculties are lowly. Their physical actions are impure, their verbal actions are impure, and their mental actions are impure. Their conduct is impure. They wear robes soiled from living in the wilderness.²⁹ They tell lies, they talk frivolously, and their minds are afflicted.

5.15 “For an analogy, Śāriputra, imagine if someone were to pour vomit into a new clay pot, pour it out, refill the pot with red sandalwood, and then pour that out. Which do you think would dominate in that new clay pot, Śāriputra, the smell of sandalwood or the smell of vomit?”

- 5.16 “Blessed One, because this clay container would initially be infused with the smell of vomit, that is the only smell it could have, so it would smell of vomit, not sandalwood. It could not possibly have the function or property of red sandalwood!”
- 5.17 “Likewise, Śāriputra, there are certain beings here whose faculties are perfect and pure, who have virtuous qualities, and whose faith leads them to go forth from their homes into homelessness. Yet once they have gone forth from their homes into homelessness, they fall into the hands of evil friends, are influenced by them, and keep close company with them.
- 5.18 “Śāriputra, who are those evil friends? Śāriputra, evil friends are monks who are agitated, arrogant, and unstable; who talk nonsense, are careless, and repeat themselves constantly; who are lazy, whose diligence is weak, and who are forgetful; who are mentally imbalanced and mentally disturbed; [F.26.a] who are not agreeable and not vigilant; and whose insight is faulty, who are dull like sheep, and whose faculties are lowly. Those who attend to, revere, and venerate such monks will be deprived of the fruition of a stream enterer and be deprived of the fruitions of a once-returner, a non-returner, and the state of a worthy one. They will even be deprived of rebirth in the higher realms. They will accumulate the karma for being deprived of the Dharma. They will keep company with and follow those who are deprived of the Dharma. They will engage in impure physical, verbal, and mental actions. After attending to, revering, and venerating monks with such an impure livelihood, they will die and be reborn in the lower realms.
- 5.19 “What are the lower realms, Śāriputra? The lower realms are the realms of hell beings, animals, hungry ghosts, and asuras. Śāriputra, there is a class of beings called *those who eat everything they find*. Śāriputra, there is another class of beings called *beak diggers*. Śāriputra, there is also a class of beings called *needle mouths*. And, Śāriputra, there is a class of beings called *defilers of the earth*. That is where those foolish, evil friends will be reborn. Śāriputra, those who fall into the hands of those evil friends, become influenced by them, and keep close company with them will be reborn in the lower realms after they die.
- 5.20 “What are the lower realms, Śāriputra? The lower realms are the realms of hell beings, animals, hungry ghosts, and asuras. [F.26.b] When those beings die and transmigrate from the hell realms, they might be reborn as humans. If they are reborn as humans, they will be separated from their mothers, fathers, brothers, sisters, sons, daughters, servants, friends, and relatives. They will be stricken with diseases, they will lack wealth, and they will be separated from their lands and countries. They will experience the eight unfree states and lack the excellent advantages. They will have excessive desire, anger, and delusion, and they will be agitated, arrogant, and

unstable. They will talk nonsense, they will be careless, and they will repeat themselves constantly. They will be lazy, their diligence will be weak, they will be unrestrained, and they will lack vigilance. They will be mentally imbalanced, they will be forgetful, and their insight will be faulty. They will be dull like sheep and mentally disturbed, and their faculties will be lowly. They will be overcome by desire, anger, delusion, and pride. They will be blind, crippled, and hunchbacked, have a crooked jaw, and be deaf—either one of their ears will be impaired, or they will be completely deaf, or they will be temporarily deaf. They will be dumb, mute, and dull like sheep.

5.21 “Those fools will be born in places where blessed buddhas do not manifest and are not present, so they will be indifferent. They will be born in places where they will not hear the Dharma, and they will not meet the Buddha’s hearers, the worthy ones who have exhausted all defilements. They will accumulate negative karma and, having habituated themselves toward negativity, [F.27.a] they will be reborn in the company of extremely bad people and be inclined toward negative actions. They will perceive the correct view as a wrong view, and wrong views as the correct view. They will desire, think about, pursue, wish for, and accumulate negativity. They will hold unwholesome views and have unwholesome acceptance, unwholesome insight, and unwholesome understanding.

5.22 “Śāriputra, sentient beings whose understanding is unwholesome will never become weary or set their intentions toward liberation from attachment or toward cessation, peace, the higher perceptions, awakening, spiritual practice, or nirvāṇa. Śāriputra, they will be bereft of such qualities. These are the typical behaviors, signs, and marks of beings who have fallen under the influence of evil friends. Śāriputra, these fools will be afraid, scared, and terrified when they hear such a discourse taught by the Thus-Gone One. They will come to perceive the abyss, and they will fall into that great abyss. Why is that? Śāriputra, the Thus-Gone One speaks about the faults of violating discipline in this excellent discourse.

5.23 “Śāriputra, what are the causes and conditions through which they become known as ‘those who violate their discipline’? Śāriputra, those whose conduct violates their discipline are called ‘those who violate their discipline.’ This includes using unwholesome speech, unwise speech, and afflicted speech; acting in a disharmonious way, with attachment, and with longing; indulging in desire and lust; acting with anger, [F.27.b] hatred, delusion, and utter delusion; engaging in many activities; taking pleasure in talking, sleeping, gathering, socializing, and frivolous talk; engaging in senseless and impure discussions; grasping at a self, a being, a life force, and a person; not supporting one’s mother, one’s father, mendicants, and brahmins; tending to discredit householders with disparaging statements;

keeping illicit liaisons; causing others to engage in householders' activities, becoming involved in householders' chores, and acting as householders' servants; destroying leaves, flowers, and fruits; adopting the precepts of naked ascetics and looking after naked ascetics; rejecting the wisdom that transcends the world; becoming fully ordained before one has reached twenty years of age; becoming fully ordained while having impaired limbs; accepting offerings of uncooked grains, raw meat, gold, and silver; not reproaching the proponents of a self; not understanding the self; making the acquaintance of all kinds of people; lying, being slack with one's vows, and being crooked; not having trust and having weak fortitude; being ungrateful, ignorant, lazy, lethargic, agitated, regretful, hostile, resentful, pretentious, passionate, deceptive, dishonest, envious, miserly, immodest, shameless, haughty, careless, arrogant, hyperactive, uninspired, slothful, sluggish, excited by food, and disheartened; developing pride, intense pride, excessive pride, pride in believing one exists, [F.28.a] pride related to humility, and false pride; being hypocritical, obsequious, soliciting, extorting, and in disharmony with the Dharma; using profits to make a profit; damaging the aggregate of discipline, damaging the aggregate of insight, damaging the aggregate of liberation, and damaging the aggregate of the wisdom and vision of liberation; lacking faith in the Buddha, the Dharma, and the Saṅgha; not believing in the ripening of karma; placing one's main emphasis on this life and not cherishing the next life; and being uncertain, hesitant, doubtful, haughty, and frightening. Śāriputra, you should know that in this Dharma-Vinaya, such people are just like vomit.

5.24 "After they die, those whose physical actions, verbal actions, mental actions, and livelihoods are impure will fall into the hell realms. They deserve to be abandoned by the buddhas, by the buddha's hearers, and by those who pursue virtue and wish to pass beyond suffering. For an analogy, Śāriputra, if someone placed red sandalwood inside a pot filled with vomit, the sandalwood would also become filthy and disgusting. Likewise, Śāriputra, if, in the future, householders or renunciants with unbroken discipline attend to, revere, and venerate such unholy beings who are evil friends, and if they train in accordance with the instructions of those beings whose discipline is defiled, they too will develop the exact same nature.

5.25 "After they die, those who have ruined their discipline, vows, behavior, and conduct will fall into the hell realms. [F.28.b] They deserve to be abandoned by the buddhas, by the buddha's hearers, and by those who pursue virtue and wish to pass beyond suffering. For an analogy, Śāriputra, if someone places red sandalwood inside a pot filled with vomit, it will not be able to perform the action or function of sandalwood. Śāriputra, if ignorant beings were to touch that red sandalwood with their hands or

anoint their bodies with it, they would certainly think that it is vomit due to its disgusting smell. Likewise, Śāriputra, if evil monks wearing the ascetic markings of a seer were to sit amidst a saṅgha, they should by all means be regarded as having the features of evil monks and the nature of monks who violate their discipline. Those who observe the practice of pure conduct will know that they are impure, and they will reject them. When they are being rejected by those noble monks, they will instigate great conflicts. As I have said, they are heading for the great hell realms. Śāriputra, this is the sixth fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.

5.26 “Moreover, Śāriputra, (7) once the monks who violate their discipline come to know these authentic discourses taught by the Thus-Gone One, they will not be happy or delighted, and they will even cause excessive harm to themselves. They will observe their own negative behavior, doubt themselves, and think, ‘Such discourses were taught only for us, but not for others. Why is that? Because only our faults are presented.’ Śāriputra, monks who transgress their discipline have a unique quality such that they immediately become angry when they hear such discourses. Overwhelmed by anger, they will develop distrust toward the monks who teach the Dharma. [F.29.a] They will deprecate them and generate this idea in many beings by saying, ‘These discourses of the Thus-Gone One were not taught by the Buddha!’ Why is that? Śāriputra, monks who violate their discipline have an improper attitude.

5.27 “Śāriputra, monks who have the proper attitude do not criticize the words of the Teacher. Why is that? Śāriputra, the activity of violating discipline is the activity of immature beings. It is an inappropriate activity because it denigrates the sacred Dharma. When, knowing that they are wounded and in pain, they talk about pain, teach the central points, and encourage those who hold heretical views, they will become furious and agitated, develop harmful intentions, and suffer further injury. They will lose their resolution, be discouraged, become angry, and point out others’ faults. They will insult the Buddha, criticize the Dharma, and deprecate the Saṅgha.

5.28 “Śāriputra, when all those monks who lack interest in the profound, inapprehensible, ultimate, and empty awakening of the Buddha hear such discourses taught by the Thus-Gone One, they will disparage them saying, ‘These are not the words of the Buddha,’ and give people that idea.

5.29 “Śāriputra, they are known as ‘those who denigrate the Thus-Gone One’s Dharma.’ Those who denigrate it are not mendicants. They are not the heirs of the Śākya. Those ignorant people will experience great punishments and injuries for a trillion lifetimes, and they will deserve to be harmed in that way. Śāriputra, even if a thousand or a trillion buddhas were to teach the

Dharma to such monks through the three types of miraculous displays, they would not understand that doctrine at all and would not be able to attain the fruition. Why is that? Such unholy beings [F.29.b] have rejected the noble path, lack faith, chase after food and clothes, and are attached to worldly, material things. It is said that such beings will be reborn in the great hell realms. Śāriputra, you should understand and comprehend this. Those who denigrate the Dharma Jewel are not disposed toward the higher realms but are disposed toward the lower realms and blindness.

5.30 “Śāriputra, my teachings will vanish when the majority of monks have pride, have violated discipline, and give dubious Dharma teachings. Such monks will be attached to worldly, material things out of concern for their own livelihoods. Śāriputra, those who boldly denigrate the Dharma Jewel in that way are unworthy. Those who are respected and honored by all the buddhas and those who are respected and honored by all the pratyekabuddhas and the worthy ones will be overpowered and rejected by those proud monks who violate their discipline and who teach dubious Dharma. They will be overwhelmed by greed and craving, absorbed in the pursuit of their own livelihoods, and concerned only with material things. Their jealousy and miserliness will lead them to quarrel with each other. Division and disharmony will lead to mutual disrespect; scorn and jealousy will lead to hostility; and mendicants with qualities such as contempt for one’s teacher, behaving like a monkey, exhibiting vile behavior, having an unrefined body, and concealing one’s evil deeds will bring about destruction of my teachings.

5.31 “Śāriputra, knowing the thoughts of such unholy beings, intent on misdeeds, who have strong desires, chase after material things, and are absorbed in the pursuit of their own livelihoods, evil Māra will take the opportunity [F.30.a] to divide my Dharma-Vinaya into five groups. After he has split it into five groups there will be conflict, and the householders and renunciants will say unpleasant things about one another. They will slander one another, they will not respect or honor one another, and they will not comply with the Teacher’s words. At that time they will also not instruct or teach one another, and if they see someone engaging in inappropriate activities, they will not caution him or her in the slightest. They will be forced to abandon places or regions out of fear, and they will be unable to give instructions or teach in accordance with the Dharma.³⁰ As they take one or another side, they will give rise to immature, selfish pride, and they will mutually reject each other’s factions. Śāriputra, since they will not be pleased to see each other, what need is there to mention receiving instructions and teachings? That will be impossible. Śāriputra, while the Thus-Gone One is

alive, there will be one Buddha Jewel, one Dharma Jewel, and one Saṅgha Jewel. After he passes into parinirvāṇa, however, his teachings will be divided into five groups.

5.32 “Śāriputra, Devadatta, a deluded person who carries out the will of evil Māra will make an effort to divide the saṅgha. When the omniscient, all-seeing Thus-Gone One is present, evil Māra is not able to cause delusion. Yet, Śāriputra, according to this teaching, there will be times when evil Māra manifests in the form of a mendicant, teaches many types of mistaken understanding, and establishes many beings in those wrong views. The types of mistaken understanding he will teach will be the five bases related to the element of the mental faculty: (1) the conducive basis, (2) the basis conducive to exhaustion, (3) the basis of claiming all phenomena exist, (4) the basis of a person, and (5) the basis of apprehending. [F.30.b] Śāriputra, those are the types of mistaken grasping Māra will teach that were not expounded by the buddhas and their hearers. Then, once evil Māra has overpowered those deluded persons, confused them, obscured them, overcome them, empowered them, and elicited an intense clinging, they will hold their own views as being supreme and claim that only their views are true, while others’ views are deluded.

5.33 “Śāriputra, the Thus-Gone One sees such future obstacles to the Dharma and teaches this discourse to overcome and destroy evil Māra’s position in advance. Śāriputra, when Jambudvīpa is filled with beings with pride, those who have not even attained stability will believe they have attained something. After they die, most will fall into the lower realms. Why is that? Śāriputra, since such fools will make others believe them when they say, ‘I have been free from desire for a long time,’ and will enjoy the alms of the worthy ones, they will be like robbers in the world with its gods. Śāriputra, when such unholy beings hear the discourses taught by the Thus-Gone One that are teachings on the ultimate truth, they will perceive them as frightening abysses and be terrified.

5.34 “Śāriputra, those who are not interested in the supreme acceptance will gather together and criticize the awakening of the buddhas. At that time, Śāriputra, the positions of proud beings will multiply. Then evil Māra will solicit householders and renunciants, and they will come to maintain a position that is not the Dharma. The position of those who propound the Dharma will then be diminished and suppressed.

5.35 “Śāriputra, those among the newly ordained monks at that time will primarily be beings with sharp insight. [F.31.a] Why is that? That is the case, Śāriputra, because although they have gone forth under this teaching and engaged in afflicted conduct, many among them will be born again as

humans, go forth, and take ordination soon after that. Śāriputra, those monks will be naturally inquisitive and ask, ‘What are the ultimate teachings of the Buddha?’

5.36 “Śāriputra, there will be proud beings attached to the position of Māra who pursue a means of livelihood, and those immature ordinary beings will revere the worthy ones. They will approach them and ask, ‘Respected ones, what should one cultivate in this Dharma-Vinaya after going forth? What are the ultimate teachings of the Buddha?’ Śāriputra, when the newly ordained monks who have served a previous victor present their questions to those proud monks—those deluded and decrepit elders who put great effort into following mistaken paths—they will reply, ‘The acceptance that concords with the truth consists of proper bodily, verbal, and mental conduct, observing the vows of discipline, reading aloud, reciting, striving to develop erudition, and trusting the Buddha, so you must apply the view of apprehending to the mind. Eventually, you must give rise to the contemplation known as abandoning this great mass of suffering and apprehending nirvāṇa. If you feel revulsion for the aggregates, the elements, and the sense fields, go into the wilderness and contemplate the impermanence of the aggregates, the elements, and the sense fields, or develop awareness of the many impure aspects of the body. Then, during such a contemplation, you will attain the fruition of a stream enterer. If you contemplate the aggregates as [F.31.b] suffering, empty, and feeble, you will attain the fruition of a once-returner. You can attain the fruition of a non-returner and the state of a worthy one in the same way. This is the ultimate teaching of the Buddha. It is the attainment of the state of a worthy one.’

5.37 “Śāriputra, the monks who have sharp insight will then ask, ‘If we understand that the ultimate teaching of the Buddha is the attainment of the level of a worthy one, will this be attained by contemplating the five aggregates or by the absence of contemplation?’

“The elders will reply, ‘This will be attained through contemplation of the five aggregates, not the absence of contemplation.’

5.38 “Then the monks will ask, ‘Are the aggregates and contemplation two different things?’

“The elders will reply, ‘Yes, the aggregates and contemplation are two different things.’

5.39 “The monks will then ask, ‘When these two different things—the aggregates and contemplation—cultivate the path, do the aggregates that pass beyond suffering and contemplation exist in any way?’

“The elders will reply, ‘If those aggregates and contemplation were not like that, there would be no passing into nirvāṇa. Both the aggregates and contemplation therefore exist, and when the path is cultivated through them,

- one will pass into nirvāṇa.’
- 5.40 “Śāriputra, the majority of those monks at that time will develop such an acceptance.
- 5.41 “Moreover, Śāriputra, when the gods who have gathered there to listen to the ultimate teachings of the Buddha hear such an explanation, they will experience intense fear, thinking, ‘We are going to fall into a great abyss.’ [F.32.a] ‘Alas!’ they will declare, ‘the teachings of Blessed Śākyamuni will soon subside and disappear!’
- 5.42 “Śāriputra, the monks who have served a previous victor and whose roots of virtue are firm and shining will not praise the words of such fools—those deluded and decrepit elders who entertain notions of aggregates and persons, follow mistaken paths, are proud, and adhere to wrong views—and they will get up from their seats and walk away. Śāriputra, the many groups of gods will be very delighted, and they will proclaim these words in the four directions: ‘It is clear that Blessed Śākyamuni’s hearers still remain!’ Why is that? Because those noble sons do not have inferior roots of virtue. They do not delight in such an impure acceptance, so they cannot hold such a view of a person. That is why the assembly of many gods will be pleased and overjoyed when they perceive their thoughts, and they will proclaim such great praises with sheer delight.
- 5.43 “Śāriputra, those heirs of the Buddha—those naturally inquisitive monks—will delight in the acceptance of nonapprehending, so they will teach it to those who accompany them.
- 5.44 “Śāriputra, at that time the hearers of the Buddha who assemble and conduct themselves in that way will be destroyed by beings who have strong attachments. Why is that? Because such beings will try to suppress them in any way possible. Śāriputra, at that time not even the slightest words of appreciation will be expressed about the paternal homes, paternal domains, and paternal clan lines of my hearer heirs, let alone about their living in monasteries or acting with respect. It is impossible. [F.32.b] Consider this, Śāriputra: after the Thus-Gone One has passed into parinirvāṇa, they will suppress and reject his heirs who are tamed, purified, and have the acceptance of nonapprehending, and then will appropriate anything belonging to the thus-gone ones.
- 5.45 “Over incalculable eons, I³¹ have defeated great armies and ruled these ancestral lands as Dharma kingdoms to ensure that my heirs live happily and comfortably. Śāriputra, those saṅgha members who are great robbers of this lucid and vast Dharma-Vinaya will split the saṅgha like a yak-tail chowrie scatters flies.³²

- 5.46 “Śāriputra, after I fully awakened to unsurpassed perfect buddhahood, I turned the unsurpassed Dharma wheel in accord with the Dharma, which had never previously been turned in the world by any mendicant, brahmin, god, demon, or Brahmā in a way that accorded with the Dharma. The world with its gods directly observed and witnessed³³ the fact that this event was not in disagreement with the Dharma. Śāriputra, while this condition is present right now, after the Thus-Gone One has passed into parinirvāṇa, when beings contemplate unsurpassed and perfect awakening and question those beings who have strong attachments about the Dharma, they will be unable to give answers or bestow the gift of fearlessness on my heirs.
- 5.47 “Śāriputra, imagine that someone placed a pot filled with honey at a major crossroads and said, ‘Those who eat even a tiny quantity—as little as a hair tip—of this honey will be free from old age and death.’ The majority of the world with its gods would draw their weapons and guard and conceal that honey pot, saying, ‘Whoever eats even a tiny quantity—as little as a hair tip—from this honey pot will die!’ [F.33.a]
- 5.48 “Śāriputra, some would then think, ‘Anyone who eats even a tiny quantity—as little as a hair tip—of this honey will, by that very act, be free from sickness and death; so if I risk my life, eat from this honey pot, and am able to taste even a little bit of this honey, I will not have to worry about being killed by those weapons even if they strike me, and I will surely obtain freedom from old age and death!’ With such a thought in mind, they would take that risk and act without concern for their lives. When they reached for the honey pot, many hundreds of thousands of creatures would then throw their weapons at them. And as they were being terrified by the weapons being thrown at them, they would eat a tiny quantity—as little as a hair tip—of the content of this honey pot and thereby become liberated from birth, old age, and death.
- 5.49 “Śāriputra, Māra, the gods of Māra’s realm, and the many monks, nuns, and male and female lay practitioners who are commanded by Māra will behave in the same way to create obstacles to the pure Dharma teachings. Śāriputra, after the Thus-Gone One has passed into parinirvāṇa, the Buddha’s heirs who have no doubts or reservations about emptiness and nonapprehending, and are thus engaged in and inspired by those teachings, and who possess the supreme conduct and acceptance related to nonapprehending, will exert themselves in those Dharma teachings and then will be suppressed by any possible means.
- 5.50 “Just like the aforementioned beings who had no concern for their lives, they will realize for themselves that compounded phenomena do not exist and will become liberated from all forms of suffering. Śāriputra, the honey pot represents the fact that the Thus-Gone One has taught the Dharma-

Vinaya, which comprises the teachings on emptiness, on the absence of distinguishing marks, [F.33.b] and on the absence of wishes. Śāriputra, the world with its gods guarding and concealing the honey pot represents the fact that the majority of the world with its gods cling to an unwholesome perspective, adopt the perspective of Māra, and are attached to Māra's perspective. Such beings are extremely corrupt, and they create obstacles for those who exert themselves in these Dharma teachings.

5.51 “Śāriputra, such proud monks have fallen under the influence of Māra. They accept and are attached to Māra's position. They will denigrate those who contemplate the Dharma of emptiness and nonapprehending. In the future, Śāriputra, there will be monks who teach an impure Dharma, and who apprehend a self, a being, a life force, a person, the aggregates, the elements, the sense fields, existence, the path, nirvāṇa, fruition, and attainment. They will come to believe that they have attained something they have not attained. [B4] They will denigrate the profound awakening of the Buddha and this Dharma teaching of emptiness and nonapprehending. The Thus-Gone One has said that they are all Māra's retinue and are ruled over by Māra. They will not sustain themselves on the awakening of the buddhas, they will propagate Māra's position, and they will act in Māra's service.

5.52 “Śāriputra, the hearers of the Buddha must know that all those householders and renunciants—who become afraid, scared, and terrified when the teachings on the absence of a self, the absence of a being, the absence of a life force, the absence of a person, the emptiness of nonapprehending, the absence of distinguishing marks, [F.34.a] and the absence of wishes are explained—have been instructed by Māra. They are pretending to be mendicants, while in fact they are not. They are Dharma thieves and Dharma robbers who behave like monkeys. They are Māra's retinue.

5.53 “Śāriputra, in this Dharma-Vinaya all those who hold the view of a self, a being, a life force, and a person are known to be Māra's faction. Why is that? Śāriputra, the Thus-Gone One has said, ‘Everything compounded is empty of “I,” “mine,” a being, a life force, a soul, a person, an individual, a descendant of Manu, a child of Manu, an actor, an agent, one who feels, one who experiences, a god, a gandharva, permanence, stability, eternity, and immutability.’ They remember the words of these discourses and teach them to others, but since they have sunk into the mire of the view of a person, Śāriputra, such unholy people are known as ‘unfortunate ones,’ ‘divisive ones,’ ‘those who create schisms in the saṅgha,’ ‘those who lead beings astray,’ ‘those who corrupt mendicants,’ ‘worthless-husk mendicants,’ ‘corpses,’ ‘those who frown,’ ‘slanderers,’ ‘those with the mere status of mendicants,’ ‘degenerated mendicants,’ ‘miserly mendicants,’ ‘lowly

mendicants,' 'load bearers,' 'killers of thus-gone ones,' 'those who commit the acts entailing immediate retribution,' 'evil friends,' 'those whose discipline is violated,' [F.34.b] 'those who hold wrong views,' 'non-Buddhists,' 'obstacle creators,' 'those who involve themselves with evil actions,' 'those who destroy vitality,' 'wounded ones,' 'those who experience pain,' 'degenerated ones,' 'unsatisfied ones,' 'tormented ones,' 'deceptive ones,' 'those with clouded vision who are engulfed in darkness,' 'those who wander in the wilderness,' 'those who follow the current,' 'those who involve themselves with attachment,' 'those who hide among others,' 'hell beings,' 'animals,' 'inhabitants of the world of the Lord of Death,' 'asuras,' 'those who are not coherent,' 'those who are not liberated,' 'impostors,' 'hypocrites,' 'extortionists,' 'hustlers,' 'those intent on profit and respect,' 'those with excessive clinging,' 'those who offend householders,' 'those who are afflicted by messengers,' 'those who send messengers,' 'agitated ones,' 'arrogant ones,' 'unstable ones,' 'ruthless³⁴ ones,' 'those who repeat themselves constantly,' 'lazy ones,' 'those with weak diligence,' 'mentally unbalanced ones,' 'mentally disturbed ones,' 'those whose memory is impaired,' 'those with lowly faculties,' 'those whose insight is corrupt,' 'those who are dull like sheep,' 'infamous ones,' 'those with faulty understanding,' 'stained mendicants,' 'those who are overcome by desire,' 'those who are overcome by anger,' 'those who are overcome by delusion,' 'those who are overcome by pride,' 'thieves,' 'rogues,' 'evil children,' 'deceivers,' 'those who like to quarrel,' 'those who are obsessed with arguing,' 'those who take up conflict,' 'those who perpetuate conflicts,' [F.35.a] 'those who are not liberated,' 'impure ones,' 'those who are overcome by sorrow,' 'those who are disturbed by sorrow,' 'mere mendicants,' 'those who are bound by mendicants,' 'vicious mendicants,' 'rotten mendicants,' 'superficial mendicants,' 'mendicants who look for faults,' 'those who are difficult to satiate,' 'those who are difficult to sustain,' 'those with corrupted intellect,' 'those dwelling on faults,' 'ignoble ones,' 'immodest ones,' 'those who lack humility,' 'beheaders,' 'those who conjecture,' 'those who accumulate and amass,' 'those whose fruit is poisonous,' 'abscesses,' 'those who cling,' 'faulty ones,' 'confused ones,' 'those who are greedy,' 'those who crave,' 'those who are utterly imprisoned,' 'those who are covered by negativity and consumed by delusion,' 'those who are empty, exhausted, and corrupted,' and 'empty, exhausted, and corrupted.'

5.54 "Śāriputra, why are they called 'empty, exhausted, and corrupted'? Śāriputra, they are called 'empty, exhausted, and corrupted' because they defile and completely ruin that which the Buddha praises, the characteristics of holy beings, the Dharma of mendicants, the qualities of mendicants, the

behavior of mendicants, and the customs of mendicants. They are called 'corrupted' because they transgress the teachings of the noble ones. Śāriputra, they are called 'empty, exhausted, and corrupted' because they have separated themselves from the Buddha's awakening and from the teachings on emptiness, the absence of distinguishing marks, and the absence of wishes related to nonapprehending. Those who cling to what is incorrect and those who cling to what has no essence engage in actions that please evil Māra. All their disciplines and worldly behaviors make them just like immature ordinary beings. [F.35.b] Those who have the mindset of such unholy beings are called 'those who have wrong acceptance.' They do not resemble, are not similar to, and are not like renunciants. They are called 'empty, exhausted, and corrupted,' Śāriputra, because those who hold the view of apprehending transgress the qualities of mendicants, the Dharma of mendicants, the behavior of mendicants, and the customs of mendicants, and they do not come close to a trillionth fraction of their qualities.

5.55 "Those who cling to worldly possessions and parade as mendicants³⁵ are merely taking on the appearance of mendicants although they are not. They consume offerings given through faith, but they bear the insignia of robbers and bring down the victory banner. Śāriputra, they are called 'empty, exhausted, and corrupted' because how they would consume even a single mouthful of food would not be pure—unlike how pure recipients of offerings, the fields of worldly merit, would consume it—and thus they should not consume it. Not being coherent, and not being liberated, Śāriputra, they should be known as empty, degenerate, and spent.

5.56 "Śāriputra, consider someone who is a householder, who takes lives, takes what was not given, commits sexual misconduct, tells lies, slanders, uses harsh speech, engages in idle gossip, is covetous, is malevolent, and holds wrong views. Does living as a householder who takes lives entail constantly killing beings and harming them any way they can, or is that not always the case?"

5.57 "Blessed One, even a householder who takes lives does not continuously harm living beings. Still, Blessed One, it would be very surprising if that householder who takes lives were to abstain from killing and harming beings for a day and a night. However, Blessed One, it would not be very surprising if a householder who takes lives were to harm and kill living beings for an entire day and a night." [F.36.a]

5.58 "Śāriputra, what do you think would be more surprising: a householder who takes what is not given to abstain from stealing, or to actually steal?"

5.59 "Blessed One, it would be very surprising if a householder who takes what is not given were to abstain from stealing for a day and a night. However, Blessed One, it would not be very surprising if a householder who

takes what is not given were to steal and rob for a day, a night, two days, three days, a month, or half a month.”

5.60 “Śāriputra, what do you think would be more surprising: a householder who engages in sexual misconduct to commit³⁶ sexual misconduct, or to not commit sexual misconduct? The same question also applies to those who tell lies, slander, use harsh speech, engage in idle gossip, are covetous, and are malevolent. Śāriputra, what do you think would be more surprising: a householder who holds wrong views contemplating wrong views, or not contemplating wrong views?”

5.61 “Blessed One, it would be very surprising if a householder who engages in sexual misconduct were not to commit sexual misconduct for a day and a night. However, Blessed One, it would not be very surprising if a householder who engages in sexual misconduct were to commit sexual misconduct for a day and a night. Just as it would be truly surprising if they did not commit sexual misconduct, Blessed One, it would also be very surprising if those householders who tell lies, slander, use harsh speech, engage in idle gossip, are covetous, and are malevolent did not do any of these things for a day and a night. However, Blessed One, it would not be very surprising if householders who engaged in these activities did commit them for a day and a night. [F.36.b]

5.62 “Blessed One, those who hold wrong views will never hold the correct view. They will never contemplate the correct view. Therefore, Blessed One, I say that within the tenfold path of nonvirtuous actions, holding wrong views is the greatest fault of all. Why is that, Blessed One? Because corrupted views always lead those who hold wrong views to have minds that are afflicted and impure.”

5.63 The Blessed One then said, “Śāriputra, you must understand and realize this: Śāriputra, some people who take lives harm trillions of living beings every day. Some people who take what was not given steal the jewels, grain, gold, silver, and all the wealth from trillions of households every day. Some people who engage in wrong sexual conduct continuously and tirelessly commit sexual misconduct. Some people who tell lies will lie continuously day and night. Because they never pronounce even a single word that accords and is in harmony with the truth, the words they use are always impure. Some people who slander always indulge and delight in conflicts and speak words that instigate turmoil. They cause divisions among those who are in harmony, and they cause those who have been split to be even more divided—and they do so very stealthily. Some people who use harsh speech are continually committed to engaging in arguments and never speak a single gentle word. When people who engage in idle gossip are asked about others, they talk about others. They speak untruthfully, and

they talk continuously to distort the words of others—they speak a hundred or a thousand words every instant, so what need is there to mention the things they can say in an entire day and night? [F.37.a] People who engage in idle gossip and are covetous constantly compare themselves to others and crave and seek what others possess. Malevolent people who constantly harm others commit acts of extreme violence to satiate their anger and rage. People who hold wrong views continuously stray from the path due to their corrupted views, and they do not contemplate the correct view for a single moment. Śāriputra, what do you think: will such people who follow these paths of the ten nonvirtuous actions create large amounts of demerit?”

“Yes, Blessed One, large amounts. Yes, Well-Gone One, large amounts!”

5.64 “Śāriputra, you must understand and realize this: Compared to such people who follow the path of the ten nonvirtues and have continually amassed heaps of demerit for a hundred years, monks who have transgressed the discipline in this teaching and wear the ascetic markings of a seer and consume offerings given through faith for a single day will generate much greater roots of nonvirtue. Therefore, if a monk who transgresses his discipline consumes offerings given through faith for a single day, he will generate much greater roots of nonvirtue than those other people. That is how it is for monks who transgress their discipline and consume offerings given through faith for a single day.

5.65 “Why is that? Śāriputra, people who take lives should be recognized and identified by many beings, and they deserve to be despised by many beings. They are known as ‘having completely violated discipline,’ ‘ruthless,’ ‘evil,’ ‘disgraceful,’ [F.37.b] ‘impure,’ ‘unwholesome,’ ‘inauspicious,’ ‘lacking good qualities,’ and ‘devoid of good qualities,’ and they deserve to be rejected. They will also be known by many beings as ‘utterly lacking good qualities.’ Śāriputra, even if someone who takes lives develops a sense of disgust at some point after killing a living being and thinks, ‘I will take on the unpleasant ripening of this karma, so this is not a suitable activity for me,’ people will still know that their discipline is violated. And if they do not see even the tiniest mass of good quality in them—even as little as a hundredth fraction of a hair tip, or a trillionth fraction of a mustard seed—what need is there to mention seeing them as objects of worship? What need is there to mention them being worthy of offerings, having good fortune, having positive karmic fruition, being born in the higher realms, or being worthy of making progress? It is impossible. Once their sons, daughters, friends, relatives, kinsmen, and all those connected to them are aware of their violated discipline, they will not even stand up and speak to them when they meet, so what need is there to mention venerating them? It is impossible.

- 5.66 “Then there are those who earn an income by taking lives and use it to provide for their sons and daughters. Śāriputra, that is why there are times when even a hunter can become an object of worship. If the ripening of their karma leads them to meet the noble ones, and if any monk, nun, or male or female lay practitioner introduces them to the correct understanding of revulsion toward the act of killing, they will reverse that karmic stream. If they develop faith in this teaching, leave their homes, and go forth to abandon killing, and if, in order to eliminate their obscurations, [F.38.a] they go forth as followers of the buddhas and the buddhas’ hearers, and they rely upon, attend to, and venerate virtuous friends, they will then attain the level of mendicants. After the suffering they will experience in the present life has arisen and they have eliminated their obscurations, they will be liberated from the lower realms.
- 5.67 “Śāriputra, the evil monks here—who pretend to be mendicants when they are not, and who claim to practice pure conduct when they do not—put an end to all wholesome qualities. They cut all roots of virtue. Since they have corrupted all roots of virtue, they lack the ability to engage in any virtuous action. Those who follow vile paths and fall into the hell realms, who stray from the path, who have rejected the path, whose splendor and complexion worsen, who should not be emulated, whose limbs of virtue are corrupted, who are lax, who have lost their way, who have taken the wrong way, who proclaim the faults of others, whose understanding is faulty, who are like outcasts, whose characters are rotten, who act uselessly passive,³⁷ and whose behavior is as defiled as a charnel ground will corrupt the path in my teachings. They live like Dharma thieves, they fight, they eavesdrop, they are servants of Māra, they use divisive speech, and they are not worthy of an audience with upright beings.
- 5.68 “Śāriputra, if the many hundreds of thousands of gods saw monks who transgress their discipline living among my hearers—like foxes living among lions, paṇḍakas living among universal monarchs, monkeys living among retinues of gods, beings without wealth living among nāga kings, blind people living among beings with the divine eye, or leeches living among the majestic garuḍa birds—each and every one of them would be extremely unhappy. So what need is there to mention them seeing Māra’s messengers participating in the vow restoration or offering ceremony? [F.38.b] They are Māra’s servants. When they learn about the excellent awakening of the buddhas and proclaim it to householders, some gods, nāgas, and yakṣas who lack trust in them will laugh out loud and mock them, saying, ‘Why are those evil impostor monks—who are like wild horses

among thoroughbred steeds—sitting on those seats?’ In that way, since those unholy beings do not think, ‘I have no understanding or view,’ they are deceiving the gods, human beings, and themselves.

5.69 “Look, they are the thieves of the world with its gods! The gods know that they do not have good qualities, yet they still consume offerings given through faith. They take it upon themselves to perform the acts of salutation, paying homage, standing up, joining their palms, and bowing. They corrupt and degrade the duties of householders and renunciants, and they should be treated like corpses in the charnel ground. They wear robes and use bowls, food, parasols, shoes, alms, beds, mats, servants, temples, water vessels, places to walk and sit, and sewing kits that were not offered to them. They also travel to the south, east, west, and north when they have not been authorized to do so. They behave like thieves in the way that they act and think. They also behave like thieves in the way that they stare, look around, bend and extend their limbs, [F.39.a] wear their skirts, carry their alms bowls, and wear their robes. They act as thieves in all their physical, verbal, and mental movements and endeavors. Anyone who shaves their heads shaves the heads of thieves.

5.70 “Śāriputra, it is said that all the movements, thoughts, activities, and forms of conduct of the monks whose practice of discipline has collapsed are those of thieves. Śāriputra, it is said that even when those evil monks do something insignificant, such as washing their hands, defecating, or urinating, they act as thieves. Why is that? Śāriputra, since they are supported by the kings, great royal ministers, humans, and nonhuman beings of Jambudvīpa, these deluded beings are thieves among gods and human beings. As a result, Śāriputra, kings and their great ministers do not think that these thieves are in any way more prominent or superior to them in terms of qualities. Moreover, Śāriputra, since kings and their great ministers do not perceive any good qualities in monks who transgress their discipline and wear the ascetic markings of seers, they will not authorize them to take a single step on their land. According to such prohibitions against unholy beings, Śāriputra, one should not even spit upon them; yet they are all still given offerings out of faith.³⁸ As a result, Śāriputra, the actions that evil monks perform continuously day and night are only the behaviors of thieves. Their movements are the movements of thieves. Śāriputra, the phrases used to describe those evil monks are things such as ‘thieves who steal anything,’ ‘those renowned as thieves,’ or ‘the robbers who steal anything.’ And so, Śāriputra, those evil monks are known as ‘the thieves of the world with its gods.’ [F.39.b]

5.71 “Śāriputra, are those thieves of the world with its gods able to purify a small cup of water offered to them through faith?”

“No, Blessed One, they are unable to do so.”

5.72 “In that case, Śāriputra, what can I say about their unvirtuous actions? What can I say about the actions of evil monks? Śāriputra, monks who transgress their discipline are the thieves of the world with its gods, and they take on the fault of a severe offense. Śāriputra, this is why the Thus-Gone One made this observation and said, ‘In other words, consuming alms in a region where beings are extremely unethical and unrestrained is just like consuming molten balls of iron.’

5.73 “Śāriputra, monks who violate their discipline have deteriorated their lineage. They should not be emulated, they are tormented physically and mentally, they dream of negative deeds, they do not enjoy solitude, and they sigh when they go into the wilderness. They are intimidated, daunted, discouraged, and anxious in the presence of disciplined monks. Even when they receive gifts given out of faith, their minds remain disturbed. They cling to material things and crave the finest things. After they die, they fall into the lower realms and are reborn in the hells. Śāriputra, this is the seventh fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.

5.74 “Moreover, Śāriputra, (8) monks who violate their discipline enjoy useless discussions, revel in useless discussions, and are envious. Their entourage is one of violated discipline. They indulge in violating discipline, and they do not like discourses on discipline. They do not accord with profound discourses such as this one. [F.40.a] They do not agree, and they quarrel with the proponents of such discourses. They do not like remaining seated, they look around in the cardinal and intermediate directions, they cover their faces with their hands, they stare at the sky, and they get up from their seats and walk around. They criticize the speech of the Thus-Gone One and become angry at those who teach the Dharma. They are unwholesome, and their physical, verbal, and mental offenses will lead them to be reborn in the lower realms. Śāriputra, this is the eighth fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.

5.75 “Moreover, Śāriputra, (9) monks who violate their discipline are made the foremost of masters because they are known for their good qualities. They are made the foremost of preceptors because they are praised for being famous, celebrated, and glorified. They are successful at making a living because they are known by the title of someone who has discipline. They are crafty and covetous. Just like crows, they use the name of the saṅgha to acquire their own robes, alms, sleeping places, medicines, and provisions. They are powerful and put great effort into being attractive. They lack

modesty and shame. They speak incessantly and make wild gestures with their hands and feet. Their lineage has been deteriorated. They keep close company with women, but not with men.

5.76 “Getting to know them more intimately leads one to lose respect for them. The gods, nāgas, and yakṣas do not praise them. The blessed buddhas do not praise them. They are courageous when inflicting punishment and always enforce the conventions of the saṅgha. Śāriputra, such people want to rule over the saṅgha. They do not question any task entrusted to them. They inquire about robes, they try to find fault in those who are disciplined, and they act as if they are equals. [F.40.b] They uphold and adopt unholy doctrines, they enjoy gatherings, and they instigate disputes. Śāriputra, this is the ninth fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.

5.77 “Moreover, Śāriputra, (10) monks who violate their discipline will start disputes. They enjoy quarrels. They are attached to robes. They are headed to the lower realms and are eager to indulge in sleep. They are delighted when they are praised, and they long for the houses of their friends and companions. They are jealous about households and residences. Why is that? Because they think, ‘Oh! How nice it would be to own such things without the other monks knowing!’ They become angry about discipline and delight in violating discipline. They speak the highest words of praise about generosity alone, but not discipline, patience, diligence, concentration, insight, or peace.

5.78 “They do not praise those who live in solitude in the jungle in terms of either meaning or words, and they make a concerted effort not to praise modest monks. They never praise monks who engage in ascetic practices in terms of either meaning or words. Instead, they do anything they can to point out their faults. They chat about their family lineages and tell stories about their ancestors. They teach the Dharma because they are poor, and that anxiety leads them to speak deceitfully. They do not abandon their own people. Many beings will quickly outshine them. They are unpleasant, they slander those who are disciplined, and they do not keep close company with the men and women who give advice. [F.41.a] They disagree with discourses like this one, and they are unpleasant toward those who support and teach them. They are also hostile and unpleasant toward those who like and please the teachers of these discourses, so they do not promote discipline.

5.79 “They do not approach the teachers of such discourses, and even if they do, they quickly turn away from them and display a lack of concern for them. They talk nonsense and address a householder like a relative when they are not related. They use their power to create schisms. They denigrate those

who are disciplined. Śāriputra, this is the tenth fault of the violated discipline of monks who violate their discipline. This will complete the conditions to be reborn in the lower realms.

5.80 “Śāriputra, these are the ten faults of the violated discipline of monks who violate their discipline. They will complete the conditions to be reborn in the lower realms.”

5.81 *This was chapter 5, “Violated Discipline.”*

6.

Chapter 6

TEACHING IMPURE DHARMA

- 6.1 “Śāriputra, Jambudvīpa will be filled with unholy beings who are absorbed in the pursuit of their own livelihoods, who cling to disputes, and who harm both themselves and others. That is why, Śāriputra, the Blessed One Kāśyapa prophesied that excessive gain and honor would cause the teachings of the Thus-Gone Śākyamuni to quickly disappear. Thus, Śāriputra, gain and honor will cause this Dharma-Vinaya to quickly disappear.
- 6.2 “For an analogy, Śāriputra, beggars experience joy and happiness after acquiring a great fortune. Similarly, Śāriputra, in the future, there will be monks like that who serve, venerate, and honor householders. Śāriputra, householders will use their worldly possessions to invite the monks as guests to partake of their material wealth, [F.41.b] and since those worldly, material things will give the monks pleasure, they will gradually adopt that lifestyle. Those monks will chase after worldly, material wealth like a poor person who becomes wealthy, yet does not find happiness. Since they are enslaved by material possessions, they will never be satisfied, and they will remain attached to their relatives.
- 6.3 “Although they are ignorant, they will proclaim that they are worthy ones, to convince householders. They will discard the awakening of the buddhas as they try to convince them. This alone will become the sole activity that pleases them, so this is what they will accomplish.
- 6.4 “That is why, Śāriputra, the Thus-Gone One has indicated that discourses such as this benefit those foolish beings. Why is that? Because, Śāriputra, when monks who transgress their discipline hear discourses such as this spoken by the Thus-Gone One, it will make them lose heart and they will leave. Śāriputra, when those beings consume gifts of faith, they are great thieves. Śāriputra, you should know that those who become unhappy or

displeased when they hear this Dharma-Vinaya are especially evil monks. Why is that? Because, Śāriputra, Dharma talks on discipline, concentration, insight, or weariness would not upset disciplined monks.

6.5 “Śāriputra, three types of monks will become unhappy when they hear a discourse such as this. What are those three? Monks who transgress their discipline, monks with pride, and monks who teach an impure Dharma, by presenting discourses that are not Dharma as if they were Dharma discourses.

6.6 “Another group of three will also become unhappy. What are those three? Those who hold the view of a self, those who hold the view of a life force, and those who hold the view of a person. [F.42.a] Another group of three will also become unhappy. What are those three? Those who hold the view of the aggregates, those who hold the view of the elements, and those who hold the view of the sense fields.

6.7 “Śāriputra, you must understand and realize this. I say this as a loving spiritual friend who seeks your benefit, your welfare, your well-being, your success, and your happiness. Therefore, Śāriputra, listen to my words and train in them carefully! You must pursue and cultivate what is wholesome!

6.8 “Śāriputra, there are five circumstances that will bring unhappiness to monks who teach an impure Dharma. What are those five? (1) Not comprehending all the discourses of the Buddha; (2) lacking the instructions related to the discourses; (3) enjoying arguments; (4) claiming that there are contradictions in the discourses, due to a lack of faith in the Dharma teachings; and (5) teaching the Dharma while being motivated by gain and honor. Śāriputra, those five circumstances will bring unhappiness to monks who teach an impure Dharma. Śāriputra, I say that such Dharma teachers are bound for the lower realms rather than nirvāṇa.

6.9 “Moreover, Śāriputra, some of the monks here have presented discourses that are not the Dharma as Dharma discourses, and have entered the midst of this retinue. They sit on cushions that have been arranged for them as gifts of faith, and then reveal that they are experts in the teachings of the Lokāyatas. They are fixated on both the discourses of the Buddha and the view of a person. Since they do not understand the teaching of the Buddha, they reject its defining feature: the absence of self. When clever monks ask them to teach in accordance with the discourses, they hesitate and reply, ‘Do not speak to me!’ and claim that there are contradictions in the discourses. Because some discourses contradict others, they discredit them and do not study them. They will read³⁹ a little bit of something they agree with in a discourse and then teach it as the position of the noble ones. [F.42.b] They teach the Dharma out of attachment to their relatives, motivated by gain and honor, and in order to outshine others.

- 6.10 “Śāriputra, any monks sitting here on cushions that have been arranged for them as gifts of faith who reveal that they are experts in the teachings of the Lokāyatas should be asked to get up. Why is that? Because, Śāriputra, once they sit on the cushions of the noble ones that have been given as gifts of faith, they should not propound the nirgranthas’ doctrine. If they are unwilling to stand up, such offensive beings do not maintain the Teacher’s teaching. Śāriputra, if they admit to this, then they can listen to the Dharma with the onlookers.
- 6.11 “Śāriputra, I say that such Dharma teachers do not have the heart of a mendicant but the heart of a nirgrantha. After they die, they will head toward the destinies of unholy beings and nirgranthas. Śāriputra, what are the destinies of nirgranthas? They are the destinies of those with wrong views. What are the destinies of those with wrong views? They are the hell realms, the animal realms, and the world of the Lord of Death. Why is that? Because, Śāriputra, such will be the destinies of those who teach the Dharma to others although not being trained and learned themselves, those who strive for the lion throne without having manifested the physical signs, and those who strive for the lion throne even though they have fallen into craving.
- 6.12 “Śāriputra, the Thus-Gone One knows that this teaching will disappear due to a variety of words, understandings, views, impressions, and opinions. Śāriputra, when such foolish beings hear about things such as nonapprehending, the awakening of the buddhas, ultimate truth, and emptiness in the profound discourses that the Thus-Gone One taught, they will become very scared and fall into a great and frightening abyss.
- 6.13 “For an analogy, Śāriputra, a long time ago, there were five hundred blind people who had reached a town after traveling on the road for a long time. [F.43.a] Hungry and thirsty, they set up camp in that town, and they appointed one blind person to look after their camp⁴⁰ while the rest went begging.
- 6.14 “Soon after the other blind people had left, Śāriputra, a rogue approached the blind person guarding the camp and asked him, ‘What are you doing here all alone?’
- “ ‘I am not alone,’ he replied, ‘there are others with me.’
- 6.15 “ ‘My friend,’ said the rogue, ‘in a certain place, there is food for those who seek food, drink for those who seek drink, and many gifts that are offered, but they are only distributed to those who go there. If you want, I will bring you to that place.’
- 6.16 “The blind man replied, ‘I will go with you!’ Then the rogue simply left him somewhere on the outskirts of town and stole all those blind peoples’ belongings. When the blind beggars returned, the rogue went to meet them

and asked, 'Why don't we go to a place where a great many things are offered?'

" 'Friend,' they replied, 'we believe there is no such place.'

6.17 " 'O wretched ones,' said the rogue, 'abandon those negative thoughts and inferior donations. I will lead you there!' So they put down their donations and followed him. The rogue led them to an abyss surrounding an impenetrable fort and said, 'The road in this direction is flat and delightful. The great gifts are being given out in this direction.' As soon as they had set out, he shouted to them, 'Go straight and receive your great offerings!' Śāriputra, all those blind people fell into that abyss and thus experienced misfortune and suffering.

6.18 "Śāriputra, those blind people who lost their lives for a bite to eat [F.43.b] and the greedy rogue who led all those blind people and made them fall into that abyss are just like the monks who will be born in the future and who will delight in and be fooled by the instructions of the Lokāyatas given by evil Māra. They will be utterly deluded about wholesome qualities.

6.19 "Śāriputra, there will be monks who will delight in and contemplate language, and their beliefs will be held in high esteem. Because of them, monks who exert themselves in the teachings of the Lokāyatas will give priority to intelligence and eloquence.

6.20 "Śāriputra, there will be monks who exert themselves in the words of the Buddha, but they will be completely deluded. As a result, those monks will memorize only two or three discourses of the Buddha and think, 'I have memorized the words of the Buddha, so I should seek out the teachings of the Lokāyatas for a while and comprehend them.'

6.21 "Śāriputra, there will be monks who follow the Lokāyatas and who will delightedly regard those teachings as the highest and most excellent. Such foolish beings will be overpowered by evil Māra, just like the blind people who fell into that abyss. Śāriputra, the 'blind people' represent 'those who are overwhelmed by craving and attachment' and 'those who strive for worldly possessions,' by rejecting the awakening of the buddhas and seeking the words of the nirgranthas. Śāriputra, the 'rogue' represents evil Māra, since he leads beings onto mistaken paths.

6.22 "Śāriputra, those blind people abandoned the donations they received in town, became enamored with a great donor, and fell into a great abyss when they pursued greater offerings— [F.44.a] and that is exactly how it will be for those monks who reject my teachings. They will not be satisfied with ordinary alms, and they will seek out great feasts. Material possessions will lead them to be bound by the wicked one's noose, evil Māra will push them off the precipice, and those beings with corrupt and degenerate insight will fall into the great Hell of Ceaseless Torment. Then, Śāriputra, the remaining

monks teaching an impure Dharma—who have not comprehended all the Buddha’s teachings and have not mastered them themselves—will enter a poorly trained retinue and teach the Dharma to others. At that time—apart from the monks who possess divine vision, the gods, and those who know the minds of others—all humans will have the five faults related to ignorance.

6.23 “Such Dharma teachers will doubt themselves, thinking, ‘Why isn’t anyone arguing with me?’ and the torment of immature ordinary beings having difficulty understanding them will remain fixed in their minds. The words and syllables they express through their afflicted eloquence will be confused, the ripening of their evil words will accord with the causes, and they will come to feel regret. When they live among the saṅgha, the fact that it is difficult for immature ordinary beings to understand them will remain in their minds and torment them. Since they do not comprehend the ways of the discourses, they will lack the understanding to actually teach the Dharma to others as they would like, because it is not easy for immature ordinary beings to understand someone who harbors such doubts.

6.24 “Without realizing it, they will be Dharma teachers who are tormented because they have an uncertain understanding and are overcome by pride, concerned about insignificant things, and attached to their relatives. They will thus experience the pain of desire, anger, and delusion for a long time. [F.44.b] Why is that? Because, Śāriputra, even if the ripening of an uncertain Dharma teaching can create an opportunity for good fortune to arise, and that comes to pass, that opportunity will be fleeting. Śāriputra, I perceive the faults of monks who teach an impure Dharma that even monks and gods do not perceive.

6.25 “Moreover, Śāriputra, the monks who will teach an impure Dharma will teach the Dharma to others without understanding what the Thus-Gone One has realized and taught. Even while presenting the Thus-Gone One’s teachings on the absence of a being, a life force, a soul, and a person, they will in fact advocate for a self, a being, a life force, and a person. They will insult me, criticize the Dharma, and deprecate the saṅgha. The world with its gods cannot know and understand the ripening of such actions—only the thus-gone ones can. Śāriputra, I perceive the faults of monks who teach an impure Dharma that even monks and gods do not perceive.

6.26 “Moreover, Śāriputra, since it is to their benefit that monks who teach an impure Dharma are made aware of how many roots of nonvirtue they incur when they teach such Dharma to others, I will make this clear for you, Śāriputra, with the following analogy.

6.27 “Śāriputra, what do you think: are there many sentient beings in Jambudvīpa?”

“Blessed One, there are many! Well-Gone One, there are many!”

6.28 The Blessed One then asked, “Śāriputra, if someone were to kill all the sentient beings of Jambudvīpa, how much nonvirtue would accumulate from that root cause?”

“A lot, Blessed One! A lot, Well-Gone One!” [F.45.a]

6.29 “Śāriputra,” the Blessed One continued, “someone who teaches an impure Dharma to others without understanding the awakening of the buddhas creates much greater roots of nonvirtue than that. Why is that? Because, Śāriputra, people who denigrate the awakening of the buddhas in that way disgrace the blessed buddhas of the past, present, and future. Why is that? Śāriputra, the Dharma taught by the thus-gone, worthy, perfect buddhas who appeared in the past is the fact that all phenomena are empty—they are devoid of a being, a life force, a soul, and a person. Śāriputra, the Dharma taught by the future thus-gone, worthy, perfect buddhas who will awaken to unsurpassed and perfect buddhahood is the fact that all phenomena are empty—they are devoid of a being, a life force, a soul, and a person. Śāriputra, right now, I and all thus-gone, worthy, perfect buddhas of the eastern, southern, western, northern, and ordinal directions equal to the number of grains of sand in the Ganges River exclusively teach the Dharma that the ultimate reality is emptiness, the absence of a self, the absence of a being, the absence of a life force, the absence of a soul, and the absence of a person.

6.30 “Śāriputra, this excellent Dharma taught by the blessed buddhas is the ultimate reality, emptiness. All the qualities of the buddhas manifest naturally. They are insubstantial, without apprehending, empty as opposed to having an intrinsic nature, without cessation, without names or distinguishing marks, empty of inherent characteristics, and free of concepts. Śāriputra, the Thus-Gone One teaches the Dharma of awakening without concepts. Which concepts, Śāriputra? They are the views of a self, a being, a life force, and a person, [F.45.b] Śāriputra, all immature ordinary beings have these concepts, and anyone who lacks such concepts does not contemplate any phenomenon. [B5]

6.31 “Still, some beings will contemplate the fact that all phenomena are empty of inherent characteristics, and that they are devoid of a self, a being, a life force, a soul, and a person. When they contemplate in that way, they will experience great joy. They will not be afraid, scared, or terrified by the fact that the ultimate reality is emptiness. Knowing that the five aggregates are unborn and that the elements and the sense fields are unarisen, they will not entertain thoughts about nirvāṇa, and nirvāṇa will not lead them to entertain thoughts, because nirvāṇa lacks apprehending. They will not think about what brings about peace, what peace is, or where peace is, because there is

no apprehending. Śāriputra, the ultimate reality, emptiness, is the acceptance that concords with the truth. Those who possess this acceptance that concords with the truth will not apprehend the ultimate reality as something that has an inherent characteristic. Śāriputra, what is the inherent characteristic related to that acceptance? It is the absence of characteristics.

6.32 “Śāriputra, what do you think: is the defining characteristic of acceptance a self, a being, a life force, a soul, or a person?”

“No, Blessed One, it is not.”

6.33 “Śāriputra,” continued the Blessed One, “those who possess that understanding are worthy ones. They are the heirs of the Buddha. They are the practitioners of nonabiding concentration. Śāriputra, this teaching of the Buddha lacks concepts and conceptual thought, and it is thus the ultimate gateway to liberation. If a fool were to enter the retinue and teach a wrong view based on his own analysis, saying, ‘These are the words of the Buddha; this is the noble path,’ [F.46.a] they would denigrate the past, future, and present blessed buddhas. Such people are evil friends; they are unholy beings and are not virtuous friends. Why is that? Because, Śāriputra, when an opposing faction kills a member of our own order, it only affects a single lifetime, but foolish beings who teach an impure Dharma do great harm that will last for trillions of lifetimes. They are deluded about the awakening of the Buddha, they ignite latent types of clinging, and they cause people to engage in them. Those who have any clinging cannot put an end to their pride.

6.34 “Śāriputra, this is why monks who teach an impure Dharma generate so much demerit and are evil friends. They denigrate the awakening of the buddhas of the past, future, and present. Śāriputra, someone who teaches an impure Dharma to others creates much greater demerit than someone who kills all the beings in Jambudvīpa, as many beings as there are in a chiliocosm, and, Śāriputra, as many beings as there are in a great trichiliocosm. The same could be said about the sentient beings who belong to this four-continent world and this chiliocosm.

6.35 “Śāriputra, leave aside all the sentient beings present in Jambudvīpa and all those who belong to this chiliocosm. Śāriputra, compared to someone who kills all beings in this great trichiliocosm, those who teach an impure Dharma to others create much greater demerit. Why is that? [F.46.b] Because, Śāriputra, they denigrate the awakening of the buddhas, they invigorate Māra’s armies, they cause great harm to sentient beings, and they perpetuate delusion for trillions of lifetimes. Since such foolish beings do not liberate others, those who proclaim falsehoods are evil friends of all sentient beings. When such unholy beings enter retinues, they denigrate the Buddha, and they are therefore referred to as *great hell beings*.

6.36 “They cause many beings to adopt wrong views, and they will not enjoy the awakening of the Buddha for a hundred thousand lives. Śāriputra, most of those who hold the view of a person will fall into error. Most of those who hold the view of emptiness will quickly understand all phenomena. Why is that? Because they will quickly abandon those views. Śāriputra, it is better to have one’s tongue cut out with a sharp blade than to enter a retinue or go into the wilderness and teach an impure Dharma even once or twice.⁴¹ Śāriputra, those are the faults of monks who teach an impure Dharma. They will complete the conditions to be reborn in the lower realms.”

6.37 *This was chapter 6, “Teaching an Impure Dharma.”*

CONNECTIONS TO PREVIOUS LIVES

- 7.1 “Śāriputra, this is what must be understood through these teachings: Countless, innumerable eons ago, a blessed buddha named Mahāvīyūha appeared. He was a thus-gone, worthy, perfect buddha endowed with perfect knowledge and conduct, a well-gone one, a knower of the world, unsurpassed, a guide of beings to be tamed, and a teacher of both gods and men. The blessed Thus-Gone One Mahāvīyūha lived for sixty-eight billion years, Śāriputra, and the monks who were hearers in his assembly numbered sixty-eight trillion. [F.47.a]
- 7.2 “For comparison, in the future, after I pass into parinirvāṇa and my remains are distributed, my sacred Dharma will remain for five hundred years, but no longer than that. The day after that blessed, thus-gone one passed into parinirvāṇa, a hundred monks among his manifold saṅgha of monks also passed beyond suffering, followed by two hundred, three hundred, four hundred, and then five hundred of them. Śāriputra, a trillion monks passed beyond suffering on that day. In this way, Śāriputra, within three years all that blessed one’s hearers who had the wisdom of the higher perceptions and the great powers had passed beyond suffering. Śāriputra, many gods and humans also worshiped the vast teachings of that blessed one.
- 7.3 “Later on, after the hearers of that blessed one had passed beyond suffering, large groups of beings went forth and became mendicants who were free from sickness and pursued nirvāṇa. But since they became overwhelmed by gain and honor and with clinging minds, they did not apply the Dharma and lost interest in the profound discourses taught by the Thus-Gone One, the awakening of the buddhas, nonapprehending, and the ultimate reality, emptiness. Moreover, they practiced a Dharma that was uncertain in terms of understanding, uncertain in terms of meaning, and

impure. They practiced and taught an impure Dharma that advocated the existence of a self, a life force, and a person, but they did not advocate emptiness.

7.4 “Śāriputra, a hundred years after that blessed one had passed into parinirvāṇa, the Dharma-Vinaya was divided into five groups called Support of Veneration, Apprehending Origination, [F.47.b] Proponents of the View That All Phenomena Exist, Arising from Collection, and Completely Bound. Śāriputra, there were five monks called Support of Veneration, Apprehending Origination, Proponent of the View That All Phenomena Exist, Arising from Collection, and Completely Bound, who became the leaders of those retinues. Śāriputra, the members of Support of Veneration knew all the words of the Buddha and propounded emptiness free of apprehending. The four other monks and their retinues followed mistaken paths, and most of them were proponents of the view of a person.

7.5 “Śāriputra, the members of Support of Veneration were unable to stand firm because they were threatened by the other four—or nine—groups, and they were not supported by many people. Śāriputra, those four groups of evil monks led great masses of people to adopt incorrect views. Since they lacked respect for one another and criticized one another, the teachings of the Blessed One vanished. Śāriputra, I know that the ones who exhibited thorough knowledge, understanding, and devotion when the teachings of the Support of Veneration were taught became the sixty-eight quadrillion beings who became hearers of five thousand thus-gone ones and passed beyond suffering. Why is that? Because, Śāriputra, they performed their duties under the conquerors of the past, and they experienced nirvāṇa free of apprehending.

7.6 “Śāriputra, the monks called Apprehending Origination, Proponent of the View That All Phenomena Exist, Arising from Collection, and Completely Bound, along with their entire retinues, were engaged in apprehending. They adhered to the view of a self and advocated the view of a being, a life force, and a person. They had retinues of many people and were proponents of the view of a person. [F.48.a] Śāriputra, those unholy beings went forth, caused large groups of householders to cling to wrong views, and rejected the ultimate reality. They used the words of the nirgranthas to obscure the awakening of the buddhas and the Dharma teachings related to emptiness free of apprehending, the absence of distinguishing marks, and the absence of wishes, and they embraced wrong views. Śāriputra, since the four monks were the leaders of their retinues, the people who followed those four unholy beings also propounded such views and caused the vast and excellent teachings to vanish. Śāriputra, since they had adopted non-Dharma as the Dharma, the acceptance that concords with the truth did not arise in

them, even though they endeavored, applied effort, and were diligent. What need is there to mention them attaining the fruition? That would have been impossible.

7.7 “Śāriputra, most of those householders and renunciants were reborn in the lower realms, not in the higher realms. Śāriputra, those unholy beings caused the awakening of the Buddha to vanish, and therefore they have harmed many beings. After those unholy beings passed away, they fell into the great Hell of Ceaseless Torment, where they were burned with their heads hanging down for nine trillion years. For nine thousand years, they were then roasted from their left and right sides. Then, after they died there, they fell into the Intensely Hot Hell, the Hot Hell, the Great Wailing Hell, the Wailing Hell, the Crushing Hell, the Black Line Hell, and the Reviving Hell. They were burned in each of those great hells for the same amount of time. After the Reviving Hell, they once again fell into the Black Line Hell, and then again into the Crushing Hell, the Wailing Hell, the Great Wailing Hell, the Hot Hell, the Intensely Hot Hell, and the great Hell of Ceaseless Torment. [F.48.b]

7.8 “Śāriputra, in the same manner, those who were related to these householders and renunciants, and the members of the households where they went begging for alms, as well as their friendly relations, all died and were reborn in the great hells, where they experienced unbearable agony. After them, sixty-four trillion beings were reborn in those great hells. The Thus-Gone One knows precisely the great number of their friends, aides, attending monks, teachers, lineage teachers, disciples, lineage disciples, and followers who passed away after them, Śāriputra, but it is not easy for you to fathom such numbers. All the sentient beings that had fallen into wrong views under their influence and those sixty-four trillion beings who passed away were reborn together in the great hells.

7.9 “In this manner, Śāriputra, they were born in the lower realms for an entire eon. Śāriputra, during the eon of incineration, those foolish beings fell into those states in that exact same way. Why is that? Because, Śāriputra, the karma related to denigrating the teachings of the blessed buddhas is that severe. During the eon of destruction, Śāriputra, those four unholy beings and all those sixty-four trillion beings died and fell into great hell realms in other world systems or in the intermediate worlds. Why is that? Because, Śāriputra, they committed a severe act and accumulated its karmic ripening, which is no less severe. [F.49.a] For many hundreds of years, thousands of years, hundreds of thousands of years, and trillions of years they have experienced intense, rough, overwhelming, and unpleasant agonies. Śāriputra, they are born there when the world in which we live is destroyed and during the subsequent burning eon.

- 7.10 “After that, Śāriputra, all those four unholy beings, those sixty-four trillion beings, and all those who had not exhausted the karmic ripening associated with the hell realms died and were reborn in the great hell realms of this world. Then, Śāriputra, those four unholy beings and those sixty-four trillion beings took human births, and they were all blind. Śāriputra, they were born blind in this manner for five hundred human births. Then, for five hundred births, they fell into the great hells and were all blind. At the end of five hundred additional lives, when they finally regained a human condition, they all recovered their eyesight.
- 7.11 “At that time, Śāriputra, a blessed buddha named Samantaprabha appeared in the world. He was a thus-gone, worthy, perfect buddha, who had perfect knowledge and conduct, a well-gone one, a knower of the world, an unsurpassed guide of beings to be tamed, and a teacher of both gods and men. That blessed one lived for a trillion years, and his great gathering of hearers had a full hundred quadrillion members. At that time, the size of the bodies of humans was ninety-nine cubits, and the body of that blessed one was twice as tall as those ordinary bodies. The perpetual radiance of that blessed buddha illuminated and pervaded myriads of leagues. [F.49.b] Those unholy beings went forth under the teachings of that blessed one and they strove for fruition for many hundreds of thousands of years as if their heads were on fire, yet still the acceptance that concords with the truth did not arise in them. So what need is there to mention the attainment of the fruition? That would have been impossible.
- 7.12 “Why is that? Śāriputra, this is what happens to those who denigrate the awakening of the buddhas, because they have accrued karma that will cause them to be bereft of the Dharma. And this is how it was until I appeared in the world—once they died, the nonvirtuous actions they had generated in the past led them to fall into the great Hell of Ceaseless Torment. Even though they pleased me and nine hundred million buddhas, they did not obtain the acceptance that concords with the truth from any of those buddhas. Why is that? Śāriputra, this is what happens to those who do not trust the teachings of the thus-gone ones, who denigrate them, and who speak ill of the noble monks, because they have accrued karma that causes them to be bereft of the Dharma. Śāriputra, look at all the many sufferings they have experienced by deprecating the noble ones—they are still not liberated from the lower realms.
- 7.13 “Right now, Śāriputra, there are boundless and countless sentient beings who denigrate the teachings and who accrue karma that will lead them to be bereft of the Dharma. Śāriputra, I do not think that a single sentient being among them will pass beyond suffering before an incalculable eon and nine hundred ninety million buddhas have passed. Therefore, Śāriputra, the merit

of anyone who denigrates the teachings of the blessed buddhas—even if not included among immature beings with pride, evil monks who have destroyed their discipline and vows, or those who teach an impure Dharma—has those three qualities [F.50.a] and for that very reason is not that of knowing, and is not that of liberation; that is why they do not trust what the Thus-Gone One says and denigrate it.

7.14 “Śāriputra, deluded Devadatta was the monk named Escape⁴² who taught impure Dharma at that time. Do not have any uncertainty, hesitation, or doubt about that fact, thinking that the monk named Escape who taught impure Dharma at that time was someone else.

7.15 “Śāriputra, the monk Kokalika was the monk named Proponent of the View That All Phenomena Exist who taught impure Dharma at that time. Do not have any uncertainty, hesitation, or doubt about that fact, thinking that the monk named Proponent of the View That All Phenomena Exist who taught impure Dharma at that time was someone else.

7.16 “Śāriputra, the monk Kapila was the monk named Arising from Collection who taught impure Dharma at that time. Do not have any uncertainty, hesitation, or doubt about that fact, thinking that the monk named Arising from Collection who taught impure Dharma at that time was someone else.

7.17 “Śāriputra, Satyaka Nirgranthaputra was the monk named Completely Bound who taught impure Dharma at that time. Do not have any uncertainty, hesitation, or doubt about that fact, thinking that the monk named Completely Bound who taught impure Dharma at that time was someone else.

7.18 “Śāriputra, at that time, Pūrṇa Maitrāyaṇīputra himself was the monk named Support of Veneration, who correctly revealed the awakening of the buddhas exactly as it is, who taught the pure Dharma, who worked for the benefit of many beings, and who taught the Dharma teachings through which the sixty-eight quadrillion hearers, who had passed beyond suffering under five thousand buddhas, were training. [F.50.b] Do not have any uncertainty, hesitation, or doubt about that fact, thinking that the monk named Support of Veneration—who correctly revealed the awakening of the buddhas exactly as it is, taught the pure Dharma, worked for the benefit of many beings, and taught the Dharma teachings through which sixty-eight quadrillion hearers who had passed into nirvāṇa under five thousand buddhas were training—was someone else.

7.19 “Śāriputra, you should acknowledge that this was precisely Pūrṇa Maitrāyaṇīputra, by proclaiming these words of truth: ‘He was the only one among them who taught pure Dharma teachings and definitive Dharma discourses.’ Śāriputra, the monk Pūrṇa does not determine something that is uncertain. Therefore, Śāriputra, he teaches the definitive Dharma system. The

monk Pūrṇa does not teach the Dharma of uncertain meaning; he teaches the Dharma of definitive meaning. The monk Pūrṇa does not teach an imperfect Dharma; he teaches the perfect Dharma. Śāriputra, the monk Pūrṇa does not determine anything with doubts. He has no doubts, and he teaches the perfect and definitive Dharma. Śāriputra, you should genuinely acknowledge that this was precisely Pūrṇa by proclaiming these words of truth: 'The Dharma discourses he possesses are perfect in every respect.'

7.20 "Śāriputra, the monk Pūrṇa performed the deeds of a buddha for sentient beings. Śāriputra, Pūrṇa Maitrāyaṇīputra taught the pure Dharma in the places where ninety million blessed buddhas were born and passed away. He always taught the pure Dharma. [F.51.a] Whenever he was in the presence of the blessed buddhas, he taught the pure Dharma by practicing pure conduct. Śāriputra, the monk Pūrṇa has also preached the Dharma of the seven perfect buddhas.

7.21 "Śāriputra, this monk Pūrṇa is now a proponent of my Dharma and a worthy one, whose mind is thoroughly liberated. Śāriputra, you should genuinely acknowledge that this was Pūrṇa himself, by proclaiming these words of truth: 'He performed exceptional duties under the victors of the past.' Śāriputra, since Pūrṇa has trained well under ninety million buddhas, who have reached definitive awakening, he has developed great insight. The monk Pūrṇa is therefore the best teacher of the Dharma propounded by the thus-gone ones. Śāriputra, even if I were to proclaim them for a day, a night, or a day and a night, I could not exhaust my words of praise for the monk Pūrṇa. Śāriputra, even if I were to proclaim them for two, three, four, five, or ten days, for a fortnight, for a full month, or for longer periods than that, I could not exhaust my words of praise for the monk Pūrṇa. Why is that? Because he is a hearer of mine who always teaches the Dharma that is pure and definitive in meaning, who has performed exceptional duties under the conquerors of the past, and who abides by emptiness free of apprehending.

7.22 "Śāriputra, when the monk Pūrṇa sees with his divine eye that there are sentient beings a hundred thousand leagues away who can be tamed by hearers, he goes there and teaches them the Dharma. Śāriputra, the monk Pūrṇa has benefited and brought happiness to many beings for a long time. Śāriputra, the Dharma-teaching monk Pūrṇa has no afflictions, does not care about material things, and teaches the Dharma without clinging to gain and honor. [F.51.b] Śāriputra, since the monk Pūrṇa is a Dharma teacher who has developed perfect discernment, there is no one besides the Teacher in the whole world with its gods who can grasp the scope of his intent or his words. It is impossible.

- 7.23 “Therefore, Śāriputra, you must understand and realize this. Those who teach the Dharma that is in harmony with unsurpassed and perfect awakening accumulate immeasurable roots of virtue because they benefit many beings. Śāriputra, those who denigrate the awakening of the buddhas accumulate great roots of nonvirtue because they harm many beings. Why is that? Because, Śāriputra, the ripening of evil will be evil; the ripening of defiled nonvirtue will be defiled; and the ripening of that which is undefiled will be undefiled.
- 7.24 “Therefore, Śāriputra, when discourses such as this that have been taught by the Thus-Gone One are explained and taught extensively to the four retinues, those who are pleased and delighted upon hearing such a Dharma teaching will be those who had immeasurable heaps of merit. On the other hand, those who are not pleased or delighted, and who display a clear lack of faith upon hearing a Dharma teaching such as this that has been taught by the Thus-Gone One, are definitely beings who transgress their discipline, who have pride, and who teach an impure Dharma. Moreover, those who denigrate it will truly be blind.
- 7.25 “Śāriputra, you must understand and realize this. Śāriputra, I do not oppress others in the same way that a potter devalues unbaked vessels; I win them over with the awakening of the buddhas, nonapprehending, and the ultimate reality, emptiness. [F.52.a] Then, when I teach the Dharma to others, they will pick up the essence and discard the husk. Why is that? Because, Śāriputra, the Dharma that the thus-gone, worthy, perfect Buddha taught after awakening to unsurpassed and perfect buddhahood is not based upon wrong views. I do not propound a self, a being, a life force, a person, eternalism, or nihilism. Why is that? Śāriputra, clinging to all those notions is known as *wrong views*. Śāriputra, the acceptance that concords with the truth will never arise through these notions of a self, a being, a life force, a person, eternalism, or nihilism. It is impossible. There is no chance that this could happen, so what need is there to mention the attainment of the fruition? It is impossible.
- 7.26 “That is why, Śāriputra, the Thus-Gone One has not authorized gifts of faith to those who have such views. Why is that? Because, Śāriputra, such people are not coherent,⁴³ are not liberated, and only go forth in this teaching to sustain their own bodies. Śāriputra, that is why I designated a probationary period for members of non-Buddhist orders, saying, ‘Those who previously belonged to a non-Buddhist order who go forth under this teaching must undergo a four-month probationary period.’ Why is that? Because, Śāriputra, most members of non-Buddhist orders are proponents of a self, a being, a life force, a person, eternalism, and nihilism. But I and my hearers are proponents of the lack of self and proponents of emptiness.

[F.52.b] We train in concentration that lacks distinguishing marks, we have the acceptance that concords with the truth, and we do not dwell on the consciousnesses.

7.27 “Śāriputra, I will give those who have such an acceptance the opportunity to go forth, be fully ordained, and receive robes, alms, sleeping places, medicines, and other necessities given through faith. Those who do not have that acceptance should apply themselves to the absence of a self for the probationary period. Śāriputra, those who do not develop acceptance and faith when the ultimate reality, emptiness, is explained to them and who become afraid, scared, terrified, and confused will denigrate the ultimate reality, emptiness, and delight in the view of a person. When one sees this, one can be certain that they have been instructed by Māra for a long time or were formerly members of a non-Buddhist order. The wise ones should not be upset at them, but rather give rise to love and compassion. Why is that? Words can never satisfy them, Śāriputra, and all those with such an acceptance will experience the ripening of karma.

7.28 “In other words, one should lead them to generate a more accepting attitude and to engender the notion that *emptiness* refers to the fact that all phenomena lack a self and to the nonexistence of a person. If those beings disregard and reject emptiness and reject the awakening of the buddhas, the qualities of the buddhas, and the qualities of mendicants, those who practice pure conduct and abide by emptiness, the absence of distinguishing marks, and the absence of wishes should teach them, persuade them, encourage them, uplift them, connect them to the words of the Buddha, and reveal to them that the ultimate reality is emptiness, free of apprehending.

7.29 “If such beings are afraid of the awakening of the buddhas, [F.53.a] a large number of monks, or the saṅgha of monks, should tell their preceptors and instructors, ‘The Blessed One said, “I am the teacher of those who understand well the inherent characteristic of phenomena and abide by emptiness, but I am not the teacher of those who entertain the mistaken perception of a person and follow mistaken paths.” The Blessed One spoke of the vow restoration rites for those with authentic discipline and the excellent view, but not for those who violate their discipline. Such people, who live together with the venerable monks, have no interest in the Dharma teachings related to emptiness free of apprehending, and they advocate non-Buddhist views. Since the Blessed One did not speak of a vow restoration rite that can be performed in the company of those who advocate non-Buddhist views, we should not associate with them. Those who have such an acceptance should not be employed to perform the duties of the saṅgha, and one should not honor their wishes. Venerable monks are allowed to expel people with such an impure acceptance!’ Śāriputra, if the saṅgha of

monks did this, they would worship me, they would bring an end to non-Buddhists, and they would also perform the vow restoration rite in the purest manner.

7.30 “Śāriputra, you must understand and realize this. Those who hold these views—the views of a self, a being, a life force, and a person—are not renunciants who follow my teachings. They do not serve me, and I am not their teacher. They go forth under and serve the six non-Buddhist teachers,⁴⁴ so their teachers are those six non-Buddhist teachers. Since they consume gifts of faith without having reached the acceptance related to the sublime Dharma teachings, they do not properly consume those gifts of faith. [F.53.b] Although they are assuredly bound by the *prātimokṣa* vows after going forth in this teaching, when monks who do not engage or show interest in the ultimate reality, emptiness, and harbor doubts and reservations about the teachings on emptiness and nonapprehending eat that food and prioritize discipline, absorption, and study, Śāriputra, they do not worship the Thus-Gone One, respect him, revere him, or honor him. Why is that? Śāriputra, people who have developed the four concentrations are not at all difficult to find. Hence, Śāriputra, how could that be a way to honor the Thus-Gone One? That is the only reason they claim to be mendicants, because they are not liberated from the fetters that bind one to suffering.

7.31 “Śāriputra, you must understand and realize this. Many different types of grasping can defile this Dharma-Vinaya with wrong views. Śāriputra, those who prioritize impure discipline, impure absorption, and impure study are not pure mendicants. Śāriputra, they are not called *mendicants* or *brahmins*. Śāriputra, those who have genuinely understood ‘phenomena that lack a self as phenomena that lack a self,’ as well as ‘the emptiness of inherent nature of all phenomena as the emptiness of inherent nature of all phenomena,’ no longer prioritize discipline, absorption, or study. Why is that? Because, Śāriputra, if there is no formation, what phenomenon is there to prioritize? [F.54.a] Therefore, Śāriputra, if something singular and nondual lacks the apprehending of discipline, what need is there to mention apprehending violated discipline? It would be impossible for someone to prioritize any phenomenon.

7.32 “Śāriputra, the unsurpassed and perfect awakening of the thus-gone ones is the fact that all phenomena are empty of inherent characteristics, lack a person, and lack characteristics. Those who have such an acceptance are those who are coherent and who are liberated.⁴⁵ They have gone forth into homelessness, they are faultless and designated recipients of gifts of faith, and their rites pertaining to full ordination are pure. Śāriputra, sentient beings and the thus-gone ones have one reality: unsurpassed and perfect awakening. How is this the one reality? Since it is free from desire, it is

abandoned. What has been abandoned? Desires and wrong views. What is meant by *desires*? The primordial desires. What is meant by *views*? Mental engagement. Why is that? Because, Śāriputra, all phenomena arise on the basis of mental engagement—when there is mental engagement there is ideation; when there is ideation there is a view; and when there is a view there is a wrong view.

7.33 “Śāriputra, the Thus-Gone One has said that even virtues are views. Why is that? Because, Śāriputra, those who are free from desire have abandoned Dharma, non-Dharma, virtue, and nonvirtue. Since they are not attached to any view, grasping, or mental engagement, it is said that they are free from desire. Śāriputra, awakening is an abandonment. What kind of abandonment? The abandonment of everything included in desire. What is included in desire? [F.54.b] Desire includes impropriety, nonvirtue, ‘I’ and ‘mine,’ selfishness, and ownership. Those who have abandoned the notion of a self are devoid of clinging. That abandonment is the unsurpassed and perfect awakening of the thus-gone ones.”

7.34 *This was chapter 7, “Connections to Previous Lives.”*

**HONORING, RESPECTING, REVERING,
WORSHIPING, AND PLEASING THE THUS-
GONE ONES**

- 8.1 “Śāriputra, I remember times in the past when relying on this unsurpassed and perfect awakening had led me to become a universal monarch. I honored, respected, revered, and worshiped three hundred million buddhas who were all called Śākyamuni, as well as their assemblies of hearers, by offering them robes, alms, sleeping places, medicine, and other necessities. After pleasing them, I practiced with the sole aim of achieving unsurpassed and perfect awakening. Still, those blessed buddhas did not prophesy about me, saying, ‘In the future, you will become a thus-gone, worthy, perfect buddha.’ Why is that? Because I entertained notions related to apprehending and clung to the view of a self.
- 8.2 “Śāriputra, I also remember those times in the past when I was a universal monarch and eight thousand buddhas, all called Dīpaṃkara, appeared in the world. I honored, respected, revered, and worshiped those blessed buddhas and their assemblies of hearers by offering them robes, alms, sleeping places, medicine, and other necessities. After pleasing them, I practiced with the aim of achieving unsurpassed and perfect awakening. Still, those blessed buddhas did not prophesy about me, saying, ‘In the future, you will become a thus-gone, worthy, perfect buddha.’ [F.55.a] Why is that? Because I entertained notions related to apprehending and clung to the view of a self.
- 8.3 “Śāriputra, I also remember when I was a universal monarch relying on unsurpassed awakening and I honored six thousand buddhas, all called Pradīpta, [...]—everything mentioned above also applies here.
- 8.4 “Śāriputra, I also remember when I was a universal monarch and I honored thirty million buddhas, all called Tiṣya, [...].

- 8.5 “Śāriputra, I also remember when I was a universal monarch and sixty million buddhas, all called Sālarāja, appeared in the world during one eon. Śāriputra, that eon was called Exceedingly Noble. Śāriputra, I remember that I shaved my head and facial hair, put on the saffron robes, and renounced my household out of faith to go forth under those sixty million buddhas. I relied on this unsurpassed and perfect awakening [...] yet those blessed buddhas did not prophesy about me [...] because I clung to the view of a self and entertained notions related to apprehending.
- 8.6 “Śāriputra I also remember when I was a universal monarch and I honored five million buddhas, all called Elevated by Lotuses, [...].
- 8.7 “Śāriputra, I also remember when I was a universal monarch and I honored fifty million buddhas, all called Pradīpta, [...]. [F.55.b]
- 8.8 “Śāriputra, I also remember when I was a universal monarch and I honored nine hundred million buddhas, all called Kaṇḍinyagotra, [...].
- 8.9 “Śāriputra, I also remember when I was a universal monarch and I honored and pleased nine thousand buddhas, all called Kāśyapa, and their assemblies of hearers, in order to make them happy in any way by offering robes [...] and all other necessities. Still, those blessed buddhas did not prophesy about me, saying, ‘In the future, you will become a thus-gone, worthy, perfect buddha,’ because I did not understand the inherent characteristic of phenomena, and I entertained heretical views of apprehending and clung to the view of a self.
- 8.10 “Śāriputra, I also remember when the world was empty of blessed buddhas for ten thousand eons, and when only pratyekabuddhas appeared in the world for five hundred eons.
- 8.11 “Śāriputra, I also remember that, for as long as I lived, I honored and pleased nine million pratyekabuddhas by offering them robes, alms, [...].
- 8.12 “Śāriputra, for five hundred eons, I honored and pleased eight hundred forty billion pratyekabuddhas, [...].
- 8.13 “Śāriputra, after those five hundred eons came to an end, and after those pratyekabuddhas had appeared in the world, I passed away and transmigrated from the human realm, and I was reborn in the abodes of Brahmā, where I became the Great Brahmā. Śāriputra, in this way, I continued to live as Great Brahmā for five hundred eons. Śāriputra, after those five hundred eons had passed, I again obtained a kingdom in Jambudvīpa in which I was born with the great fortune of great kings and gods. [F.56.a] After that, I became the sole ruler of the gods of the Heaven of the Thirty-Three. Śāriputra, in this way, I was then reborn in Jambudvīpa for five hundred eons, and then for five hundred eons as the Great Brahmā in the abodes of Brahmā. Śāriputra, for nine hundred thousand eons, I was then born exclusively among humans. Śāriputra, for nine hundred thousand eons,

pratyekabuddhas appeared in the world, but buddhas did not. Śāriputra, even when the majority of sentient beings had gone to the lower realms, I was reborn among humans for nine hundred thousand eons. When this world was destroyed, I was then born among the gods of the Luminous Heaven. Then, when this world came into being, I was born among the gods of the desire realm, where I became the ruler of the great divine abodes of the desire realm. Śāriputra, after ten thousand eons, the thus-gone, worthy, perfect buddha named Saṃgupta appeared in the world. After I died and transmigrated from the abodes of Brahmā, I was reborn in Jambudvīpa, where I became a universal monarch named Sudarśana. At that time, the lifespan of humans was ninety thousand years. [B6]

8.14 “For as long as I lived, I continuously honored and pleased the blessed one Saṃgupta and the ninety trillion monks of his saṅgha in order to make them happy, by offering robes and all the other kinds of pleasing articles. [...] Still, that blessed buddha did not prophesy about me, [...] because I did not understand the inherent characteristic of phenomena, I clung to the view of a self, and I entertained heretical views of apprehending.

8.15 “Śāriputra, at the end of that eon, I was a universal monarch when a thousand buddhas with different names appeared. [F.56.b] I continuously honored, respected, worshiped, and revered them and their saṅghas of hearers by offering them robes, alms, sleeping places, medicine, and other necessities, in order to make them happy. After pleasing them, I practiced with the aim of achieving unsurpassed and perfect awakening. Still, those blessed buddhas did not prophesy about me, saying, ‘In the future, you will become a thus-gone, worthy, perfect buddha.’ Why is that? Because I did not understand the inherent characteristic of phenomena, I clung to the view of a self, and I clung to views of apprehending.

8.16 “Śāriputra, I also remember that, for seven hundred incalculable eons a full thousand buddhas called Saluted by Jambu appeared in the world. [...] I also honored them. For a hundred uncountable eons, sixty-two thousand buddhas, all called Sarvārthadarśin, appeared in the world. [...] I also honored them, [but received no prophecy] because I entertained notions related to apprehending. For a hundred uncountable eons, eighty-four thousand buddhas, all called Indradhvaja, appeared in the world. [...] I also honored them, [but received no prophecy] because I entertained notions related to apprehending. Śāriputra, I also remember that I honored five hundred buddhas, all called Āditya, [but received no prophecy] because I entertained notions related to apprehending.

8.17 “Śāriputra, I also remember that, when I was a universal monarch, I honored, respected, revered, and worshiped sixty-two thousand blessed buddhas, all called Śamitā, and their assemblies of hearers, by offering them

robes, alms, sleeping places, medicine, and other necessities. [F.57.a] After pleasing them, I practiced with the aim of achieving unsurpassed and perfect awakening. Still, those blessed buddhas did not prophesy about me, [...] because I entertained notions related to apprehending and clung to the view of a self.

8.18 “Śāriputra, the blessed Dīpaṃkara eventually gave me a prophecy. Why is that? Because, Śāriputra, as soon as I saw the blessed Dīpaṃkara, I attained acceptance of the unborn nature of phenomena. At that point, the blessed Dīpaṃkara was the first to prophesy about me, saying, ‘In the future, you will become the thus-gone, worthy, perfect buddha named Śākyamuni.’

8.19 “Śāriputra, I also remember that one hundred twenty million kings, all called Māndhātā, appeared in the world. They were all universal monarchs. Śāriputra, I also remember that three hundred twenty billion kings, all called Mahāpraṇāda, appeared in the world. They were all universal monarchs. Śāriputra, I also remember that four hundred million kings, all called Mahādeva, appeared in the world. They were all universal monarchs. Śāriputra, I also remember that eight hundred forty million kings, all called Brahmaḍatta, appeared in the world. They were all universal monarchs. Śāriputra, I also remember that ten million kings, all called Ikṣvāku, appeared in the world. They were all universal monarchs. Śāriputra, I also remember that, in the past, ten thousand kings, all called Pradīpta, appeared in the world. They were all universal monarchs. [F.57.b] Śāriputra, I also remember that two hundred million kings, all called Sundara, appeared in the world. They were all universal monarchs.

8.20 “Śāriputra, in this way the Thus-Gone One has told the monk Ānanda about the one hundred sixty million kings bearing different names, and about there being eighty million kings. Śāriputra, I was the universal monarchs who appeared in those places during those times. Therefore, do not think that the universal monarchs who appeared in these places during those times were someone else.”

8.21 *This was chapter 8, “Honoring, Respecting, Revering, Worshiping, and Pleasing the Thus-Gone Ones.”*

9.

EPILOGUE

9.1 “Śāriputra, I remember when a thus-gone, worthy, perfect buddha named Brilliant Light appeared in the world. At that time the bodhisattva Maitreya was a universal monarch who generated under him the roots of virtue associated with the mind of awakening for the first time. The lifespan of that blessed one was eighty-four thousand years, and his great gathering of hearers was threefold: there were nine hundred sixty million worthy ones in the first great gathering, nine hundred forty million worthy ones in the second, and nine hundred twenty million worthy ones in the third. Śāriputra, when King Vairocana saw that blessed one, great joy arose in his mind. For ten thousand years, he venerated and pleased that blessed one and his saṅgha of hearers. [...] In a prayer, he made this aspiration: ‘When I pursue awakening in the future, may I obtain a lifespan just as long as his, and may I gain a saṅgha of great hearers of the same size. [F.58.a] When I establish sentient beings in happiness, may I awaken to unsurpassed and perfect buddhahood!’

9.2 “Śāriputra, I remember that I gave rise to the mind set on awakening four hundred million eons after the bodhisattva Maitreya, and I generated roots of virtue under the thus-gone, worthy, perfect Buddha Unconquered Banner. For a thousand years, I offered all kinds of pleasurable articles to that blessed one and covered him with divine cotton fabrics of inestimable value. After that blessed one passed into parinirvāṇa, I ordered the construction of a great reliquary one league high and half a league wide that was made of the seven precious substances—gold, silver, beryl, crystal, red pearls, emeralds, and white coral. Śāriputra, I continuously made the aspiration, ‘Although most sentient beings who are afflicted by suffering, vulnerable, and helpless engage in nonvirtue and perfect the conditions to be reborn in the lower realms, may I awaken to unsurpassed and perfect buddhahood!’

- 9.3 “Śāriputra, look at all the hardships the Thus-Gone One has endured, all the hardships he has gone through, and all the sufferings he has experienced to accomplish unsurpassed and perfect awakening. If I were to describe in detail all the intense, harsh, and terrifying agonies the Thus-Gone One experienced to accomplish unsurpassed and perfect awakening, Śāriputra, you might inquire about how much merit the one called Constant Generosity accomplished.⁴⁶ [F.58.b] Consider his constant disillusion, his cultivation of infinite diligence, his pleasing of all the thus-gone, worthy, perfect buddhas, and all the hardships he has undergone to accomplish unsurpassed and perfect awakening. It goes without saying that foolish beings do not generate even a single thought aimed at reaching nirvāṇa. Śāriputra, if it is that difficult to attain awakening for those who are coherent, I need not say how much harder it is for those who are not coherent! That being so, Śāriputra, you must understand this and take it to heart.
- 9.4 “I would never say that any excellent state is obtained or realized through any kind of negativity whatsoever. Śāriputra, what is meant by *negativity*? Śāriputra, it refers to the negativity of physical, verbal, and mental actions, the negativity of having unwholesome qualities, the negativity of apprehending, the negativity of laziness, and the negativity of violated discipline. Śāriputra, those are the worst negativities, because after going forth under this teaching, beings who have them will cling to the view of a self, the view of a being, the view of a life force, and the view of a person. Why is that? Because, Śāriputra, the Thus-Gone One directly sees that the proponents of the view of a person lack the acceptance that concords with the truth.
- 9.5 “Śāriputra, even if ten billion buddhas were to use the three types of miraculous displays to teach the Dharma for an entire day to those who entertain notions related to apprehending, they would not give up their views, and they would not obtain a single mouthful of alms given through faith for the purpose of purification, so what need is there to mention attainment of the fruition? It is impossible.
- 9.6 “Śāriputra, if those who hold the view of a person were to pass beyond suffering, all ordinary beings would also pass beyond suffering. Why is that? Because, Śāriputra, the view of a person is a wrong view. [F.59.a] Śāriputra, most immature ordinary beings cling to the view of a self, the view of a being, the view of a life force, and the view of a person. Therefore, Śāriputra, all those with wrong views would pass beyond suffering.
- 9.7 “Śāriputra, if someone were to think that beings who have not abandoned the view of a person could pass into nirvāṇa, then all immature ordinary beings would belong to the noble path, because they would not lack anything related to the noble path. Śāriputra, if someone were to think that

beings with wrong views could pass beyond suffering, having wrong views would constitute the noble path, because their mental engagement would not lead anywhere else than beyond suffering. Why is that? Because no immature ordinary being opposes the view of a person. Such foolish people would arrive at the following faulty positions: all immature ordinary beings will reach the noble path, and those who have reached the noble path would cultivate that path by killing others, following their desires, and committing the acts entailing immediate retribution. The noble path of those foolish people would then be the acts entailing immediate retribution. Why is that? Because all immature ordinary beings are proponents of the view of a person. If one were to say, 'Beings who have committed the acts entailing immediate retribution will not pass beyond suffering, but proponents of the view of a person will pass into nirvāṇa,' they would be lying and would disparage me. Even if they were to go forth and take full ordination, it would be pointless.

9.8 “Śāriputra, you must understand and realize this. No beings that entertain notions related to apprehending will pass beyond suffering. Śāriputra, if beings entertaining notions related to apprehending could pass beyond suffering, [F.59.b] the thus-gone, worthy, perfect buddhas would not appear in the world, and all the immature ordinary beings would pass beyond suffering. Why is that? Because all immature ordinary beings entertain apprehending, are proponents of the view of a person, and hold wrong views.

9.9 “Śāriputra, as long as I had views involving apprehending, I was harmed by obstacles, and the blessed buddhas did not prophesy about me, saying, 'In the future, you will become a thus-gone, worthy, perfect buddha.' If you consider the length of time during which I did not receive this prophecy, what need is there to mention the mere discipline, study, and absorption of those ignorant beings who are proponents of a self and entertain the notion of a person? I say that those beings are not equipped⁴⁷ and are not liberated. Why is that? Because, Śāriputra, they have been clinging to those incorrect attachments for a long time, so none of them have passed beyond suffering.

9.10 “Those foolish beings do not think, 'For now, I must rely upon, cultivate, and increase the characteristic of selflessness by any means possible and abandon the heap of suffering by any means possible!' Śāriputra, as an analogy, a blind person who is threatened with death from behind might try to flee and jump into a pit filled with burning embers and wood, thinking that he would be safe. Śāriputra, that is why I say, 'I have seen what happens to foolish beings who rely upon a view related to apprehending and the

view of a person. They regard such views as pure, and they regard what afflicts sentient beings as liberation. Holding such views leads them to be reborn in the lower realms.'

9.11 "Śāriputra, just like a blind person who jumps into burning embers because he thinks he will be safe, those foolish beings hold the view of a person because they think that it will bring them happiness. [F.60.a] They enjoy gifts offered through faith, while being strongly attached to the very views that have deceived and deluded them for a long time. They will be tormented for a long time, and falling into error for such a long time will leave them helpless, unhappy, suffering, impaired, and downtrodden.

9.12 "Śāriputra, a wealthy king who has been appointed to the highest rank of the ruling class executes those in his country and his court who must be executed and expels those who must be expelled. There are people who cause trouble, who do not obey the city's laws, and who use problems to sow division among the population. The king will find out that they are thieves and troublemakers, express his wrath, sound the drums, and then appear in front of his royal subjects and the people of the city to proclaim, 'These people have shown that they contest the king's authority and do not respect the city's laws!'

9.13 "Śāriputra, the Thus-Gone One, who has accomplished unsurpassed and perfect awakening over the course of uncountable eons, also rules over his own domain, and there are beings who would not oppose the duties of his retinue, even at the cost of their lives. Śāriputra, the entire world with its gods is unable to disturb those who have realized the words of the Thus-Gone One by performing those duties, and nothing can prevent them from maintaining the duties of the Thus-Gone One. They would neither do so nor order someone to do so, even if it would cost them their lives.

9.14 "Śāriputra, I, along with my retinue, govern the performance of those duties. To prevent thieves, members of a band of robbers, looters,⁴⁸ or anyone else who might violate them from roaming about in this city of Dharma, they are kept very protected and guarded. [F.60.b] One should not teach mantra verses with their secret meanings that belong to the Thus-Gone One or the Thus-Gone One's retinue to those who oppose the words of the Thus-Gone One or to those who do not pay heed to his words. Śāriputra, in this way the Thus-Gone One carefully protects the city of Dharma with his great insight; diligence in the performance of duties is the foundation.

9.15 "Śāriputra, no one here today creates obstacles for this city of Dharma. If anyone who creates obstacles for this city of Dharma were here right now, they would be called *Dharma thieves* and *troublemakers*. If some people were to teach the mantra verses with their secret meanings that belong to the Thus-

Gone One or the Thus-Gone One's retinue to outsiders, even if they approached me and came before me, I would not bestow upon them discourses that accord with the Dharma, I would not teach them the duties, and I would not tell them the mantra verses with their secret meanings. However, if they were to express interest in those duties, they should seek the opportunity to go forth and take full ordination. After I knew that they were capable of performing those duties, I would then give them the opportunity to do so, but I would require them to observe a four-month probationary period. Why is that? Because this will keep the city of Dharma protected and guarded, and it will protect it from troublemakers in the future.

9.16 "Śāriputra, since the Thus-Gone One protects the city of Dharma in that way, they will not be able to harm it. Since they cannot harm it, they will uphold the words of the Thus-Gone One and abandon their evil views. Then, after they have attained a favorable mental disposition, they should go forth and take full ordination. If they go forth in that way, the world with its gods will be unable to agitate them.

9.17 "Śāriputra, who are those people that the Thus-Gone One said should be assigned a probationary period? They are all the members of non-Buddhist orders and all those who delight in the teachings of the members of non-Buddhist orders. According to the Thus-Gone One, this is who is required to observe a probationary period. [F.61.a]

9.18 "Śāriputra, who are the proponents of the views of non-Buddhist orders? They are those who entertain notions of existence, notions of a self, notions of a being, notions of a life force, notions of a person, and other notions related to apprehending. They are absorbed in acts that involve apprehending. They adhere to mistaken paths. They have hesitations and doubts about phenomena being empty of inherent characteristics. They are attached to various types of clinging and falsehoods, and they do not engage in the ultimate reality, emptiness. They are called members of non-Buddhist orders because they are wrong.

9.19 "Śāriputra, this is why they must not be entrusted with robes and are not suited to observe the various types of monastic rites.⁴⁹ Śāriputra, the members of non-Buddhist orders that the Thus-Gone One has mentioned include any householders and anyone wearing the saffron robes who hold views of apprehending. If they want to go forth under this Dharma-Vinaya, they must observe a probationary period. Why is that? Because, Śāriputra, views of apprehending are wrong views. In this Dharma-Vinaya, wrong views lead to laxity in the performance of duties. Wrong views are the great thieves and troublemakers of the Thus-Gone One.

- 9.20 “Śāriputra, I do not give people with wrong views the opportunity to go forth and take full ordination. Śāriputra, if those who have not developed the acceptance that concords with the truth that all phenomena lack a self—and are neither interested in nor understand the emptiness of all phenomena, the absence of a self, the absence of a being, the absence of a life force, and the absence of a person—go forth under this Dharma-Vinaya and then lose interest and fail to understand when they learn that all phenomena lack a self, lack a being, lack a life force, and lack a person, and that the ultimate reality is emptiness, they will consume gifts of faith without being authorized to do so. Because of that, they will not honor, respect, revere, worship, [F.61.b] and venerate the Buddha, the Dharma, and the Saṅgha. Since they crush the trainings of the Thus-Gone One into dust, the members of non-Buddhist orders pretend to be mendicants while acting as Dharma thieves.
- 9.21 “Śāriputra, in the future, there will be monks who have not cultivated their bodies, who have not cultivated discipline, who have not cultivated their minds, and who have not cultivated insight. They will disparage and ridicule the words of the Thus-Gone One. They will disrespect those who revere and show concern for the Thus-Gone One at the holy sites of the Thus-Gone One and those who continuously dwell in the ultimate reality, emptiness. They will disparage, ridicule, and disrespect the emptiness of the Thus-Gone One, which is the ultimate state.
- 9.22 “Śāriputra, at that time, monks who do not abide by emptiness will be in the majority. They will be disparaging, ridiculing, and disrespectful. Śāriputra, the Thus-Gone One delighted those who abide by emptiness by expressing his approval of them and acting in accordance with his word. At that time, when beings pursue it as a livelihood and are only concerned about food, those who hold the view of a person will concern themselves with pleasing people.
- 9.23 “Śāriputra, at that time, those monks who teach that empty phenomena are empty, that selfless phenomena are selfless, and that phenomena that are devoid of a being, a life force, and a person are devoid of such things will be overpowered by those who pursue a livelihood. Why is that? Because, Śāriputra, this is the first sign that precedes sentient beings’ complete severance of the roots of virtue. Just like fools selling teachings for the price of sandalwood, they will not accept the excellent teachings that have been taught in the world. [F.62.a]
- 9.24 “Śāriputra, that is why the blessed Kāśyapa prophesied, ‘In the future, the hearers of the Thus-Gone Śākyamuni will teach the ultimate reality, emptiness, to householders and renunciants for the sake of worldly material

things. Those immature and stupid householders and renunciants will denigrate and distrust them. They will use great force and expel them by violent means and, as a result, they will be reborn in the lower realms.'

9.25 "Śāriputra, at that time, they will adopt inappropriate discourses and make them seem like essential teachings. They will reject the ultimate teachings of the Buddha and be scared when they hear them. Why is that? Because the beings at that time will be proponents of the view of a self and proponents of the view of a being. They will entertain the notion of a person. Their aspirations will be inferior. They will be lazy and indolent. They will long for profit. They will have strong desire, anger, and delusion. They will wish for gain and honor. They will be proud of their expertise. They will be immature. They will find contradictions in the scriptures. They will increase disputes. They will show no love for one another. They will lack the qualities of mendicants. They will be intent only upon gain and honor. They will engage in many administrative duties. They will develop the intelligence of women. They will look for the faults of others. Since they are not trained, they will hide their own faults, conceal their evil deeds, and boast about their virtues.

9.26 "At that time, those here now who are pure, who have cleared away their negativities, and who abide by wholesome qualities will prevent the words related to this training from dying out with their lives, by keeping them secret and not teaching them. Śāriputra, of what use is emptiness for people who do not maintain discipline? What would be the use of teaching them that phenomena are empty of inherent characteristics? As an analogy, when the noble sons demonstrate various illusory displays on stage, those immature beings who are intimidated, deluded, [F.62.b] and stupid see them and roar with great laughter. Why is that? Because they are immature. Wise beings with sharp insight then say, 'These fools roar with great laughter when they are in doubt.' In the same way, Śāriputra, at that time, those who pursue their own livelihood will disparage monks who teach about emptiness. Why is that? Because they are not trained, and because they will be scared when they hear about the Buddha's teachings on emptiness.

9.27 "Śāriputra, look at the amount of time those fools are wasting! They always think that good things might not be good, and that things that are not frightening are frightening. Śāriputra, at that time, those monks will bear the wrong impression that wholesome qualities are of no benefit and unwholesome qualities are beneficial. Śāriputra, those monks will long for gain, will have strong desire, anger, and delusion, and will adopt and engage in the three roots of nonvirtue. Śāriputra, for the sake of worldly, material things, they will teach householders discourses that contain the foundation of the superior training of discipline and discourses on prātimokṣa that I taught to support the disciplined monks. They will write

books and consider offering them to householders. Śāriputra, of what use is emptiness to such unholy beings? Of what use is the teaching that phenomena are empty of inherent characteristics? Why are they not useful? Because, Śāriputra, such foolish beings are unable to strive to abandon attachment, so what need is there to mention striving to abandon ignorance? It is impossible. [F.63.a]

9.28 “Śāriputra, at that time, there will be untrained monks who uphold the Vinaya. The majority of monks who possess the Dharma talks and possess the discourses will be untrained. Śāriputra, what does it mean that, at that time, untrained monks will uphold the Vinaya, possess the Dharma teachings, and possess the discourses? Śāriputra, there are three types of trainings. What are the three? The training of superior discipline, the training of superior attention, and the training of superior insight. Śāriputra, these are the three trainings taught by the Thus-Gone One. People who merely study without having trained in these three trainings devalue them for others and create obstacles for foolish beings. If others express doubts and question them in accordance with the Dharma, they will not give them suitable answers, so what need is there to mention untrained monks striving for Dharma teachings related to emptiness free of apprehending? It is impossible.

9.29 “Śāriputra, there will be monks who transgress their discipline who will engage in the activities of householders, make a living by acting as messengers, and make a living by practicing medicine. Śāriputra, they will go forth under my teachings and then use my awakening to make a living. Look how they will behave toward the Thus-Gone One throughout their lives! Śāriputra, at that time, when the Four Great Kings; Śakra, the lord of the gods; Brahmā, the lord of the Sahā world; and many thousands of gods see the excellent teachings being split into many pieces, they will cry out loud.

9.30 “Śāriputra, it is inappropriate for someone to follow me and act as a servant to householders. Why is that? Because, Śāriputra, my hearers should not act as attendants for any god, nāga, or yakṣa. [F.63.b] Rather, Śāriputra, it is the gods, nāgas, and the yakṣas themselves who act as attendants for my hearers. Śāriputra, it is impossible for those foolish beings who act as householders’ servants to follow and be interested in the Dharma teachings on emptiness free of apprehending.

9.31 “Śāriputra, at that time, monks who violate their discipline will teach the words of the Buddha to householders for a mere cup of wine. Śāriputra, what do you think? It is impossible for those who are completely attached to a self; those who have strong desire, anger, and delusion; those who enjoy socializing; those who enjoy chatting; those who are Lokāyatās; and those

with impure behavior to understand, know, comprehend, or even develop interest in the Dharma teachings related to emptiness free of apprehending. It is impossible for them to be capable of teaching about this in a way that causes others to correctly attain the qualities of mendicants.

9.32 “Śāriputra, even those who are satisfied with the simplest robes and proclaim the praises of being satisfied with the simplest robes, those who are satisfied with the simplest alms and proclaim the praises of being satisfied with the simplest alms, those who are satisfied with the simplest sleeping places and proclaim the praises of being satisfied with the simplest sleeping places, those who are satisfied with the simplest types of medicine and basic necessities and proclaim the praises of being satisfied with the simplest types of medicine and basic necessities, those who are disciplined and who have pure conduct, those who dislike socializing, those who dislike chatting, those who do not exert themselves in the discourses of the Lokāyatas but strive to abandon them day and night as if their hair were on fire, and those who strive to cultivate the noble path find it somewhat difficult to delight in the Dharma teachings on emptiness free of apprehending. [F.64.a] So what need is there to mention those who have no interest, yearning, or enthusiasm?

9.33 “Śāriputra, you should know that, at that time, there will be monks who merely cause a lot of damage. Since they do not understand the awakening of the buddhas, they will not comprehend it and will denigrate it. The Thus-Gone One has therefore said that those who make trouble for this Dharma-Vinaya deserve to be expelled. Śāriputra, those foolish people will think, ‘Since that is the only reason we have gone forth, we should not practice anything that is not within the domain of this teaching,’ and they will not have any gratitude toward the Thus-Gone One.

9.34 “Śāriputra, the Thus-Gone One has taught this discourse because of such concerns for the future. Those who hear this Dharma teaching will then endeavor to abandon things that are not appropriate for mendicants and that lead to the transgression of vows. Why is that? Because, Śāriputra, the monks who violate their discipline should not hold the seer’s banner, even for the time it takes to snap one’s fingers. Śāriputra, those in whom intense joy arises when they hear this Dharma teaching embrace the awakening of the buddhas. Why is that? Because, Śāriputra, this teaching is the awakening of the buddhas. It is the ultimate state.

9.35 “Śāriputra, earnest monks should be compelled to travel even a trillion leagues to hear this Dharma. Why is that? Because it is extremely rare for blessed buddhas to appear in the world, and it is extremely rare for them to teach a discourse such as this. Śāriputra, three types of people will not accept

or enjoy a discourse such as this. Who are they? Those who violate their discipline, those who have pride, and those who teach an impure Dharma—because they will cling to the view of a self. [F.64.b]

9.36 “Śāriputra, those foolish beings will become utterly lost when they hear such a harmonious Dharma teaching and will perfect the conditions that lead to blindness. Therefore, Śāriputra, I have given this discourse twice, because, Śāriputra, after the Thus-Gone One has passed into parinirvāṇa, this discourse will please and delight disciplined monks. Śāriputra, this discourse will be embraced by those who are disciplined, and it will be rejected by those who violate their discipline. Why is that? Because, Śāriputra, when one teaches the truth exactly as it is, this makes immature beings uncomfortable.

9.37 “Śāriputra, in his discourses the Thus-Gone One has used the factors, aspects, features, and distinguishing marks they possess to teach the aspects, features, and distinguishing marks of those whose discipline has been violated. Beings who violate their discipline do not like talks on discipline; beings without equipoise do not like discourses on equipoise; beings who are stingy do not like discourses on generosity; and beings who are proud will fall into a great abyss and experience great fear when they hear the words of the Buddha, who is completely devoid of pride.

9.38 “If someone praises having few possessions, those who chase after food and material things will become very upset. If someone teaches the ultimate reality of the Buddha to those who follow the discourses of non-Buddhist orders, those who are devoted to the teachings of the Lokāyatas, those who are fond of words, those who relish socializing, and those who delight in conversation, such people will not trust them and will not respect the Dharma.

9.39 “For an analogy, Śāriputra, a paṇḍaka without the male sexual organ who thinks that beings who have a male sexual organ are also paṇḍakas will give rise to the idea that he has the same nature and characteristics as all of these beings. [F.65.a] So too, Śāriputra, the monks who mingle with Lokāyatas and become engrossed in the words and statements of outsiders will not respect or cherish the ultimate reality that is the Buddha’s teaching. They will also not respect or cherish the monks who propound the doctrine of utterly pure nonapprehending as the teaching of the Buddha, and they will disrespect the disciplined monks. Why is that? Because they agree with the Lokāyatas and the doctrines propounded by the nirgranthas, they are extremely arrogant, and they praise that state. Why is that? It is because they do not strive to cultivate weariness, to get rid of desire, to reach cessation, to attain peace, to gain genuine understanding, to become mendicants, and to pass into nirvāṇa. Since their faculties are impaired, they think that everyone has impaired faculties—just as paṇḍakas think all men are paṇḍakas.

9.40 “For an analogy, Śāriputra, blind people do not see colors such as black, white, blue, yellow, or red, or whether a form’s color is beautiful or ugly. They also do not see whether something is long, short, and so forth. No forms whatsoever—whether small, thick, long, short, blue, yellow, red, or white—appear to their eyes. They think, ‘There are no blue, yellow, red, or white forms, and there are no long, short, small, or thick forms either.’ They cannot perceive blue, yellow, red, white, long, short, small, or thick forms. They think that the sun and the moon do not exist—they cannot perceive them, and they cannot point to them. In accordance with their mistaken perception, they will think that everyone else is blind too. [F.65.b]

9.41 “Similarly, Śāriputra, monks who have pride, monks who hold the views of non-Buddhist orders, and monks who violate their discipline do not comprehend and trust the profound awakening of the buddhas. They do not delight in, contemplate, comprehend, or understand, and are not interested in, the Dharma teachings on emptiness free of apprehending. They will say, ‘Wise ones, you may delight in teaching, and you may have reached the correct conclusion about the Dharma teachings, yet you are unable to teach those Dharma teachings, and you neither understand nor see the qualities through which one can be truly called a mendicant.’ Therefore, they will be like blind people for whom there are no white or black forms.

9.42 “Śāriputra, those who have reached a false conclusion and pursue the teachings of the Lokāyatās are like blind people. They enjoy socializing and delight in conversation. They are overwhelmed by afflictions, and their discipline is violated. They engage in evil actions and do not have the power to know, comprehend, be interested in, or understand the Dharma teachings on emptiness free of apprehending. They do not have the ability to achieve the qualities of mendicants. It is impossible. Śāriputra, what do you think: do foxes roar like lions, will they ever roar like lions, do they play like lions, and do they overpower other animals like lions?”

“No, Blessed One, they do not. Why is that? Because, Blessed One, lions and foxes are different in terms of their colors, strengths, calls, and abilities to overpower. Blessed One, foxes have the nature of foxes, and they can only emit the calls, cries, and sounds of foxes.”

9.43 “In that way, Śāriputra, those people whose discipline is violated and degenerated, whose behavior is corrupted and decayed, who have pride, [F.66.a] and who have fallen into pride will think that they are holy. They will teach an impure Dharma, they will devote themselves to the teachings of the nirgranthas, they will cling to what lacks substance, they will be narrow-minded,⁵⁰ they will prioritize worldly material things, they will enjoy

- chatting, they will enjoy socializing,⁵¹ and they will follow the discourses of the Lokāyatas. They will not know, comprehend, or understand emptiness. That would be impossible.
- 9.44 “Śāriputra, monks who are great elders are like great elephants and great lions. They are great meditators who are disciplined and possess insight. They are confident in the Dharma teachings on emptiness free of apprehending. They are confident in the fact that all phenomena bear the characteristic of emptiness, and that there is no self, being, life force, or person.
- 9.45 “They dislike socializing, take no pleasure in socializing, and do not put effort into enjoying socializing. They dislike conversation, take no pleasure in conversation, and do not put effort into enjoying conversation. They dislike sleep, take no pleasure in sleep, and do not put effort into enjoying sleep. They dislike worldly activities, take no pleasure in worldly activities, and do not put effort into enjoying worldly activities. They do not engage in the activities of householders, do not act as messengers, and do not deliver letters. They do not act as doctors and do not put effort into practicing medicine.
- 9.46 “They do not exert themselves in the discourses of the Lokāyatas and do not follow the Lokāyatas. They alone are proponents of the transcendent teaching who are confident in the fact that all phenomena are empty, so they are free from both action and inaction. Delighted by the ultimate state, they will truly roar like lions—not like foxes.
- 9.47 “Śāriputra, there will be monks who put great effort into the discourses of the Lokāyatas, abandon the words of the Buddha, and propound the spells of non-Buddhist orders, and they will enter retinues and please them with their proper manner of speaking. [F.66.b] Such unholy beings are known as *rotten mendicants*. Why is that? Because, Śāriputra, the words of the Buddha are devoid of the views of the Lokāyatas. Śāriputra, at that time, those monks who exert themselves in discourses of the Lokāyatas should not call me their teacher. Why is that? Because, Śāriputra, the mendicants of the son of the Śākya do not uphold the spells of the nirgranthas. They do not explain them to others, and they do not enter retinues to teach them. Śāriputra, those who do not exert themselves in the discourses on emptiness merely cry like foxes while claiming to roar like lions. Such unholy beings are therefore unable to understand the ultimate teachings.
- 9.48 “Śāriputra, you must understand and realize this. Those with perfect discipline, perfect absorption, and perfect insight have no craving, no attachment, no clinging, no anger, no delusion, no hypocrisy, and no deceit. They are honest and wise. They speak the truth and are proponents of truth. They enjoy solitude and dislike sleep. They abide by emptiness, the absence

of distinguishing marks, the absence of wishes, and the absence of characteristics. They are interested in the words of the Buddha and do not rely on the discourses of the Lokāyatas. They carefully guard their discipline, reject all evil friends, and give up all forms of socializing. They practice infinite diligence and abide by mindfulness. Such people will be able to understand the Dharma teachings on emptiness free of apprehending. Why is that? Because this is the domain of holy beings, not the domain of those who give priority to worldly material things, mendicants who are corrupt, or those who pretend to be mendicants although they are not.

9.49 “Therefore, Śāriputra, this teaching has been received by the buddhas, but those who put great effort into the teachings of the Lokāyatas are unable to receive it. [F.67.a] Those who follow an impure Dharma are unable to receive this teaching. Śāriputra, it is something possessed by wise beings, not unwise beings. It does not belong to those who mingle with the proponents of the nirgrantha views or those who hold the view of a person.

9.50 “Śāriputra, if a person truly existed, the thing designated as the person for those who argue that the person is the ultimate truth would truly exist. This person would be blue, yellow, red, or white, and this true state would be apprehended as situated in the body or separate from it. [B7]

9.51 “Śāriputra, one cannot show that the person exists inside the body in the same way one can show that sesame oil comes from sesame seeds—and this is what qualifies something as true. However, Śāriputra, if the person existed internally, the proponents of the view of a person should be able to point to the person with certainty and say ‘this is it,’ just like sesame oil can be shown to come from sesame seeds. Therefore, Śāriputra, those who pretend to be mendicants and who argue that ‘the person is the true state, so it is something that can be apprehended at the ultimate level’ do not even apprehend the nature of mendicants, so what need is there to mention them having the attainments of mendicants? It is impossible.

9.52 “Śāriputra, this understanding, this impure clinging, this clinging to a self, a being, a life force, and a person is the primary downfall, and it is followed by attachment to gain and honor. Śāriputra, for someone with pure perception, it is impossible and there is no opportunity for desire, anger, or delusion to arise. It is impossible to reach the ultimate state through gain or honor, and it is impossible for those who cling to and dwell on gain and honor, and for those who are degenerate.

9.53 “Śāriputra, those who entertain the notion of a self and hold the view of a person are afraid of not having a livelihood. [F.67.b] Terrified by the prospect of not having a livelihood, they will cling to gain and honor, and this will be an impediment for them. Śāriputra, those who maintain a view of a self, a view of a being, a view of a life force, and a view of a person may go forth

under this teaching and be designated 'renunciants,' but those foolish beings are not renunciants, because the noble ones are renunciants. Why is that? Because, Śāriputra, they are nirgrantha renunciants who were previously instructed as renunciants, who hold the view of a person, and who hold a view related to apprehending.

9.54 "Śāriputra, in such ways they have become renunciants in this and other lives. As a result, they reveal their identity as renunciants who hold the views of the nirgranthas and are not noble renunciants. Why is that? Because, Śāriputra, inferior minds will not understand or be interested in something so vast, and they will not live in a manner related to the ultimate truth. Why is that? Because, Śāriputra, they have committed actions that will cause them to be destitute of the Dharma. They have accumulated evil, nonvirtuous actions in the past, they have acted in disharmony with the noble path, and they have fomented distrust toward disciplined monks. They have described other peoples' discipline, behavior, and livelihood as degenerated without actually seeing the reasons for it, and their hostile attitudes have fomented a great deal of distrust. They have spoken ill of others, and they have denigrated the words and verses of the discourses taught by the Buddha, without having investigated them.

9.55 "Śāriputra, since they have committed and accumulated those evil, nonvirtuous actions that will cause them to be bereft of the Dharma, they will neither comprehend nor have faith in this ultimate teaching of the Buddha. Due to the ripening of those actions, even if they exert themselves with diligence, they will not be able to understand the topic of apprehending, [F.68.a] so what need is there to mention the attainment of the fruition? It is impossible. If even the buddhas cannot untangle those who indulge in the view of a person from their views, what need is there to mention the hearers? It is impossible.

9.56 "Śāriputra, if those who cling to and are attached to the view of a self, a being, a life force, and a person hear about the gateways to liberation, they will be afraid, scared, and terrified. Since they have committed actions in the past that have caused them to be bereft of the Dharma, it will invariably lead them to cling to a self, a being, a life force, and a person. Even if a trillion buddhas were to teach them the Dharma through the three types of miraculous displays, they would be unable to understand it. Śāriputra, it would be better to have one's tongue cut out with a sharp sword than to describe other peoples' discipline, views, behavior, and livelihood as degenerated without actually seeing the reasons for it, and to denigrate the words and letters of the discourses taught by the Buddha without having investigated them.

- 9.57 “Śāriputra, in the future, there will be monks who are not bound by the prātimokṣa vows, yet they will be conceited about their discipline. They will try to outshine each other by saying, ‘I am disciplined, but these people are not. That is something other than proper conduct.’ Śāriputra, most of those monks will emphasize discipline and say, ‘I am disciplined but this person is not as disciplined as I,’ or, ‘I am learned but this person is not as learned as I.’ Śāriputra, most of those monks will live in the wilderness. The majority of them who maintain discipline, [F.68.b] respect the aggregate of discipline, and master many topics will experience anger, intense covetousness, attachment, rage, and confusion although having understood most of the teachings of the Buddha. Great conflicts will become widespread, due solely to conditions related to degenerated views, discipline, behavior, and livelihood. Śāriputra, during that time of conflict there will be upright monks who will work to pacify those disputes, but even they will end up siding with one group or another.
- 9.58 “Śāriputra, since they will be hostile toward one another, they will not have a comfortable existence, and the religious practitioners, householders, and renunciants will also not have a comfortable existence. Śāriputra, they will not show reverence or respect to monks who are underage, novice monks, senior monks, or elders. Why is that? Because they have gone forth and taken full ordination without the proper training. When they are old and at the end of their lives, those disrespectful and irreverent monks will be just the same as ten-year-olds, fifteen-year-olds, twenty-year-olds, or fifty-year-olds. Their retinues will be just like them and lack appropriate behavior.
- 9.59 “Śāriputra, at that time, they will be exceedingly attached, angry, and deluded. Śāriputra, those foolish beings will not investigate, be interested in, or have faith in the words of the discourses taught by the Buddha, so they will raise irrelevant arguments. Śāriputra, their lack of respect and their criticism of one another will cause my Dharma-Vinaya to vanish. [F.69.a]
- 9.60 “Śāriputra, most of those foolish beings will accumulate karma that will cause them to be bereft of the Dharma and to fall into the lower realms. Śāriputra, you must understand and realize this. At that time, besides the worthy ones, those in whom afflictions are exhausted, and those who cannot be affected by the diseased, the noble sons who apply earnest effort should not stay for even a single night in the places where those monks have assembled.
- 9.61 “Śāriputra, at that time, those evildoers will be attached, angry, and deluded, and will be afraid of not having a livelihood. Śāriputra, the noble sons who apply earnest effort should pledge to live like wild animals that are about to die, and then go into the wilderness. Śāriputra, you must understand and realize this. My Dharma-Vinaya will not remain for a long

time. Śāriputra, since sentient beings will be reborn in the lower realms after their roots of virtue have been exhausted, monks who are religious practitioners should give rise to this attitude: 'I have seen the mendicant's disaster of the ancient Dharma passing away. I must develop my diligence in haste and quickly attain the level of the worthy ones!'

9.62 "Śāriputra, in this way they will not attain my teachings, yet my hearers will not tire of acquiring robes and alms. Śāriputra, strive for the level of the buddhas—do not cherish worldly material things! Look, Śāriputra! As I have said, 'Ten billion gods stand vigil with all kinds of pleasing articles for monks who are religious practitioners. Humans are not able to perform such acts of worship and veneration, Śāriputra.' One should not be attached to the means of subsistence offered by the gods, the nāgas, or the yakṣas. [F.69.b] The words of the Thus-Gone One are true, and they are free from pretense and flattery, so exert yourself to realize emptiness, the ultimate reality that he taught! Apprehending is the great disaster.

9.63 "Śāriputra, monks who are religious practitioners, who have gone forth for the sake of the thus-gone ones, and who exert themselves in the Dharma will receive their alms bowl and robes from the gods who have few desires, humans who have few desires, and all manner of beings who have few desires. Why is that? Because the heap of merit of the thus-gone ones is immeasurable. Śāriputra, one cannot fathom even a trillionth fraction of the mark of a great being, such as the curl of hair between the eyebrows possessed by a thus-gone one who has passed into parinirvāṇa, so how could one fathom having venerated his entire body, as well as the hearers? Śāriputra, even if the whole world with its gods were to go forth under my teachings and cultivate the Dharma, it would not equal a mere sixteenth fraction of one of his marks. Thus, Śāriputra, the merit of the thus-gone ones is immeasurable!

9.64 "Śāriputra, monks who are satisfied with the simplest robes and proclaim the praises of being satisfied with the simplest robes, and who are satisfied with the simplest alms, sleeping places, medicine, and basic necessities and proclaim the praises of being satisfied with the simplest alms, sleeping places, medicine, and basic necessities should form the wish, 'I will not engage in unwholesome means of livelihood for the sake of robes, or for the sake of alms, sleeping places, medicine, or basic necessities.' [F.70.a]

9.65 "Śāriputra, when monks who wear tattered clothes pick up those clothes made of rags, they should think, 'I will wear these tattered clothes to protect me from the cold in cold weather and to protect me from the heat in hot weather; to protect me from mosquitoes, flies, scorpions, snakes, wind, and heat; so that I can be in public places; to eliminate the worst type of fatigue; so that I will be respected by the noble ones; to hide the shameful parts of

my body; and to cultivate the noble path. After donning these robes made of rags, I will make an effort not to cover my body in the clothes of ordinary people for even a single night.’ They should then wash and rinse those tattered clothes properly.

9.66 “If they start to become attached and cling to their tattered clothes, they should give them up as well. Śāriputra, I have not authorized such monks to possess tattered clothes, so what need is there to mention other possessions? Why is that? Because they lack the qualities of mendicants. Śāriputra, their present condition lacks the qualities of mendicants, and those who lack the qualities of mendicants do not deserve those tattered clothes, so what need is there to mention other possessions? Śāriputra, it would be better for one to cover one’s body with burning sheets of metal than for monks who wear tattered clothes to experience enjoyment regarding their tattered clothes.

9.67 “Śāriputra, if they start to crave and become attached to them, they should think, ‘I will wear these tattered clothes as my Dharma robe, to protect me from the cold, [...] and to cultivate the noble path. [F.70.b] Once I don these robes, I shall attain the result of a stream enterer, the result of a once-returned, the result of a non-returned, and the state of a worthy one. I will keep this Dharma robe, and I will not look for another one until I have perfected the qualities of a mendicant!’ Śāriputra, I have authorized monks with such an excellent determination to wear robes made of tattered rags.

9.68 “Śāriputra, when monks enter cities to collect alms, they should develop a mental state in which they do not reflect upon worldly phenomena. They should enter cities to beg for alms while wearing the armor of absorption and without being distracted. After performing the alms round, they should leave that city without any mental attachment.

9.69 “Then they should sit crossed-legged and place the alms they have received in front of them. They should perceive those alms as filthy and repulsive—as excrement and urine, rubbish, vomit, unclean substances, fresh wounds,⁵² vile and disagreeable substances, the flesh of children, excretions, rotten substances, putrid substances, dung, and unwanted substances. They should then eat their food with such ideas in mind. They should be free from attachment, clinging, aversion, delusion, craving, and fixation.

9.70 “After they reflect upon its shortcomings and consider its origins, they should think, ‘I sustain myself just to support my body; to nourish myself; to counteract hunger; to support my pure conduct; to eliminate old agonies; to prevent new agonies from arising; to live well with strength, with well-being, and without wrongdoing; and to support my life force. [F.71.a] Therefore, in order to maintain my diligent efforts and to ensure that my

physical strength and power do not decline, I shall eat this food. I shall then attain the result of a stream enterer, the result of a once-returner, the result of a non-returner, and the state of a worthy one.’ Śāriputra, I authorize giving alms as gifts of faith to such monks.

9.71 “On the other hand, Śāriputra, there may be monks who beg for alms and eat and consume the food they have received with attachment and clinging, while relishing its taste, with greed, avarice, and craving, without reflecting upon its shortcomings, and without considering its origins, while thinking, ‘I will strive to cultivate the noble path, and I will attain the result of a stream enterer, the result of a once-returner, the result of a non-returner, and the state of a worthy one.’ I do not authorize even small cups of water to be offered as gifts of faith to such monks, so what need is there to mention alms? Śāriputra, it would be better to eat the flesh of one’s own thigh or shoulder out of hunger than to consume gifts of faith without reflecting upon their shortcomings and considering their origins. Why is that? Because, Śāriputra, I have authorized gifts of faith to those who are equipped and to those who are liberated—not to anyone else.

9.72 “Śāriputra, how are beings equipped, and how are they liberated? Those who pass completely beyond suffering without grasping to the things of this life are equipped in that way. Those who engage in the practice of abandonment and in the cultivation of the noble path to abandon unwholesome qualities and actualize wholesome qualities as if their hair is on fire are equipped in that way. Those who devote themselves to empty phenomena and to the gateways to liberation, consisting of emptiness, the absence of distinguishing marks, and the absence of wishes, are liberated in that way. [F.71.b]

9.73 “Those who seek to know what virtue consists in and have an inquisitive nature will don the great armor, pursue unsurpassed and perfect awakening, and exert themselves in the authentic factors of awakening. Such beings who have entered the path will think, ‘I will attain the result of a stream enterer, [...] and the state of a worthy one.’ They are steadfast in their actions. Such beings, who are motivated to master wholesome qualities, are equipped in that way.⁵³

9.74 “Those who are liberated from the three lower realms are called *stream enterers*. Those who maintain a connection to the desire realm are called *once-returners* and *non-returners*. Those who are liberated from all fears are called *worthy ones*. Śāriputra, those who have trained in the three trainings are referred to as *those who are equipped*. They will receive gifts of faith. This is how beings are equipped, and this is how they are liberated. I have authorized gifts of faith to be offered to such people, who are equipped⁵⁴ and are liberated.

- 9.75 “Those who are truly bound by the prātimokṣa vows and abide by the aggregate of discipline may consume those gifts. Those who are utterly bound by the prātimokṣa vows are not deceptive. They strive to become extremely learned and will truly be bound by the categories of Dharma taught by the Buddha—the discourses, songs, prophecies, verses, aphorisms, narratives, biographies, parables, stories of former births, marvels, and instructions⁵⁵—and by the prātimokṣa vows. [F.72.a] They will not transgress or damage their discipline, and they will put effort into reading and recitation. I have authorized gifts of faith to be offered to such people. Śāriputra, when they truly embody this, they will be proponents of the definitive teaching.
- 9.76 “As long as ordinary beings prioritize discipline, they will associate with the proponents of non-Buddhist orders. Beings who have internal excellence will not cling to gain and honor and will not proclaim the awakening of the buddhas to those who are dependent upon others. They are therefore experts in the definitive meaning. They consider study essential, they do not lie, even at the cost of their lives, and they reject conflicting discourses. They accomplish their own and others’ benefit, and they are skilled proponents of the discourses of the faithful. They only teach emptiness, the ultimate reality, and that is the state in which they abide.
- 9.77 “Śāriputra, I have authorized such monks to teach the Dharma because they are able to determine what the gift of the Dharma is. Those who teach the aggregates of discipline, absorption, and insight found in the discourses taught by the Buddha are in harmony with the tenfold discourses.
- 9.78 “Śāriputra, some noble sons pursue their own benefit, want to help themselves, cherish themselves, and delight in the Dharma. Whether they intend to benefit both themselves and others or simply intend to benefit themselves, they rely upon the omniscient Buddha, who has great compassion and loves all sentient beings as if they were his own children. They go forth, but do not teach the definitive discourses, because their aggregate of discipline would be damaged. Why is that? Because, Śāriputra, the Thus-Gone One, the Worthy One, has said that it is impossible for those who are themselves distracted and untamed to tame others, it is impossible for those who have not pacified themselves to pacify others, and it is impossible for those who have not passed beyond suffering themselves to lead others to pass beyond suffering. However, it is possible for those who have pacified their distracted nature to tame others, it is possible for those who have pacified themselves to pacify others, [F.72.b] and it is possible for those who have passed beyond suffering to lead others to pass beyond suffering.

- 9.79 “Therefore, Śāriputra, you must understand and realize this. It is a heavy deed to disparage the Thus-Gone One. For this reason, Śāriputra, one should teach the Dharma with true words, not with false words. Śāriputra, the gift of the Dharma of disciplined monks is like a garland of jasmine flowers or a golden garland. Śāriputra, a teacher who is a proper recipient of offerings is devoted and certain about the Dharma teachings.
- 9.80 “Śāriputra, I have not authorized this status of a Dharma teacher for those whose discipline is violated and who mingle with members of non-Buddhist orders. I also have not authorized it for those who lie, those who prioritize worldly material things, those who crave gain and honor, those who have no devotion, or those who are argumentative. Śāriputra, I have authorized this status for honest people who maintain their vows. Śāriputra, you must understand and realize this. It is better for those who violate their discipline because they have allowed it to deteriorate to participate in this teaching than for those who wear the ascetic markings of a seer and consume gifts of faith while concealing their misdeeds. Why is that? Because, Śāriputra, such beings are creating the actions to be reborn in the hell realms for the most trifling reasons.”
- 9.81 Then Venerable Ānanda asked the Blessed One, “Blessed One, at that time, what aspiration for wholesome qualities will monks possess?”
- 9.82 “Ānanda,” the Blessed One replied, “do not ask that question. Let it go. Why is that? Because, Ānanda, at that time, the monks will not understand the wisdom of the Thus-Gone One. They will say, ‘The Thus-Gone One’s wisdom is unfathomable.’ [F.73.a] Ānanda, no pratyekabuddhas or worthy ones can conceive of or understand what has been apprehended by the Thus-Gone One’s wisdom about conditioned phenomena. Ānanda, this is the case even for someone like yourself who has faith in the Dharma that the Thus-Gone One has perfectly understood and taught, not to mention those who do not understand the good qualities of what the Thus-Gone One has taught. At that time, Ānanda, the monks will not even trust such discourses taught by the Thus-Gone One, let alone the Thus-Gone One’s prophecies describing what the destinies of those foolish beings might be. Why is that? Ānanda, it is because the reason why such true qualities have been taught is that they will be received in this way.⁵⁶
- 9.83 “Ānanda, if all the lazy monks today applied effort at that time, their discipline, their conduct, their behavior, their diligence, and their insight would not be powerful. Ānanda, if the Thus-Gone One were to describe all the behaviors of those foolish beings, they would not have faith in his words, and they would accumulate extremely severe karma. Ānanda, even

you would become very upset. Ānanda, you are unable to fathom such things. There will be so many unholy beings intent on evil deeds at that time that no one will pursue the words of the Buddha.

9.84 “Ānanda, what do you think: if a piglet were placed on a throne that had been covered with seating mats, would it remain on that throne? Would it find this pleasurable? Would it be delighted?”

“No, Blessed One, it would not.”

9.85 “Ānanda, this is the same thing that the wise ones should know about the awakening of the buddhas. [F.73.b] At that time, those who are not worthy of understanding the awakening of the buddhas will go forth and pretend to be monks. When they are genuinely and properly encouraged, they will find it unbearable, and when they are genuinely and properly instructed, they will not enjoy it. Therefore, just like piglets will fall from that great throne, those monks will clap their hands and fall from this Dharma-Vinaya into a great abyss. Why is that? Because, Ānanda, inferior beings cannot be established in the vast intention.

9.86 “Likewise, Ānanda, when it comes to this profound, unsurpassed perfect awakening, those who are difficult to tame, hard to satisfy, and difficult to heal; those whose insight and discipline is corrupted; those who listen wrongly, talk wrongly, comprehend wrongly, and understand wrongly; those who prioritize worldly material things and chase after food and clothes; those who have transgressed their discipline, broken their vows, and destroyed their clothing; those who are falling headfirst, and make a living through mistaken paths; those who are inferior and lazy; those whose diligence is weak and are shameless; the nirgranthas, those who talk nonsense, and those who apprehend wrongly; those who do not live properly and engage in the impure activities of householders, vicious mendicants, mendicants who live in households, and rotten mendicants; those who dwell on mistaken paths, who pretend to be mendicants although they are not, and who pretend to practice pure conduct although they do not; those who are seized by Māra, who enjoy chatting, who enjoy socializing, and who mingle with members of non-Buddhist orders; those who engage in an increasing number of activities, who prioritize socializing, and are eager for conversation; and Lokāyatas, all those who are overwhelmed by demonic disputes and afflictions, [F.74.a] and those who mistakenly entertain the perception of a self will be unable to know, understand, trust, or comprehend this Dharma teaching. It is impossible. Why is that? Because, Ānanda, those unholy beings are inferior, and the awakening of the buddhas is vast.

9.87 “For example, Ānanda, if the discipline of mendicants is so far out of reach for those deluded beings that it is more than ten billion world systems away from them, what need is there to mention the attainments of mendicants, the acceptance that concords with the truth, and nirvāṇa? Ānanda, at that time, when there will be so many monks who are flawed, lack qualities, are mediocre, are utterly inferior, are lazy, are greedy, are hostile, lack faith, are exceedingly hostile, are stingy, and who increase negativity, you would not understand it easily, no matter how often this teaching was taught. For an analogy, Ānanda,⁵⁷ would it make sense for people to burn their house to warm themselves, to burn their rice field, or to poison the meal they have prepared?”

“No, Blessed One, it would not make sense!”

9.88 “Similarly, Ānanda, even if those unholy beings follow my awakening and make a living as renunciants, they would not understand, trust, or be interested in the Thus-Gone One’s qualities. Even if they are genuinely and properly encouraged by such discourses taught by the Thus-Gone One, they will learn about their own faults and denigrate the teachings. They will denigrate the teachings out of concern for their own livelihood. Ānanda, since Jambudvīpa will be filled with beings with corrupted insight, what would be the use for you to follow the behavior of those deluded beings?” [F.74.b]

9.89 “Blessed One, what is the name of this Dharma teaching? How should it be remembered?”

9.90 “Ānanda, you should remember this Dharma teaching as *The Collected Teachings of the Buddha*. You should remember it as *Building the Foundation*. You should remember it as *Discernment of the Dharma*. You should remember it as *Repudiating Those Who Violate the Discipline*. Ānanda, those who uphold this Dharma teaching will acquire an immeasurable heap of merit. Why is that? Ānanda, no one who violates their discipline will hold this Dharma teaching, proclaim it to others, or be able to give rise to faith upon hearing it—let alone find delight in it. That would be impossible. Why is that? Ānanda, those who rob a king, a king’s minister, the townspeople, or people in the countryside never say, ‘I am the one who stole their wealth.’ In the same way, Ānanda, no monks who violate their discipline who are defiled by all kinds of afflictions related to mendicants will hold such a discourse, proclaim it to others, or be able give rise to faith upon hearing it—let alone find delight in it. That would be impossible. Ānanda, as long as discourses such as this admonish monks who violate their discipline, they will truly overcome monks who violate their discipline and will be upheld by those who are modest and honest.”

9.91 When this Dharma teaching was taught, the Dharma eye of ninety thousand gods became immaculate, spotless, and utterly pure. The great earth shook in sixteen ways in front of evil Māra, his retinue, and the retinues of gods. Evil Māra lamented loudly and thought, “The mendicant Gautama knows my intention when I think, ‘After the Thus-Gone One has passed into parinirvāṇa, I will harm the faction of mendicants and ensure that the members of the disciplined faction stay away from each other. [F.75.a] I will support the faction that has violated discipline. After that, when those who violate their discipline no longer retain the words of the Buddha, I will sow confusion about the many practices of those who uphold the words of the Buddha, so that they will not be enthusiastic about the discourses when they hear them. Instead, out of ignorance, they will conclude that they are not the Buddha’s words.’ Aware of my intentions, the mendicant Gautama has informed his hearers about that future situation. He has given them this teaching to protect them in the future, to generate enthusiasm in those who are learned, and to bring clarity about that situation. Since he has now expounded this teaching to the world with its gods, I must strive to ensure that none of them pursues this teaching in the future.” With this thought in mind, evil Māra disappeared.

9.92 Then the Blessed One uttered the following verses, to elaborate on the meaning of this teaching:

9.93 “Those who argue with one another
Will not see nirvāṇa.

9.94 “As long as monks speak
To householders in the following way,
The utterly pure Dharma
Of the Guide will disappear:

9.95 “ ‘See my marvelous qualities,’
The monks will tell the householders,
‘I know the awakening of the buddhas,
And I have attained the foremost fruition.’

9.96 “They will believe that whatever the monks
Say is true, and nothing else.
‘In this life,’ they will say, ‘put your faith
In me, for he and I are equals.’

9.97 “And so the monks will cause the householders
To have conceits about this life.
Of this and that, they will say,

Back and forth, that it is, and is not, in the scriptures.

- 9.98 “They will act like just like other beings,
And will not abide by the sacred Dharma.
Since they will destroy the awakening of the buddhas,
They will be reborn with an evil nature.
- 9.99 “ ‘Follow me! Do not follow him.
I am the one who teaches the path.
You can be just like me
And complete it quickly.’
- 9.100 “They will say this to one another
And proclaim it everywhere they go.
Everyone will agree with them,
And this teaching will be destroyed.
- 9.101 “Just like ruthless thieves [F.75.b]
Who destroy cities in this world
And bring ruin upon many countries,
Districts, and towns,
- 9.102 “Those monks who are feeble,
Deluded, immoral,
Evil-minded, and stupid
Will teach the view of a person.
- 9.103 “After I have passed into nirvāṇa,
They will deprecate this teaching.
Those defiled and proud beings
Will claim they are worthy ones.
- 9.104 “During the assembly,
When many monks are assembled,
It will be hard to find even a single one
Who has great insight.
- 9.105 “If there are any monks present
Who maintain this teaching properly,
They will insult them, saying,
‘These monks do not understand anything!’
- 9.106 “At that time, when beings deprecate
The awakening of the Dharma kings,
The gods will be distressed

- And will lament again and again.
- 9.107 “The youthful gods will say,
‘These days, the sacred Dharma
Of the Lion of Śākyas has been defiled!’
And then fall to the ground.
- 9.108 “ ‘O Buddha! O Dharma! O Saṅgha!
The excellent teachings!
Heroic sons of the buddhas!’
They will exclaim.
- 9.109 “The Dharma taught by the Kinsman of the Sun
Will no longer be heard.
There will be confusion and delusion,
And this way will be blocked.
- 9.110 “Moreover, the earthly gods
Will proclaim,
‘This torch has been extinguished!’
And they will wail unbearably, saying,
- 9.111 “ ‘We do not hear or see it,
So this awakening is gone!’
From that point on, the divine assemblies
Will be frigid and lack intimacy.
- 9.112 “The excellent Dharma teachings
Of the Sage, the Lord of Beings,
The Lion of the Śākyas,
Who suffered unbearable hardships
- 9.113 “For an incalculable eon
While praying, ‘May I become
A buddha, the ultimate leader!’
Will thus be defiled.
- 9.114 “The teachings will be seized by troublemakers,
Wrathful beings, evildoers, and Māra.
Māra’s messengers, who are hard to satiate
And difficult to tame, will appear.
- 9.115 “The teachings will be ruined by beings
Who are deceptive, dishonest, crooked,
Slothful, unintelligent, agitated,

Overwhelmed by anger, and wrathful.

- 9.116 “The great being has spoken
Of secluded places and the three sites,⁵⁸ [F.76.a]
But if one does not cultivate concentration,
How will one reach attainment?
- 9.117 “Those who say they have attained it when they have not,
Proclaim that they will pass into nirvāṇa after they die,
And encourage others to construct reliquaries out of faith
Will be reborn in the lower realms.
- 9.118 “Those who have degenerated because of such delusion
And who disrespect one other
Will defile the awakening
So difficult to achieve that it takes ten million eons.
- 9.119 “The earthly gods will then
Cry out in a dreadful manner,
‘The sacred Dharma of the Protector,
The Lion of Śākyas, has been violated!’
- 9.120 “When they hear the wailing of the earthly gods,
The higher gods will be disheartened.
The Four Great Kings
Will arrive at that time,
- 9.121 “And hosts of yakṣas will arrive
From the palace of Alakāvati.
Distressed and weeping,
They will also cry out in a dreadful manner.
- 9.122 “At that time, cities
That are beautified with many gems
Will lose their luster
And become heaps of dust.
- 9.123 “They will not find any joy
In the major cities,
And they will go from place to place
Emitting pitiful cries.
- 9.124 “Unable to communicate with one another,
The gods will then proceed
To all the sites

Where I have delivered discourses.

- 9.125 “When they see those places,
They will fall to the ground
And become utterly terrified.
All those who come to Jambudvīpa
- 9.126 “Will see this terrifying sight.
The heirs of the Conqueror themselves
Will be tormented by such degeneration,
And, for seven days, those cities
- 9.127 “And towns will be tormented by suffering.
For seven days, the gods
Will cry out again and again,
‘O Buddhas! O Heroes!
- 9.128 “ ‘Please appear before us!’
But they will not see any other being
Who has attained nirvāṇa.
Those who live in Śrāvastī
- 9.129 “And assemble to honor him
Will cry out repeatedly,
Lamenting at that site,
‘This was the Teacher’s seat
- 9.130 “When the Thus-Gone One
Was present right before us
And taught the four noble truths.’
When they regard others,
- 9.131 “There will be no mutual respect, [F.76.b]
And engaging in these evil actions
Will lead them to an unwholesome birth.
Alas! This is why the divine mansions
- 9.132 “And the higher realms will be empty.
The Protector of all who live
In Jambudvīpa will be gone!
Even the promenades
- 9.133 “Will become troubled and empty.
At that time, there will be no delight
In all Jambudvīpa.

- All the trees, mountains,
- 9.134 “And caves, as well as everything
Animate and inanimate in the world,
Will cry out of fear.
The gods of the Heaven of the Thirty-Three
- 9.135 “Will raise their hands as they grieve
And cry to each other
In their respective celestial mansions.
The gods will be separated from my renown,
- 9.136 “Which is otherwise heard in the god realms,
And from me—the Dharma teacher,
The lord of the conquerors.⁵⁹
The gods will no longer feed on nectar
- 9.137 “Or sing their melodious tunes.
For six months, there will be no amusement or joy
In the Heaven of the Thirty-Three.
The asuras will be emboldened
- 9.138 “When they hear that the gods are defenseless,
And they will wage war
Against those in the Heaven of the Thirty-Three.
When the kings of Jambudvīpa
- 9.139 “Destroy the stūpas,
The gods and the asuras
Will wage wars against each other.
This will cause most of the monks
- 9.140 “To proceed to the lower realms at that time,
And most of the nuns
Will also be reborn in the lower realms.
Bad-tempered householders,
- 9.141 “Evil women,
And those who encourage them
Will also proceed to the lower realms.
The world will shake intermittently,
- 9.142 “And there will be beings who
Will rush off to other towns
And to the foothills.

- At that time, the lifespan of those
- 9.143 “Wandering beings will be short.
There will be a great many bandits,
And the jungles will be terrifying.
Harvested crops
- 9.144 “And food will be destroyed.
Those who die
During that eon of starvation
Will gain a subsequent rebirth
- 9.145 “In which they will experience great suffering. [F.77.a]
At that time, the monks
Will use stūpas that have been
Dedicated to the saṅghas
- 9.146 “Of the four directions for themselves.
Thus, after I pass away,
There will be a variety of saṅghas.
You must make haste to strive
- 9.147 “Not to be reborn among them!
All those immature beings will lack understanding.
All those immature beings will lack expertise.
The actions those immature beings perform
- 9.148 “Will quickly lead to rebirth in the lower realms.
Applying oneself to recitation and explanation
Leads to developing insight.
Insight protects beings
- 9.149 “And quickly leads to rebirth in the higher realms.
Those in the world who have insight
Should always train in that way.
Cease all forms of attachment,
- 9.150 “And quickly proceed to the higher realms.
Practice what I just said,
Apply yourself with wholesome diligence
To the noble path with eight virtues,
- 9.151 “And quickly cultivate proper concentration.
After this eon has come to an end,
Even the word *buddha* will not be heard

- For a full sixty eons,
- 9.152 “So how could one reach attainment?
At that time, when beings gather,
They will be so tormented by hunger
That they will feed on each other—
- 9.153 “Eating the flesh of their mothers and children.
Friendly benefactors
Will never enter households,
And so the households
- 9.154 “Will experience unbearable terrors.
Who could hear these words
And yet, for saṃsāra that is so harmful,
Give rise to desire like that for women⁶⁰
- 9.155 “And such strong craving?
For this unbearable root of suffering
I consider women⁶¹ to be the root.
The root of suffering is the propelling cause,
- 9.156 “So you should abandon suffering.
Some beings who, because of their rebirth,
Together with the ripened fruit
Do not encounter what is similar,
- 9.157 “And will not proceed to the lower realms.
Knowing what uncontaminated phenomena are
And what is empty, hollow, and unreal,⁶²
Lacking any essence,
- 9.158 “They will quickly understand.
Notions about mind existing
Or not existing, and the terror they experience,
Make them question what is to be done.
- 9.159 “When they engage in analysis
And contemplate this in solitude,
They cry out unbearably, [F.77.b]
‘Where will I go and what will happen?’
- 9.160 “They perceive aggregates where there are no aggregates,
And perceive a self where there is no self,
So when they hear about the inherent characteristic,

- Their discomfort frightens them.
- 9.161 “They do not understand the meaning of the aggregates
That was taught by the Buddha,
So they gaze with delight upon their disintegration,
Which they think is realizing the ultimate.
- 9.162 “I have taught that the past,
Future, and present aggregates,
As well as the three times,
Are all the same in that they are empty.
- 9.163 “All the buddhas and victors
Who have appeared in the past
Have taught that all phenomena are
Empty of inherent characteristics.
- 9.164 “The teachers, the thus-gone ones
Who will appear in the future,
Will also teach the Dharma of the Guide—
The emptiness of inherent characteristics.
- 9.165 “I, your current teacher,
And all the teachers who are alive
Likewise explain that phenomena
Are empty of inherent characteristics.
- 9.166 “Those who do not understand the aggregates
As they were explained by the Buddha
Understand them in terms of *myself* and *beings*,
And do not proceed to the higher realms.
- 9.167 “These horrible epidemics and
Unbearable things will come to pass.
To avoid having to experience them
Make haste to develop diligence.”
- 9.168 When the Blessed One had spoken, Venerable Śāriputra, Venerable Ānanda,
and the world with its gods, humans, asuras, and gandharvas rejoiced and
praised the words of the Blessed One.
- 9.169 *This concludes the Great Vehicle sūtra entitled “Discernment of the Discourses,”⁶³ as
well as “The Great Vehicle Discourse on Liberation,”⁶⁴ “The Buddha’s Collected
Teachings,” and “Repudiating Those Who Violate the Discipline.”*

c.

Colophon

c.1 Translated, edited, and finalized in the Lhenkar Palace by the Indian preceptor Dharmaśrīprabha and the translator monk Palgyi Lhünpo

ab.

ABBREVIATIONS

- C* Choné (co ne) Kangyur
- D* Degé (sde dge) Kangyur
- H* Lhasa (zhol) Kangyur
- J* Lithang ('jang sa tham) Kangyur
- K* Peking (pe cin) Kangxi Kangyur
- N* Narthang (snar thang) Kangyur
- S* Stok Palace (stog pho brang) Manuscript Kangyur
- Y* Peking Yongle (g.yung lo) Kangyur

n.

NOTES

- n.1 The usual formulation of these qualities comprises a pair of terms, one of which describes what qualities are positively present and the other what negative attributes have been eliminated. While the second of the two elements—the quality of being rid of hindrances—is summarized throughout by the term “liberated” (*grol*), the terminology used for the first element—summarizing the positive attributes—evolves as the text unfolds. In the first few chapters we see mentions of “having knowledge and being liberated” (*rig pa dang grol ba*). In the fourth, fifth, and seventh chapters the equivalent becomes being “coherent and liberated” (*rigs pa dang grol ba*). In the ninth chapter, the terms used are “equipped and liberated” (*ldan pa dang grol ba*). It is noteworthy that the term for “coherent and liberated” (*yuktamukta, rigs pa dang grol ba*) is also used as a description of the necessary qualities of the inspired eloquence (*pratibhāna, spobs pa*) of those qualified to give teachings; in this regard see, for example, *Upholding the Roots of Virtue* (Toh 101), [n.73](#).
- n.2 In this catalog, *Repudiating Those Who Violate the Discipline* is included among the “Miscellaneous Sūtras” (Tib. *mdo sde sna tshogs*) less than ten sections (Tib. *bam po*) long. Denkarma F.297.a; see also Herrmann-Pfandt 2008, p. 53, no. 92.
- n.3 *Fo cang jing* 佛藏經 (*Buddhapiṭakaduḥśīlanigraha*), Taishō 653 ([CBETA \(https://cbetaonline.dila.edu.tw/en/T0653\)](https://cbetaonline.dila.edu.tw/en/T0653); [SAT \(https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0653.html\)](https://21dzk.l.u-tokyo.ac.jp/SAT2018/T0653.html)).
- n.4 Tsui 2010, p. 130.
- n.5 Chen 2014, pp. 178–79. Here Chung-hui Tsui tells us that this work was inscribed by Fan Hai, who was the court scribe during that period, and is dated 457 CE. The postscript of this sūtra provides noteworthy details, such

as the quantity of paper used, the time when proofreading was completed, the name of the sūtra and its scroll number, and the shrine or temple owner. It also identifies the patron of the sūtra as the king Juqu Anzhou (d. 460), who devoted himself to promoting Buddhism in China.

- n.6 The Denkarma (Tib. *ldan dkar ma*) catalog includes Toh 123 among the discourses translated from Chinese (Denkarma, F.300.a; Herrmann-Pfandt 2008, p. 138, no. 255). Toh 123 also lacks the standard colophon that usually follows Tibetan translations from the Sanskrit. Additionally, this text contains specific vocabulary (discussed at length in *Rolf Stein's Tibetica Antiqua*, pp. 1–85) indicating that it was translated from the Chinese. See also Silk 2018, p. 234.
- n.7 In the Degé Kangyur, Toh 220 spans 154 folios, while Toh 123 spans 119.
- n.8 Thompson 1994, p. 171.
- n.9 Silk 1994, pp. 158–62.
- n.10 McCombs 2014, pp. 65–66.
- n.11 Morell 1994, pp. 141, 194, 249.
- n.12 Adamek 2011, pp. 215–16.
- n.13 Translated based on the Stok, Yongle, Lithang, Peking, Narthang, Choné, and Lhasa editions: *'ur sgra*. Degé reads: *'ud sgra*.
- n.14 From this point onward in the text this repeated phrase is explicitly abridged by omitting what follows down to and including “cannot be pointed out,” with the instruction (to the reader) that it should be expanded as before. For ease of reading, we have chosen to provide the full sentence for each occurrence.
- n.15 The Yongle, Lithang, Narthang, Choné, Lhasa, and Stok editions read: *gnon* (“oppressing”).
- n.16 Translated based on the Stok, Yongle, Peking, and Choné editions: *'jigs pa ma yin pa med pa*. The Degé Kangyur reads *'jig pa ma yin pa med pa* (“it is without nondisintegration”).
- n.17 The two terms that are used here are both commonly translated as “person” in English, but they have been rendered here as “primordial man” (Skt. *puruṣa*, Tib. *skyes bu*) and “person” (Skt. *pudgala*, Tib. *gang zag*). In this case, the term *skyes bu* translates the Sanskrit term *puruṣa* or “cosmic man” of the

renowned Rig Veda 10.90 and, by extension, the inactive ultimate being of the Sāṃkhya, while the term *gang zag* translates the Sanskrit term *pudgala*, which refers to the “person” at the level of the individual.

- n.18 The Tibetan *brtan pa* here could simply mean “fixed” or “stable” but, following as it does just after the two preceding terms, may also refer to the polestar (Skt. *dhruva*), mythologically personified as the son of Uttānapāda and thus grandson of Manu. Compare with the same Tibetan term, rendered “stability,” in the list at [5.53](#) where it appears instead flanked by *rtaq pa* (“permanence”) and *ther zug* (“eternality”).
- n.19 Here, presumably, with the meaning of a being disembodied after death and seeking rebirth.
- n.20 This rendering is somewhat speculatively based on the reading in the Degé Kangyur, *tshangs par spyad pa'i tha snyad*, which is also the reading in the Lhasa, Dodedrak, and Urga Kangyurs. The Stok Palace, Shey, Yongle, Lithang, Peking, Narthang, and Choné Kangyurs instead read *tshangs par spyad pa'i tha chad* (“improper pure conduct”), which superficially might seem a more likely reading but is not quite in line with the theme of this passage. The Phugdrak Kangyur reads: *tshangs par spyad pa'i mtha' chad pa* (“lowliest of pure conduct”).
- n.21 This is an abbreviated reference to a statement widespread in the canonical literature about arhats “regarding gold as no different than filth and the palm of the hand as like space itself.”
- n.22 Translated following the Degé, Lhasa, Urga, Stok Palace, and Shey Kangyurs, which all read *bzhi po* here. The Narthang, Yongle, Lithang, Kanxi, and Choné Kangyurs instead have *gzhi po*, which could possibly be interpreted as “basis” or “substratum.”
- n.23 Translated according to the reading *chos zhes bya ba'i tha snyad* in the Stok Palace, Shey, Narthang, and Lhasa Kangyurs. Degé and most Kangyurs read *chos shes bya ba'i tha snyad ...*, which seems less likely; the sentence would then be translated, “The noble ones even deny that it is a correctly designated convention to designate phenomena that are objects of knowledge.”
- n.24 Aside from the list of musical instruments, we have translated the Tibetan word *sgra* as “terms” in this paragraph.
- n.25 Tentative translation. Tib. *dpe chad pa*. This obscure turn of phrase does not appear to occur anywhere else in the Kangyur. It has been rendered literally

here in spite of the fact that the literal meaning makes little sense in context. Plausible alternatives are difficult to discern.

- n.26 Tib. *ma byas pa*, usually shorthand for the notion that what one experiences is not the karmic result of past actions.
- n.27 Tentative translation. Tib. *shA ri'i bu de bzhin gshegs pas sangs rgyas rjes su dran pa'i chos bstan pa la yang sangs rgyas bcom ldan 'das rnams kyis kyang rjes su dran par mi spyod do*. This reading is consistent across the Tshalpa and Thempangma recensions of the Kangyur. However, this line breaks the pattern established in the section, and has been emended here by reading the phrase *sangs rgyas bcom ldan 'das kyis* as **sangs rgyas bcom ldan 'das ky*.
- n.28 Tib. *dge sbyong chu skyar*. The Sanskrit term *baka*, rendered here in Tibetan as *chu skyar*, literally means “stork” or “crane.” The stork, crane, and other birds like it evoke a sense of cheating, hypocrisy, and cunning deceit in Sanskrit literature, most likely due to the cunning and stealth with which they hunt their food.
- n.29 Tentative translation. The Degé and Stok editions read *chos gos mi gtsang ba'i dgon pa dang ldan pa yin no*.
- n.30 Tib. *chos dang 'thun pas*. It is also possible to read this phrase as “legally” or “according to the law,” and that it refers to Buddhists being legally prohibited from teaching.
- n.31 Translated based on the Stok, Yongle, Lithang, Peking, Narthang, Choné, and Lhasa editions: *ngas*. Degé reads: *des*.
- n.32 The phrase “scatters flies” has been added to the English translation for the sake of clarity.
- n.33 Translated based on the Stok edition: *dpang du gyur pa yin*. Degé reads: *dbang du gyur pa yin* (“overpowered”).
- n.34 Translated based on the Stok, Lithang, Peking, and Narthang editions: *btsam pa med pa*. Degé reads: *rtsam pa med pa*.
- n.35 Tentative translation. Tib. *dge sbyongs du khas 'tshé ba*.
- n.36 Translated based on the Yongle, Lithang, Peking, Narthang, Choné, and Lhasa editions: *'dod pa rnams la log par spyod pa*. The Degé and Stok editions read: *'dod pa rnams la log par mi spyod pa* (“who does not engage in sexual misconduct”).

- n.37 Tentative translation. Tib. *zhi ba don med par spyod pa*.
- n.38 Tentative translation. Tib. *de la skyes bu dam pa ma yin pa la rjes su ma gnang ba de lta bu gang ci yang rung mchil ma dor ba tsam de thams cad kyang dad pas byin pa yin no*.
- n.39 Tentative translation. The Degé and Stok editions read: *dkyogs*. The Yongle, Lithang, Peking, Narthang, Choné, and Lhasa editions read: *bkyogs*. This translation amends the verb to *bklags*.
- n.40 Translated based on the Stok edition: *brang sa*.
- n.41 Tentative translation. Tib. *bdag dang gnyis kyis*.
- n.42 Tib. *nges par 'byung ba*. According to the previous list, this probably refers to the monk Apprehending Origination (Tib. *'byung par dmigs pa*).
- n.43 Translated according to the reading in most Kangyurs: *rigs pa*. Lhasa, however, has *rig pa*, “knowledge,” which would be more in line with the usual characterization of the saṅgha as *rig pa dang grol ba*, “[having] knowledge and liberation” as in [4.10](#), [4.33](#), and [7.13](#).
- n.44 The six non-Buddhist teachers are Purāna Kāśyapa, Māskārin Gośāliputra, Saṃjāyin Vairāṭiputra, Kakuda Kātyāyana, Ajita Keśakambala, and Nirgrantha Jñātiputra.
- n.45 See [n.43](#).
- n.46 Tentative translation. It is not quite clear to us who this being called Constant Generosity might be, although it appears to refer to the Buddha himself. Tib. *thams cad rtag tu sbyin zhes bya bas dge ba ci yin zhes tshol ba na*.
- n.47 Reading Stok Palace *ldan pa* instead of Degé *bden pa*
- n.48 We have been unable to identify this element in this list: *phu gu pa*.
- n.49 Tentative translation. Tib. *kha dog gi rigs rnam pa sna tshogs*.
- n.50 Tentative translation. Tib. *sor bzhir rtog pa*.
- n.51 Tentative translation. Tib. *'du 'dzi las skyes pa*. This compound is likely synonymous with the compound *'du 'dzi la dga' ba* (Skt. *saṅgaṇikārāma*).
- n.52 Translated based on the Stok edition: *rma rlon*. Degé reads: *rma klan*.

- n.53 Translation based on the Stok Palace and Yongle Kangyur readings: *ldan pa*. Degé reads: *bden pa* (“true”).
- n.54 Translation based on the Stok Palace Kangyur reading: *ldan pa*. Degé reads: *bden pa* (“true”).
- n.55 Only eleven of the “twelve branches of Buddhist scripture” are enumerated here. “Extensive teachings” (Skt. *vaipulya*; Tib. *shin tu rgyas pa'i sde*) is missing.
- n.56 Tentative translation. Tib. *gang gi phyir bden pa'i yon tan 'di dag gsung ba ni de ltar 'gyur ba'i phyir ro*.
- n.57 Tib. *sha ri'i bu dper na*. Here, the Tibetan reads “Śāriputra,” which must be a mistake.
- n.58 Tentative translation. Tib. *bdag nyid chen pos dgon gnas dang/ gnas gsum zhal gyis bzhes mod kyi*.
- n.59 Tentative translation.
- n.60 Tib. *bud med lta bu'i 'dod rtsa*.
- n.61 Translation based on the Stok Palace, Yongle, Lithang, Peking, Narthang, Choné, and Lhasa Kangyur readings: *bud med*. Degé reads: *dug med*.
- n.62 Translation based on the Stok Palace, Yongle, Lithang, Peking, Narthang, and Choné Kangyur readings: *gsog*. Degé reads: *gsob*.
- n.63 Above, this was called *Higher Discernment of the Dharma*.”
- n.64 Translation based on the Stok Palace Kangyur reading: *rnam par thar pa*. Degé reads: *rnam par 'thag pa* (“Victory”).

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 absence of distinguishing marks

mtshan ma med pa

མཚན་མ་མེད་པ།

animitta

One of the three gateways of liberation.

- g.2 absence of wishes
smon pa med pa
 མྱོན་པ་མེད་པ།
apraṇihita
 One of the three gateways of liberation.
- g.3 acceptance that concords with the truth
rjes su 'thun pa'i bzod pa
 རྗེས་སུ་འབྲུན་པའི་བཟོད་པ།
ānulomikī kṣānti
 A particular realization attained by bodhisattvas that arises as a result of analysis of the essential nature of phenomena.
- g.4 Āditya
nyi ma
 ཉིམ།
āditya
 Name of a past buddha.
- g.5 aggregate
phung po
 ཕུང་པོ།
skandha
 The five aggregates of form, sensation, perception, formation, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.
- g.6 Alakāvātī
lcang lo can
 ལྷང་ལོ་ཅན།
alakāvātī
 The world of yakṣas, ruled over by Kubera.
- g.7 Ānanda
kun dga' bo
 ཀུན་དགའ་བོ།
ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.8 aphorisms

ched du brjod pa'i sde

ཚེད་དུ་བརྗོད་པའི་སྡེ།

udāna

One of the twelve branches of Buddhist scriptures.

g.9 application of mindfulness

dran pa nye bar gzhas pa

དྲན་པ་ཉེ་བར་གཞག་པ།

smṛtyupasthāna

A fundamental practice of Buddhist meditation generally divided into the following four categories: application of mindfulness to the body, application of mindfulness to feelings, application of mindfulness to the mind, and application of mindfulness to phenomena.

g.10 Apprehending Origination

'byung bar dmigs pa

འབྱུང་བར་དམིགས་པ།

—

The name of a monk in the lineage of the buddha Mahāvyūha and the name of the order founded by that monk after Mahāvyūha entered parinirvāṇa.

g.11 Arising from Collection

tshogs nas byung ba

ཚོགས་ནས་བྱུང་བ།

—

The name of a monk in the lineage of the buddha Mahāvyūha and the name of the order founded by that monk after Mahāvyūha entered parinirvāṇa.

g.12 ascetic practices

sbyangs pa'i yon tan

སྤངས་པའི་ཡོན་ཏན།

dhūtaguṇa

An optional set of thirteen practices that monastics can adopt in order to cultivate greater detachment. They consist in (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; (2) wearing only three robes; (3) going for alms; (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; (5) eating only what can be eaten in one sitting; (6) eating only food received in the alms bowl, rather than more elaborate meals presented to the saṅgha; (7) refusing more food after indicating one has eaten enough; (8) dwelling in the forest; (9) dwelling at the root of a tree; (10) dwelling in the open air, using only a tent made from one's robes as shelter; (11) dwelling in a charnel ground; (12) being satisfied with whatever dwelling one has; and (13) sleeping in a sitting position without ever lying down.

g.13 Bakkula

bak+ku la

བཀུ་ལ།

bakkula

From a wealthy brahmin family, Bakkula is said to have become a monk at the age of eighty and lived to be one hundred sixty. He is also said to have had two families, because as a baby he was swallowed by a large fish and the family who discovered him alive in the fish's stomach also claimed him as their child. The Buddha's foremost pupil in terms of health and longevity, it is also said he could remember many previous lifetimes and was a pupil of the previous buddhas Padmottara, Vipasyin, and Kāśyapa.

g.14 biographies

rtogs pa brjod pa'i sde

རྟོགས་པ་བརྗོད་པའི་སྡེ།

avadāna

One of the twelve branches of Buddhist scriptures.

g.15 Black Line Hell

thig nag

ཐིག་ནག

kālasūtra

One of the eight hot hells. The name of this hell refers to the black thread that is used to measure lines on the bodies of those reborn there so that they can be cut into pieces.

g.16 Brahmadata

tshangs byin

ཚངས་བྱིན།

brahmadatta

Name of a king.

g.17 Brilliant Light

shin tu 'od

ཤིན་ཏུ་འོད།

—

Name of a buddha.

g.18 child of Manu

shed bu

ཤེད་བུ།

mānava^{AO}

Manu being the archetypal human, the progenitor of mankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, “child of Manu” is a synonym of “human being” or mankind in general. See also “descendant of Manu.”

g.19 coherent

rigs pa

རིགས་པ།

[*yukta?*]

The Tibetan *rigs pa* is used to translate several Sanskrit terms (which cannot be reconstructed with certainty for this text) with the literal meaning of being connected or coherent, but with contextual meanings ranging from appropriateness or suitability, through correctness, conformity, congruence,

to reasoned and rational thinking or argument, and the principles used to validate scriptural statements. In this text the epithet is one of several others paired with “liberated” as criteria for the authenticity of monks, their worthiness to receive offerings, etc. See “knowledge,” “equipped,” “liberated,” and also n.1. “Coherent and liberated” is also used (in other texts) as a description of the necessary qualities of the inspired eloquence (*pratibhāna, spobs pa*) of those qualified to give teachings.

g.20 complete severance of the roots of virtue

dge ba'i rtsa ba kun tu gcod pa

དགེ་བའི་རྩ་བ་ཀུན་ཏུ་གཅོད་པ།

samucchinnakuśalamūla

A term for beings who violate discipline to the extent that they may never make progress on the path to becoming a buddha.

g.21 Completely Bound

nye bar bcings pa

ཉེ་བར་བཙེངས་པ།

—

The name of a monk in the lineage of the buddha Mahāvyūha and the name of the order founded by that monk after Mahāvyūha entered parinirvāṇa.

g.22 Crushing Hell

bsdus gzhom

བསྐྱུས་གཞོན།

saṃghāta

One of the eight hot hells.

g.23 Deer Park

ri dags kyi nags

རི་དགས་ཀྱི་ནགས།

mṛgadāva

The forest located outside of Vārāṇasī where the Buddha first taught the Dharma.

g.24 dependent origination

rten cing 'brel par 'byung ba

རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ།

pratītyasamutpāda

The relative nature of phenomena, which arise in dependence upon causes and conditions. Together with the four noble truths, this was the first teaching given by the Buddha.

g.25 descendant of Manu

shed las skyes

ཤེད་ལས་སྐྱེས།

manuja^{AO}

Manu being the archetypal human, the progenitor of mankind, in the *Mahābhārata*, the Purāṇas, and other Indian texts, “descendant of Manu” is a synonym of “human being” or mankind in general. See also “child of Manu.”

g.26 Devadatta

lhas byin

ལྷས་བྱིན།

devadatta

A cousin of the Buddha Śākyamuni who broke with him and established his own community. His tradition continued into the first millennium CE. He is portrayed as plotting against the Buddha and even succeeding in wounding him. He is usually identified with wicked beings in accounts of previous lifetimes.

g.27 Dharmaśrīrabha

dharmā shrI pra bha

ལྷ་མོ་ཤེས་བྱ།

dharmāśrīrabha

Indian scholar who assisted with the translation of sūtras into Tibetan.

g.28 Dīpaṃkara

mar me mdzad

མར་མེ་མངོད།

dīpaṃkara

A previous buddha who gave Śākyamuni the prophecy of his buddhahood.

g.29 discourses

mdo'i sde

མདོ་འི་སྡེ།

sūtravarga

One of the twelve branches of Buddhist scriptures.

g.30 eight unfree states

mi khom pa brgyad

མི་ཁོམ་པ་བརྒྱད།

aṣṭākṣaṇa

Definition from the 84000 Glossary of Terms:

A set of circumstances that do not provide the freedom to practice the Buddhist path: being born in the realms of (1) the hells, (2) hungry ghosts (*pretas*), (3) animals, or (4) long-lived gods, or in the human realm among (5) barbarians or (6) extremists, (7) in places where the Buddhist teachings do not exist, or (8) without adequate faculties to understand the teachings where they do exist.

g.31 element

khams

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

g.32 Elevated by Lotuses

pad mas 'phags pa

པད་མས་འཕགས་པ།

—

Name of a past buddha.

g.33 equipped

ldan pa

ལྷན་པ།

[*yukta?*] ^{AO}

One of several different epithets, as applied to authentic monks or practitioners, that are paired with “liberated” (*mukta, grol ba*). Others in this text are [having] “knowledge” and “coherent,” q.v.; see also n.1. The Tibetan *ldan pa* in this context may be an alternative to *rigs pa* as a rendering of a single Sanskrit term in the source text, or a closely related term. The most literal meaning is “joined” or “connected,” but the specific sense is set out in 9.72–9.74.

g.34 **Escape**

nges par 'byung ba

ངེས་པར་འབྱུང་བ།

—

An alternate name for the monk Apprehending Origination who was in the lineage of Buddha Mahāvīyūha and the name of the order founded by that monk after Mahāvīyūha entered parinirvāṇa.

g.35 **Extensive teachings**

shin tu rgyas pa'i sde

ཤིན་ཏུ་རྒྱས་པའི་སྡེ།

vaipulya

Definition from the 84000 Glossary of Terms:

One of the twelve branches of scripture or aspects of the Dharma. Literally meaning “vast” or “extensive,” it refers to a particular set of lengthy sūtras or collections of sūtras that provides a comprehensive overview of Buddhist thought and practice. This category includes individual works such as the *Lalitavistara* and *Saddharmapuṇḍarīka* and collections such as the Mahā-sannipāta, Buddhāvataṃsaka, Ratnakūta, and Prajñāpāramitā.

g.36 **five deeds entailing immediate retribution**

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they include killing one’s mother, one’s father, or an arhat, causing a schism in the saṅgha, and causing the blood of a thus-gone one to flow.

g.37 **four concentrations**

bsam gtan bzhi po

བསམ་གཏན་བཞི་པོ།

caturdhyāna

The four levels of meditative concentration, corresponding to the four levels of the form realm.

g.38 Four Great Kings

rgyal po chen po bzhi

ལྷ་པོ་ཚེན་པོ་བཞི།

catvāro mahārājāḥ

Four gods who live on the lower slopes (fourth level) of Mount Meru in the Heaven of the Four Great Kings and guard the four cardinal directions. Each is the leader of a semidivine class of beings living in his realm. They are Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa, and Vaiśravaṇa.

g.39 four types of physical conduct

spyod lam bzhi

སྤྱོད་ལམ་བཞི།

caturīryāpatha · catvāra īryāpathāḥ

The four acceptable norms of behavior concern posture while walking, standing, sitting, and lying down.

g.40 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.41 Great Brahmā

tshangs pa chen po

ཚངས་པ་ཆེན་པོ།

mahābrahmā

g.42 Great Elephant

glang po chen po

གླང་པོ་ཆེན་པོ།

—

An epithet of the Buddha.

g.43 Great Wailing Hell

ngu 'bod chen po

ངུ་འབོད་ཆེན་པོ།

mahāraurava

One of the eight hot hells.

g.44 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚ་གསུམ།

trāyastriṃśa

One of the six heavens of the desire realm.

g.45 Hell of Ceaseless Torment

mnar med pa chen po

མནལ་མེད་པ་ཆེན་པོ།

avīci

One of the eight hot hells.

g.46 heretical view

lta bar gyur pa

ལྷ་བར་གྱུར་པ།

dr̥ṣṭigata

A term for any view that leads to further suffering in saṃsāra instead of liberation.

g.47 higher perceptions

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྷུ།

pañcābhijñā

Definition from the 84000 Glossary of Terms:

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others.

(Provisional 84000 definition. New definition forthcoming.)

g.48 Hot Hell

tsha ba

ཚ་བ།

tāpana

One of the eight hot hells.

g.49 Ikṣvāku

bu ram shing pa

བུ་རམ་ཤིང་པ།

ikṣvāku

Name of a king.

g.50 Indradhvaja

dbang po'i rgyal mtshan

དབང་པོའི་རྒྱལ་མཚན།

indradvaja

A buddha in the southwestern direction.

g.51 insight

shes rab

ཤེས་རབ།

prajñā

Transcendent or discriminating awareness; the mind that sees the ultimate truth. One of the six perfections of the bodhisattva.

g.52 instructions

gtan la bab par bstan pa'i sde

གཏན་ལ་བབ་པར་བསྟན་པའི་སྡེ།

—

One of the twelve branches of Buddhist scriptures.

g.53 Intensely Hot Hell

rab tu tsha ba

རབ་ཏུ་ཚ་བ།

pratāpana

One of the eight hot hells.

g.54 Jambudvīpa

dzam bu'i gling

ཇམ་བུ་རི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.55 Kapila

ser skya

ཤེར་སྐྱེ།

kapila

The name of a monk identified as a contemporary of Śākyamuni who taught an impure Dharma.

g.56 Kāśyapa

'od srung

འོད་སྐྱུང་།

kāśyapa

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon. Also the name of one of the Buddha’s principal pupils.

g.57 Kaunḍinyagotra

kauN+Di n+yas rigs

ཀོའི་ཅུས་རིགས།

kaunḍinyagotra

Name of a past buddha. The Sanskrit literally means “one belonging to Kauṇḍinya’s lineage/family/clan.”

g.58 knowledge

rig pa

རིག་པ།

vidyā^{AO}

“Having knowledge” is one of several different epithets, as applied to authentic monks or practitioners, that are paired with “liberated” (*mukta, grol ba*), and is the most usual. Others in this text are “coherent” and “equipped,” q.v.; see also n.1. In later literature the knowledge to which this term refers is usually explained as knowing truly, knowing to the full extent, and knowing with inner wisdom.

g.59 Kokalika

ko ka li ka

ཀོ་ཀ་ལི་ཀ།

kokalika

The name of a monk identified as a contemporary of Śākyamuni who taught an impure Dharma.

g.60 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A class of spirit-deity. The name uses a play on the word *āṇḍa*, which means “egg” but is also a euphemism for testicle. Thus, they are often depicted as having testicles as big as pots (from *khumba*, or “pot”).

g.61 Lhenkar Palace

pho brang lhan dkar

ཕོ་བྲང་ལྷན་དགའ།

—

A royal palace located in central Tibet, which is famous for giving its name to the catalog of translated canonical texts produced up to the early ninth century. Also called Denkar (*ldan dkar*).

g.62 liberated

grol ba

གྲོལ་བ།

mukta^{AO}

A quality or criterion applied in this text to authentic monks or practitioners that summarizes their having rid themselves of hindrances to awakening, paired with several different epithets describing their positive qualities; see “knowledge,” “coherent,” and “equipped”; see also [n.1](#). In later literature the liberation to which this term refers is usually explained as being from attachment, obstruction, and the obscuration of inferior outlook.

g.63 Lokāyata

'jig rten rgyang phan pa

འཇིག་རྟེན་རྒྱང་ཕན་པ།

lokāyata

While this term is used as a name for the ancient materialists, it can also refer to non-Buddhists in general.

g.64 Luminous Heaven

'od gsal

འོད་གསལ་ལ།

ābhāsvara

The sixth heaven of the form realm

g.65 Mahādeva

lha chen po

ལྷ་ཚེན་པོ།

mahādeva

Name of a king.

g.66 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཚེན་པོ།

mahākāśyapa

One of the most important followers of the Buddha. Leadership of the saṅgha passed to Mahākāśyapa after the Buddha's parinirvāṇa.

g.67 Mahāpraṇāda

mang pos bkur ba

མང་པོས་བཀུར་བ།

mahāpraṇāda

Name of a king.

g.68 Mahāvyūha

bkod pa che

བཀོད་པ་ཚེ།

mahāvyūha

Name of a past buddha.

g.69 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni's regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha's interlocutor or as a teacher of the Dharma.

Maitreya literally means "Loving One." He is also known as Ajita, meaning "Invincible."

For more information on Maitreya, see, for example, the introduction to *Maitreya's Setting Out* (Toh 198).

g.70 Māndhātā

nga las nu

འཕམ་ལྷོ།

māndhāta

Name of a king.

g.71 Māra

bdud

བདུད།

māra

A demonic entity synonymous with the negative forms of conduct, the afflictions, and the deception that binds beings to saṃsāra.

g.72 marvels

rmad du byung ba'i chos kyi sde

མཉམ་ལྷོ་བྱུང་བའི་ཚོས་ཀྱི་སྡེ།

adbhūtadharmā

One of the twelve branches of Buddhist scriptures.

g.73 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.74 Mount Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great

ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.75 nāga

klu

ལྷ

nāga

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.76 narratives

gleng gzhi'i sde

སྐོང་གཞི་འདུལ་

nidāna

One of the twelve branches of Buddhist scriptures.

g.77 Nirgrantha

gcer bu pa

གཅེར་བུ་པ།

nirgrantha

Non-Buddhist religious mendicants, often referring to Jains, who eschew clothing and possessions.

g.78 non-Buddhist

gzhan mu stegs can · mu stegs can

གཞན་ལུ་སྟེགས་ཅན། · ལུ་སྟེགས་ཅན།

anyatīrthika · tīrthika

A follower of a non-Buddhist philosophy or religion.

g.79 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

One who has achieved the third of the four levels of attainment on the śrāvaka path and will not be reborn in the desire realm any longer.

g.80 offering ceremony

dgag dbye

དགག་དེའི།

pravāraṇa

A ceremony marking the end of the rains retreat and the point at which the laity is once again allowed to make offerings of robes and provisions to the monastic saṅgha.

g.81 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

One who has achieved the second of the four levels of attainment on the śrāvaka path and will have only one more rebirth before attaining liberation.

g.82 Palgyi Lhünpo

dpal gyi lhun po

དཔལ་གྱི་ལྷུན་པོ།

—

Tibetan translator of the ninth century.

g.83 paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

A term that designates people with various kinds of unclear gender status, including but not restricted to physical intersex conditions and hermaphrodites. It can also refer to a eunuch, or, according to the Vinaya account of the expulsion of a paṇḍaka, a male who has sought other males to have sex with him. See also the glossary entry in Miller (2018). It can also be applied to a transgender male.

- g.84 parables
de lta bu byung ba'i sde
 དེལ་བུ་བྱུང་བའི་སྒྲེ།
itivyttaka
 One of the twelve branches of Buddhist scriptures.
- g.85 Pradīpta
rab tu 'bar ba
 རབ་ཏུ་འབར་བ།
pradīpta
 Name of a past buddha.
- g.86 Pradīpta
rab 'bar
 རབ་འབར།
pradīpta
 Name of a king.
- g.87 prātimokṣa
so sor thar pa
 སོ་སོར་ཐར་པ།
prātimokṣa
Prātimokṣa is the name given to the code of conduct binding on monks and nuns. The term can be used to refer both to the disciplinary rules themselves and to the texts from the Vinaya that contain them. There are multiple recensions of the *Prātimokṣa*, each transmitted by a different monastic fraternity in ancient and medieval India. Three remain living traditions, one of them the Mūlasarvāstivāda Vinaya of Tibetan Buddhism. Though the numbers of rules vary across the different recensions, they are all organized according to the same principles and with the same disciplinary categories. It is customary for monastics to recite the *Prātimokṣa Sūtra* fortnightly. According to some Mahāyāna sūtras, a separate set of prātimokṣa rules exists for bodhisattvas, which are based on bodhisattva conduct as taught in that vehicle.
- g.88 prophecies
lung bstan pa'i sde
 ལུང་བསྟན་པའི་སྒྲེ།

vyākaraṇa

One of the twelve branches of Buddhist scriptures.

g.89 Proponent of the View That All Phenomena Exist

thams cad yod par smra ba

ཐམས་ཅད་ཡོད་པར་སྒྲིབ།

sarvāstivādin

The name of a monk in the lineage of the buddha Mahāvyūha and the name of the order founded by that monk after Mahāvyūha entered parinirvāṇa.

g.90 pure conduct

tshangs par spyod pa

ཚངས་པར་སྦྱོད་པ།

brahmacarya

Lit. “brahma conduct,” in Buddhist traditions this term denotes the conduct of those who have renounced worldly life and entered the ordained sangha to devote themselves to spiritual study and practice.

g.91 Pūrṇa Maitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇa maitrāyaṇīputra

One of the ten principal pupils of the Buddha. He was foremost in his ability to teach the Dharma.

g.92 Reviving Hell

yang sos

ཡང་སོས།

saṃjīva

One of the eight hot hells.

g.93 Rṣipatana

drang srong lhung ba

དང་སྲོང་ལུང་བ།

rṣipatana

The location near Vārāṇasī where the Buddha first turned the wheel of Dharma.

- g.94 Śākyamuni
shAkyā thub pa
 སྐྱུ་ལྷན་པ།
śākyamuni
 The fourth buddha of the fortunate eon and the primary buddha associated with the revelation of the Buddhist teachings in the current age.
- g.95 Sālarāja
sA la'i rgyal po
 ལྷ་ལའི་རྒྱལ་པོ།
sālarāja
 Name of a past buddha.
- g.96 Saluted by Jambu
'dzam bu 'dud pa
 འཛོམས་བུ་འདུད་པ།
 —
 Name of a past buddha.
- g.97 Samantaprabha
kun nas 'od
 ཀུན་ནས་འོད།
samantaprabha
 Name of a past buddha.
- g.98 Saṃgupta
kun tu sbas pa
 ཀུན་ཏུ་སྦས་པ།
saṃgupta
 Name of a past buddha.
- g.99 Śamitā
zhi bar mdzad
 ཞི་བར་མཛད།
śamitā
 Name of a past buddha.

g.100 Śāradvatīputra

shA ra dva ti'i bu

ལྷ་ར་དབ་ཉིའི་བུ།

śāradvatīputra

See “Śāriputra.”

g.101 Śāriputra

shA ri'i bu

ལྷ་རིའི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra’s mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā’s Son.”

g.102 Sarvārthadarśin

don thams cad gzig pa

དོན་ཐམས་ཅད་གཟིགས་པ།

sarvārthadarśin

Name of a past buddha.

g.103 Satyaka Nirgranthaputra

gcer bu pa'i bu bden ldan

གཅེར་བུ་པའི་བུ་བདེན་ལྷན།

satyaka nirgranthaputra

The name of a monk identified as a contemporary of Śākyamuni who taught an impure Dharma. It is possible that this figure is synonymous with the teacher Nirgrantha Jñātiputra, one of the six famous heretical teachers that were contemporaries of the Buddha Śākyamuni. Nirgrantha Jñātiputra is often believed to have been associated with the Jain traditions.

g.104 sense fields

skye mched

སྐྱེ་མཆེད།

āyatana

One way of describing experience and the world in terms of twelve sense fields (eye and form, ear and sound, nose and odor, tongue and taste, body and touch, mind and mental objects).

g.105 seven perfect buddhas

yang dag par rdzogs pa'i sangs rgyas bdun po

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་བདུན་པོ།

—

The most common list of seven buddhas is (1) Vipāśyin, (2) Śikhin, (3) Viśvabhū, (4) Krakucchanda, (5) Kanakamuni, (6) Kāśyapa, and (7) Śākyamuni.

g.106 six non-Buddhist teachers

ston pa drug

སྟོན་པ་དྲུག་

ṣaṭ śāstārah

These six teachers of nihilism, sophism, determinism, asceticism, etc. sought to rival the Buddha in his day: Purāṇa Kāśyapa, who negated the effects of actions, good or evil; Māskārin Gośāliputra, who taught a theory of randomness, negating causality; Saṃjāyin Vairaṭiputra, who was agnostic in refusing to maintain any opinion about anything; Kakuda Kātyāyana, who taught a materialism in which there was no such thing as killer or killed, but only transformations of elements; Ajita Keśakambala, who taught a more extreme nihilism regarding everything except the four main elements; and Nirgrantha Jñātiputra, otherwise known as Mahāvīra, the founder of Jainism, who taught the doctrine of indeterminism (Skt. *syādvāda*), considering all things in terms of “maybe.” They were allowed to proclaim their doctrines unchallenged until a famous assembly at Śrāvastī, where the Buddha eclipsed them with a display of miracles and teachings.

g.107 songs

dbyangs kyis bsnyad pa'i sde

དབྱངས་ཀྱིས་བསྟན་པའི་སྡེ།

geya

One of the twelve branches of Buddhist scriptures.

g.108 Śrāvastī

mnyan yod

སམ་ཉན་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.109 stories of former births

skyes pa'i rabs kyi sde

སྐྱེས་པའི་རབས་ཀྱི་སྡེ།

jātaka

One of the twelve branches of Buddhist scriptures.

g.110 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ལྷུགས་པ།

srotaāpanna

A person who has entered the “stream” of practice that leads to nirvāṇa. The first of the four attainments of the path of the hearers. In this text this attainment is said to free someone from rebirth in the lower realms.

g.111 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

A foremost pupil of the Buddha, known for his profound understanding of emptiness. He plays a major role as an interlocutor of the Buddha in the Prajñāpāramitā sūtras.

g.112 suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

The ultimate nature of things, or the way things really are, as opposed to the way they appear to unawakened beings.

g.113 Sudarśana

legs mthong

ལེགས་མཐོང་།

sudarśana

Name of a universal monarch. One of the Buddha's past lives.

g.114 Sundara

gzugs mdzes

གཟུགས་མཛོམས།

sundara

Name of a king.

g.115 Support of Veneration

bkur ba'i gzhi pa

བཀུར་བའི་གཞི་པ།

—

The name of a monk in the lineage of the buddha Mahāvyūha and the name of the order founded by that monk after Mahāvyūha entered parinirvāṇa.

g.116 Tiṣya

skar rgyal

སྐར་རྒྱལ།

tiṣya

Name of a past buddha.

g.117 training of superior attention

lhag pa'i sems kyi bslab pa

ལྷག་པའི་སེམས་ཀྱི་བསྐྱབ་པ།

adhicittaśikṣā

One of the three trainings.

g.118 training of superior discipline

lhag pa'i tshul khrims kyi bslab pa

ལྷག་པའི་ཚུལ་ཁྲིམས་ཀྱི་བསྐྱབ་པ།

adhiśīlaśikṣā

One of the three trainings.

g.119 training of superior insight

lhag pa'i shes rab kyi bslab pa

ལྷག་པའི་ཤེས་རབ་ཀྱི་བསྐྱབ་པ།

adhiprajñāsikṣā

One of the three trainings.

g.120 trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi kham

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasramahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.121 ultimate state

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

Definition from the 84000 Glossary of Terms:

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.122 Unconquered Banner

mi thub pa'i rgyal mtshan

མི་ཐུབ་པའི་རྒྱལ་མཚན།

—

Name of a buddha.

g.123 universal monarch

khos los sgyur ba'i rgyal po

ཁོས་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vantana*) across the earth, bringing all lands and kingdoms under his power. The *cakravartin* conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one *cakravartin* appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a *cakravartin*'s marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the *cakravartin* and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of *cakravartins*: (1) the *cakravartin* with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the *cakravartin* with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the *cakravartin* with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the *cakravartin* with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.124 Vairocana

rnam par snang byed

རྣམ་པར་སྐྱང་བྱེད།

vairocana

Name of a king.

g.125 Vārāṇasī

bA rA Na sI

བཱ་རྩ་ཏ་སྐྱི།

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśi, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāvā*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.126 verses

tshigs su bcad pa'i sde

ཚིགས་སུ་བཅད་པའི་སྡེ།

gāthā

One of the twelve branches of Buddhist scriptures.

g.127 virtuous friend

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A general term to denote a qualified spiritual teacher.

g.128 vow restoration

gso sbyong

གསོ་སྦྱང།

poṣadha · upoṣadha

A twice-monthly ceremony performed by monks, nuns, and novices in which the ordained confess and repair any transgressions, thereby purifying and restoring their vows.

g.129 Wailing Hell

ngu 'bod

ངུ་འབོད།

raurava

One of the eight hot hells.

g.130 wisdom

ye shes

ཡེ་ཤེས།

jñāna

Although the Sanskrit term *jñāna* can refer to knowledge in a general sense, it is often used in Buddhist texts to refer to the mode of awareness of a realized being. In contrast to ordinary knowledge, which mistakenly perceives phenomena as real entities having real properties, wisdom perceives the emptiness of phenomena, their lack of intrinsic essence.

g.131 World of the Lord of Death

gshin rje'i 'jig rten du 'dzin pa

གཤིན་རྗེའི་འཇིག་རྟེན་དུ་འཇོན་པ།

yamaloka

This is a synonym for the realm of the pretas, or hungry ghosts.

g.132 worthy one

dgra bcom pa

དགུ་བཅོམ་པ།

arhat

A person who has accomplished the final fruition of the path of the hearers and is liberated from saṃsāra.

g.133 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of semidivine beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons. They are often depicted as holding choppers, cleavers, and swords, and are said to dwell in the north, under the jurisdiction of the Great King Vaiśravaṇa.

