

# Anuruddha Mahā, vitakka Sutta

## The Anuruddha Discourse on the Great Thoughts

[The joy of the spiritual life]  
(Aṅguttara Nikāya 8.30/4:228-235)  
Translated by Piya Tan ©2005

### Introduction

#### 1 Sutta versions

The Anuruddha Mahā, vitakka Sutta is popular in both the southern and northern schools of Buddhism. There are three ancient Chinese parallels, two in the Āgama section and one as an individual translation:

MĀ 74 = T1.540c20-542b02,  
EĀ 42.6 = T2.754a12-c12 and  
T46 = T1.835c15-836a13.

#### Anuruddha Mahā, vitakka Sutta: Chinese versions

[Source: *The Korean Buddhist Canon: A Descriptive Catalogue* (Lewis R Lancaster & Sung-bae Park), 1979. Slightly edited with additions within square brackets. For other conventions, see the source.]

(1) Vol 420.<sup>1</sup> K515 (XIV:51) (T779) (H750)

**Badarenjue Jing** [Pa ta jen ch'üeh ching] 八大人覺經 (1 chüan). Korean: 발대인각경

Tr An Shih-kao [安世高] (148-170 CE): Later Han dynasty (後漢) [T2.151-350a:18].

(1) —

(2) Case 景 201; carved 1242 CE.

(3) KDJK 14:51; HDJK (vol 76).

(4) Nj 512; Ono 9:38c.

(2) Vol 607. K686 (XIX:555) (T46 = T1.835c15-836a13) (H47)

**Analü Banian Jing** [A na lü pa nien ching] 阿那律八念經 (1 chüan). Korean: 아나을팔념경.

Tr Chih-yao [支曜]: 2nd year of Chung P'ing (中平) of Ling-ti (靈帝), Later Han dynasty (後漢) (185 CE) in Yang-tu (楊都) [T2.153-408c4; T2.151-348c22].

(1) cf K648 [\*74]; K649 [42.6].

(2) Case 容 281; carved 1243 CE.

(3) KDJK19:555-557; HDJK (vol 4).

(4) Nj 563; Ono 1:18b.

(5) Pāli = A 8.30 Anuruddha.

(3) Vol 616. K786 (XIX: 889) (T581) (H563)

**Bashi Jing** [Pa shih ching] 八師經 (1 chüan). Korean: 팔사경.

Tr Chih-ch'ien [支謙] (see K784): between the 2nd year of Huang Wu (黃武) and the 2nd year of Chien Hsing (建興), Wu dynasty (吳) (223-253 CE).

(1) —

(2) Case 詞 286; carved 1243 CE.

(3) KDJK 20:915-916; HDJK (vol 66).

(4) Nj 710; Ono 9:30c.

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<sup>1</sup> Volume = the Volume or volumes of the xylograph print of the Korean Tripiṭaka of the Haein Monastery held by the East Asiatic Library of the University of California at Berkeley, California, USA.

## 2 Anuruddha

**Anuruddha**, one of the most eminent disciples, was the son of the Sākya, Amitodana (a brother of Suddhōdana), and the brother of Mahānāma,<sup>1</sup> and as such was the Buddha's first cousin. When the male members of other Sākya families had joined the Order, Mahānāma was sad that none from his own had gone forth. As such, he proposed that either he himself or his brother Anuruddha should renounce the world. Anuruddha was reluctant at first, for he had lived a very delicate and luxurious life, staying in a different dwelling for each season, surrounded by dancers and performers.

However, on hearing from Mahānāma of the endless rounds of household cares, Anuruddha later agreed to go forth. His mother, however, only consented after his cousin Bhaddiya went with him. They went with Ānanda, Bhagu, Kimbila, Devadatta, and their barber, Upāli, to see the Blessed One at the Anupiya Mango Grove, where they were ordained. Before the rains residence was over, Anuruddha had won the "divine eye" or clairvoyance (*dibba,cakkhu*),<sup>2</sup> for which he was declared to be foremost amongst the monks (A 1:23).

At this point, the Aṅguttara Commentary<sup>3</sup> on the Anuruddha Mahā,vitakka Sutta essentially reports the events of **the (Arahatta) Anuruddha Sutta** (S 3.128),<sup>4</sup> where Sāriputta admonishes Anuruddha to overcome his conceit, restlessness and worry. Evidently, it is at this point that Sāriputta teaches Anuruddha the eight thoughts of the great man (*mahā,purisa.vitakka*).<sup>5</sup> From here, **the Anuruddha Mahā,vitakka Sutta** (A 8.30), picks up the story, but both end by reporting Anuruddha's arhathood in the same words. Where the (Arahatta) Anuruddha Sutta ends, the Anuruddha Mahā,vitakka Sutta begins.

Anuruddha then leaves for Pācīna,vaṁsa,dāya in the Cetī country, to practise this meditation. Here the Aṅguttara Commentary says that he keeps up the practice of walking meditation (*caṅkama*) for eight months. One day, "while his body is tiring due to being oppressed by his hasty effort,"<sup>6</sup> sitting under the bamboo clump, he reflects on the eight thoughts of the great man. However, when *he manages to master only seven of them*,<sup>7</sup> the Buddha visits him (in a holographic form, Tha 901) and teaches him the eighth. Thereupon Anuruddha develops insight and realises arhathood of the highest grade. **The eight thoughts of the great man** are as follows [§15]:<sup>8</sup>

- (1) This Dharma is for one with few wishes, not for one with many wishes.
- (2) This Dharma is for the contented, not for the discontented.
- (3) This Dharma is for one in solitude [for the reclusive], not for one who loves socializing.
- (4) This Dharma is for one who puts forth effort [the energetic], not for the indolent [the lazy].
- (5) This Dharma is for one established in mindfulness, not for one of confused mind.
- (6) This Dharma is for one in samadhi [mental concentration], not for one without samadhi.
- (7) This Dharma is for the wise, not for the unwise.
- (8) This Dharma is for one who rejoices in the non-proliferation of the mind, who delights in the non-proliferation of the mind, not for one who rejoices in mental proliferation, who delights in mental proliferation.

**The Upakkilesa Sutta** (M 128) details Anuruddha's meditation progress leading up to his awakening.<sup>9</sup>

<sup>1</sup> On Mahānāma, see **Cūḷa Dukkha-k,khandha S** (M 14/1:91-95), see SD 4.7, & **(Mahānāma) Roga S** (S 55.54/4:408-410), see SD 4.10.

<sup>2</sup> V 2:180-183; Mvst 3:177 f. However, this only means that he has attained the 4<sup>th</sup> dhyanas, but not yet awakened.

<sup>3</sup> AA 4:117 f.

<sup>4</sup> S 3.128/1:281 f = SD 19.4.

<sup>5</sup> "The great man" (*mahā,purisa*) here refers to the noble ones (*ariya*), ie, a saint on the path (AA 1:191 f).

<sup>6</sup> *So padhāna,vega,nimmathitattā kilanta,kāyo* (AA 4:118).

<sup>7</sup> That is, Anuruddha is unable to recall the eighth and last reflection. It should be remembered that all teachings are given orally (no written notes!) here.

<sup>8</sup> These 8 great thoughts are listed in **Das'uttara S** (D 34.2.1(8)/3:287).

<sup>9</sup> M 128/3:152-162 = SD 5.18.

### 3 Meaning of *uyyojeti*

IB Horner<sup>10</sup> points out that the phrase *añña-d-atthu uyyojaniya, paṭisaniyutta y'eva katham kattā hoti*<sup>11</sup> occurs both in this sutta [§21] as well as in the **Mahā Suññata Sutta** (M 122).<sup>12</sup> The Commentary to the Anuruddha Mahā, vitakka Sutta explains differently, saying that the phrase *uyyojaniya, - paṭisaniyutta, kathā* refers to talk that becomes a support for the listeners (*tesam upaṭṭhāna, gamanakam*, AA 4:122). This alternative rendition, notes **Analayo**,

based on the meaning of *uyyojeti* as “inciting,” finds support in the Chinese and Tibetan parallels to M 122, as according to MĀ 191,<sup>13</sup> on such occasions, the Buddha would “speak Dharma to advise and help visitors, 說法勸助, and according to the Tibetan version in Skilling 1994: 202,8, the Buddha would “exchange pleasant words” with the visitors and “proceed to give them a discourse on the Dhamma” [Analayo’s tr], *phan tshun kun dga’ bar gtam ’dre bar smra, phebs par smra zhing chos kyi gtam yang zer ro*. This is in fact what one would expect, since for the Buddha to talk to others with the intention of dismissing could seem to be, as Horner 1959:155 n8 remarks, “a certain selfishness” on his part.

(Analayo 2005<sup>14</sup> ad M 112/3:112 n; citations normalized)

However, the context of the **Mahā Suññata Sutta** (M 122),<sup>15</sup> which teaches about emptiness and solitude for the sake of personal development, the word *uyyojeti*<sup>16</sup> is used in both its senses: “he inspires” and “he dismisses,” that is, the Buddha both inspires his audience and also dismisses them in due course, so that the Dharma session does not turn into a socializing party, but to spur one on for spiritual practice and realization.

### 4 Thought (*vitakka*)

The key word of the **Anuruddha Mahā, vitakka Sutta** is *vitakka* [passim] and its related form, *vitakkesi* [§3], from *vitakketi*, “he reflects, considers, reasons.”<sup>17</sup> Here (in terms of meditation), *vitakka* (often translated as “initial application”) has “the characteristic of fixity and steadiness” (PED) and is often paired with *vicāra* (“sustained application”), that is, the sustained focus and steadiness of the mind in meditation, especially at the level of the first dhyana.

**The Abhidhammattha Saṅgaha** puts it technically: “*Vitakka* is the directing the mind and its concomitant states towards the object. *Vicāra* is the continued effort of the mind on that object.”<sup>18</sup> Hence, it is important to understand here that these 8 thoughts are not philosophical ruminations, but focussed spiritual contemplation.<sup>19</sup>

The second of “the four dhyanas” [§§4-7] needs special comment. Although, each of the four dhyanas is preceded with the statement: “Then, Anuruddha, when you have thought over these eight thoughts of the great man...,” it should be understood that this only applies to the first dhyana in connection with initial application and sustained application (*vitakka, vicāra*). The repetition simply means that these four dhyanas are closely connected; in fact, the first leads to the second, then to the third, and then to the

<sup>10</sup> M:H 3:154 n8.

<sup>11</sup> EM Hare renders this as “(he) entirely confines his talk to the subject of going apart” (A:H 4:158).

<sup>12</sup> M 122/3:111 = SD 11.4.

<sup>13</sup> MĀ 191 = T1.738b20.

<sup>14</sup> Unpublished MS, *A Comparative Study of the Majjhima Nikāya*, 2005.

<sup>15</sup> M 122.6/3:111 = SD 11.4(4).

<sup>16</sup> *Uyyojeti* (Skt *ud-vojayati*) is caus of *uyyujati* (he goes away; makes effort, is active). SED: *ud-uyuj* defines *udyoyajati* (caus) only as “to excite, incite, make active or quick, stimulate to exertion.” BHSD however gives both meanings: (1) he dismisses (Sikś 56.2), and (2) Tib *brtson par hgyur* = (to be) made zealous. Edgerton (BHSD) also shows that the meaning depends on the context (p132). See also CPD: *uyyojeti*; DP: *uyyojana*; PED: *uyyojeti*.

<sup>17</sup> S 1:197, 202, 4:169, 5:156; A 2:36.

<sup>18</sup> Abhs 70; Abhs:SR 17; Abhs:BRS 57; Abhs:WG 34.

<sup>19</sup> On dhyana, see SD 8.4.

fourth successively. This is like one entering a room (ante-chamber) leading into successively bigger rooms. In the case of the second, the third and the fourth dhyanas, initial and sustained applications are absent. The great thoughts (*mahā, vitakka*) act like initial boosters lifting a rocket off its base into space, and as it moves higher, it successively discards its lower spent modules.

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## The Anuruddha Discourse on the Great Thoughts (A 8.30/4:228-235)

### The seven thoughts of the great man

**1** At one time the Blessed One was staying in the Deer Park<sup>20</sup> in the Bhesakaḷā Forest<sup>21</sup> at Sumsumāra, giri<sup>22</sup> in the Bhaggā country.<sup>23</sup> Now at that time, the venerable Anuruddha was staying in the Eastern Bamboo (Deer) Park [Pācīna, vaṃsa, dāya],<sup>24</sup> amongst the Cetī people.<sup>25</sup>

Then during his solitary retreat, these thoughts came to his mind thus:<sup>26</sup>

“(1) This Dharma is for one of few wishes, not for one with many wishes.

(2) This Dharma is for the contented, [229] not for the discontented.

(3) This Dharma is for one in solitude [for the reclusive], not for one who delights in socializing.

(4) This Dharma is for one who puts forth effort [the energetic], not for the indolent [the lazy].

(5) This Dharma is for one who establishes mindfulness, not for one of confused mind.

(6) This Dharma is for one in samadhi [mental concentration], not for one without samadhi.

(7) This Dharma is for the wise, not for the foolish.”

**2a** Now, the Blessed One, having known with his own mind the thought in Anuruddha's mind, just as a strong man would stretch his bent arm or would bend his stretched arm, vanished from the Deer Park

<sup>20</sup> “Deer Park,” *miga, dāya*. This park in the Bhesakaḷā forest is mentioned at M 1:95, 332, S 4:116; A 3:295. Another well known Deer Park is outside Benares (S 5:421), where the first discourse is given.

<sup>21</sup> So called because it is the home of the yakshini Bhesakaḷā (SA 2:249). The house of Nakula, pitā and Nakula, mātā is nearby.

<sup>22</sup> Sumsumāra, giri: see **Nakula, pitā S** (S 22.1/3:1-5) in SD 5.2 Intro (1).

<sup>23</sup> Bhagga was not amongst the 16 great states: see (**Tadah**) **Uposatha S** (A 3.70) = SD 4.18 App.

<sup>24</sup> Pācīna, vaṃsa(mīga)dāya. See **Pārileyya S** (S 22.81/3:94-99) = SD 6.1 Intro (2).

<sup>25</sup> **The country of the Cetī or Cedi people** probably lay between the Yamuna and the Narmada rivers. A river named Śukti, mati flowed past a city of the same name (Mahābhārata 1.57.32 = van Buitenen, *The Mahābhārata*, Chicago: Univ of Chicago Press, 1975: ff 1:32), and was prob the country's capital. According to Jack Finegan, the site of the city may have been in the vicinity of the present town of Banda (145 km [90 mi] west of Allahabad) (1989: 94). During the Epic period, a great Cedi king named Śiśupāla wished to slay Krishna and all of the Paṇḍavas, but was killed by Krishna (Mahābhārata 2.37-42 = van Buitenen 2:97-106). In his time, the Buddha won converts in Cedi here as elsewhere, and we hear of the monks, esp Mahā Cunda, Sāriputta's younger brother, as living amongst the Cedis (S 5:346; A 3:335).

<sup>26</sup> *Atha kho āyasmato Anuruddhassa rahogatassa patisallīnassa evaṃ cetaso parivitatko udapādi*. The phrase *evaṃ cetaso parivitatko* is sg, but I have rendered it in the pl, for the sake of English idiom here.

in the Bhesakalā Forest at Sumsumāra, giri in the Bhaggā country, and reappeared before the venerable Anuruddha in the Eastern Bamboo (Deer) Park in the Cetī country.<sup>27</sup>

### The eight thoughts of the great man

**2b** The Blessed One sat down on the prepared seat. The venerable Anuruddha saluted the Blessed One and then sat down as one side. Seated thus at one side, the Blessed One said this to the venerable Anuruddha:

**3** “Sadhu, sadhu! [Good, good!] Anuruddha, it is good that you, Anuruddha, have thought about<sup>28</sup> the seven thoughts of the great man, thus:

- (1) This Dharma is for one of few wishes, not for one with many wishes.
- (2) This Dharma is for the contented, [229] not for the discontented.
- (3) This Dharma is for one in solitude [for the reclusive], not for one who delights in socializing.
- (4) This Dharma is for one who puts forth effort [for the energetic], not for the indolent [the lazy].
- (5) This Dharma is for one established in mindfulness, not for one of confused mind.
- (6) This Dharma is for one in samadhi [mental concentration], not for one without samadhi.
- (7) This Dharma is for the wise, not for the foolish.

Now, Anuruddha, reflect on this eighth thought of the great man, too, thus:

- (8) This Dharma is for one who rejoices in the non-proliferation of the mind, who delights in the non-proliferation of the mind, not for one who rejoices in mental proliferation, who delights in mental proliferation.**<sup>29</sup>

### The four dhyanas

**4** (1) Then, Anuruddha, when you have thought over these eight thoughts of the great man—secluded from sense-pleasures, secluded from unwholesome states [230]—whenever you wish, you may enter and dwell in **the first dhyana**,<sup>30</sup> accompanied by initial application and sustained application, accompanied by zest and happiness, born of seclusion.

**5** (2) Then, Anuruddha, when you have thought over these eight thoughts of the great man—with the stilling of initial application and sustained application—whenever you wish, you may enter and dwell in **the second dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.<sup>31</sup>

**6** (3) Then, Anuruddha, when you have thought over these eight thoughts of the great man—with the fading away of zest—whenever you wish, you may enter and dwell in **the third dhyana**, of which the noble ones declare, ‘Happily he dwells in equanimity and mindfulness,’ and dwell equanimous, mindful and fully aware, and experience happiness with the body.

**7** (4) Then, Anuruddha, when you have thought over these eight thoughts of the great man—with the abandoning of pleasure and pain, and with the earlier disappearance of joy and grief—whenever you

<sup>27</sup> “Vanished...reappeared before...,” *antarahito...sammukhe paturahosi* (A 8.30.2a/4:229), as at: **Mahā Govinda S** (D 14.3.3/2:239), said of Mahā Brahmā; **Sama, citta Vagga** (A 2.4.6/1:64); **Soṇa S** (A 6.55/3:374+375); **Uttara S** (A 8.8/4:162+163), said of Vessavaṇa and Indra; (**Moggallāna**) **Pacalā S** (A 7.58/4:85) = SD 4.11. In the verse ending, however, this is said to be “a mind-made body, through psychic power” (*mano, mayena kāyena iddhiyā*). The text phrase *antarahito...sammukhe paturahosi* suggests that the Buddha *physically* teleported himself to where Anuruddha is. The verse phrase *mano, mayena kāyena iddhiyā* suggests that he *projects* a holograph of himself before Anuruddha, in which case the Buddha would physically still be in the Deer Park meditating in the 4th dhyana. On the “mind-made body” (*mano, maya kāya*), see **Sāmañña, phala S** (D 2.85-86/2:78) = SD 8.10.

<sup>28</sup> “Thought about,” *vitakkesi*, from *vitakketi*, “he reflects, considers, reasons”: see Intro (4) above.

<sup>29</sup> *Nippapañc’ārāmassāyaṃ dhammo nippapañca, ratino, nāyaṃ dhammo papañc’ārāmassa papañca, ratino ti.*

<sup>30</sup> For a more detailed description of dhyanas (*jhāna*) with similes, see **Sāmaññaphala S** (D 2.75-82/1:73-76 = SD 8.10).

<sup>31</sup> The 2<sup>nd</sup> *jhāna* is known as “the noble silence” (*ariya, tuṅhī, bhāva*): see prec n.

wish, you may enter and dwell in **the fourth dhyana**, that is neither pleasant nor painful, with a mindfulness fully purified by equanimity.<sup>32</sup>

### The benefits of dhyana

**8** (1) Then, Anuruddha, when you have thought over these eight thoughts of the great man, you will attain these four dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

Then, Anuruddha, just as how a ward-robe full of variously dyed clothes of a householder or a householder's son would seem to them, even so, a dust-heap robe [rag-robe] will be to you. You will dwell contented, not trembling before lust, dwelling in comfort, disembarking onto nirvana.<sup>33</sup> [231]

**9** (2) Then, Anuruddha, when you have thought over these eight thoughts of the great man, you will attain these four dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

Then, Anuruddha, just as how a dish of boiled winter rice (*sālīnam odano*), free of black grain, served with various gravies and various curries,<sup>34</sup> of a householder or a householder's son would seem to them, even so, a meal of alms-scrap (*piṇḍiyā, lopa, bhojana*) will be to you. You will dwell contented, not trembling before lust, dwelling in comfort, disembarking onto nirvana.

**10** (3) Then, Anuruddha, when you have thought over these eight thoughts of the great man, you will attain these four dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

Then, Anuruddha, just as how a gabled house's upper chamber of a householder or a householder's son, with walls plastered within and without, protected from the wind, secured with bars, with windows shuttered,<sup>35</sup> would seem to them, even so, your tree-foot lodging will be to you. You will dwell contented, not trembling before lust, dwelling in comfort, disembarking onto nirvana.

**11** (4) Then, Anuruddha, when you have thought over these eight thoughts of the great man, you will attain these four dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

Then, Anuruddha, just as how a couch spread with long-furred rugs, embroidered white woollen sheets, choice spreads of antelope hide, a red canopy and crimson double rests [pillows and bolsters],<sup>36</sup> of a householder or a householder's son, would seem to them, even so, your straw seat and bed will be to you. You will dwell contented, not trembling before lust, dwelling in comfort, disembarking onto nirvana. [232]

<sup>32</sup> Vbh 245, Vism 4.183/165.

<sup>33</sup> "Disembarking into nirvana," *okkamanāya nibbānassa*. Here, there is an allusion to "descending" (*okkamanāya*) from a boat onto land, from the uncertain waters onto firm dry land, from samsara into nirvana.

<sup>34</sup> "A dish of...various curries," *sālīnam odano vicita, kāḷako aneka, sūpo aneka, vyañjano*. The oldest Indian name for rice is *vrīhi* (Skt; P *vīhi*) (*Oryza sativa*), or broadcast rice. It had its origins in India around 3000 BCE and was certainly known to later Vedic people. It was a rainy season crop ripening in autumn but whose yield was limited. This form of rice when cooked is called *odana* (ts), ie boiled rice. The change came when the people learned and used the art of paddy transplantation or wet paddy production, which was grown as a winter crop. This better quality rice was known as *sālī* (Skt *śālī*) (RS Sharma, *Material Culture and Social Formations in Ancient India*, 1983:96, 161f.). Today, *sālī* or transplanted rice is the predominant rice crop in NE India occupying about 70 per cent area and contributing 75 per cent to the production. It is sown between June-July and harvested around Nov-Dec; hence it is known as winter rice. It is generally grown in shallow rain-fed lowland, irrigated, and shallow flood-prone lowland.

<sup>35</sup> This imagery and the following (§11) form a single imagery of the gabled mansion in **Mahā Sīha, nāda S** (M 12.41/1:76 = SD 2.24) & **Hatthaka S** (A 3.34.7/ 1:137 = SD 4.8).

<sup>36</sup> *Ubhato, lohītakūpadhāno*, alt tr "crimson rests at both ends (of the couch)." On this imagery, see parallel at M 12.41/1:76 & **Sāmañña, phala S** (D 2.50/1:65 f = SD 8.10).

**12** (5) Then, Anuruddha, when you have thought over these eight thoughts of the great man, you will attain these four dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

Then, Anuruddha, just as how the various medicines of a householder or a householder's son, namely, ghee, butter, oil, honey and cane sugar, would seem to them, even so, your medicine of fermented cow's urine will be to you. You will dwell contented, not trembling before lust, dwelling in comfort, disembarking onto nirvana.

**13a** Therefore, Anuruddha, you may spend the next rains retreat right here in the Eastern Bamboo (Deer) Park, amongst the Cetī people."

"Yes, venerable sir," the venerable Anuruddha answered the Buddha in assent.

### The monks exhorted

**13b** Then the Blessed One, having thus admonished the venerable Anuruddha, just as a strong man would stretch his bent arm or would bend his stretched arm, vanished from the Eastern Bamboo (Deer) Park in the Cetī country, and reappeared in the Deer Park in the Bhesakaḷā Forest at Sumsumāra, giri in the Bhaggā country.

The Blessed One sat down on the prepared seat. The Blessed One said this:

**14** "Bhikshus, I will teach you the eight thoughts of the great man. Pay close attention, I will speak."

"Yes, venerable sir," the monks answered the Buddha in assent.

The Blessed One said this:

"And what, bhikshus, are **the eight thoughts of the great man?**

**15** (1) This Dharma, bhikshus, is for one of few wishes, not for one with many wishes.

(2) This Dharma, bhikshus, is for the contented, not for the discontented.

(3) This Dharma, bhikshus, is for one in solitude [for the reclusive], not for one who delights in socializing.

(4) This Dharma, bhikshus, is for one who puts forth effort [the energetic], not for the indolent [the lazy].

(5) This Dharma, bhikshus, is for one established in mindfulness, not for one of confused mind.

(6) This Dharma, bhikshus, is for one in samadhi [mental concentration], not for one without samadhi.

(7) This Dharma, bhikshus, is for the wise, [233] not for the foolish.

(8) This Dharma, bhikshus, is for one who rejoices in the non-proliferation of the mind, who delights in the non-proliferation of the mind, not for one who rejoices in mental proliferation, who delights in mental proliferation.

### The eight thoughts explained

**16** (1) 'This Dharma, bhikshus, is for one of few wishes, not for one with many wishes,' so it is said. On account of what is this said?

**17** Here, bhikshus, a monk is one of few wants. He does not wish to be known as one of few wishes.

Contented, he does not wish to be known as one contented.

Reclusive, he does not wish to be known as one reclusive.

Putting forth effort [Energetic], he does not wish to be known as one putting forth effort.

Mindfulness established, he does not wish to be known as one with mindfulness established.

Mentally focussed, he does not wish to be known as one mentally focussed.

Wise, he does not wish to be known as one who is wise.

Rejoicing in the non-proliferation of the mind, he does not wish to be known as one rejoicing in the non-proliferation of the mind.

'This Dharma, bhikshus, is for one of few wishes, not for one with many wishes,' so it is said. It is on this account that this is said.

**18** (2) 'This Dharma, bhikshus, is for the contented, not for the discontented,' so it is said. On account of what is this said?

**19** Here, bhikshus, a monk is contented with any kind of robe, almsfood, lodging, and medicine and support for the sick.

'This Dharma, bhikshus, is for the contented, not for the discontented,' so it is said. It is on this account that this is said.

**20** (3) 'This Dharma, bhikshus, is for one in solitude [for the reclusive], not for one who delights in socializing,' so it is said. On account of what is this said?

**21** Here, bhikshus, a monk lives in solitude, and there are those who come: laymen, laywomen, kings, royalty [royal ministers and household members], sectarian teachers, disciples of the sectarian teachers. There and then the monk, with his mind bent on solitude, leaning towards solitude, inclined towards solitude, established in solitude, delighting in renunciation, speaks to them talk that becomes a support for them (and with a view of dismissing them).<sup>37</sup> [234]

'This Dharma, bhikshus, is for the reclusive, not for one who delights in socializing,' so it is said. It is on this account that this is said.

**22** (4) 'This Dharma, bhikshus, is for one who puts forth effort [the energetic], not for the indolent [the lazy],' so it is said. On account of what is this said?

**23** Here, bhikshus, a monk dwells putting forth effort, set upon abandoning unwholesome states, promoting wholesome states; he is steadfast, firm in exerting himself; not shirking from his task in regards to wholesome states.

'This Dharma, bhikshus, is for one who puts forth effort [the energetic], not for the indolent [the lazy],' so it is said. It is on this account that this is said.

**24** (5) 'This Dharma, bhikshus, is for one established in mindfulness, not for one of confused mind,' so it is said. On account of what is this said?

**25** Here, bhikshus, a monk is mindful, endowed with supreme calm and care, and remembers and recalls what was done or said long ago.<sup>38</sup>

'This Dharma, bhikshus, is for one who establishes mindfulness, not for one of confused mind,' so it is said. It is on this account that this is said.

**26** (6) 'This Dharma, bhikshus, is for one in samadhi [mental concentration], not for one without samadhi,' so it is said. On account of what is this said?

**27** (i) Here, bhikshus, secluded from sense-pleasures, secluded from unwholesome states, he enters and dwells in **the first dhyana**, accompanied by initial application and sustained application, accompanied by zest and happiness, born of seclusion.

(ii) Then, bhikshus, he enters and dwells in **the second dhyana**, free from initial application and sustained application, accompanied by zest and happiness born of concentration.

(iii) Then, bhikshus, with the fading away of zest, he enters and dwells in **the third dhyana**, of which the noble ones declare, 'Happily he dwells in equanimity and mindfulness,' and dwell equanimous, mindful and fully aware, and experience happiness with the body.

(iv) Then, bhikshus, with the abandoning of pleasure and pain, and with the earlier disappearance of joy and grief, he enters and dwells in **the fourth dhyanas**, that is neither pleasant nor painful [neutral], with a mindfulness fully purified by equanimity.

'This Dharma, bhikshus, is for one in samadhi [mental concentration], not for one without samadhi,' so it is said. It is on this account that this is said.

**28** (7) 'This Dharma, bhikshus, is for the wise, not for the foolish,' so it is said. On account of what is this said?

**29** Here, bhikshus, a monk, endowed with the wisdom that is noble and penetrative, is wise regarding the rising and falling of phenomena, leading to the total destruction of suffering.<sup>39</sup>

<sup>37</sup> See Intro (3) n on *uyyojēti*.

<sup>38</sup> *Idha bhikkhave bhikkhu satimā hoti paramena santi, nepakkena samannāgato cira, kataṃ pi cira, bhāsitaṃ pi saritā anussaritā.*

‘This Dharma, bhikkhus, is for the wise, not for the foolish’ so it is said. It is on this account that this is said. [235]

30 (8) ‘This Dharma, bhikkhus, is for one who rejoices in the non-proliferation of the mind, who delights in the non-proliferation of the mind, not for one who rejoices in the mental, who delights in mental proliferation,’ so it is said. On account of what is this said?

31 Here, bhikkhus, when a monk’s mind spurs him towards the ending of mental proliferation, he is pleased with it, established in it, and is liberated.

‘This Dharma, bhikkhus, is for one who rejoices in the non-proliferation of the mind, who delights in the non-proliferation of the mind, not for one who rejoices in mental proliferation, who delights in mental proliferation,’ so it is said. It is on this account that this is said.”

### Anuruddha becomes an arhat

32 Then in the following rains retreat, the venerable Anuruddha stayed in the Eastern Bamboo (Deer) Park [Pācīna, vaṃsa, dāya], amongst the Cetī people.

<sup>40</sup>Then the venerable Anuruddha, dwelling alone,<sup>41</sup> aloof,<sup>42</sup> diligent, exertive, and resolute, realizing it (liberation) for himself through his own direct knowledge, here and now, entered and dwelt in that unsurpassed goal of the holy life, for the sake of which sons of family rightly go forth from the household life into homelessness.

He directly knew: “Birth is destroyed, the holy life has been lived, done what had to be done, there is no more of this state of being.”

And the venerable Anuruddha became one of the arhats.

The Teacher, peerless in the world, knew my thought.  
With a mind-made body, through psychic power, he came to me.  
Whatever was my thought, he showed me beyond that.  
The Buddha, delighting in non-proliferation, taught non-proliferation.  
Through knowing that Dharma, I dwelled joyfully in the Teaching.  
The threefold knowledge<sup>43</sup> I have won, done is the Buddha’s teaching.

<sup>39</sup> *Idha bhikkhave bhikkhu paññavā hoti uday’atthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā, dukkha-k, khaya, gaminiyā.* Here *uday’atthagāminiyā* (“regarding the rising and falling of phenomena”) refers to the perception of impermanence (*anicca, saññā*): see eg (Anicca) Cakkhu S (S 25.1/3:225) = SD 16.7.

<sup>40</sup> *Atha kho āyasmā Anuruddho eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirass’eva yass’atthāya kula, puttā sammad-eva agārasmā anagāriyam pabbajanti, tad anuttaram brahma, cariy, pariyoṣānam diṭṭh’eva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi. Khīṇā jāti vusitaṃ brahmacariyam katam karaṇīyam nāparam itatthāyā ti abhhaññāsi.*

<sup>41</sup> “Alone” (*eka*), ie physically alone, or practising “the solitude of the body” (*kāya, viveka*). On the 3 solitudes, see foll n & SD 20.4(4.2).

<sup>42</sup> “Aloof” (*vūpakaṭṭha*), ie mentally alone, or more specifically, letting go of unwholesome mental states and suppressing the 5 mental hindrances. See prec n.

<sup>43</sup> “The threefold knowledge” (*tisso vijjā*), the three superknowledges of the arhat, viz, (1) the knowledge of the recollection of past lives (*pubbe.nivāsānussati, ñāṇa*), the divine eye or knowledge of the arising and passing away of beings (according to their karma) (*cutūpapāta, ñāṇa*), and the knowledge of the destruction of the mental cankers (*āsava-k, khaya, ñāṇa*) (D 3:220, 275; A 5:211). In the last, *āsava-k, khaya, ñāṇa*, the term *āsava* (lit “cankers”) comes from *ā-savati* “flows towards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untranslated. The Abhidhamma lists 4 *āsava*, ie, the canker of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The list of three cankers (omitting the canker of views) is probably older and is found more frequently in the Suttas (D 3:216, 33.1.-10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsavas* is equivalent to arhathood. See D 3:220, 275; A 2:163, 165; A 1:146, 192, 194; cf V 2:83; Sn 594, 656. See BDict: *āsava*.

— evaṃ —

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