Anuruddha Mahā, vitakka Sutta

The Anuruddha Discourse on the Great Thoughts | A 8.30

Theme: The joy of the spiritual life
Translated by Piya Tan ©2005

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 420.¹ 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) KDJ 14:51; HDJK (vol 76).
(4) Nj 512; Ono 9:38c.

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

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

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 (呉) (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.

¹ 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

#### 2.1 Anuruddha

One of the Buddha’s most eminent disciples, was the son of the Sākyas, Amitōdana (a brother of Sudhōdana), and the brother of Mahānāma, and as such was the Buddha’s first cousin. When the male members of other Sākyas 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 Ananda, Bhagū, Kumibha, 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), for which he was declared to be foremost amongst the monks (A 1:23).

At this point, the Anguttara Commentary on the Anuruddha Mahā-vitakka Sutta essentially reports the events of the (Arahatta) Anuruddha Sutta (S 3.128), where Sāriputta admonishes Anuruddha to overcome his conceit, restlessness and worry. Evidently, it is at this point that the Buddha teaches Anuruddha the 8 thoughts of the great man (mahā, purisa, vitakka). 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 accounts ends, the Anuruddha Mahā-vitakka Sutta account continues.

Anuruddha then leaves for Pācīna, varṣa, dāya in the Ceti country, to practise this meditation. Here the Anguttara Commentary says that he keeps up the practice of walking meditation (cankama) for eight months. One day, “while his body is tiring due to being oppressed by his hasty effort,” sitting under the bamboo clump, he reflects on the 8 thoughts of the great man. However, when he manages to master only seven of them, the Buddha visits him (in a holographic form, Tha 901) and teaches him the eighth. Thereupon Anuruddha develops insight and attains full-fledged arhathood.

#### 2.2 The 8 thoughts of the great man

These 8 great thoughts are listed as follows ([§15]):

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.

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1. On Mahānāma, see Cūḷa Dukkha-khandha S (M 14/1:91-95), see SD 4.7, & (Mahānāma) Roga S (S 55.54/-4:408-410), see SD 4.10.
2. V 2:180-183; Mvst 3:177 f. However, this only means that he has attained the 4th dhyanas, but not yet awakened.
3. AA 4:117 f.
4. S 3.128/1:281 f (SD 19.4).
5. “The great man (mahā, purisa) here refers to the noble ones (ariya), ie, a saint on the path (AA 1:191 f).
7. 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.
8. These 8 great thoughts are listed in Das‘uttaara S (D 34.2.1(8)/3:287). Compare these with the 8 criteria of Dharma-Vinaya the Buddha teaches Mahā Pajāpati Gotami in (Dhamma,vinaya) Gotamī S (A 8.53), SD 46.15; and also with the qualities attending ascetic (dhutāṅga) practice—“who were forest dwellers, almsfood eaters, ragrobe wearers, triple-robe users, with few wishes, content, lovers of solitude, aloof (from the world), exertive, and energetic”—see eg, Ovāda S 3 (S 16.8), SD 88.5.

http://dhammaparer.org
2.6 The Upakkilesa Sutta (M 128) details Anuruddha’s meditation progress leading up to his awakening.9

3 Meaning of uyyojeti

3.1 T B Horner10 points out that the phrase aṅña-d-attu uyyojaniya,patisanyutta y’eva kathām kattā hoti11 occurs both in this sutta [§21] as well as in the Mahā Suññata Sutta (M 122).12 The Commentary to the Anuruddha Mahā, vitakka Sutta explains differently, saying that the phrase uyyojaniya, patisanyutta, kathā refers to talk that becomes a support for the listeners (tesaṁ upaṭṭhāna, gamanakami, 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 191,13 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 zhingchos 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 200514 ad M 112/3:112 n; citations normalized)

3.2 However, the context of the Mahā Suññata Sutta (M 122),15 which teaches about emptiness and solitude for the sake of personal development, the word uyyojeti16 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)

4.1 The key word of the Anuruddha Mahā, vitakka Sutta is vitakka [passim] and its related form, vitakkesi [§3], from vitakketi, “he reflects, considers, reasons.”17 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.

4.2 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.”18 Hence, it is important to understand here that these 8 thoughts are not philosophical ruminations, but focussed spiritual contemplation.19

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9 M 128/3:152-162 (SD 5.18).
11 E M Hare renders this as “(he) entirely confines his talk to the subject of going apart” (A:H 4:158).
12 M 122/3:111 (SD 11.4).
13 MĀ 191 = T1.738b20.
15 M 122,6/3:111 @ SD 11.4 (4).
16 Uyyojeti (Skt ud-yojayati) is caus of uyyuñjati (he goes away; makes effort, is active). SED: ud- yuj defines udyojyati (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.
17 S 1:197, 202. 4:169, 5:156; A 2:36.
18 Abhs 70; Abhs:SR 17; Abhs:BRS 57; Abhs:WG 34.
19 On dhyana, see SD 8.4.
4.3 The second of “the 4 dhyanas” [§§4-7] needs special comment. Although, each of the 4 dhyanas is preceded with the statement: “Then, Anuruddha, when you have thought over these 8 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 4 dhyanas are closely connected; in fact, the first leads to the second, then to the third, and then to the 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

The 7 thoughts of the great man

1. At one time the Blessed One was staying in the deer park in the Bhesakāla Forest at Susumāra, Girī in the Bhaggā country.  
2. Now at that time, the venerable Anuruddha was staying in the eastern bamboo (deer) park [Pācīna, varṣa, dāya], amongst the Ceti people.  
3. Then, during his solitary retreat, these thoughts came to his mind 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 [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.”

20 “Deer Park,” migā, dāya. This park in the Bhesakāla 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.  
21 So called because it is the home of the yakshini Bhesakāla (SA 2:249). The house of Nakula, Pitta and Nakula-mātī is nearby.  
22 Susumāra, girī: see SD 5.2 (1.3).  
23 Bhaggā country is located btw Vesālī and Sāvatthī, and, in the Buddha’s time, is subject to Kosambi (rajah Udema). It is not amongst the 16 great states: see (Tad-ah) Upasatha S (A 3.70), SD 4.18 App. See SD 5.4 (1.2).  
24 Pācīna, varṣa, (mīga) dāya. See Cūla Gośīṅga S (M 128) @ SD 44.11 (8.2).  
25 The country of the Ceti or Cedi people probably lay between the Yamuna and the Narmada rivers. A river named Šukti, mati flowed past a city of the same name (Mahābhārata 1.57.32 = van Buiten, 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 Pañcāvas, but was killed by Krishna (Mahābhārata 2.37-42 = van Buiten 2:97-106). In his time, the Buddha won converts in Cedi and elsewhere, and we hear of the monks, esp Mahā Cunda, Sāriputta’s younger brother, as living amongst the Cedi (S 5:346; A 3:335).  
26 Aha kho īyasmato Anuruddhassa rahogatassa pattisallīnassa evam cetaso parivitakko udapādi. The phrase evam cetaso parivitakko is sg, but I have rendered it in the pl, for the sake of English idiom here.
Now, the Blessed One, having known with his own mind the thoughts 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 in the Bhesakalā Forest at Sūnhumāra, giri in the Bhaggā country, and reappeared before the venerable Anuruddha in the eastern bamboo (deer) park in the Ceti country.27

The 8 thoughts of the great man

2.2 The Blessed One sat down on the prepared seat. The venerable Anuruddha saluted the Blessed One and then sat down at 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 the 7 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, 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.

3.2 Now, Anuruddha, reflect on this 8th 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.29

The 4 dhyanas

4 (1) Then, Anuruddha, when you have thought over these 8 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,29

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 8 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.31

6 (3) Then, Anuruddha, when you have thought over these 8 thoughts of the great man—with the fading away of zest—whenever you wish, you may enter and dwell in the third dhyana,

27 “Vanished … reappeared before … ,” antarahaθit ... sammukhe paturahosi (A 8.30.2a/4:229), as at: Mahā Govinda S (D 14.3/2:239), said of Mahā Brahmā; Sama,citta Vagga (A 2.4.6/1:64); Soṇa S (A 6.55/3:374+375); Uttarā S (A 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 iddhi-yā). The text phrase antarahaθit ... sammukhe paturahosi suggests that the Buddha physically teleported himself to where Anuruddha is. The verse phrase mano, mayena kāyena iddhi-yā suggests that he projects a hologram 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 Samañña-phala S (D 2.85-86/2:78), SD 8.10.

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

29 Nippapañc’ārāmassāyām dhanno nippappañcā, rattino, nāyaṁ dhanno papañc’ārāmassa papañcā, rattino ti. For a more detailed description of dhyanas (jhāna) with similes, see Samañña-phala S (D 2.75-82/1:73-76), SD 8.10.

30 The 2nd jhāna is known as “the noble silence” (ariya, tuṅhi, bhāva): see prec n.
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 8 thoughts of the great man—
with the abandoning of pleasure and pain, and with the earlier disappearance of joy and grief—
whenever you wish, you may enter and dwell in the fourth dhyana,
that is neither pleasant nor painful, with a mindfulness fully purified by equanimity. 32

The benefits of dhyana

8 (1) Then, Anuruddha, when you have thought over these 8 thoughts of the great man, you will
attain these 4 dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

8.2 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,

8.3 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. 33

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9 (2) Then, Anuruddha, when you have thought over these 8 thoughts of the great man, you will
attain these 4 dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

9.2 Then, Anuruddha, just as how a dish of boiled winter rice (sālīnam odano), free of black grain,
served with various gravies and various curries, 34 of a householder or a householder’s son would seem to them,

9.3 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 8 thoughts of the great man, you will
attain these 4 dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

10.2 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, 35 would seem to them,

10.3 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 8 thoughts of the great man, you will
attain these 4 dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

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32 Vbh 245, Vism 4.183/165.
33 “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.
34 “A dish of … various curries,” sālīnam odano vicita, kālako aneka, sāpo aneka, vyañjano. The oldest Indian name for rice is vṛhi (Skt; P vihi) (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 sāli (Skt sāli) (R S Sharma, Material Culture and Social Formations in Ancient India, 1983:96, 161f). Today, sāli 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.
35 This imagery and the foll (§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.
11.2 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], of a householder or a householder’s son, would seem to them,

11.3 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.

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12 (5) Then, Anuruddha, when you have thought over these 8 thoughts of the great man, you will attain these 4 dhyanas pertaining to the higher mind, without difficulty, without trouble, dwelling in comfort here and now.

12.2 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,

12.3 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.

13 Therefore, Anuruddha, you may spend the next rains retreat right here in the eastern bamboo (deer) park, amongst the Ceti people.”

“Yes, bhante,” the venerable Anuruddha answered the Buddha in assent.

The monks exhorted

13.2 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 Ceti country, and reappeared in the Deer Park in the Bhesakaḷā Forest at Sunissuma, in the Bhagga country.

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

14 “Bhikshus, I will teach you the 8 thoughts of the great man. Pay close attention, I will speak.”

“Yes, bhante,” the monks answered the Buddha in assent.

14.2 The Blessed One said this,

15 “And what, bhikshus, are the 8 thoughts of the great man?

(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, 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 8 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, one of few wishes, Contented, Reclusive, Putting forth effort [Energetic], Mindfulness established, does not wish to be known as one of few wishes.
he does not wish to be known as one contented.
he does not wish to be known as one reclusive.
he does not wish to be known as one putting forth effort.
he does not wish to be known as one with mindfulness established.

36 Ubhato,lohitakûpadhāno, alt tr “crimson rests at both ends (of the couch).” On this imagery, see parallel at M 12.41/1:76 & Sāmaṇṇa,phala S (D 2.50/1:65 f), SD 8.10.
Mentally focused, he does not wish to be known as one mentally focused.
Wise, he does not wish to be known as one who is wise.
Rejoicing in the mind’s non-proliferating, he does not wish to be known as one rejoicing in the mind’s non-proliferating.

17.2 ‘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.
21.2 There and then the monk, with his mind bent on solitude, leaning towards solitude, established in solitude, delighting in renunciation.
21.3 speaks to them talk that is a support for them (and with a view of dismissing them),37 [234]
21.4 ‘This Dharma, bhikshus, is for one in solitude [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.
23.2 ‘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 mindful wisdom,38
and remembers and recalls what was done or said long ago.39
‘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,

37 See Intro (3) n on uyyojeti.
38 Comy explains sati,nepakka as follows: “Here, nepakka is wisdom, one that grasps the helpfulness of mindfulness” (nepakkenâtì eththa nepakkam vuuccati paññā, sā satiyā upakāraka, bhāvena gahtā, AA 3:226; see lso MA 3:30; SA 3:234; VbhA 311).
39 Idha bhikkhave bhikkhu satimā hoti paramena sati,nepakkena samamāgato cira, katañ ci cira, bhāsitañ ci sarità anussaritā.
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.

29.2 ‘This Dharma, bhikshus, 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, bhikshus, is for one who rejoices in the mind’s non-proliferating, who delights in the mind’s non-proliferating.

This Dharma is not for one who rejoices in the mind’s proliferating, who delights in the mind’s proliferating,’ so it is said. On account of what is this said?

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

31.2 ‘This Dharma, bhikshus, is for one who rejoices in the mind’s non-proliferating, who delights in the mind’s non-proliferating.

This Dharma is not for one who rejoices in the mind’s proliferating, who delights in the mind’s proliferating,’ 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,vaṁsa,dāya], amongst the Cetī people.

33 Then the venerable Anuruddha, dwelling alone, aloof diligent, exertive, and resolute,

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40 Idha bhikkhave bhikkhu paññāvā hoti uday’atthāgāminīyā paññāvā samannāgata ariyāvā nibbedhikāvā sam-mā, dukkha-k, khaya, gaminīyā. Here uday’atthāgāminīyā (“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) 16.7.

41 Atha kho āyasmā Anuruddho eko vūpakaṭṭho appamatto ādāpī pahitatto viharanto na cirass eva yass’atthāya kula, puttā sammad-eva agārasmā anagārīyaṁ pabbajantti, tad anuttaraṁ brahma, cariy, pariyosānāṁ diṭṭh eva dhamme sayaṁ abhiññā sacchikatvā upasampajjā vihāsi. Khiṇā jāti vusitaṁ brahmacariyaṁ kataṁ karaṇyaṁ nā-parāṁ īttathāya tī abbhānāsī.

42 “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).

43 “Aloof” (vūpakāṭṭha), ie, mentally alone, or more specifically, letting go of unwholesome mental states and suppressing the 5 mental hindrances: see Nīvaraṇa, SD 32.1. See prec n.

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in no long time at all, right here and now, having realized it for himself through direct knowledge, attained and dwelled in the supreme goal of the holy life, for the sake of which sons of family rightly go forth from the household life into homelessness.\textsuperscript{44}

34 THE ARHAT’S REVIEW KNOWLEDGE. He directly knew:

\begin{quote}
\textit{Birth is destroyed, the holy life has been lived, done what is to be done, there is no more of this state of being.}\textsuperscript{45}
\end{quote}

35 And the venerable Anuruddha became one of the arhats.

Anuruddha’s verse

36 The Teacher, peerless in the world, With a mind-made body, through psychic power, Whatever was my thought, The Buddha, delighting in non-proliferation, Through knowing that Dharma, The three knowledges\textsuperscript{46} I have won,

\begin{quote}

khiṇa,jāti 
vusitaṁ brahma,caṇīyaṁ karaṁ karanaṁyaṁ nāparaṁ itthattāyaṁ
\end{quote}

knew my thought. he came to me. he showed me beyond that. taught non-proliferation. I dwelled joyfully in the teaching. done is the Buddha’s teaching.

— evaṁ —

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\textsuperscript{44} There are two accounts of Anuruddha’s awakening: this and the one in (Arahatta) Anuruddha S (A 3.128), where Sāriputta advises Anuruddha on the problems with his meditation (SD 19.4). It is possible that Anuruddha’s meeting with Sāriputta occurs after Anuruddha’s meeting with the Buddha: see SD 19.4 ().

\textsuperscript{45} On this para and the next (the attainment of arhathood), see Poṭṭhapāda S (D 9.56.2/1:203) n, SD 7.14.

\textsuperscript{46} “The 3 knowledges” (tissa vijjā), the 3 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) (cutuppāpāta,ñāṇa), and the knowledge of the destruction of the mental influxes (āsava-k,-khaya,ñāṇa) (D 3:220, 275; A 5:211). In the last, āsava-k,khaya,ñāṇa, the term āsava (lit “in-flow”) comes from āsavati “flows towards” (ie, either “into” or “out” towards the observer). It has been variously tr as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untr. The Abhidhamma lists 4 āsavas, ie, the influxes of (1) sense-desire (kāmāsava), (2) desire for eternal existence (bhavāsava), (3) views (diṭṭha-sava), (4) ignorance (avijjāsava) (D 16.2.4, Pm 1.442, 561, Dhś §§1096-1100, Vbh §937). These 4 are also known as “floods” (ogha) and “yokes” (yoga). The list of 3 influxes (omitting that of views) is prob older and is found more frequently in the suttas (D 3:220, 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.