

16

Gavesī Sutta

The Discourse on Gavesī | A 5.180

Theme: Keeping the precepts leads to spiritual fulfillment

Translated & annotated by Piya Tan ©2008, 2014

1 Sutta summary

1.1 On one of his wanderings, the Buddha stops at a large sal-grove, and smiles [§§1-3]. When Ānanda asks why the Buddha smiles, he is told a story of the past in connection with that place [§§4-5].

1.2 In the time of **Kassapa**, the Buddha just before our own, there was a lay follower named **Gavesī** (“seeker”) who inspired 500 others to become lay followers, too [§§6-7]. However, neither Gavesī nor the 500 lay followers cultivated moral virtue [§§8-9].

1.3 Then follows what may be called a “**progressive emulation**” cycle: Gavesī himself sets various good examples that are emulated by the 500 lay followers, thus:

§§10-12 Gavesī decides to cultivate moral conduct.

§§13-14 The 500 lay followers, too, emulate him. This progression continues *pari passu*:

§§15-17 Gavesī undertakes celibacy,

§§18-19 and so do the 500 lay followers.

§§20-22 Gavesī undertakes one meal a day,

§§23-24 and so do the 500 lay followers.

§§25-28 Gavesī renounces the world

§§28-31 and, in due course, becomes an arhat.

§§32-35 The 500 lay followers, too, renounce the world,

§§36-40 and then become **arhats**.

1.4 At the close of the Sutta, the Buddha exhorts **Ānanda** (and us) “to strive ever higher” to reach the path and nirvana. [§§41-42].

2 Progressive emulation

2.1 The Gavesī Sutta (A 5.180) is a discourse on how the Buddha invokes the lesson of the past to teach us grow spiritually in the present. This cross-time account of an ancient story from the time of Kassapa, the Buddha just before our own, is an effort by the Buddha to show the “timelessness” of the Dharma, or its “timeless” relevance. This is *the* truth that liberates in the past, in the present, and in the future. This is an interesting and beneficial aspect of the Dharma being “timeless” (*akālikā*), meaning here, that it reflects universal true reality.

2.2 The Gavesī story is a didactic narrative to remind us that, at least in religion and spirituality, charisma alone is not enough for personal transformation. Gavesī, a lay follower of the Buddha, inspires 500 friends to be lay followers, too. From the way that the 500 lay followers emulate each example of Gavesī, we must surmise that he is indeed a highly respected, even charismatic, leader of the group of 500 lay followers.

Having inspired his 500 friends to be lay followers, he learns that, like him—who “does not fulfill moral conduct—they, too, do not live a morally virtuous life. This does not imply that Gavesī is by nature “immoral,” but rather that this is the beginning of his Dharma journey. He is drawn to the Buddha Dharma.

We are not told what actually inspired Gavesī to turn to the Dharma, or what moved him with a sense of urgency to turn to the Dharma. We can say that Gavesī is *not* a self-centred crowd-dependent attention-seeking leader. Surely, he must have some admirable qualities to have his 500 friends following his every example [§§10-11].

2.3 What the Sutta tells us is sufficiently instructive. Gavesī realizes that he and his 500 lay followers are not leading a morally virtuous life [§8], and his 500 friends, too, are mirroring him, and realizes that this is not right [§9]. He realizes, “We are on the same level, in no way do I surpass them.” So, he decides to “**do something more**” [§11]: he decides to keep the precepts.

Gavesī announces to his 500 lay followers: “From this day forth, venerables, remember me as **one who fulfills moral conduct**” [§12]. And they emulate his example [§14]. In short, Gavesī notices that his life is, in a sense, no more private: he is constantly being observed by his followers—how he conducts himself affects his 500 friends. We can see this as an interesting example of wholesome group karma.¹

2.4 Gavesī leads a **moral life**, keeping the precepts, and the 500 lay followers, too, do the same. Gavesī then feels that he is not progressing any further than his own friends. There is “**something more**” (*atireka*) to be done.

Gavesī then lives a **celibate life** [§19], followed by taking only **one meal a day** [§22]. This suggests that Gavesī is preparing himself for the practice of meditation leading to the dhyanas. The 500 lay disciples, too, follow suit at every step [§§21+24]. The drift of such a Dharma-spirited lifestyle is clearly that of one that is heading for renunciation, since *celibacy*² and *taking only one meal a day*³ are basic rules for monastics.

2.5 Indeed, Gavesī, in due course, **renounces the world** [§§25-28], goes into solitary retreat for personal practice [§29] and attains arhathood [§§30-31]. This time, however, Gavesī does not announce his spiritual attainment to the 500 lay followers. Learning of Gavesī’s arhathood, they, too, renounce the world [§§32-35], go into solitary practice, and attain arhathood [§§39-40].

Interestingly, it is also recorded that Gavesī, on learning of the 500 lay followers’ renunciation, reflected that it would be good if they, too, like him “would obtain at will, easily obtain, without any difficulty obtain this joy of liberation” [§§36-37]. This should be understood as a cultivation of **lovingkindness** by Gavesī towards the 500 lay followers.⁴

2.6 It is greatly significant that Gavesī does *not*, at any point, think in terms of social status or charisma—that might be right. Many of us today would be euphoric with a sense of transcendence or self-righteousness to have such a following that loyally mirrors our ideas and deeds, so that we spurred on by the

¹ See **Group karma?** SD 39.1.

² A life of full celibacy, ie, with total abstinence from any sexual act, for monastics, is prescribed in **Pārājika 1** (V 3:23,33-36) for monks; the same rule applies to the nuns (*bhikkhuni*).

³ Ie, the practice of taking only one meal daily, which is to be taken at the proper time (any time between dawn and noon). The rule of taking only one meal a day, or “eating at one sitting (*ek’āsaniḥ’āṅga*),” is a voluntary ascetic practice, even for monastics: see eg **(Tad-ah’) Uposatha S** (A 3.70,14/1:212), SD 4.18. On the 13 ascetic practices, see SD 3.15 (2.1). The rule regarding monastics (incl novices) not taking food outside the proper time is laid out in **Pācittiya 37** (V 4:85,33 f), which also applies to nuns, novices and postulants.

⁴ For the nature and position of prayer and wishes in early Buddhism, see **(Pañcaka) Itṭha S** (A 5.43), SD 47.2.

hubris that we are truly religiously good, go about defining Buddhism in our own image, and pontificating over others and their lives. We become a Guru and our following a cult.

Gavesī, for his own good and that of his followers, keeps noticing that it is not enough for him to be merely the first amongst equals; then, they would stagnate as a mere crowd, even if a pious one. He is driven to “**do more**” in terms of spiritual practice and growth. In a sense, he feels that his friends, too, deserve better, at least in spiritual terms. And so he leads them spiritually by his own example. They all happily end up as arhats.

2.7 The progressive emulation of Gavesī’s example by his 500 followers echoes the Buddha’s instructions to the monks in **the Mahā Assa, pura Sutta** (M 39), where the Buddha first speaks of the various aspects of the training in moral virtue, but then declares each time that “**there is still more to be done**” (*sati uttarim karaṇīye*).⁵ His teaching then progresses into details of the trainings in mental cultivation and in wisdom, with the same refrain. “There is still something to be done.” Only with the attaining of arhathood, “**There is nothing further beyond this.**”⁶

A similar teaching is given by Ānanda, in **the (Ānanda) Subha Sutta** (D 10), to the brahmin youth **Subha**, where he regards each of the 3 trainings (in moral virtue, in mental cultivation, and in wisdom) as being complete in itself, but Ānanda declares, after each training, that “**there is still something (uttari) to be done.**”⁷ Only when arhathood has been attained, which is the climax of the “aggregate of wisdom,” that is, the training in wisdom, that “**there is nothing more to be done.**”⁸

2.8 The Gavesī Sutta closes with the Buddha bringing us all back into his own time, and our own, by reminding Ānanda that he, too, should train himself to “**strive ever higher, in the ever subtler, to realize the unsurpassed liberation**” [§40]. In other words, we are also exhorted to do the same, each in our own way, both as monastic renunciants and as lay practitioners.

In our own times, we must each strive to better our teachers—just as “green comes from indigo,”⁹ as the Chinese saying goes. That way, we may inspire our teachers to better us spiritually. This can and will happily happen when we take **the Dharma**—as recorded in the suttas and directly experienced in our mindfulness—as our only true teacher, just as the Buddha himself does.¹⁰

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⁵ M 39,3.4-3.5 (SD 10.13).

⁶ *Nāparam itthatāya*, which is the closing line of the arhathood pericope: M 39,21.3 (SD 10.13).

⁷ D 10,1.31 (SD 40a.13).

⁸ D 10,2.38 (SD 40a.13).

⁹ 青出於藍，而勝於藍 *qīng chū yú lán, ér shèng yú lán* (荀子, Xúnzi, 300-230 BCE).

¹⁰ Or, in the Buddha’s case, the new should be better than the old in teaching the Buddha Dharma of awakening to break the chains brahminical class discrimination and remove the burden of belief for the direct experience of true reality. On the old being bettered by the new: SD 3.13 (5.4.1.2); the advantage of putting the teaching above the teacher: SD 40a.16 (1.4).

Gavesī Sutta

The Discourse on Gavesī

A 5.180

The Buddha smiles

1 At one time, the Blessed One was walking on a tour of [was peregrinating in] Kosala with a large community of monks.

2 The Blessed One, while travelling along the highroad, saw a large sal-grove in a certain place. Seeing it, he came down from the road.¹¹

3 The Blessed One approached the sal-grove, entered it, and when he reached a certain place, **smiled**.¹²

4 Then it occurred to the venerable Ānanda:

“What, now, is the reason for the Blessed One’s smiling?¹³ The Tathagatas do not smile without a reason.”¹⁴

5 Then, the venerable Ānanda [215] said this to the Blessed One:

“What, now, bhante, is the reason for the Blessed One’s smiling? The Tathagatas do not smile without a reason.”

STORY OF THE PAST: GĀVESĪ AND KASSAPA BUDDHA

Gavesī and his 500 friends

6 “Once upon a time, Ānanda, there was at this place a city, densely populated, its people wealthy and prosperous.¹⁵

7 Now, Ānanda, the Blessed One, **Kassapa**, the worthy [arhat], fully self-awakened one, lived depending on that city.

8 Now, Ānanda, there was a lay follower [upasaka] of that Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, but he did not keep [fulfill] moral conduct.

9 Ānanda, on account of the lay follower **Gavesī**,¹⁶ 500 lay followers were **inspired to confess (faith)**, but they, too,¹⁷ did not keep moral conduct.¹⁸

¹¹ These 2 lines: *Addasā kho bhagavā addhāna, magga-p, paṭipanno aññatarasmim padese mahantaṃ sāla, vanam, disvāna* [Be Se so; Ce Ee disvā] *magga okkamma* [vl ukkamma].

¹² *Yena taṃ sāla, vanam ten’ upasaṅkami, upasaṅkamitvā taṃ sālavanam ajjhogāhetvā aññatarasmim padese sitam pātvākāsi*. The Buddha also smiles in **Ghaṭikāra S** (M 81,2/2:45), **Makha,deva S** (M 83,2/2:74); cf Moggallāna’s smile (V 3:105; S 19.1/2:254). While the Buddha’s smile is a prelude to a story of past spiritual glory, Moggallāna smiles on seeing the manifestations of past karma in his preta visions. Comy notes that while worldlings smack their bellies when they laugh and voice out, Ha ha, the Buddha only shows the tips of his teeth (*haṭṭha, - pahaṭṭh’ākāra, mattam eva hoti*) (AA 3:304).

¹³ *Ko nu kho hetu ko paccayo bhagavato sitassa pātukammāya*.

¹⁴ *Na akāraṇena tathāgatā sitam pātukarontīti*.

¹⁵ *Bhūta, pubbaṃ ānanda imasmim padese nagaram ahosi iddhañ c’eva phitañ ca bahu, janam ākiṇṇa, - manussam*. The phrase, “densely populated, its people wealthy and prosperous,” *iddhañ c’eva phitañ ca bahu, janam*, is stock: **D 11,1/1:211** (Nālandā), **16,5.18/2:146** (Kusā, vatī); **M 56,13/1:377**, **82,41/2:71**; **S 12.65/2:107** (fig, of the holy life); **A 5.180,6/3:215**; **J 462/4:135**, **544/6:227**, **546/6:355+361**, **547/6:517**.

Gavesī keeps the precepts

10 Then, Ānanda, it occurred to the lay follower Gavesī:

‘Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.¹⁹

11 But because I myself do not fulfill moral conduct, these 500 lay followers, too, do not do so.²⁰

Thus, we are on the same level, in no way do I surpass them.²¹ Now, let’s do something more!²²

12 Then, Ānanda, the lay follower Gavesī approached the 500 lay followers and said to them:

‘From this day forth, venerables, remember me as **one who fulfills moral conduct.**’²³

The 500 lay followers, too, keep the precepts

13 Then, Ānanda, it occurred to the 500 lay followers:

‘The noble Gavesī is indeed of great benefit to us, leading and inspiring us!

Now that the noble Gavesī will fulfill *moral conduct*, how much more for our part!’²⁴

14 Then, Ānanda, the 500 lay followers approached the lay follower Gavesī, and said this to him:

‘From this day forth, noble Gavesī, please remember these 500 lay followers, too, as those who fulfill moral conduct!’

Gavesī undertakes celibacy

15 Then, Ānanda, it occurred to the lay follower Gavesī:

‘Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.

16 Because I myself fulfill moral conduct, these 500 lay followers, **[216]** too, do so.

Thus, we are on the same level, in no way do I surpass them. Now, let’s do something more!’

17 Then, Ānanda, the lay follower Gavesī approached the 500 lay followers, and said this to them:

‘From this day forth, venerables, remember me as **a brahmachari** [a celibate practitioner], living apart, abstaining from coupling [from sexual intercourse], the way of the village!’²⁵

¹⁶ Be Ce Ee so; Se *bhavesī* throughout. Gavesī or Bhavesī appears only in this story and nowhere else.

¹⁷ *Kho*.

¹⁸ *Gavesinā kho ānanda upāsakena pañca, mattāni upāsaka, satāni paṭidesitāni samādāpitāni [samādāpitāni] ahesuṃ sīlesu aparipūra, kārino.*

¹⁹ *Ahaṃ kho imesaṃ pañcannaṃ upāsaka, satānaṃ bahūpakāro pubbaṅ, gamo samādāpetā [vl samādāpetā].*

²⁰ *Ahañ c’amhi sīlesu aparipūra, kārī, imāni ca pañca upāsaka, satāni sīlesu aparipūra, kārino.*

²¹ *Icc’etaṃ sama, samaṃ n’atthi kiñci atirekaṃ.* The cpd *iccetam* is resolved as *iti*, “thus” + *etaṃ*, “this.”

²² *Handāhaṃ atirekāyāti.*

²³ *Ajja-t-agge maṃ āyasmanto sīlesu paripūra, kāriṃ dhārethāti.* Note here that Gavesī addresses his followers as “Venerables” (*āyasmanto*), which is simply a polite mode of address.

²⁴ *Ayyo hi nāma gavesī sīlesu paripūra, kārī bhavissati, kim aṅgaṃ* pana mayan’ti** [*Se so; Ce Ee kim aṅga. **Ee so; Ce AA pana na mayan’ti].* The phrase, “How much more for our part!” *kim aṅgaṃ pana (na) mayam* (with vl *kim aṅga*), or “Why not we, too?” lit “What about on our part?” or “Why not for our part?” This is an interesting sentence where whether *na* is used or not, the sense is the same! The phrase *kim aṅga(m) pana mayam* is stock: D 2:30, 42; M 3:181; A 3:215, 216×2, 217. Elsewhere, the phrase *kim aṅga(m) pana...* refers to a different subject: V 2:258, 3:147, 148×2, 4:6; S 5:377, 380; Tha 280 (“how much less...”; Thī 450; Miln 23.

²⁵ *Ajja-t-agge maṃ āyasmanto brahma, cāriṃ dhāretha ārā, cāriṃ virataṃ methunā gāma, dhammāti.* On *brahma, cāriṃ ... ārā, cāriṃ*. The fuller stock is *abrahma, cāriya pahāya brahma, cāri (hoti, ahoṣi, ahoṣim, etc) ārā, cāri virato methunā gāma, dhammā* is stock: **D 1,8/1:4, 2,43/1:63; M 27,13(3)/1:179,27, 38,33(3)/1:268,2, 51,14(3)/1:345,9, 94,17(3)/2:162, 101,32(3)/2:226, 112,13(3)/3:33,23; A 3.70.11/1:211×2, 4.198/2:209,2, 5.180,17-21/3:215×5, 25/3:217, 6.44/3:348,1+26, 8.41,5/4:249×2, 10.75/5:138,3, 5:139,1, 10.99/5:204,32; Pug**

The 500 lay followers, too, undertake celibacy

18 Then, Ānanda, it occurred to the 500 lay followers:

'The noble Gavesī is indeed of great benefit to us, leading and inspiring us!

Now that the noble Gavesī will be a *brahmachari*, living apart, abstaining from coupling, the way of the village, how much more for our part!

19 Then, Ānanda, the 500 lay followers approached the lay follower Gavesī, and said this to him:

'From this day forth, noble Gavesī, please remember these 500 lay followers, too, as brahmacharis, living apart, abstaining from coupling, the way of the village!'

Gavesī takes only a single daily meal

20 Then, Ānanda, it occurred to the lay follower Gavesī:

'Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.

And I am one who fulfills moral conduct—so, too, these 500 lay followers fulfill *moral conduct*.

And I am a brahmachari, living apart, abstaining from coupling, the way of the village—so, too, are these 500 lay followers *brahmacharis, living apart, abstaining from coupling, the way of the village*

21 *Thus, we are on the same level, in no way do I surpass them. Now, let's do something more!*

22 Then, Ānanda, the lay follower Gavesī approached the 500 lay followers, and said this to them:

'From this day forth, venerables, remember me as a **single-meal-taker**, who abstains from food at night, refrains from taking food at the wrong time.²⁶

The 500 lay followers, too, take only a single daily meal

23 Then, Ānanda, it occurred to the 500 lay followers:

'The noble Gavesī is indeed of great benefit to us, leading and inspiring us!

Now that the noble Gavesī will be a *single-meal-taker*, who abstains from food at night, refrains from taking food at the wrong time, how much more for our part!

24 Then, Ānanda, the 500 lay followers approached the lay follower Gavesī, [217] and said this to him:

'From this day forth, noble Gavesī, please remember these 500 lay followers, too, as single-meal-takers, who abstain from food at night, refrain from taking food at the wrong time.

Gavesī renounces the world

25 Then, Ānanda, it occurred to the lay follower Gavesī:

'Indeed, I have been of great benefit to these 500 lay followers, leading and inspiring them.

And I am one who fulfills moral conduct—so, too, are these 500 lay followers fulfill *moral conduct*.

And I am a brahmachari, living apart, abstaining from coupling, the way of the village—so, too, are these 500 lay followers *brahmacharis*.

4.24/57,27. The phrase, “way of the village,” *gāma, dhamma* (more freely, “the way of the masses (the world),” DA 1:72 = MA 2:206), also as syn *gamma*, “vulgar,” qualifying sensual pleasures in general, esp in the stock “low, vulgar, worldly, ignoble, not connected with the goal [unprofitable]” (*hīno gammo puthujjaniko anariyo anatta, -samhito*), **Dhamma, cakka Pavattana S** (S 56.11,3) + SD 1.1 (3.1).

²⁶ *Ajja-t-agge maṃ āyasmanto eka, bhattikaṃ dhāretha rattūparataṃ virataṃ vikāla, bhojanā'ti.* “At the wrong time,” *vikāla*, ie “after noon has passed until sunrise” (V 4:86).

And I am a single-meal-taker, who abstain from food at night, refrain from taking food at the wrong time—so, too, are these 500 lay followers *single-meal takers*.

26 *Thus, we are on the same level, in no way do I surpass them. Now, let's do something more!*

27 Then, Ānanda, the lay follower Gavesī approached the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, and said this to the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one:

28 'May I, bhante, receive the going-forth in the Blessed One's presence, and receive the ordination.'²⁷

So, Ānanda, the lay follower Gavesī received the going-forth in the presence of the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, and received the ordination.

Gavesī becomes an arhat²⁸

29 THE RIGHT GOING-FORTH PERICOPE. Then, Ānanda, the monk Gavesī, not long after he was ordained, dwelling alone, aloof, diligent, exertive, and resolute, 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.

30 THE ARHAT'S REVIEW KNOWLEDGE. He directly knew:

| | |
|---|--------------------------------|
| "Birth is destroyed, | <i>khīṇa, jāti</i> |
| the holy life has been lived, | <i>vusitam brahma, cariyam</i> |
| done what is to be done, | <i>katam karaṇīyam</i> |
| there is no more of this state of being." ²⁹ | <i>nāparam itthattāyāti</i> |

31 Indeed, Ānanda, the venerable Gavesī became **one of the arhats**.

The 500 lay followers renounce the world

32 Then, Ānanda, it occurred to these 500 lay followers:

'The noble Gavesī is indeed of great benefit to us, leading and inspiring us!

33 Indeed, the noble Gavesī, having shaven off hair and beard, having donned the saffron robe,³⁰ went forth from the home into homelessness—how much more for our part!³¹

34 Then, Ānanda, the 500 lay followers approached the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one, [218] and said this to the Blessed One, Kassapa, the worthy [arhat], fully self-awakened one:

35 'May we, bhante, receive the going-forth in the Blessed One's presence, and receive the ordination.'³²

²⁷ *Labheyāham bhante bhagavato santike pabbajjam, labheyam upasampadan'ti.*

²⁸ This is the right going-forth pericope: see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

²⁹ On this para and the next (the attainment of arhathood), see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

³⁰ "The saffron robe" or "saffron-coloured robe," *kāsāya*. This is cloth, traditionally made from collected rags and discarded cloth (incl shrouds) which are stitched together, and then dyed, usually in water boiled with tree-bark, giving it a colour ranging from saffron to yellowish red to ochre. Urban monastics' robes tend to be of a bright yellowish-red hew, while forest monks' robes tend to be a shade of brown or ochre. Sometimes the word *kāsāva* is also used, usu in ref to the religious garbs of outside sectarians, and in the expression, *kāsāva, kaṅṭha*, "yellow-neck," a pejorative term for false monastics.

³¹ *Ayyo hi nāma gavesī kesa.massuṃ ohāretvā kāsāyam vatthāni acchādetvā agārasmā anagāriyam pabbajissati, kim aṅgam pana mayan'ti.*

So, Ānanda, the 500 lay followers received the going-forth in the presence of the Blessed One, Kasapa, the worthy [arhat], fully self-awakened one, and received the ordination.

The 500 monks attain arhathood

36 Then, Ānanda, it occurred to the monk Gavesī:

‘I can obtain at will, easily obtain, without any difficulty obtain this joy of liberation.³³

37 Oh that these 500 monks, too, would obtain at will, easily obtain, without any difficulty obtain this joy of liberation!’

38 THE FULL ARHATHOOD PERICOPE.³⁴ Then, Ānanda, these 500 monks, dwelling alone, aloof, diligent, exertive, and resolute, in no long time at all, right here and now, having realized it for themselves 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.

39 THE ARHAT’S REVIEW KNOWLEDGE. They directly knew:

| | |
|---|-------------------------------|
| “Birth is destroyed, | <i>khīṇa,jāti</i> |
| the holy life has been lived, | <i>vusitam brahma,cariyaṃ</i> |
| done what is to be done, | <i>katam karaṇīyaṃ</i> |
| there is no more of this state of being.” | <i>nāparam itthattāyāti</i> |

40 In this way, Ānanda, these 500 monks, with Gavesī as their leader, striving ever higher, in the ever subtler, realized **the unsurpassed bliss of liberation**.³⁵

The Buddha’s exhortation

41 Therefore, Ānanda, you should train yourself, thus:

‘I shall strive ever higher, in the ever subtler, to realize the unsurpassed liberation.’³⁶

42 Thus, Ānanda, you should train yourself.”

— evaṃ —

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³² *Labheyāma mayam bhante bhagavato santike pabbajjam, labheyāma upasampadan’ti*

³³ *Aham kho imassa anuttarassa vimutti,sukhassa nikāma,lābhī homi akiccha,lābhī akasira,lābhī,*

³⁴ See **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

³⁵ *Iti kho ānanda tāni pañca bhikkhu,satāni gavesī,pamukhāni uttar’uttari* paṇīt’apaṇītaṃ vāyamamānā anuttaram vimutti,sukham** sacchākaṃsu. [*Be Po uttar’uttari; Ce Ee Se uttar’uttariṃ; **Be Ce vimutti,sukham; Ee Se vimuttiṃ.]*

³⁶ *Uttar’uttari paṇīt’apaṇītaṃ vāyamamānā anuttaram vimuttiṃ sacchikarissāmāti. So Be Ee Se reading simply vimuttiṃ; Ce vimutti,sukham.*