

### 0.0.1 The Going Forth of Sariputta and Moggallana

12. At that time Sanjaya, the wanderer was dwelling in Rajagaha with a large assembly of wanderers, with two hundred and fifty wanderers. At that time Sariputta and Moggallana were living the life of purity under Sanjaya, the wanderer. They had made an agreement: “He who attains the deathless first, he must inform the other of it.” Then in the morning, the venerable Assaji, having dressed, having taken bowl and robe, entered Rajagaha for alms food. With eyes down cast, he was endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out.

13. Sariputta, the wanderer saw the venerable Assaji wandering in Rajagaha for alms food with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to him: “Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?”

14. It then occurred to Sariputta, the wanderer: “It is the wrong time to ask this bhikkhu, he has entered among

the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for.” Then the venerable Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, Sariputta, the wanderer went to the venerable Assaji. Upon arrival, he exchanged friendly greetings with the venerable Assaji. Having exchanged friendly greetings and cordial talk, he stood at one side. Having stood at one side, Sariputta, the wanderer said this to the venerable Assaji: “O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?”

15. “There is, O friend, the Great Samana, son of the Sakyans, one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But, what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.” So then, Sariputta, the wanderer said this to the venerable Assaji: Let that be, O friend.

“You speak little or much,  
say to me just [enough] to know the meaning,  
the meaning, just the meaning for me,

what will many words do?”

Then the venerable Assaji spoke this dhamma discourse for Sariputta, the wanderer:

“Those dhammas which arise from a cause,  
of those the Tathagata has told the cause,  
and that which is their cessation,  
thus is the doctrine of the Great Samana.”

16. Then Sariputta, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

“Just this is the Dhamma, which when penetrated,  
at that moment [reveals] the sorrowless path,  
gone by unseen,  
by which many aeons have come to be.”

17. Then Sariputta, the wanderer, visited with Moggallana, the wanderer. Moggallana, the wanderer saw Sariputta, the wanderer approaching from afar. Having seen Sariputta, the wanderer, he said this: “O friend, your faculties are very clear, your complexion is pure and bright. Perhaps, O friend, you have attained the deathless for us?” “We, O friend, have attained the deathless.” “But how, O friend, how did you attain the deathless?”

Here I, O friend, saw the bhikkhu Assaji in Rajagaha wandering for alms food, with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to me: “Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?” It then occurred to me: “It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for.”

18. Then the bhikkhu Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, I went to the bhikkhu Assaji. Upon arrival, I exchanged friendly greetings with the bhikkhu Assaji. Having exchanged friendly greetings and cordial talk, I stood at one side. Having stood at one side, I said this to the bhikkhu Assaji: “O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?”

19. “There is, O friend, the Great Samana, son of the Sakyans, the one gone forth from the Sakyan clan. I

have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, one not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.”

“You speak little or much,  
say to me just [enough] to know the meaning,  
the meaning, just the meaning for me,  
what will many words do?”

20. Then, O friend, this is the dhamma discourse the bhikkhu Assaji spoke:

“Those dhammas which arise from a cause,  
of those the Tathagata has told the cause,  
and that which is their cessation,  
thus is the doctrine of the Great Samana.”

21. Then Moggallana, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

“Just this is the Dhamma, which when penetrated,

at that moment [reveals] the sorrowless path,  
gone by unseen,  
by which many aeons have come to be.”

22. So then, Moggallana, the wanderer said this to Sariputta, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “These two hundred and fifty wanderers, O friend, they dwell in dependence on us, looking up to us here. At least let us obtain permission from them. So they can do as they think [fit].”

23. So then, Sariputta and Moggallana went to those wanderers. Upon arrival, they said this to those wanderers: “We must go, O friends, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “We dwell in dependence on the venerables, looking up to the venerables here. If the venerables will live the life of purity under the Great Samana, then we will all also live the life of purity under the Great Samana.”

24. So then, Sariputta and Moggallana went to Sanjaya, the wanderer. Upon arrival, they said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

25. Also for a second time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

26. Also for a third time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

27. Then Sariputta and Moggallana, having taking the two hundred and fifty wanderers, went to the Bamboo Grove. But hot blood issued from the mouth of Sanjaya, the wanderer, just there.

28. The Auspicious One saw Sariputta and Moggallana coming from afar. Having seen, he announced to the bhikkhus: “O bhikkhus, these two friends that are coming, Kolita and Upatissa, they will be my chief disciples, the foremost auspicious pair.”

Then the Teacher explained more:  
 After [they have] attained liberation at the  
     Bamboo Grove,  
 the deep sphere of knowledge,  
 the unsurpassed destruction of appropriations,

“these two friends,  
that are coming, Kolita and Upatissa,  
they will be my chief disciples,  
the foremost auspicious pair.”

29. So then, Sariputta and Moggallana went to the Auspicious One. Upon arrival, they bowed down with their head at the Auspicious One’s feet and said this to the Auspicious One: “O Bhante, may we gain the going forth in the presence of the Auspicious One, may we gain the higher ordination.” The Auspicious One said: “Come, you bhikkhus.” “Well-proclaimed is the Dhamma. Live the life of purity for rightly making an end of suffering.” Just [this] was those venerable ones’ higher ordination.