

MIDDLE DISCOURSES

Pāli English



A translation of Majjhimanikāya by

BHIKKHU SUJATO

Majjhimanikāya:
Middle Discourses
In Pāli and English

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Majjhimanikāya: Middle Discourses

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The Middle Discourses (Majjhima Nikāya, abbreviated MN) is a collection of 152 discourses in the Pali canon (Tipiṭaka) of the Theravada school of Buddhism. The word “middle” refers to the length of the individual discourses. This is perhaps the most popular collection of early discourses. It contains a wide variety of teachings, many of them presented as narratives between the Buddha and a diverse range of his contemporaries. The collection parallels the Madhyamāgama (MA) of the Sarvāstivāda school, which survives as a translation in the Chinese canon.

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Part One: The Root Fifty Discourses
Mūlapañṇāsapāḷi

1. The Division of the Discourse on the Root Mūlapariyāyavagga

1. Mūlapariyāyasutta

The Root of All Things

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā ukkaṭṭhāyaṃ viharati subhagavane
sālarājamūle.**

At one time the Buddha was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent sal tree.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“sabbadhammāmūlapariyāyaṃ vo, bhikkhave, desessāmi.

“Mendicants, I will teach you the explanation of the root of all things.

Tam suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto—

“Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

pathaviṃ pathavito sañjānāti;

They perceive earth as earth.

pathaviṃ pathavito saññatvā pathaviṃ maññati, pathaviyā maññati, pathavito maññati, pathaviṃ meti maññati, pathaviṃ abhinandati.

But then they identify with earth, they identify regarding earth, they identify as earth, they identify that ‘earth is mine’, they take pleasure in earth.

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (1)

Because they haven’t completely understood it, I say.

Āpaṃ āpato sañjānāti;

They perceive water as water.

āpaṃ āpato saññatvā āpaṃ maññati, āpasmimṃ maññati, āpato maññati, āpaṃ meti maññati, āpaṃ abhinandati.

But then they identify with water ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (2)

Because they haven't completely understood it, I say.

Tejaṃ tejato sañjānāti;

They perceive fire as fire.

tejaṃ tejato saññatvā tejaṃ maññati, tejasmiṃ maññati, tejato maññati, tejaṃ meti maññati, tejaṃ abhinandati.

But then they identify with fire ...

Taṃ kissa hetu?

Why is that?

'Apariññātaṃ tassā'ti vadāmi. (3)

Because they haven't completely understood it, I say.

Vāyaṃ vāyato sañjānāti;

They perceive air as air.

vāyaṃ vāyato saññatvā vāyaṃ maññati, vāyasmiṃ maññati, vāyato maññati, vāyaṃ meti maññati, vāyaṃ abhinandati.

But then they identify with air ...

Taṃ kissa hetu?

Why is that?

'Apariññātaṃ tassā'ti vadāmi. (4)

Because they haven't completely understood it, I say.

Bhūte bhūtato sañjānāti;

They perceive creatures as creatures.

bhūte bhūtato saññatvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte meti maññati, bhūte abhinandati.

But then they identify with creatures ...

Taṃ kissa hetu?

Why is that?

'Apariññātaṃ tassā'ti vadāmi. (5)

Because they haven't completely understood it, I say.

Deve devato sañjānāti;

They perceive gods as gods.

deve devato saññatvā deve maññati, devesu maññati, devato maññati, deve meti maññati, deve abhinandati.

But then they identify with gods ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (6)

Because they haven’t completely understood it, I say.

Pajāpatim pajāpatito sañjānāti;

They perceive the Creator as the Creator.

pajāpatim pajāpatito saññatvā pajāpatim maññati, pajāpatismim maññati, pajāpatito maññati, pajāpatim meti maññati, pajāpatim abhinandati.

But then they identify with the Creator ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (7)

Because they haven’t completely understood it, I say.

Brahmaṃ brahmato sañjānāti;

They perceive Brahmā as Brahmā.

brahmaṃ brahmato saññatvā brahmaṃ maññati, brahmasmim maññati, brahmato maññati, brahmaṃ meti maññati, brahmaṃ abhinandati.

But then they identify with Brahmā ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (8)

Because they haven’t completely understood it, I say.

Ābhassare ābhassarato sañjānāti;

They perceive the gods of streaming radiance as the gods of streaming radiance.

**ābhassare ābhassarato saññatvā ābhassare maññati,
ābhassaresu maññati, ābhassarato maññati, ābhassare meti
maññati, ābhassare abhinandati.**

But then they identify with the gods of streaming radiance ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (9)

Because they haven’t completely understood it, I say.

Subhakiṇhe subhakiṇhato sañjānāti;

They perceive the gods replete with glory as the gods replete with glory.

**subhakiṇhe subhakiṇhato saññatvā subhakiṇhe maññati,
subhakiṇhesu maññati, subhakiṇhato maññati, subhakiṇhe meti
maññati, subhakiṇhe abhinandati.**

But then they identify with the gods replete with glory ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (10)

Because they haven’t completely understood it, I say.

Vehapphale vehapphalato sañjānāti;

They perceive the gods of abundant fruit as the gods of abundant fruit.

**vehapphale vehapphalato saññatvā vehapphale maññati,
vehapphalesu maññati, vehapphalato maññati, vehapphale meti
maññati, vehapphale abhinandati.**

But then they identify with the gods of abundant fruit ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (11)

Because they haven’t completely understood it, I say.

Abhibhuṃ abhibhuto sañjānāti;

They perceive the Overlord as the Overlord.

**abhibhuṃ abhibhuto saññatvā abhibhuṃ maññati,
abhibhusmiṃ maññati, abhibhuto maññati, abhibhuṃ meti
maññati, abhibhuṃ abhinandati.**

But then they identify with the Overlord ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (12)

Because they haven’t completely understood it, I say.

Ākāsānañcāyatanam ākāsānañcāyatanato sañjānāti;

They perceive the dimension of infinite space as the dimension of infinite space.

**ākāsānañcāyatanam ākāsānañcāyatanato saññatvā
ākāsānañcāyatanam maññati, ākāsānañcāyatanasmim maññati,
ākāsānañcāyatanato maññati, ākāsānañcāyatanam meti
maññati, ākāsānañcāyatanam abhinandati.**

But then they identify with the dimension of infinite space ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (13)

Because they haven’t completely understood it, I say.

Viññāṇañcāyatanam viññāṇañcāyatanato sañjānāti;

They perceive the dimension of infinite consciousness as the dimension of infinite consciousness.

**viññāṇaṅcāyatanam viññāṇaṅcāyatanato saññatvā
viññāṇaṅcāyatanam maññati, viññāṇaṅcāyatanasmim maññati,
viññāṇaṅcāyatanato maññati, viññāṇaṅcāyatanam meti
maññati, viññāṇaṅcāyatanam abhinandati.**

But then they identify with the dimension of infinite consciousness ...

Tam kissa hetu?

Why is that?

‘Apariññātam tassā’ti vadāmi. (14)

Because they haven’t completely understood it, I say.

Ākiñcaññāyatanam ākiñcaññāyatanato sañjānāti;

They perceive the dimension of nothingness as the dimension of nothingness.

**ākiñcaññāyatanam ākiñcaññāyatanato saññatvā
ākiñcaññāyatanam maññati, ākiñcaññāyatanasmim maññati,
ākiñcaññāyatanato maññati, ākiñcaññāyatanam meti maññati,
ākiñcaññāyatanam abhinandati.**

But then they identify with the dimension of nothingness ...

Tam kissa hetu?

Why is that?

‘Apariññātam tassā’ti vadāmi. (15)

Because they haven’t completely understood it, I say.

**Nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato
sañjānāti;**

They perceive the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception.

**nevasaññānāsaññāyatanam nevasaññānāsaññāyatanato
saññatvā nevasaññānāsaññāyatanam maññati,
nevasaññānāsaññāyatanasmim maññati,
nevasaññānāsaññāyatanato maññati,**

**nevasaññānāsaññāyatanaṃ meti maññati,
nevasaññānāsaññāyatanaṃ abhinandati.**

But then they identify with the dimension of neither perception nor non-perception ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (16)

Because they haven’t completely understood it, I say.

Diṭṭhaṃ diṭṭhato sañjānāti;

They perceive the seen as the seen.

**diṭṭhaṃ diṭṭhato saññatvā diṭṭhaṃ maññati, diṭṭhasmiṃ maññati,
diṭṭhato maññati, diṭṭhaṃ meti maññati, diṭṭhaṃ abhinandati.**

But then they identify with the seen ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (17)

Because they haven’t completely understood it, I say.

Sutaṃ sutato sañjānāti;

They perceive the heard as the heard.

**sutaṃ sutato saññatvā sutaṃ maññati, sutasmiṃ maññati,
sutato maññati, sutaṃ meti maññati, sutaṃ abhinandati.**

But then they identify with the heard ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (18)

Because they haven’t completely understood it, I say.

Mutaṃ mutato sañjānāti;

They perceive the thought as the thought.

**mutaṃ mutato saññatvā mutaṃ maññati, mutasmim maññati,
mutato maññati, mutaṃ meti maññati, mutaṃ abhinandati.**

But then they identify with the thought ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (19)

Because they haven’t completely understood it, I say.

Viññātaṃ viññātato sañjānāti;

They perceive the known as the known.

**viññātaṃ viññātato saññatvā viññātaṃ maññati, viññātasim
maññati, viññātato maññati, viññātaṃ meti maññati, viññātaṃ
abhinandati.**

But then they identify with the known ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (20)

Because they haven’t completely understood it, I say.

Ekattaṃ ekattato sañjānāti;

They perceive oneness as oneness.

**ekattaṃ ekattato saññatvā ekattaṃ maññati, ekattasim
maññati, ekattato maññati, ekattaṃ meti maññati, ekattaṃ
abhinandati.**

But then they identify with oneness ...

Taṃ kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (21)

Because they haven’t completely understood it, I say.

Nānattaṃ nānattato sañjānāti;

They perceive diversity as diversity.

nānattam nānattato saññatvā nānattam maññati, nānattasmim maññati, nānattato maññati, nānattam meti maññati, nānattam abhinandati.

But then they identify with diversity ...

Tam kissa hetu?

Why is that?

‘Apariññātam tassā’ti vadāmi. (22)

Because they haven’t completely understood it, I say.

Sabbaram sabbato sañjānāti;

They perceive all as all.

sabbaram sabbato saññatvā sabbaram maññati, sabbasmim maññati, sabbato maññati, sabbaram meti maññati, sabbaram abhinandati.

But then they identify with all ...

Tam kissa hetu?

Why is that?

‘Apariññātam tassā’ti vadāmi. (23)

Because they haven’t completely understood it, I say.

Nibbānam nibbānato sañjānāti;

They perceive extinguishment as extinguishment.

nibbānam nibbānato saññatvā nibbānam maññati, nibbānasmim maññati, nibbānato maññati, nibbānam meti maññati, nibbānam abhinandati.

But then they identify with extinguishment, they identify regarding extinguishment, they identify as extinguishment, they identify that ‘extinguishment is mine’, they take pleasure in extinguishment.

Tam kissa hetu?

Why is that?

‘Apariññātaṃ tassā’ti vadāmi. (24)

Because they haven’t completely understood it, I say.

Puthujjanavasena paṭhamanayabhūmiparicchedo niṭṭhito.

Yopi so, bhikkhave, bhikkhu sekkho appattamānaso anuttaraṃ yogakkhemaṃ patthayamāno viharati, sopi pathaviṃ pathavito abhijānāti;

A mendicant who is a trainee, who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary, directly knows earth as earth.

pathaviṃ pathavito abhiññāya pathaviṃ mā maññi, pathaviyā mā maññi, pathavito mā maññi, pathaviṃ meti mā maññi, pathaviṃ mābhinandi.

But they shouldn’t identify with earth, they shouldn’t identify regarding earth, they shouldn’t identify as earth, they shouldn’t identify that ‘earth is mine’, they shouldn’t take pleasure in earth.

Taṃ kissa hetu?

Why is that?

‘Pariññeyyaṃ tassā’ti vadāmi.

So that they may completely understand it, I say.

Āpaṃ ...pe...

They directly know water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatim̐ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhum̐ ...

the Overlord ...

ākāsānañcāyatanam̐ ...

the dimension of infinite space ...

viññāṇañcāyatanam̐ ...

the dimension of infinite consciousness ...

ākiñcaññāyatanam̐ ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam̐ ...

the dimension of neither perception nor non-perception ...

diṭṭham̐ ...

the seen ...

sutam̐ ...

the heard ...

mutam̐ ...

the thought ...

viññātam̐ ...

the known ...

ekattam̐ ...

oneness ...

But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.

Tam kissa hetu?

Why is that?

'Pariññātam tassā'ti vadāmi.

Because they have completely understood it, I say.

Āpaṃ ...pe...

They directly know water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhuṃ ...

the Overlord ...

ākāsānañcāyatanam̐ ...

the dimension of infinite space ...

viññāṇañcāyatanam̐ ...

the dimension of infinite consciousness ...

ākiñcaññāyatanam̐ ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam̐ ...

the dimension of neither perception nor non-perception ...

diṭṭham̐ ...

the seen ...

sutam̐ ...

the heard ...

mutam̐ ...

the thought ...

viññātam̐ ...

the known ...

ekattam̐ ...

oneness ...

nānattam̐ ...

diversity ...

sabbam̐ ...

all ...

nibbānam̐ nibbānato abhijānāti;

They directly know extinguishment as extinguishment.

**nibbānam̐ nibbānato abhiññāya nibbānam̐ na maññati,
nibbānasmim̐ na maññati, nibbānato na maññati, nibbānam̐ meti
na maññati, nibbānam̐ nābhinandati.**

But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.

Taṃ kissa hetu?

Why is that?

‘Pariññātaṃ tassā’ti vadāmi.

Because they have completely understood it, I say.

Khīṇāsavavasena tatiyanayabhūmiparicchedo niṭṭhito.

**Yopi so, bhikkhave, bhikkhu araham khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññā vimutto, sopi
pathaviṃ pathavito abhijānāti;**

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.

**pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā
na maññati, pathavito na maññati, pathaviṃ meti na maññati,
pathaviṃ nābhinandati.**

But they don’t identify with earth, they don’t identify regarding earth, they don’t identify as earth, they don’t identify that ‘earth is mine’, they don’t take pleasure in earth.

Taṃ kissa hetu?

Why is that?

Khayā rāgassa, vītarāgattā.

Because they’re free of greed due to the ending of greed.

Āpaṃ ...pe...

They directly know water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhuṃ ...

the Overlord ...

ākāsānañcāyatanam ...

the dimension of infinite space ...

viññāṇañcāyatanam ...

the dimension of infinite consciousness ...

ākiñcaññāyatanam ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam ...

the dimension of neither perception nor non-perception ...

diṭṭham ...

the seen ...

sutam ...

the heard ...

mutaṃ ...

the thought ...

viññātaṃ ...

the known ...

ekattaṃ ...

oneness ...

nānattaṃ ...

diversity ...

sabbaṃ ...

all ...

nibbānaṃ nibbānato abhijānāti;

They directly know extinguishment as extinguishment.

**nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānasmimṃ na maññati, nibbānato na maññati, nibbānaṃ meti
na maññati, nibbānaṃ nābhinandati.**

But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.

Taṃ kissa hetu?

Why is that?

Khayā rāgassa, vītarāgattā.

Because they're free of greed due to the ending of greed.

Khīṇāsavavasena catutthanayabhūmiparicchedo niṭṭhito.

**Yopi so, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto, sopi
pathaviṃ pathavito abhijānāti;**

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down

the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.

But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.

Taṃ kissa hetu?

Why is that?

Khayā dosassa, vītadosattā.

Because they're free of hate due to the ending of hate.

Āpaṃ ...pe...

They directly know water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhum̐ ...

the Overlord ...

ākāsānañcāyatanam̐ ...

the dimension of infinite space ...

viññāṇañcāyatanam̐ ...

the dimension of infinite consciousness ...

ākiñcaññāyatanam̐ ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam̐ ...

the dimension of neither perception nor non-perception ...

diṭṭham̐ ...

the seen ...

sutam̐ ...

the heard ...

mutam̐ ...

the thought ...

viññātam̐ ...

the known ...

ekattam̐ ...

oneness ...

nānattam̐ ...

diversity ...

sabbam̐ ...

all ...

nibbānam̐ nibbānato abhijānāti;

They directly know extinguishment as extinguishment.

**nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānasmim̃ na maññati, nibbānato na maññati, nibbānaṃ meti
na maññati, nibbānaṃ nābhinandati.**

But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.

Taṃ kissa hetu?

Why is that?

Khayā dosassa, vītadosattā.

Because they're free of hate due to the ending of hate.

Khīṇāsavavasena pañcamanayabhūmiparicchedo niṭṭhito.

**Yopi so, bhikkhave, bhikkhu arahaṃ khīṇāsavo vusitavā
katakaraṇīyo ohitabhāro anuppattasadattho
parikkhīṇabhavasamyojano sammadaññāvimutto, sopi
pathaviṃ pathavito abhijānāti;**

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth.

**pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā
na maññati, pathavito na maññati, pathaviṃ meti na maññati,
pathaviṃ nābhinandati.**

But they don't identify with earth, they don't identify regarding earth, they don't identify as earth, they don't identify that 'earth is mine', they don't take pleasure in earth.

Taṃ kissa hetu?

Why is that?

Khayā mohassa, vītamohattā.

Because they're free of delusion due to the ending of delusion.

Āpaṃ ...pe...

They directly know water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇḥe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhuṃ ...

the Overlord ...

ākāsānañcāyatanam ...

the dimension of infinite space ...

viññāṇañcāyatanam ...

the dimension of infinite consciousness ...

ākiñcaññāyatanam ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam ...

the dimension of neither perception nor non-perception ...

diṭṭhaṃ ...
the seen ...

sutaṃ ...
the heard ...

mutaṃ ...
the thought ...

viññātaṃ ...
the known ...

ekattaṃ ...
oneness ...

nānattaṃ ...
diversity ...

sabbaṃ ...
all ...

nibbānaṃ nibbānato abhijānāti;
They directly know extinguishment as extinguishment.

**nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānasmim̐ na maññati, nibbānato na maññati, nibbānaṃ meti
na maññati, nibbānaṃ nābhinandati.**

But they don't identify with extinguishment, they don't identify regarding extinguishment, they don't identify as extinguishment, they don't identify that 'extinguishment is mine', they don't take pleasure in extinguishment.

Taṃ kissa hetu?
Why is that?

Khayā mohassa, vītamohattā.
Because they're free of delusion due to the ending of delusion.

Khīṇāsavavasena chaṭṭhanayabhūmiparicchedo niṭṭhito.

Tathāgatopi, bhikkhave, araham sammāsambuddho pathaviṃ pathavito abhijānāti;

The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth.

pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ meti na maññati, pathaviṃ nābhinandati.

But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he doesn't take pleasure in earth.

Tam kissa hetu?

Why is that?

'Pariññātantaṃ tathāgatassā'ti vadāmi.

Because the Realized One has completely understood it to the end, I say.

Āpaṃ ...pe...

He directly knows water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhum̐ ...

the Overlord ...

ākāsānañcāyatanam̐ ...

the dimension of infinite space ...

viññāṇañcāyatanam̐ ...

the dimension of infinite consciousness ...

ākiñcaññāyatanam̐ ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam̐ ...

the dimension of neither perception nor non-perception ...

diṭṭham̐ ...

the seen ...

sutam̐ ...

the heard ...

mutam̐ ...

the thought ...

viññātam̐ ...

the known ...

ekattam̐ ...

oneness ...

nānattam̐ ...

diversity ...

sabbam̐ ...

all ...

nibbānaṃ nibbānato abhijānāti;

He directly knows extinguishment as extinguishment.

**nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati,
nibbānasmim̐ na maññati, nibbānato na maññati, nibbānaṃ meti
na maññati, nibbānaṃ nābhinandati.**

But he doesn't identify with extinguishment, he doesn't identify regarding extinguishment, he doesn't identify as extinguishment, he doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment.

Taṃ kissa hetu?

Why is that?

'Pariññātantaṃ tathāgatassā'ti vadāmi.

Because the Realized One has completely understood it to the end, I say.

Tathāgatavasena sattamanayabhūmiparicchedo niṭṭhito.

**Tathāgatopi, bhikkhave, arahaṃ sammāsambuddho pathaviṃ
pathavito abhijānāti;**

The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth.

**pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā
na maññati, pathavito na maññati, pathaviṃ meti na maññati,
pathaviṃ nābhinandati.**

But he doesn't identify with earth, he doesn't identify regarding earth, he doesn't identify as earth, he doesn't identify that 'earth is mine', he doesn't take pleasure in earth.

Taṃ kissa hetu?

Why is that?

'Nandī dukkhassa mūlan'ti—

Because he has understood that relishing is the root of suffering,

iti veditvā 'bhavā jāti bhūtassa jarāmaṇaṇ'ti.

and that rebirth comes from continued existence; whoever has come to be gets old and dies.

Tasmātiha, bhikkhave, ‘tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho’ti vadāmi.

That’s why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.

Āpaṃ ...pe...

He directly knows water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ...

Brahmā ...

ābhassare ...

the gods of streaming radiance ...

subhakiṇhe ...

the gods replete with glory ...

vehapphale ...

the gods of abundant fruit ...

abhibhuṃ ...

the Overlord ...

ākāsānañcāyatanam ...

the dimension of infinite space ...

viññāṇañcāyatanam ...

the dimension of infinite consciousness ...

ākiñcaññāyatanam ...

the dimension of nothingness ...

nevasaññānāsaññāyatanam ...

the dimension of neither perception nor non-perception ...

diṭṭham ...

the seen ...

sutam ...

the heard ...

mutam ...

the thought ...

viññātam ...

the known ...

ekattam ...

oneness ...

nānattam ...

diversity ...

sabbam ...

all ...

nibbānam nibbānato abhijānāti;

He directly knows extinguishment as extinguishment.

nibbānam nibbānato abhiññāya nibbānam na maññati,

**nibbānasmim na maññati, nibbānato na maññati, nibbānam meti
na maññati, nibbānam nābhinandati.**

But he doesn't identify with extinguishment, he doesn't identify
regarding extinguishment, he doesn't identify as extinguishment, he

doesn't identify that 'extinguishment is mine', he doesn't take pleasure in extinguishment.

Taṃ kissa hetu?

Why is that?

'Nandī dukkhassa mūlan'ti—

Because he has understood that relishing is the root of suffering,

iti veditvā 'bhavā jāti bhūtassa jarāmaraṇan'ti.

and that rebirth comes from continued existence; whoever has come to be gets old and dies.

Tasmātiha, bhikkhave, 'tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṇinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho'ti vadāmi'ti.

That's why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.”

Tathāgatavasena aṭṭhamanayabhūmiparicchedo niṭṭhito.

Idamavoca bhagavā.

That is what the Buddha said.

Na te bhikkhū bhagavato bhāsitaṃ abhinandunti.

But the mendicants were not happy with what the Buddha said.

Mūlapariyāyasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. Sabbāsavasutta *All the Defilements*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadvoca:

The Buddha said this:

“sabbāsavaṣaṃvarapariyāyam vo, bhikkhave, desessāmi.

“Mendicants, I will teach you the explanation of the restraint of all
defilements.

Tam suṇātha, sādhuḥkaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Jānato ahaṃ, bhikkhave, passato āsavānaṃ khayāṃ vadāmi,
no ajānato no apassato.**

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

**Kiñca, bhikkhave, jānato kiñca passato āsavānaṃ khayāṃ
vadāmi?**

For one who knows and sees what?

Yoniso ca manasikāraṃ ayoniso ca manasikāraṃ.

Proper attention and improper attention.

**Ayoniso, bhikkhave, manasikaroto anuppannā ceva āsavā
uppajjanti, uppannā ca āsavā pavaḍḍhanti;**

When you pay improper attention, defilements arise, and once arisen they grow.

**yoniso ca kho, bhikkhave, manasikaroto anuppannā ceva āsavā
na uppajjanti, uppannā ca āsavā pahīyanti.**

When you pay proper attention, defilements don't arise, and those that have already arisen are given up.

**Atthi, bhikkhave, āsavā dassanā pahātabbā, atthi āsavā
saṃvarā pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi
āsavā adhvāsanā pahātabbā, atthi āsavā parivajjanā
pahātabbā, atthi āsavā vinodanā pahātabbā, atthi āsavā
bhāvanā pahātabbā.**

Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

1. Dassanāpahātabbaāsava

1. Defilements Given Up by Seeing

Katame ca, bhikkhave, āsavā dassanā pahātabbā?

And what are the defilements that should be given up by seeing?

**Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisadhammassa akovido sappurisadhamme
avinīto—**

Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**manasikaraṇīye dhamme nappajānāti, amanasikaraṇīye
dhamme nappajānāti.**

They don't understand to which things they should pay attention and to which things they should not pay attention.

**So manasikaraṇīye dhamme appajānanto amanasikaraṇīye
dhamme appajānanto, ye dhammā na manasikaraṇīyā, te
dhamme manasi karoti, ye dhammā manasikaraṇīyā te dhamme
na manasi karoti.**

So they pay attention to things they shouldn't and don't pay attention to things they should.

**Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme
manasi karoti?**

And what are the things to which they pay attention but should not?

**Yassa, bhikkhave, dhamme manasikaroto anuppanno vā
kāmasavo uppajjati, uppanno vā kāmasavo pavaḍḍhati;**

They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire,

**anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo
pavaḍḍhati;**

desire to be reborn,

anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati—
and ignorance.

ime dhammā na manasikaraṇīyā ye dhamme manasi karoti.
These are the things to which they pay attention but should not.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme na manasi karoti?

And what are the things to which they do not pay attention but should?

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati;
They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire,

anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati;
desire to be reborn,

anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati—
and ignorance.

ime dhammā manasikaraṇīyā ye dhamme na manasi karoti.
These are the things to which they do not pay attention but should.

Tassa amanasikaraṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā ceva āsavā uppajjanti uppannā ca āsavā pavaḍḍhanti.

Because of paying attention to what they should not and not paying attention to what they should, unarisen defilements arise and arisen defilements grow.

So evaṃ ayoniso manasi karoti:

This is how they attend improperly:

‘ahosiṃ nu kho ahaṃ atītamaddhānaṃ? Na nu kho ahosiṃ atītamaddhānaṃ? Kiṃ nu kho ahosiṃ atītamaddhānaṃ? Kathaṃ nu kho ahosiṃ atītamaddhānaṃ? Kiṃ hutvā kiṃ ahosiṃ nu kho ahaṃ atītamaddhānaṃ?’

‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?’

Bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ? Na nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kathaṃ nu kho bhavissāmi anāgatamaddhānaṃ? Kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgatamaddhānaṃ’ti?’

Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’

Etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṅkathī hoti:

Or they are undecided about the present thus:

‘ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmi bhavissatī’ti?’

‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

Tassa evaṃ ayoniso manasikaroto channaṃ diṭṭhīnaṃ aññatarā diṭṭhi uppajjati.

When they attend improperly in this way, one of the following six views arises in them and is taken as a genuine fact.

‘Atthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati;

The view: ‘My self exists in an absolute sense.’

‘natthi me attā’ti vā assa saccato thetato diṭṭhi uppajjati;

The view: ‘My self does not exist in an absolute sense.’

‘attanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

The view: ‘I perceive the self with the self.’

‘attanāva anattānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

The view: ‘I perceive what is not-self with the self.’

‘anattanāva attānaṃ sañjānāmī’ti vā assa saccato thetato diṭṭhi uppajjati;

The view: ‘I perceive the self with what is not-self.’

atha vā panassa evaṃ diṭṭhi hoti:

Or they have such a view:

‘yo me ayaṃ attā vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedeti so kho pana me ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ti.

‘This self of mine is he who speaks and feels and experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.’

Idaṃ vuccati, bhikkhave, diṭṭhigataṃ diṭṭhigahaṇaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ.

This is called a misconception, the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views.

Diṭṭhisamyojanasammutto, bhikkhave, assutavā puthujjano na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

An uneducated ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘na parimuccati dukkhasmā’ti vadāmi.

They're not freed from suffering, I say.

Sutavā ca kho, bhikkhave, ariyasāvako—

**ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme
suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido
sappurisdhamme suvinīto—**

But take an educated noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

**manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme
pajānāti.**

They understand to which things they should pay attention and to which things they should not pay attention.

**So manasikaraṇīye dhamme pajānanto amanasikaraṇīye
dhamme pajānanto ye dhammā na manasikaraṇīyā te dhamme
na manasi karoti, ye dhammā manasikaraṇīyā te dhamme
manasi karoti.**

So they pay attention to things they should and don't pay attention to things they shouldn't.

**Katame ca, bhikkhave, dhammā na manasikaraṇīyā ye dhamme
na manasi karoti?**

And what are the things to which they don't pay attention and should not?

**Yassa, bhikkhave, dhamme manasikaroto anuppanno vā
kāmasavo uppajjati, uppanno vā kāmasavo pavaḍḍhati;**

They are the things that, when attention is paid to them, give rise to unarisen defilements and make arisen defilements grow; the defilements of sensual desire,

**anuppanno vā bhavāsavo uppajjati, uppanno vā bhavāsavo
pavaḍḍhati;**

desire to be reborn,

anuppanno vā avijjāsavo uppajjati, uppanno vā avijjāsavo pavaḍḍhati—
and ignorance.

ime dhammā na manasikaraṇīyā, ye dhamme na manasi karoti.
These are the things to which they don't pay attention and should not.

Katame ca, bhikkhave, dhammā manasikaraṇīyā ye dhamme manasi karoti?

And what are the things to which they do pay attention and should?

Yassa, bhikkhave, dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati, uppanno vā kāmāsavo pahīyati;
They are the things that, when attention is paid to them, do not give rise to unarisen defilements and give up arisen defilements; the defilements of sensual desire,

anuppanno vā bhavāsavo na uppajjati, uppanno vā bhavāsavo pahīyati;
desire to be reborn,

anuppanno vā avijjāsavo na uppajjati, uppanno vā avijjāsavo pahīyati—
and ignorance.

ime dhammā manasikaraṇīyā ye dhamme manasi karoti.
These are the things to which they do pay attention and should.

Tassa amanasikaraṇīyānaṃ dhammānaṃ amanasikārā manasikaraṇīyānaṃ dhammānaṃ manasikārā anuppannā ceva āsavā na uppajjanti, uppannā ca āsavā pahīyanti.

Because of not paying attention to what they should not and paying attention to what they should, unarisen defilements don't arise and arisen defilements are given up.

So 'idaṃ dukkhaṃ'ti yoniso manasi karoti, 'ayaṃ dukkhasamudayo'ti yoniso manasi karoti, 'ayaṃ

dukkhanirodho'ti yoniso manasi karoti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yoniso manasi karoti.

They properly attend: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

Tassa evaṃ yoniso manasikaroto tīṇi saṃyojanāni pahīyanti—
And as they do so, they give up three fetters:

sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

identity view, doubt, and misapprehension of precepts and observances.

Ime vuccanti, bhikkhave, āsavā dassanā pahātabbā.

These are called the defilements that should be given up by seeing.

2. Saṃvarāpahātabbāsaṃvara

2. Defilements Given Up by Restraint

Katame ca, bhikkhave, āsavā saṃvarā pahātabbā?

And what are the defilements that should be given up by restraint?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cakkhundriyasaṃvarasaṃvuto viharati.

Take a mendicant who, reflecting properly, lives restraining the faculty of the eye.

Yaṅhissa, bhikkhave, cakkhundriyasaṃvaram āsavā vighātapariḷhā, viharato uppajjeyyumaṃ āsavā vighātapariḷhā, cakkhundriyasaṃvaram saṃvutassa viharato evaṃsa te āsavā vighātapariḷhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint.

Paṭisaṅkhā yoniso sotindriyasaṃvarasaṃvuto viharati ...pe...

Reflecting properly, they live restraining the faculty of the ear ...

ghānindriyasaṃvarasaṃvuto viharati ...pe...

the nose ...

jivhindriyasamvarasamvuto viharati ...pe...

the tongue ...

kāyindriyasamvarasamvuto viharati ...pe...

the body ...

manindriyasamvarasamvuto viharati.

the mind.

Yañhissa, bhikkhave, manindriyasamvaram asamvutassa viharato uppajjeyyum āsavā vighātapariḷhā, manindriyasamvaram samvutassa viharato evamsa te āsavā vighātapariḷhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

Yañhissa, bhikkhave, samvaram asamvutassa viharato uppajjeyyum āsavā vighātapariḷhā, samvaram samvutassa viharato evamsa te āsavā vighātapariḷhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint.

Ime vuccanti, bhikkhave, āsavā samvarā pahātabbā.

These are called the defilements that should be given up by restraint.

3. Paṭisevanāpahātabbāāsava *3. Defilements Given Up by Using*

Katame ca, bhikkhave, āsavā paṭisevanā pahātabbā?

And what are the defilements that should be given up by using?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso cīvaram paṭisevati:

Take a mendicant who, reflecting properly, makes use of robes:

**‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya,
yāvadeva hirikopīnappaṭicchādanattham’.**

‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.’

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevati:

Reflecting properly, they make use of almsfood:

**‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,
yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā,
brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāmi
navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati
anavajjatā ca phāsuvihāro ca’.**

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Paṭisaṅkhā yoniso senāsanam paṭisevati:

Reflecting properly, they make use of lodgings:

**‘yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya,
yāvadeva utuparissayavinodanapaṭisallānārāmattham’.**

‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.’

**Paṭisaṅkhā yoniso gilānappaccayabhesajjaparikkhāram
paṭisevati:**

Reflecting properly, they make use of medicines and supplies for the sick:

**‘yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ
paṭighātāya, abyābajjhaparamatāya’.**

‘Only for the sake of warding off the pains of illness and to promote good health.’

Yañhissa, bhikkhave, appaṭisevato uppajjeyyum āsavā vighātapariḷāhā, paṭisevato evaṃsa te āsavā vighātapariḷāhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used.

Ime vuccanti, bhikkhave, āsavā paṭisevanā pahātabbā.

These are called the defilements that should be given up by using.

4. Adhivāsanāpahātabbaāsava *4. Defilements Given Up by Enduring*

Katame ca, bhikkhave, āsavā adhivāsanā pahātabbā?

And what are the defilements that should be given up by enduring?

Idha, bhikkhave, bhikkhu paṭisañkhā yoniso khamo hoti sītassa uṇhassa, jighacchāya pipāsāya.

Ḍaṃsamakasavātātapasarīsapasamphassānaṃ, duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppanānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti.

Take a mendicant who, reflecting properly, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Yañhissa, bhikkhave, anadhivāsayato uppajjeyyum āsavā vighātapariḷāhā, adhivāsayato evaṃsa te āsavā vighātapariḷāhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when

they are endured.

Ime vuccanti, bhikkhave, āsavā adhivāsanā pahātabbā.

These are called the defilements that should be given up by enduring.

5. Parivajjanāpahātabbaāsava

5. Defilements Given Up by Avoiding

Katame ca, bhikkhave, āsavā parivajjanā pahātabbā?

And what are the defilements that should be given up by avoiding?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso caṇḍaṃ hatthiṃ parivajjeti, caṇḍaṃ assaṃ parivajjeti, caṇḍaṃ goṇaṃ parivajjeti, caṇḍaṃ kukkuraṃ parivajjeti, ahiṃ khāṇuṃ kaṇṭakaṭṭhānaṃ sobbhaṃ papātaṃ candanikaṃ oḷigallaṃ.

Take a mendicant who, reflecting properly, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer.

Yathārūpe anāsane nisinnaṃ yathārūpe agocare carantaṃ yathārūpe pāpake mitte bhajantaṃ viññū sabrahmacārī pāpakesu ṭhānesu okappeyyuṃ, so tañca anāsanaṃ tañca agocaraṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.

Reflecting properly, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

Yañhissa, bhikkhave, aparivajjayato uppajjeyyuṃ āsavā vighātapariḷāhā, parivajjayato evaṃsa te āsavā vighātapariḷāhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided.

Ime vuccanti, bhikkhave, āsavā parivajjanā pahātabbā.

These are called the defilements that should be given up by avoiding.

6. Vinodanāpahātabbaāsava *6. Defilements Given Up by Dispelling*

Katame ca, bhikkhave, āsavā vinodanā pahātabbā?

And what are the defilements that should be given up by dispelling?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti, uppannaṃ byāpādavittakkaṃ ...pe... uppannaṃ vihiṃsāvitakkaṃ ...pe... uppannapanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

Take a mendicant who, reflecting properly, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Yañhissa, bhikkhave, avinodayato uppajjeyyumaṃ āsavā vighātapariḷhā, vinodayato evaṃsa te āsavā vighātapariḷhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled.

Ime vuccanti, bhikkhave, āsavā vinodanā pahātabbā.

These are called the defilements that should be given up by dispelling.

7. Bhāvanāpahātabbaāsava *7. Defilements Given Up by Developing*

Katame ca, bhikkhave, āsavā bhāvanā pahātabbā?

And what are the defilements that should be given up by developing?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ; paṭisaṅkhā yoniso dhammavicayasambojjhaṅgaṃ bhāveti ...pe... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant, reflecting properly, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Yañhissa, bhikkhave, abhāvayato uppajjeyyumaṃ āsavā vighātapariḷāhā, bhāvayato evaṃsa te āsavā vighātapariḷāhā na honti.

For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed.

Ime vuccanti, bhikkhave, āsavā bhāvanā pahātabbā.

These are called the defilements that should be given up by developing.

Yato kho, bhikkhave, bhikkhuno ye āsavā dassanā pahātabbā te dassanā pahīnā honti, ye āsavā saṃvarā pahātabbā te saṃvarā pahīnā honti, ye āsavā paṭisevanā pahātabbā te paṭisevanā pahīnā honti, ye āsavā adhivāsanā pahātabbā te adhivāsanā pahīnā honti, ye āsavā parivajjanā pahātabbā te parivajjanā pahīnā honti, ye āsavā vinodanā pahātabbā te vinodanā pahīnā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahīnā honti;

Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the

defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing.

ayaṃ vuccati, bhikkhave: 'bhikkhu sabbāsavaśaṃvarasaṃvuto viharati, acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā'”ti.

They're called a mendicant who lives having restrained all defilements, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Sabbāsavasuttaṃ niṭṭhitaṃ dutiyaṃ.

3. Dhammadāyādasutta *Heirs in the Teaching*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

“Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā.

“Mendicants, be my heirs in the teaching, not in material things.

Atthi me tumhesu anukampā:

Out of compassion for you, I think,

‘kinti me sāvaka dhammadāyādā bhavessum, no

āmisadāyādā’ti.

‘How can my disciples become heirs in the teaching, not in material things?’

Tumhe ca me, bhikkhave, āmisadāyādā bhaveyyātha no dhammadāyādā, tumhepi tena ādiyā bhaveyyātha:

If you become heirs in material things, not in the teaching, they’ll point to you, saying,

‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti;

‘The Teacher’s disciples live as heirs in material things, not in the teaching.’

ahampi tena ādiyo bhaveyyaṃ:

And they’ll point to me, saying,

‘āmisadāyādā satthusāvakā viharanti, no dhammadāyādā’ti.

‘The Teacher’s disciples live as heirs in material things, not in the teaching.’

Tumhe ca me, bhikkhave, dhammadāyādā bhaveyyātha, no āmisadāyādā, tumhepi tena na ādiyā bhaveyyātha:

If you become heirs in the teaching, not in material things, they’ll point to you, saying,

‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti;

‘The Teacher’s disciples live as heirs in the teaching, not in material things.’

ahampi tena na ādiyo bhaveyyaṃ:

And they’ll point to me, saying,

‘dhammadāyādā satthusāvakā viharanti, no āmisadāyādā’ti.

‘The Teacher’s disciples live as heirs in the teaching, not in material things.’

Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā.

So, mendicants, be my heirs in the teaching, not in material things.

Atthi me tumhesu anukampā:

Out of compassion for you, I think,

**‘kinti me sāvakā dhammadāyādā bhavēyyuṃ, no
āmisadāyādā’ti.**

‘How can my disciples become heirs in the teaching, not in material things?’

**Idhāhaṃ, bhikkhave, bhuttāvī assaṃ pavārito paripuṇṇo
pariyosito suhito yāvadattho;**

Suppose that I had eaten and refused more food, being full, and having had as much as I needed.

siyā ca me piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

And there was some extra alms-food that was going to be thrown away.

Atha dve bhikkhū āgaccheyyuṃ jighacchādubbalyaparetā.

Then two mendicants were to come who were weak with hunger.

Tyāhaṃ evaṃ vadeyyaṃ:

I’d say to them,

**‘ahaṃ khomhi, bhikkhave, bhuttāvī pavārito paripuṇṇo
pariyosito suhito yāvadattho;**

‘Mendicants, I have eaten and refused more food, being full, and having had as much as I need.

**atthi ca me ayaṃ piṇḍapāto atirekadhammo
chaḍḍanīyadhammo.**

And there is this extra alms-food that’s going to be thrown away.

**Sace ākaṅkhatha, bhuñjatha, no ce tumhe bhuñjissatha,
idānāhaṃ appaharite vā chaḍḍessāmi, appāṇake vā uḍake
opilāpessāmī’ti.**

Eat it if you like. Otherwise I’ll throw it out where there is little that grows, or drop it into water that has no living creatures.’

Tatrekassa bhikkhuno evamassa:

Then one of those mendicants thought,

‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho;

‘The Buddha has eaten and refused more food.

atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

And he has some extra alms-food that’s going to be thrown away.

Sace mayaṃ na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā udake opilāpessati.

If we don’t eat it he’ll throw it away.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has also said:

“dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā”ti.

“Be my heirs in the teaching, not in material things.”

Āmisaññataraṃ kho panetaṃ, yadidaṃ piṇḍapāto.

And alms-food is a kind of material thing.

Yannūnāhaṃ imaṃ piṇḍapātaṃ abhuñjitvā imināva

jighacchādubbalyena evaṃ imaṃ rattindivaṃ vītināmeyyan’ti.

Instead of eating this alms-food, why don’t I spend this day and night weak with hunger?’

So taṃ piṇḍapātaṃ abhuñjitvā teneva jighacchādubbalyena evaṃ taṃ rattindivaṃ vītināmeyya.

And that’s what they did.

Atha dutiyassa bhikkhuno evamassa:

Then the second of those mendicants thought,

‘bhagavā kho bhuttāvī pavārito paripuṇṇo pariyosito suhito yāvadattho;

‘The Buddha has eaten and refused more food.

atthi cāyaṃ bhagavato piṇḍapāto atirekadhammo chaḍḍanīyadhammo.

And he has some extra alms-food that's going to be thrown away.

Sace mayam na bhuñjissāma, idāni bhagavā appaharite vā chaḍḍessati, appāṇake vā udake opilāpessati.

If we don't eat it he'll throw it away.

Yannūnāham imam piṇḍapātam bhuñjitvā jighacchādubbalyam paṭivinodetvā evam imam rattindivam vītināmeyyan'ti.

Why don't I eat this alms-food, then spend the day and night having got rid of my hunger and weakness?'

So tam piṇḍapātam bhuñjitvā jighacchādubbalyam paṭivinodetvā evam tam rattindivam vītināmeyya.

And that's what they did.

Kiñcāpi so, bhikkhave, bhikkhu tam piṇḍapātam bhuñjitvā jighacchādubbalyam paṭivinodetvā evam tam rattindivam vītināmeyya, atha kho asuyeva me purimo bhikkhu pujjataro ca pāsaṃsataro ca.

Even though that mendicant, after eating the alms-food, spent the day and night rid of hunger and weakness, it is the former mendicant who is more worthy of respect and praise.

Tam kissa hetu?

Why is that?

Taṃhi tassa, bhikkhave, bhikkhuno dīgharattam appicchatāya santuṭṭhiyā sallekhāya subharatāya vīriyārambhāya saṃvattissati.

Because for a long time that will conduce to that mendicant being of few wishes, content, self-effacing, easy to look after, and energetic.

Tasmātiha me, bhikkhave, dhammadāyādā bhavatha, mā āmisadāyādā.

So, mendicants, be my heirs in the teaching, not in material things.

Atthi me tumhesu anukampā:

Out of compassion for you, I think,

‘kinti me sāvakaṃ dhammadāyādā bhaveyyuṃ, no āmisadāyādā’”ti.

‘How can my disciples become heirs in the teaching, not in material things?’”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Tatra kho āyasmā sāriputto acirapakkantassa bhagavato bhikkhū āmantesi:

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants,

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ.

“Reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakaṃ vivekaṃ nānusikkhanti, kittāvatā ca pana satthu pavivittassa viharato sāvakaṃ vivekamanusikkhanti”ti?

“Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? And how do they train in seclusion?”

“Dūratopi kho mayaṃ, āvuso, āgacchāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ.

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.

Sādhū vatāyasmantaṃyeva sārīputtaṃ paṭibhātu etassa bhāsītassa attho;

May Venerable Sārīputta himself please clarify the meaning of this.

āyasmato sārīputtassa sutvā bhikkhū dhāressantī”ti.

The mendicants will listen and remember it.”

“Tena hāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā sārīputto etadvoca:

Sārīputta said this:

“Kittāvatā nu kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti?

“Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion?”

Idhāvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti,

The disciples of a teacher who lives in seclusion do not train in seclusion.

yesañca dhammānaṃ satthā pahānamāha, te ca dhamme nappajahanti,

They don’t give up what the Teacher tells them to give up.

bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā.

They’re indulgent and slack, leaders in backsliding, neglecting seclusion.

Tatrāvuso, therā bhikkhū tīhi ṭhānehi gārayhā bhavanti.

In this case, the senior mendicants should be criticized on three grounds.

‘Satthu pavivittassa viharato sāvakaṃ vivekaṃ nānusikkhantī’ti—

‘The disciples of a teacher who lives in seclusion do not train in seclusion.’

iminā paṭhamena ṭhānena therā bhikkhū gārayhā bhavanti.

This is the first ground.

‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahantī’ti—

‘They don’t give up what the Teacher tells them to give up.’

iminā dutiyena ṭhānena therā bhikkhū gārayhā bhavanti.

This is the second ground.

‘Bāhulikā ca, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhattadhurā’ti—

‘They’re indulgent and slack, leaders in backsliding, neglecting seclusion.’

iminā tatiyena ṭhānena therā bhikkhū gārayhā bhavanti.

This is the third ground.

Therā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti.

The senior mendicants should be criticized on these three grounds.

Tatrāvuso, majjhimā bhikkhū ...pe...

In this case, the middle mendicants

navā bhikkhū tīhi ṭhānehi gārayhā bhavanti.

and the junior mendicants should be criticized on the same three grounds.

‘Satthu pavivittassa viharato sāvakaṃ vivekaṃ nānusikkhantī’ti—

iminā paṭhamena ṭhānena navā bhikkhū gārayhā bhavanti.

‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme nappajahantī’ti—

iminā dutiyena ṭhānena navā bhikkhū gārayhā bhavanti.

‘Bāhulikā ca honti, sāthalikā, okkamane pubbaṅgamā, paviveke nikkhittadhurā’ti—

iminā tatiyena ṭhānena navā bhikkhū gārayhā bhavanti.

Navā, āvuso, bhikkhū imehi tīhi ṭhānehi gārayhā bhavanti.

Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekaṃ nānusikkhanti.

This is how the disciples of a Teacher who lives in seclusion do not train in seclusion.

Kittāvatā ca panāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti?

And how do the disciples of a teacher who lives in seclusion train in seclusion?

Idhāvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti—

The disciples of a teacher who lives in seclusion train in seclusion.

yesañca dhammānaṃ satthā pahānamāha te ca dhamme pajahanti;

They give up what the Teacher tells them to give up.

na ca bāhulikā honti, na sāthalikā okkamane nikkhittadhurā paviveke pubbaṅgamā.

They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.

Tatrāvuso, therā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti.

In this case, the senior mendicants should be praised on three grounds.

‘Satthu pavivittassa viharato sāvakā vivekamanusikkhanti’ti—
‘The disciples of a teacher who lives in seclusion train in seclusion.’

iminā paṭhamena ṭhānena therā bhikkhū pāsaṃsā bhavanti.

This is the first ground.

‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme pajahantī’ti—

‘They give up what the Teacher tells them to give up.’

iminā dutiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti.

This is the second ground.

‘Na ca bāhulikā, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā’ti—

‘They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.’

iminā tatiyena ṭhānena therā bhikkhū pāsaṃsā bhavanti.

This is the third ground.

Therā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti.

The senior mendicants should be praised on these three grounds.

Tatrāvuso, majjhimā bhikkhū ...pe...

In this case, the middle mendicants

navā bhikkhū tīhi ṭhānehi pāsaṃsā bhavanti.

and the junior mendicants should be praised on the same three grounds.

‘Satthu pavivittassa viharato sāvakā vivekamanusikkhantī’ti—

iminā paṭhamena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

‘Yesañca dhammānaṃ satthā pahānamāha te ca dhamme pajahantī’ti—

iminā dutiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

‘Na ca bāhulikā, na sāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā’ti—

iminā tatiyena ṭhānena navā bhikkhū pāsaṃsā bhavanti.

Navā, āvuso, bhikkhū imehi tīhi ṭhānehi pāsaṃsā bhavanti.

Ettāvatā kho, āvuso, satthu pavivittassa viharato sāvakā vivekamanusikkhanti.

This is how the disciples of a Teacher who lives in seclusion train in seclusion.

Tatrāvuso, lobho ca pāpako doso ca pāpako.

The bad thing here is greed and hate.

Lobhassa ca pahānāya dosassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

There is a middle way of practice for giving up greed and hate. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?

And what is that middle way of practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Tatrāvuso, kodho ca pāpako upanāho ca pāpako ...pe...

The bad thing here is anger and hostility. ...

makkho ca pāpako paḷāso ca pāpako,

disdain and contempt ...

issā ca pāpikā maccherañca pāpakaṃ,
jealousy and stinginess ...

māyā ca pāpikā sāṭheyyañca pāpakaṃ,
deceit and deviousness ...

thambho ca pāpako sārambho ca pāpako,
obstinacy and aggression ...

māno ca pāpako atimāno ca pāpako,
conceit and arrogance ...

mado ca pāpako pamādo ca pāpako.
vanity and negligence.

**Madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā
paṭipadā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya
sambodhāya nibbānāya saṃvattati.**

There is a middle way of practice for giving up vanity and negligence. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

**Katamā ca sā, āvuso, majjhimā paṭipadā cakkhukaraṇī
ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya
saṃvattati?**

And what is that middle way of practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

**sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto
sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.**

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Ayaṃ kho sā, āvuso, majjhimā paṭipadā cakkhukaraṇī
ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya
saṃvattati”ti.**

This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.”

Idamavocāyasmā sāriputto.

This is what Venerable Sāriputta said.

**Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ
abhinanduntī.**

Satisfied, the mendicants were happy with what Sāriputta said.

Dhammadāyādasuttaṃ niṭṭhitaṃ tatiyaṃ.

4. Bhayabheravasutta

Fear and Dread

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho jāṇussoṇi brāhmaṇo yena bhagava tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“yeme, bho gotama, kulaputtā bhavantaṃ gotamaṃ uddissa
saddhā agāasmā anagāriyaṃ pabbajitā, bhavaṃ tesaṃ gotamo
pubbaṅgamo, bhavaṃ tesaṃ gotamo bahukāro, bhavaṃ tesaṃ
gotamo samādapetā;**

“Master Gotama, those gentlemen who have gone forth from the lay life to homelessness out of faith in Master Gotama have Master Gotama to lead the way, help them out, and give them encouragement.

bhoto ca pana gotamassa sã janatã diṭṭhãnugatiṃ ãpajjatĩ”ti.
And those people follow Master Gotama’s example.”

“Evametaṃ, brãhmaṇa, evametaṃ, brãhmaṇa.

“That’s so true, brahmin! Everything you say is true, brahmin!”

**Ye te, brãhmaṇa, kulaputtã mamaṃ uddissa saddhã agãrasmã
anagãriyaṃ pabbajitã, ahaṃ tesaṃ pubbaṅgamo, ahaṃ tesaṃ
bahukãro, ahaṃ tesaṃ samãdapetã;**

mama ca pana sã janatã diṭṭhãnugatiṃ ãpajjatĩ”ti.

**“Durabhisambhavãni hi kho, bho gotama, araṅṅavanapatthãni
pantãni senãsanãni, dukkaraṃ pavivekaṃ, durabhiramaṃ**

“But Master Gotama, remote lodgings in the wilderness and the forest are challenging. It’s hard to maintain seclusion and hard to find joy in it.

**ekatte, haranti maññe mano vanãni samãdhiṃ alabhamãnassa
bhikkhuno”ti.**

Staying alone, the forests seem to rob the mind of a mendicant who isn’t immersed in samãdhi.”

“Evametaṃ, brãhmaṇa, evametaṃ, brãhmaṇa.

“That’s so true, brahmin! Everything you say is true, brahmin!”

**Durabhisambhavãni hi kho, brãhmaṇa, araṅṅavanapatthãni
pantãni senãsanãni, dukkaraṃ pavivekaṃ, durabhiramaṃ
ekatte, haranti maññe mano vanãni samãdhiṃ alabhamãnassa
bhikkhuno.**

Mayhampi kho, brãhmaṇa, pubbeva sambodhã

anabhisambuddhassa bodhisattasseva sato etadahosi:

Before my awakening—when I was still unawakened but intent on awakening—I too thought,

**‘durabhisambhavāni hi kho araññavanapatthāni pantāni
senāsanāni, dukkaraṃ pavivekaṃ, durabhiraṃ**

‘Remote lodgings in the wilderness and the forest are challenging.
It’s hard to maintain seclusion, and hard to find joy in it.

**ekatte, haranti maññe mano vanāni samādhiṃ alabhamānassa
bhikkhuno’ti.**

Staying alone, the forests seem to rob the mind of a mendicant who
isn’t immersed in samādhi.’

Tassa mayhaṃ, brāhmaṇa, etadahosi:

Then I thought,

**‘ye kho keci samaṇā vā brāhmaṇā vā
aparissuddhakāyakammantā araññavanapatthāni pantāni
senāsanāni paṭisevanti,**

**aparissuddhakāyakammantasandosaḥetu have te bhonto
samaṇabrāhmaṇā akusalaṃ bhayaḥheravaṃ avhāyanti.**

‘There are ascetics and brahmins with unpurified conduct of body,
speech, and mind who frequent remote lodgings in the wilderness
and the forest. Those ascetics and brahmins summon unskillful fear
and dread because of these defects in their conduct.

**Na kho panāhaṃ aparissuddhakāyakammanto
araññavanapatthāni pantāni senāsanāni paṭisevāmi;**

But I don’t frequent remote lodgings in the wilderness and the forest
with unpurified conduct of body, speech, and mind.

parissuddhakāyakammantohamasmi.

My conduct is purified.

**Ye hi vo ariyā parissuddhakāyakammantā araññavanapatthāni
pantāni senāsanāni paṭisevanti tesamahaṃ aññataro’ti.**

I am one of those noble ones who frequent remote lodgings in the
wilderness and the forest with purified conduct of body, speech, and
mind.’

**Etamahaṃ, brāhmaṇa, parissuddhakāyakammataṃ attani
sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya. (1)**

Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.

Tassa mayham, brāhmaṇa, etadahosi:

Then I thought,

**‘ye kho keci samaṇā vā brāhmaṇā vā
aparisuddhavadācīkammantā ...pe...**

aparisuddhamanokammantā ...pe...

**aparisuddhājīvā araṇṇavanapatthāni pantāni senāsanāni
paṭisevanti, aparisuddhājīvasandosahetu have te bhonto
samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ avhāyanti.**

‘There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their livelihood.

**Na kho panāham aparisuddhājīvo araṇṇavanapatthāni pantāni
senāsanāni paṭisevāmi;**

But I don’t frequent remote lodgings in the wilderness and the forest with unpurified livelihood.

parisuddhājīvo hamasmi.

My livelihood is purified.

**Ye hi vo ariyā parisuddhājīvā araṇṇavanapatthāni pantāni
senāsanāni paṭisevanti tesamahaṃ aññataro’ti.**

I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified livelihood.’

**Etamahaṃ, brāhmaṇa, parisuddhājīvataṃ attani sampassamāno
bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (2–4.)**

Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.

Tassa mayham, brāhmaṇa, etadahosi:

Then I thought,

‘ye kho keci samaṇā vā brāhmaṇā vā abhijjhālū kāmesu tibbasārāgā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, abhijjhālūkāmesutibbasārāgasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḥheravaṃ avhāyanti.
‘There are ascetics and brahmins full of desire for sensual pleasures, with acute lust ...

Na kho panāhaṃ abhijjhālu kāmesu tibbasārāgo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; anabhijjhālūhamasmi.

I am not full of desire ...’

Ye hi vo ariyā anabhijjhālū araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, tesamahaṃ aṇṇataro’ti.

Etamahaṃ, brāhmaṇa, anabhijjhālutaṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (5)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

‘ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā paduṭṭhamanasaṅkappā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti, byāpannacittapaduṭṭhamanasaṅkappasandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaḥheravaṃ avhāyanti.
‘There are ascetics and brahmins full of ill will, with malicious intentions ...

Na kho panāhaṃ byāpannacitto paduṭṭhamanasaṅkappo araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi; mettacittohamasmi.

I have a heart full of love ...’

Ye hi vo ariyā mettacittā araṇṇavanapatthāni pantāni senāsanāni paṭisevanti tesamahaṃ aṇṇataro’ti.

Etamahaṃ, brāhmaṇa, mettacittataṃ attani sampassamāno bhiyyo pallomamāpādiṃ araṇṇe vihārāya. (6)

Tassa mayham, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā thinamiddhapariyuṭṭhitā
araññavanapatthāni pantāni senāsanāni paṭisevanti,
thinamiddhapariyuṭṭhānasandosahetu have te bhonto
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.**

‘There are ascetics and brahmins overcome with dullness and drowsiness ...

**Na kho panāham thinamiddhapariyuṭṭhito araññavanapatthāni
pantāni senāsanāni paṭisevāmi;**

vigatathinamiddhohamasmi.

I am free of dullness and drowsiness ...’

**Ye hi vo ariyā vigatathinamiddhā araññavanapatthāni pantāni
senāsanāni paṭisevanti tesamaham aññataro’ti.**

**Etamaham, brāhmaṇa, vigatathinamiddhataṃ attani
sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya. (7)**

Tassa mayham, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā uddhatā avūpasantacittā
araññavanapatthāni pantāni senāsanāni paṭisevanti,
uddhataavūpasantacittasandosahetu have te bhonto
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.**

‘There are ascetics and brahmins who are restless, with no peace of mind ...

**Na kho panāham uddhato avūpasantacitto araññavanapatthāni
pantāni senāsanāni paṭisevāmi;**

vūpasantacittohamasmi.

My mind is peaceful ...’

**Ye hi vo ariyā vūpasantacittā araññavanapatthāni pantāni
senāsanāni paṭisevanti, tesamaham aññataro’ti.**

**Etamaham, brāhmaṇa, vūpasantacittataṃ attani sampassamāno
bhiyyo pallomamāpādiṃ araññe vihārāya. (8)**

Tassa mayham, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā kaṅkhī vicikicchī
araññavanapatthāni pantāni senāsanāni paṭisevanti,
kaṅkhivicikicchisandosahetu have te bhonto samaṇabrāhmaṇā
akusalam bhayabheravam avhāyanti.**

‘There are ascetics and brahmins who are doubting and uncertain ...

**Na kho panāham kaṅkhī vicikicchī araññavanapatthāni pantāni
senāsanāni paṭisevāmi;**

tiṇṇavicikicchohamasmi.

I’ve gone beyond doubt ...’

**Ye hi vo ariyā tiṇṇavicikicchā araññavanapatthāni pantāni
senāsanāni paṭisevanti tesamham aññataro’ti.**

**Etamham, brāhmaṇa, tiṇṇavicikichatam attani
sampassamāno bhiyyo pallomamāpādim araññe vihārāya. (9)**

Tassa mayham, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī
araññavanapatthāni pantāni senāsanāni paṭisevanti,
attukkaṃsanaparavambhanasandosahetu have te bhonto
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.**

‘There are ascetics and brahmins who glorify themselves and put
others down ...

**Na kho panāham attukkaṃsako paravambhī
araññavanapatthāni pantāni senāsanāni paṭisevāmi;**

anattukkaṃsako aparavambhīhamasmi.

I don’t glorify myself and put others down ...’

**Ye hi vo ariyā anattukkaṃsakā aparavambhī
araññavanapatthāni pantāni senāsanāni paṭisevanti tesamham
aññataro’ti.**

**Etamham, brāhmaṇa, anattukkaṃsakatam aparavambhitam
attani sampassamāno bhiyyo pallomamāpādim araññe**

vihārāya. (10)

Tassa mayhaṃ, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā
araññavanapatthāni pantāni senāsanāni paṭisevanti,
chambhibhīrukajātikasandosahetu have te bhonto
samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti.**

‘There are ascetics and brahmins who are cowardly and craven ...

**Na kho panāhaṃ chambhī bhīrukajātiko araññavanapatthāni
pantāni senāsanāni paṭisevāmi;**

vigatalomahaṃsohamasmi.

I don’t get startled ...’

**Ye hi vo ariyā vigatalomahaṃsā araññavanapatthāni pantāni
senāsanāni paṭisevanti tesamahaṃ aññataro’ti.**

**Etamahaṃ, brāhmaṇa, vigatalomahaṃsataṃ attani
sampassamāno bhiyyo pallomamāpādiṃ araññe vihārāya. (11)**

Tassa mayhaṃ, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasilokaṃ
nikāmayamānā araññavanapatthāni pantāni senāsanāni
paṭisevanti, lābhasakkārasilokanikāmanasandosahetu have te
bhonto samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti.**

‘There are ascetics and brahmins who enjoy possessions, honor,
and popularity ...

**Na kho panāhaṃ lābhasakkārasilokaṃ nikāmayamāno
araññavanapatthāni pantāni senāsanāni paṭisevāmi;**

appicchohamasmi.

I have few wishes ...’

**Ye hi vo ariyā appicchā araññavanapatthāni pantāni senāsanāni
paṭisevanti tesamahaṃ aññataro’ti.**

**Etamahaṃ, brāhmaṇa, appicchataṃ attani sampassamāno
bhiyyo pallomamāpādiṃ araññe vihārāya. (12)**

Tassa mayhaṃ, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā kusītā hīnavīriyā
araññavanapatthāni pantāni senāsanāni paṭisevanti,
kusītahīnavīriyasandosahetu have te bhonto samaṇabrāhmaṇā
akusalaṃ bhayabheravaṃ avhāyanti.**

‘There are ascetics and brahmins who are lazy and lack energy ...

**Na kho panāhaṃ kusīto hīnavīriyo araññavanapatthāni pantāni
senāsanāni paṭisevāmi;**

āraddhavīriyohamasmi.

I am energetic ...’

**Ye hi vo ariyā āraddhavīriyā araññavanapatthāni pantāni
senāsanāni paṭisevanti tesamahaṃ aññataro’ti.**

**Etamahaṃ, brāhmaṇa, āraddhavīriyataṃ attani sampassamāno
bhiyyo pallomamāpādiṃ araññe vihārāya. (13)**

Tassa mayhaṃ, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā muṭṭhassatī asampajānā
araññavanapatthāni pantāni senāsanāni paṭisevanti,
muṭṭhassatiasampajānasandosahetu have te bhonto
samaṇabrāhmaṇā akusalaṃ bhayabheravaṃ avhāyanti.**

‘There are ascetics and brahmins who are unmindful and lack
situational awareness ...

**Na kho panāhaṃ muṭṭhassati asampajāno araññavanapatthāni
pantāni senāsanāni paṭisevāmi;**

upaṭṭhitassatihamasmi.

I am mindful ...’

**Ye hi vo ariyā upaṭṭhitassatī araññavanapatthāni pantāni
senāsanāni paṭisevanti tesamahaṃ aññataro’ti.**

**Etamaham, brāhmaṇa, upatthitassatitam attani sampassamāno
bhiyyo pallomamāpādim araṇṇe vihārāya. (14)**

Tassa mayham, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā asamāhitā vibbhantacittā
araṇṇavanapatthāni pantāni senāsanāni paṭisevanti,
asamāhitavibbhantacittasandosahetu have te bhonto
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.**

‘There are ascetics and brahmins who lack immersion, with straying
minds ...

**Na kho panāham asamāhito vibbhantacitto araṇṇavanapatthāni
pantāni senāsanāni paṭisevāmi;**

samādhisampannohamasmi.

I am accomplished in immersion ...’

**Ye hi vo ariyā samādhisampannā araṇṇavanapatthāni pantāni
senāsanāni paṭisevanti tesamaham aññataro’ti.**

**Etamaham, brāhmaṇa, samādhisampadam attani
sampassamāno bhiyyo pallomamāpādim araṇṇe vihārāya. (15)**

Tassa mayham, brāhmaṇa, etadahosi:

**‘ye kho keci samaṇā vā brāhmaṇā vā duppaññā eḷamūgā
araṇṇavanapatthāni pantāni senāsanāni paṭisevanti,
duppaññaeḷamūgasandosahetu have te bhonto
samaṇabrāhmaṇā akusalam bhayabheravam avhāyanti.**

‘There are ascetics and brahmins who are witless and stupid who
frequent remote lodgings in the wilderness and the forest. Those
ascetics and brahmins summon unskillful fear and dread because of
the defects of witlessness and stupidity.

**Na kho panāham duppañño eḷamūgo araṇṇavanapatthāni
pantāni senāsanāni paṭisevāmi;**

But I don’t frequent remote lodgings in the wilderness and the forest
witless and stupid.

paññāsampanno hamasmi.

I am accomplished in wisdom.

**Ye hi vo ariyā paññāsampannā araññavanapatthāni pantāni
senāsanāni paṭisevanti tesamahaṃ aññataro'ti.**

I am one of those noble ones who frequent remote lodgings in the wilderness and the forest accomplished in wisdom.'

**Etamahaṃ, brāhmaṇa, paññāsampadaṃ attani sampassamāno
bhiyyo pallomamāpādiṃ araññe vihārāya. (16)**

Seeing this accomplishment of wisdom in myself I felt even more unruffled about staying in the forest.

Soḷasapariyāyaṃ niṭṭhitam.

Tassa mayhaṃ, brāhmaṇa, etadahosi:

Then I thought,

'yannūnāhaṃ yā tā rattiyo abhiññātā abhilakkhitā—

'There are certain nights that are recognized as specially portentous:

cātuddasī pañcadasī aṭṭhamī ca pakkhassa—

the fourteenth, fifteenth, and eighth of the fortnight.

**tathārūpāsu rattīsu yāni tāni ārāmacetiyāni vanacetiyāni
rukkhacetiyāni bhimsanakāni salomahaṃsāni tathārūpesu
senāsanesu vihareyyaṃ appeva nāmahaṃ bhayabheravaṃ
passeyyan'ti.**

On such nights, why don't I stay in awe-inspiring and hair-raising shrines in parks, forests, and trees? In such lodgings, hopefully I might see that fear and dread.'

**So kho ahaṃ, brāhmaṇa, aparena samayena yā tā rattiyo
abhiññātā abhilakkhitā—**

Some time later, that's what I did.

cātuddasī pañcadasī aṭṭhamī ca pakkhassa—

**tathārūpāsu rattīsu yāni tāni ārāmacetiyāni vanacetiyāni
rukkhacetiyāni bhimsanakāni salomahaṃsāni tathārūpesu**

senāsanesu viharāmi.

Tattha ca me, brāhmaṇa, viharato mago vā āgacchati, moro vā kaṭṭhaṃ pātetī, vāto vā paṇṇakasaṭaṃ ereti;

As I was staying there a deer came by, or a peacock snapped a twig, or the wind rustled the leaves.

tassa mayhaṃ brāhmaṇa etadahosi:

Then I thought,

‘etaṃ nūna taṃ bhayabheravaṃ āgacchatī’ti.

‘Is this that fear and dread coming?’

Tassa mayhaṃ, brāhmaṇa, etadahosi:

Then I thought,

‘kiṃ nu kho ahaṃ aññadatthu bhayapaṭikaṅkhī viharāmi?

‘Why do I always meditate expecting that fear and terror to come?’

Yannūnāhaṃ yathābhūtaṃ yathābhūtassa me taṃ bhayabheravaṃ āgacchati, tathābhūtaṃ tathābhūtova taṃ bhayabheravaṃ paṭivineyyan’ti.

Why don’t I get rid of that fear and dread just as it comes, while remaining just as I am?’

Tassa mayhaṃ, brāhmaṇa, caṅkamantassa taṃ bhayabheravaṃ āgacchati.

Then that fear and dread came upon me as I was walking.

So kho ahaṃ, brāhmaṇa, neva tāva tiṭṭhāmi na nisīdāmi na nipajjāmi, yāva caṅkamantova taṃ bhayabheravaṃ paṭivinemi.

I didn’t stand still or sit down or lie down until I had got rid of that fear and dread while walking.

Tassa mayhaṃ, brāhmaṇa, ṭhitassa taṃ bhayabheravaṃ āgacchati.

Then that fear and dread came upon me as I was standing.

So kho ahaṃ, brāhmaṇa, neva tāva caṅkamāmi na nisīdāmi na nipajjāmi. Yāva ṭhitova taṃ bhayabheravaṃ paṭivinemi.

I didn't walk or sit down or lie down until I had got rid of that fear and dread while standing.

Tassa mayhaṃ, brāhmaṇa, nisinnassa taṃ bhayabheravaṃ āgacchati.

Then that fear and dread came upon me as I was sitting.

So kho ahaṃ, brāhmaṇa, neva tāva nipajjāmi na tiṭṭhāmi na caṅkamāmi, yāva nisinnova taṃ bhayabheravaṃ paṭivinemi.

I didn't lie down or stand still or walk until I had got rid of that fear and dread while sitting.

Tassa mayhaṃ, brāhmaṇa, nipannassa taṃ bhayabheravaṃ āgacchati.

Then that fear and dread came upon me as I was lying down.

So kho ahaṃ, brāhmaṇa, neva tāva nisīdāmi na tiṭṭhāmi na caṅkamāmi, yāva nipannova taṃ bhayabheravaṃ paṭivinemi.

I didn't sit up or stand still or walk until I had got rid of that fear and dread while lying down.

Santi kho pana, brāhmaṇa, eke samaṇabrāhmaṇā rattimyeva samānaṃ divāti sañjānanti, divāyeva samānaṃ rattīti sañjānanti.

There are some ascetics and brahmins who perceive that it's day when in fact it's night, or perceive that it's night when in fact it's day.

Idamahaṃ tesaṃ samaṇabrāhmaṇānaṃ sammohavihārasmiṃ vadāmi.

This meditation of theirs is delusional, I say.

Ahaṃ kho pana, brāhmaṇa, rattimyeva samānaṃ rattīti sañjānāmi, divāyeva samānaṃ divāti sañjānāmi.

I perceive that it's night when in fact it is night, and perceive that it's day when in fact it is day.

Yaṃ kho taṃ, brāhmaṇa, sammā vadamāno vadeyya:

And if there's anyone of whom it may be rightly said that

‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti, mameva taṃ sammā vadamāno vadeyya:
a being not liable to delusion has arisen in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans, it’s of me that this should be said.

‘asammohadhammo satto loke uppanno bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.

Āraddhaṃ kho pana me, brāhmaṇa, vīriyaṃ ahosi asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggaṃ.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi.

So kho ahaṃ, brāhmaṇa, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsim.

Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno sukhañca kāyena paṭisaṃvedesim; yaṃ taṃ ariyā ācikkhanti:

‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsim.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim. So anekavihitaṃ pubbenivāsaṃ anussarāmi,

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives.

seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollected my many kinds of past lives, with features and details.

Ayaṃ kho me, brāhmaṇa, rattiyā paṭhame yāme paṭhamā vijjā adhigatā,

This was the first knowledge, which I achieved in the first watch of the night.

avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmesim.

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā

**vacīduccaritena samannāgatā manoduccaritena samannāgatā
ariyānaṃ upavādakā micchādiṭṭhikā
micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana
bhonto sattā kāyasucaritena samannāgatā vacīsucaritena
samannāgatā manosucaritena samannāgatā ariyānaṃ
anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te
kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ
upapannā'ti. Iti dibbena cakkhunā visuddhena
atikkantamānusakena satte passāmi cavamāne upapajjamāne
hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajānāmi.**

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

**Ayaṃ kho me, brāhmaṇa, rattiyaṃ majjhime yāme dutiyaṃ vijjā
adhigatā,**

This was the second knowledge, which I achieved in the middle watch of the night.

**avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā
taṃ appamattassa ātāpino pahitattassa viharato.**

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim̐.**

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

**So ‘idaṃ dukkhan’ti yathābhūtaṃ abbhaññāsim̐, ‘ayaṃ
dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim̐, ‘ayaṃ
dukkhanirodho’ti yathābhūtaṃ abbhaññāsim̐, ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim̐.**

I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

**‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim̐, ‘ayaṃ
āsavasamudayo’ti yathābhūtaṃ abbhaññāsim̐, ‘ayaṃ
āsavanirodho’ti yathābhūtaṃ abbhaññāsim̐, ‘ayaṃ
āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim̐.**

I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

**Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ
vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi
cittaṃ vimuccittha.**

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmim̐ vimuttamiti ñāṇaṃ ahosi.

When it was freed, I knew it was freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsīṃ.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṃ kho me, brāhmaṇa, rattiyā pacchime yāme tatiyā vijjā adhigatā,

This was the third knowledge, which I achieved in the final watch of the night.

avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Siyā kho pana te, brāhmaṇa, evamassa:

Brahmin, you might think:

‘ajjāpi nūna samaṇo gotamo avītarāgo avītadoso avītamoho, tasmā araṇṇavanapatthāni pantāni senāsanāni paṭisevatī’ti.

‘Perhaps the Master Gotama is not free of greed, hate, and delusion even today, and that is why he still frequents remote lodgings in the wilderness and the forest.’

Na kho panetaṃ, brāhmaṇa, evaṃ daṭṭhabbaṃ.

But you should not see it like this.

Dve kho ahaṃ, brāhmaṇa, atthavase sampassamāno araṇṇavanapatthāni pantāni senāsanāni paṭisevāmi—

I see two reasons to frequent remote lodgings in the wilderness and the forest.

attano ca diṭṭhadhammasukhavihāraṃ sampassamāno, pacchimañca janataṃ anukampamāno”ti.

I see a happy life for myself in the present, and I have compassion for future generations.”

“Anukampitarūpā vatāyaṃ bhotā gotamena pacchimā janatā, yathā taṃ arahatā sammāsambuddhena.

“Indeed, Master Gotama has compassion for future generations, since he is a perfected one, a fully awakened Buddha.

Abhikkantaṃ, bho gotama. Abhikkantaṃ, bho gotama.

Excellent, Master Gotama! Excellent, Master Gotama!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Bhayabheravasuttaṃ niṭṭhitaṃ catutthaṃ.

5. Anaṅgaṇasutta *Unblemished*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:

There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

“Cattārome, āvuso, puggalā santo saṃvijjamānā lokasmiṃ.

“Mendicants, these four people are found in the world.

Katame cattāro?

What four?

**Idhāvuso, ekacco puggalo sāṅgaṇova samāno ‘atthi me
ajjhataṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti.**

One person with a blemish doesn't truly understand: 'There is a blemish in me.'

Idha panāvuso, ekacco puggalo sāṅgaṇova samāno 'atthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ pajānāti.

But another person with a blemish does truly understand: 'There is a blemish in me.'

Idhāvuso, ekacco puggalo anaṅgaṇova samāno 'natthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ nappajānāti.

One person without a blemish doesn't truly understand: 'There is no blemish in me.'

Idha panāvuso, ekacco puggalo anaṅgaṇova samāno 'natthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ pajānāti.

But another person without a blemish does truly understand: 'There is no blemish in me.'

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno 'atthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ hīnapuriso akkhāyati.

In this case, of the two persons with a blemish, the one who doesn't understand is said to be worse,

Tatrāvuso, yvāyaṃ puggalo sāṅgaṇova samāno 'atthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ pajānāti, ayaṃ imesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ seṭṭhapuriso akkhāyati.

while the one who does understand is better.

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno 'natthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ nappajānāti, ayaṃ imesaṃ dvinnaṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ hīnapuriso akkhāyati.

And of the two persons without a blemish, the one who doesn't understand is said to be worse,

Tatrāvuso, yvāyaṃ puggalo anaṅgaṇova samāno 'natthi me ajjhattaṃ aṅgaṇan'ti yathābhūtaṃ pajānāti, ayaṃ imesaṃ

dvinnam puggalanam ananganamyeva satam setthapuriso akkhayati”ti.

while the one who does understand is better.”

Evam vutte, ayasmā mahāmogallāno āyasmantaṃ sāriputtaṃ etadavoca:

When he said this, Venerable Mahāmogallāna said to him:

“Ko nu kho, āvuso sāriputta, hetu ko paccayo yenimesaṃ dvinnam puggalanam sānghanamyeva satam eko hīnapuriso akkhayati, eko setthapuriso akkhayati?”

“What is the cause, Reverend Sāriputta, what is the reason why, of the two persons with a blemish, one is said to be worse and one better?”

Ko panāvuso sāriputta, hetu ko paccayo yenimesaṃ dvinnam puggalanam ananganamyeva satam eko hīnapuriso akkhayati, eko setthapuriso akkhayati”ti?

And what is the cause, what is the reason why, of the two persons without a blemish, one is said to be worse and one better?”

“Tatrāvuso, yvāyaṃ puggalo sānghanova samāno ‘atthi me ajjhattaṃ aṅgaṇaṃ’ti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkhaṃ—na chandaṃ janessati na vāyamissati na vīriyaṃ ārabhissati tassaṅgaṇassa pahānāya;

“Reverend, take the case of the person who has a blemish and does not understand it. You can expect that they won’t generate enthusiasm, make an effort, or rouse up energy to give up that blemish.

so sarāgo sadoso samoho sānṅaṇo saṅkiliṭṭhacitto kālaṃ karissati.

And they will die with greed, hate, and delusion, blemished, with a corrupted mind.

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyonaddhā.

Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains.

Tamenam̐ sāmikā na ceva paribhuñjeyyum̐ na ca pariyodapeyyum̐, rajāpathe ca nam̐ nikkhipeyyum̐.

And the owners neither used it or had it cleaned, but kept it in a dirty place.

Evañhi sā, āvuso, kam̐sapāti aparena samayena saṅkiliṭṭhatarā assa malaggahitā”ti?

Over time, wouldn't that bronze dish get even dirtier and more stained?"

“Evamāvuso”ti.

“Yes, reverend.”

“Evameva kho, āvuso, yvāyam̐ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti, tassetam̐ pāṭikaṅkham̐—na chandaṃ janessati na vāyamissati na vīriyam̐ ārabhissati tassaṅgaṇassa pahānāya;

“In the same way, take the case of the person who has a blemish and does not understand it. You can expect that ...

so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālam̐ karissati.

they will die with a corrupted mind.

Tatrāvuso, yvāyam̐ puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, tassetam̐ pāṭikaṅkham̐—chandaṃ janessati vāyamissati vīriyam̐ ārabhissati tassaṅgaṇassa pahānāya;

Take the case of the person who has a blemish and does understand it. You can expect that they will generate enthusiasm, make an effort, and rouse up energy to give up that blemish.

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālam̐ karissati.

And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind.

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā rajena ca malena ca pariyonaddhā.

Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains.

Tamenam sāmikā paribhuñjeyyūñceva pariyodapeyyuñca, na ca nam rajāpathe nikkhipeyyum.

But the owners used it and had it cleaned, and didn't keep it in a dirty place.

Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti?

Over time, wouldn't that bronze dish get cleaner and brighter?"

“Evamāvuso”ti.

“Yes, reverend.”

“Evameva kho, āvuso, yvāyam puggalo sāṅgaṇova samāno ‘atthi me ajjhataṃ aṅgaṇan’ti yathābhūtaṃ pajānāti, tassetam pāṭikaṅkham—chandaṃ janessati vāyamissati vīriyam ārabhissati tassaṅgaṇassa pahānāya;

“In the same way, take the case of the person who has a blemish and does understand it. You can expect that ...

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālam karissati.

they will die with an uncorrupted mind.

Tatrāvuso, yvāyam puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ aṅgaṇan’ti yathābhūtaṃ nappajānāti, tassetam pāṭikaṅkham—subhanimittaṃ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddhammessati;

Take the case of the person who doesn't have a blemish but does not understand it. You can expect that they will focus on the feature

of beauty, and because of that, lust will infect their mind.

so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati.

And they will die with greed, hate, and delusion, blemished, with a corrupted mind.

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā.

Suppose a bronze dish was brought from a shop or smithy clean and bright.

Tamenam̐ sāmikā na ceva paribhuñjeyyum̐ na ca pariyodapeyyum̐, rajāpathe ca nam̐ nikkhipeyyum̐.

And the owners neither used it or had it cleaned, but kept it in a dirty place.

Evañhi sā, āvuso, kaṃsapāti aparena samayena saṅkiliṭṭhatarā assa malaggahitā”ti?

Over time, wouldn't that bronze dish get dirtier and more stained?"

“Evamāvuso”ti.

“Yes, reverend.”

“Evameva kho, āvuso, yvāyam̐ puggalo anaṅgaṇova samāno ‘natthi me ajjhattam̐ aṅgaṇan’ti yathābhūtam̐ nappajānāti, tassetam̐ pāṭikaṅkham̐—subhanimittam̐ manasi karissati, tassa subhanimittassa manasikārā rāgo cittaṃ anuddham̐sessati;

“In the same way, take the case of the person who has no blemish and does not understand it. You can expect that ...

so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati.

they will die with a corrupted mind.

Tatrāvuso, yvāyam̐ puggalo anaṅgaṇova samāno ‘natthi me ajjhattam̐ aṅgaṇan’ti yathābhūtam̐ pajānāti, tassetam̐

pāṭikaṅkhaṃ—subhanimittaññā na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati;
Take the case of the person who doesn't have a blemish and does understand it. You can expect that they won't focus on the feature of beauty, and because of that, lust won't infect their mind.

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.

And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind.

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā.

Suppose a bronze dish was brought from a shop or smithy clean and bright.

Tameñaṃ sāmikā paribhuñjeyyūñceva pariyodapeyyūñca, na ca naṃ rajāpathe nikkhipeyyuṃ.

And the owners used it and had it cleaned, and didn't keep it in a dirty place.

Evañhi sā, āvuso, kaṃsapāti aparena samayena parisuddhatarā assa pariyodātā”ti?

Over time, wouldn't that bronze dish get cleaner and brighter?"

“Evamāvuso”ti.

“Yes, reverend.”

“Evameva kho, āvuso, yvāyaṃ puggalo anaṅgaṇova samāno ‘natthi me ajjhataṃ aṅgaṇaṃ’ti yathābhūtaṃ pajānāti, tassetaññā pāṭikaṅkhaṃ—subhanimittaññā na manasi karissati, tassa subhanimittassa amanasikārā rāgo cittaṃ nānuddhammessati;

“In the same way, take the case of the person who doesn't have a blemish and does understand it. You can expect that ...

so arāgo adoso amoho anaṅgaṇo asaṅkiliṭṭhacitto kālaṃ karissati.

they will die with an uncorrupted mind.

Ayaṃ kho, āvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnaṃ puggalānaṃ sāṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati.

This is the cause, this is the reason why, of the two persons with a blemish, one is said to be worse and one better.

Ayaṃ panāvuso moggallāna, hetu ayaṃ paccayo yenimesaṃ dvinnaṃ puggalānaṃ anaṅgaṇānaṃyeva sataṃ eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhāyati”ti.

And this is the cause, this is the reason why, of the two persons without a blemish, one is said to be worse and one better.”

“Aṅgaṇaṃ aṅgaṇanti, āvuso, vuccati.

“Reverend, the word ‘blemish’ is spoken of.

Kissa nu kho etaṃ, āvuso, adhivacanaṃ yadidaṃ aṅgaṇaṃ”ti?

But what is ‘blemish’ a term for?”

“Pāpakānaṃ kho etaṃ, āvuso, akusalānaṃ icchāvacarānaṃ adhivacanaṃ, yadidaṃ aṅgaṇaṃ”ti.

“Reverend, ‘blemish’ is a term for the spheres of bad, unskillful wishes.

“Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeya:

It’s possible that some mendicant might wish:

‘āpattiñca vata āpanno assaṃ, na ca maṃ bhikkhū jāneyyumaṃ āpattiṃ āpanno’ti.

‘If I commit an offense, I hope the mendicants don’t find out!’

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhumaṃ bhikkhū jāneyyumaṃ:

But it’s possible that the mendicants do find out that that mendicant

‘āpattiṃ āpanno’ti.

has committed an offense.

‘Jānanti maṃ bhikkhū āpattiṃ āpanno’ti—

Thinking, ‘The mendicants have found out about my offense,’

iti so kupito hoti appatīto.

they get angry and bitter.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

And that anger and that bitterness

ubhayametaṃ aṅgaṇaṃ.

are both blemishes.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa

bhikkhuno evaṃ icchā uppajjeyya:

It’s possible that some mendicant might wish:

‘āpattiñca vata āpanno assaṃ, anuraho maṃ bhikkhū

codeyyuṃ, no saṅghamajjhe’ti.

‘If I commit an offense, I hope the mendicants accuse me in private, not in the middle of the Saṅgha.’

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ bhikkhū

saṅghamajjhe codeyyuṃ, no anuraho.

But it’s possible that the mendicants do accuse that mendicant in the middle of the Saṅgha ...

‘Saṅghamajjhe maṃ bhikkhū codenti, no anuraho’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa

bhikkhuno evaṃ icchā uppajjeyya:

It’s possible that some mendicant might wish:

‘āpattiñca vata āpanno assaṃ, sappatipuggalo maṃ codeyya,

no appatipuggalo’ti.

‘If I commit an offense, I hope I’m accused by an equal, not by someone who is not an equal.’

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ taṃ bhikkhuṃ
appaṭipuggalo codeyya, no sappaṭipuggalo.**

But it’s possible that someone who is not an equal accuses that mendicant ...

‘Appaṭipuggalo maṃ codeti, no sappaṭipuggalo’ti—

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

It’s possible that some mendicant might wish:

**‘aho vata mameva satthā paṭipucchitvā paṭipucchitvā
bhikkhūnaṃ dhammaṃ deseyya, na aññaṃ bhikkhuṃ satthā
paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ deseyyā’ti.**

‘Oh, I hope the Teacher will teach the mendicants by repeatedly questioning me alone, not some other mendicant.’

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ
satthā paṭipucchitvā paṭipucchitvā bhikkhūnaṃ dhammaṃ
deseyya, na taṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā
bhikkhūnaṃ dhammaṃ deseyya.**

But it’s possible that the Teacher will teach the mendicants by repeatedly questioning some other mendicant ...

**‘Aññaṃ bhikkhuṃ satthā paṭipucchitvā paṭipucchitvā
bhikkhūnaṃ dhammaṃ deseti, na maṃ satthā paṭipucchitvā
paṭipucchitvā bhikkhūnaṃ dhammaṃ deseti’ti—**

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

It's possible that some mendicant might wish:

**‘aho vata mameva bhikkhū purakkhatvā purakkhatvā gāmaṃ
bhattāya paviseyyuṃ, na aññaṃ bhikkhuṃ bhikkhū
purakkhatvā purakkhatvā gāmaṃ bhattāya paviseyyun’ti.**

‘Oh, I hope the mendicants will enter the village for the meal putting me at the very front, not some other mendicant.’

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ
bhikkhū purakkhatvā purakkhatvā gāmaṃ bhattāya
paviseyyuṃ, na taṃ bhikkhuṃ bhikkhū purakkhatvā
purakkhatvā gāmaṃ bhattāya paviseyyuṃ.**

But it's possible that the mendicants will enter the village for the meal putting some other mendicant at the very front ...

**‘Aññaṃ bhikkhuṃ bhikkhū purakkhatvā purakkhatvā gāmaṃ
bhattāya pavisanti, na maṃ bhikkhū purakkhatvā purakkhatvā
gāmaṃ bhattāya pavisanti’ti—**

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

It's possible that some mendicant might wish:

**‘aho vata ahameva labheyyaṃ bhattagge aggāsaṇaṃ
aggodakaṃ aggapiṇḍaṃ, na añño bhikkhu labheyya bhattagge
aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ’ti.**

‘Oh, I hope that I alone get the best seat, the best drink, and the best alms-food in the refectory, not some other mendicant.’

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu labheyya
bhattagge aggāsaṇaṃ aggodakaṃ aggapiṇḍaṃ, na so bhikkhu**

labheyya bhattagge aggāsanam aggodakam aggapiṇḍam.

But it's possible that some other mendicant gets the best seat, the best drink, and the best alms-food in the refectory ...

**‘Añño bhikkhu labhati bhattagge aggāsanam aggodakam
aggapiṇḍam, nāham labhāmi bhattagge aggāsanam aggodakam
aggapiṇḍan’ti—**

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇam.

**Ṭhānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

It's possible that some mendicant might wish:

**‘aho vata ahameva bhattagge bhuttāvī anumodeyyam, na añño
bhikkhu bhattagge bhuttāvī anumodeyyā’ti.**

‘I hope that I alone give the verses of gratitude after eating in the refectory, not some other mendicant.’

**Ṭhānam kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu
bhattagge bhuttāvī anumodeyya, na so bhikkhu bhattagge
bhuttāvī anumodeyya.**

But it's possible that some other mendicant gives the verses of gratitude after eating in the refectory ...

**‘Añño bhikkhu bhattagge bhuttāvī anumodati, nāham bhattagge
bhuttāvī anumodāmī’ti—**

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametam aṅgaṇam.

**Ṭhānam kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

It's possible that some mendicant might wish:

**‘aho vata ahameva āramagatānaṃ bhikkhūnaṃ dhammaṃ
deseyyaṃ, na añño bhikkhu āramagatānaṃ bhikkhūnaṃ
dhammaṃ deseyyā’ti.**

‘Oh, I hope that I might teach the Dhamma to the monks, nuns,
laymen, and laywomen in the monastery, not some other mendicant.’

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu
āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya, na so bhikkhu
āramagatānaṃ bhikkhūnaṃ dhammaṃ deseyya.**

**‘Añño bhikkhu āramagatānaṃ bhikkhūnaṃ dhammaṃ deseti,
nāhaṃ āramagatānaṃ bhikkhūnaṃ dhammaṃ desemī’ti—
iti so kupito hoti appatīto.**

**Yo ceva kho, āvuso, kopo yo ca appaccayo—
ubhayametaṃ aṅgaṇaṃ.**

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

**‘aho vata ahameva āramagatānaṃ bhikkhunīnaṃ dhammaṃ
deseyyaṃ ...pe...**

upāsakānaṃ dhammaṃ deseyyaṃ ...pe...

**upāsikānaṃ dhammaṃ deseyyaṃ, na añño bhikkhu
āramagatānaṃ upāsikānaṃ dhammaṃ deseyyā’ti.**

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu
āramagatānaṃ upāsikānaṃ dhammaṃ deseyya, na so bhikkhu
āramagatānaṃ upāsikānaṃ dhammaṃ deseyya.**

But it’s possible that some other mendicant teaches the Dhamma ...

**‘Añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ deseti,
nāhaṃ āramagatānaṃ upāsikānaṃ dhammaṃ desemī’ti—
iti so kupito hoti appatīto.**

**Yo ceva kho, āvuso, kopo yo ca appaccayo—
ubhayametaṃ aṅgaṇaṃ.**

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

It's possible that some mendicant might wish:

**‘aho vata mameva bhikkhū sakkareyyuṃ garuṃ kareyyuṃ
māneyyuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū
sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyun’ti.**

‘Oh, I hope that the monks, nuns, laymen, and laywomen will honor, respect, revere, and venerate me alone, not some other mendicant.’

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ
bhikkhū sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ,
na taṃ bhikkhuṃ bhikkhū sakkareyyuṃ garuṃ kareyyuṃ
māneyyuṃ pūjeyyuṃ.**

**‘Aññaṃ bhikkhuṃ bhikkhū sakkaronti garuṃ karonti mānenti
pūjenti, na maṃ bhikkhū sakkaronti garuṃ karonti mānenti
pūjenti’ti—**

iti so kupito hoti appatīto.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

ubhayametaṃ aṅgaṇaṃ.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa
bhikkhuno evaṃ icchā uppajjeyya:**

‘aho vata mameva bhikkhuniyo ...pe...

upāsakā ...pe...

**upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ,
na aññaṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ
māneyyuṃ pūjeyyun’ti.**

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññaṃ bhikkhuṃ
upāsikā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ,
na taṃ bhikkhuṃ upāsikā sakkareyyuṃ garuṃ kareyyuṃ
māneyyuṃ pūjeyyuṃ.**

But it's possible that some other mendicant is honored, respected, revered, and venerated ...

‘Aññaṃ bhikkhuṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti, na maṃ upāsikā sakkaronti garuṃ karonti mānenti pūjenti’ti—

iti so kupito hoti appatīto.

**Yo ceva kho, āvuso, kopo yo ca appaccayo—
ubhayametaṃ aṅgaṇaṃ.**

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:

It's possible that some mendicant might wish:

‘aho vata ahameva lābhī assaṃ paṇītānaṃ cīvarānaṃ, na añño bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ’ti.

‘I hope I get the nicest robes, alms-food, lodgings, and medicines and supplies for the sick, not some other mendicant.’

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ, na so bhikkhu lābhī assa paṇītānaṃ cīvarānaṃ.

But it's possible that some other mendicant gets the nicest robes, alms-food, lodgings, and medicines and supplies for the sick ...

‘Añño bhikkhu lābhī paṇītānaṃ cīvarānaṃ, nāhaṃ lābhī paṇītānaṃ cīvarānaṃ’ti—

iti so kupito hoti appatīto.

**Yo ceva kho, āvuso, kopo yo ca appaccayo—
ubhayametaṃ aṅgaṇaṃ.**

Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ idhekaccassa bhikkhuno evaṃ icchā uppajjeyya:

**‘aho vata ahameva lābhī assaṃ paṇītānaṃ piṇḍapātānaṃ ...
pe...**

paṇītānaṃ senāsanānaṃ ...pe...

**paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na añño
bhikkhu lābhī assa paṇītānaṃ
gilānappaccayabhesajjaparikkhārānaṃ’ti.**

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ añño bhikkhu lābhī
assa paṇītānaṃ gilānappaccayabhesajjaparikkhārānaṃ, na so
bhikkhu lābhī assa paṇītānaṃ
gilānappaccayabhesajjaparikkhārānaṃ.**

**‘Añño bhikkhu lābhī paṇītānaṃ
gilānappaccayabhesajjaparikkhārānaṃ, nāhaṃ lābhī paṇītānaṃ
gilānappaccayabhesajjaparikkhārānaṃ’ti—**

Thinking, ‘Some other mendicant has got the nicest robes, alms-
food, lodgings, and medicines and supplies for the sick’,

iti so kupito hoti appatīto.

they get angry and bitter.

Yo ceva kho, āvuso, kopo yo ca appaccayo—

And that anger and that bitterness

ubhayametaṃ aṅgaṇaṃ.

are both blemishes.

Imesaṃ kho etaṃ, āvuso, pāpakānaṃ akusalānaṃ

icchāvacarānaṃ adhivacanaṃ, yadidaṃ aṅgaṇanti.

‘Blemish’ is a term for these spheres of bad, unskillful wishes.

Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā

icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti

āraññiko pantasenāsano piṇḍapātiko sapadānacārī

paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na

ceva sakkaronti na garuṃ karonti na mānenti na pūjenti.

Suppose these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant. Even though they dwell in the wilderness, in remote lodgings, eat only alms-food, wander indiscriminately for alms-food, wear rag robes, and wear shabby robes, their spiritual companions don't honor, respect, revere, and venerate them.

Taṃ kissa hetu?

Why is that?

Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca.

It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.

Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā parisuddhā pariyodātā.

Suppose a bronze dish was brought from a shop or smithy clean and bright.

Tamenam̐ sāmikā ahikuṇapaṃ vā kukkurakuṇapaṃ vā manussakuṇapaṃ vā racayitvā aññissā kaṃsapātiyā paṭikujjitvā antarāpaṇaṃ paṭipajjeyyūṃ.

Then the owners were to prepare it with the carcass of a snake, a dog, or a human, cover it with a bronze lid, and parade it through the market-place.

Tamenam̐ jano disvā evaṃ vadeyya:

When people saw it they'd say:

'ambho, kimevidaṃ harīyati jaññaññaṃ viyā'ti?

'My good man, what is it that you're carrying like a precious treasure?'

Tamenam̐ uṭṭhahitvā apāpuritvā olokeyya.

So they'd open up the lid for people to look inside.

Tassa sahadassanena amanāpatā ca saṅṭhaheyya, pāṭikulyatā ca saṅṭhaheyya, jegucchatā ca saṅṭhaheyya;

But as soon as they saw it they were filled with loathing, revulsion, and disgust.

jīghacchitānampi na bhottukamyatā assa, pageva suhitānaṃ.

Not even those who were hungry wanted to eat it, let alone those who had eaten.

Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti āraññiko pantasenāsano piṇḍapātiko sapadānacārī paṃsukūliko lūkhacīvaradharo, atha kho naṃ sabrahmacārī na ceva sakkaronti na garuṃ karonti na mānenti na pūjenti.

In the same way, when these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant ... their spiritual companions don't honor, respect, revere, and venerate them.

Taṃ kissa hetu?

Why is that?

Te hi tassa āyasmato pāpakā akusalā icchāvacarā appahīnā dissanti ceva sūyanti ca.

It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.

Yassa kassaci, āvuso, bhikkhuno ime pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti.

Suppose these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant. Even though they dwell in the neighborhood of a village, accept invitations to a meal, and wear robes offered by householders, their spiritual companions honor, respect, revere, and venerate them.

Taṃ kissa hetu?

Why is that?

**Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā
dissanti ceva sūyanti ca.**

It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable.

**Seyyathāpi, āvuso, kaṃsapāti ābhatā āpaṇā vā kammārakulā vā
parisuddhā pariyodātā.**

Suppose a bronze dish was brought from a shop or smithy clean and bright.

**Tamenam̐ sāmikā sālīnam̐ odanam̐ vicitakāḷakam̐ anekasūpaṃ
anekabyañjanam̐ racayitvā aññissā kaṃsapātiyā paṭikujjitvā
antarāpaṇam̐ paṭipajjeyyum̐.**

Then the owners were to prepare it with boiled fine rice with the dark grains picked out and served with many soups and sauces, cover it with a bronze lid, and parade it through the market-place.

Tamenam̐ jano disvā evam̐ vadeyya:

When people saw it they'd say:

'ambho, kimevidam̐ harīyati jaññaññam̐ viyā'ti?

'My good man, what is it that you're carrying like a precious treasure?'

Tamenam̐ utṭhahitvā apāpuritvā olokeyya.

So they'd open up the lid for people to look inside.

**Tassa saha dassanena manāpatā ca saṅṭhaheyya, appāṭikulyatā
ca saṅṭhaheyya, ajegucchatā ca saṅṭhaheyya;**

And as soon as they saw it they were filled with liking, attraction, and relish.

suhitānampi bhottukamyatā assa, pageva jighacchitānam̐.

Even those who had eaten wanted to eat it, let alone those who were hungry.

**Evameva kho, āvuso, yassa kassaci bhikkhuno ime pāpakā
akusalā icchāvacarā pahīnā dissanti ceva sūyanti ca, kiñcāpi so**

hoti gāmantavihārī nemantaniko gahapaticīvaradharo, atha kho naṃ sabrahmacārī sakkaronti garuṃ karonti mānenti pūjenti.

In the same way, when these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant ... their spiritual companions honor, respect, revere, and venerate them.

Taṃ kissa hetu?

Why is that?

Te hi tassa āyasmato pāpakā akusalā icchāvacarā pahīnā dissanti ceva sūyanti cā”ti.

It’s because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable.”

Evaṃ vutte, āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadavoca:

When he said this, Venerable Mahāmoggallāna said to him,

“upamā maṃ, āvuso sāriputta, paṭibhātī”ti.

“Reverend Sāriputta, a simile springs to mind.”

“Paṭibhātu taṃ, āvuso moggallānā”ti.

“Then speak as you feel inspired,” said Sāriputta.

“Ekamidāhaṃ, āvuso, samayaṃ rājagahe viharāmi giribbaje.

“Reverend, at one time I was staying right here in Rājagaha, the Mountain Keep.

Atha khvāhaṃ, āvuso, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisiṃ.

Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms.

Tena kho pana samayena samīti yānakāraputto rathassa nemiṃ tacchati.

Now at that time Samīti the cartwright was planing the rim of a chariot wheel.

**Tamenam̐ paṇḍuputto ājīvako purāṇayānakāraputto
paccupaṭṭhito hoti.**

The Ājīvaka ascetic Paṇḍuputta, who used to be a cartwright, was standing by,

**Atha kho, āvuso, paṇḍuputtassa ājīvakassa
purāṇayānakāraputtassa evam̐ cetaso parivitakko udapādi:**
and this thought came to his mind:

**‘aho vatāyam̐ samīti yānakāraputto imissā nemiya imañca
vañkam̐ imañca jimham̐ imañca dosam̐ taccheyya, evāyam̐ nemi
apagatavañkā apagatajimhā apagatadosā suddhā assa sāre
patiṭṭhitā’ti.**

‘Oh, I hope Samīti the cartwright planes out the crooks, bends, and flaws in this rim. Then the rim will be rid of crooks, bends, and flaws, and consist purely of the essential core.’

**Yathā yathā kho, āvuso, paṇḍuputtassa ājīvakassa
purāṇayānakāraputtassa cetaso parivitakko hoti tathā tathā
samīti yānakāraputto tassā nemiya tañca vañkam̐ tañca jimham̐
tañca dosam̐ tacchati.**

And Samīti planed out the flaws in the rim just as Paṇḍuputta thought.

**Atha kho, āvuso, paṇḍuputto ājīvako purāṇayānakāraputto
attamano attamanavācam̐ nicchāresi:**

Then Paṇḍuputta expressed his gladness:

‘hadayā hadayam̐ maññe aññāya tacchatī’ti.

‘He planes like he knows my heart with his heart!’

**Evameva kho, āvuso, ye te puggalā assaddhā, jīvikatthā na
saddhā agārasmā anagāriyam̐ pabbajitā, saṭhā māyāvino
ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā,
indriyesu aguttadvārā, bhojane amattaññuno, jāgariyam̐
ananuyuttā, sāmaññe anapekkhavanto, sikkhāya na
tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā,
paviveke nikkhattadhurā, kusītā hīnavīriyā muṭṭhassatī**

**asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā,
tesaṃ āyasmā sārīputto iminā dhammapariyāyena hadayā
hadayaṃ maññe aññāya tacchati.**

In the same way, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Venerable Sāriputta planes their faults with this exposition of the teaching as if he knows my heart with his heart!

**Ye pana te kulaputtā saddhā agāasmā anagāriyaṃ pabbajitā,
asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā
amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane
mattañño, jāgariyaṃ anuyuttā, sāmaññe apekkhavanto,
sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane
nikkhittadhurā, paviveke pubbaṅgamā, āraddhavīriyā pahitattā
upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto
aneḷamūgā, te āyasmato sārīputtassa imaṃ dhammapariyāyaṃ
sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca:**

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Hearing

this exposition of the teaching from Venerable Sāriputta, they drink it up and devour it, as it were. And in speech and thought they say:

‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patitṭhāpetī’ti.

‘It’s good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.’

Seyyathāpi, āvuso, itthī vā puriso vā daharo yuvā maṇḍanakajātiko sīsamnhāto uppalamālaṃ vā vassikamālaṃ vā atimuttakamālaṃ vā labhitvā ubho hi hatthehi paṭiggahetvā uttamaṅge siraśmiṃ patitṭhāpeyya;

Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. After getting a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head.

evameva kho, āvuso, ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā, asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā, indriyesu guttadvārā, bhojane mattañño, jāgariyaṃ anuyuttā, sāmaññe apekkhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā, paviveke pubbaṅgamā, āraddhavīriyā pahitattā upaṭṭhitassatī sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, te āyasmato sāriputtassa imaṃ dhammapariyāyaṃ sutvā pivanti maññe, ghasanti maññe vacasā ceva manasā ca:

In the same way, those gentlemen who went forth from the lay life to homelessness out of faith ... say:

‘sādhu vata, bho, sabrahmacārī akusalā vuṭṭhāpetvā kusale patitṭhāpetī’”ti.

‘It’s good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.’”

Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodiṃsūti.

And so these two spiritual giants agreed with each others' fine words.

Anaṅgaṇasuttaṃ niṭṭhitaṃ pañcamaṃ.

6. Ākaṅkheyyasutta *One Might Wish*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavaṁ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṁ etadvoca:

The Buddha said this:

**“Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā;
pātimokkhasaṁvarasaṁvutā viharatha ācāragocarasampannā
aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha
sikkhāpadesu.**

“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘sābrahmacārīnaṃ piyo ca assaṃ manāpo ca garu ca bhāvanīyo cā’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (1)

A mendicant might wish: ‘May I be liked and approved by my spiritual companions, respected and admired.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘lābhī assaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṃ’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (2)

A mendicant might wish: ‘May I receive robes, alms-food, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘yesāhaṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ paribhuñjāmi tesaṃ te kārā mahapphalā assu mahānisaṃsā’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (3)

A mendicant might wish: ‘May the services of those whose robes, alms-food, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘ye maṃ ñātī sālohitā petā kālaṅkatā pasannacittā anussaranti tesaṃ taṃ mahapphalaṃ assa mahānisaṃsan’ti, sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ. (4)

A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘aratiratisaho assaṃ, na ca maṃ arati saheyya, uppannaṃ aratiṃ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (5)

A mendicant might wish: ‘May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they arose.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘bhayabheravasaho assaṃ, na ca maṃ bhayabheravaṃ saheyya, uppannaṃ bhayabheravaṃ abhibhuyya abhibhuyya vihareyyan’ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (6)

A mendicant might wish: ‘May I prevail over fear and terror, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arose.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī assaṃ akicchālābhī akasiralābhī’ti, sīlesvevassa paripūrakārī ... pe... brūhetā suññāgārānaṃ. (7)

A mendicant might wish: ‘May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā vihareyyan’ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (8)

A mendicant might wish: ‘May I have direct meditative experience of the peaceful liberations that are formless, transcending form.’ So let

them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno assaṃ avinipātadhammo niyato sambodhiparāyaṇo’ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (9)

A mendicant might wish: ‘May I, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī assaṃ sakideva imaṃ lokāṃ āgantvā dukkhassantaṃ kareyyaṃ’ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (10)

A mendicant might wish: ‘May I, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returned, coming back to this world once only, then making an end of suffering.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko assaṃ tattha parinibbāyī anāvattidhammo tasmā lokā’ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (11)

A mendicant might wish: ‘May I, with the ending of the five lower fetters, be reborn spontaneously and become extinguished there, not liable to return from that world.’ So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ—ekopi hutvā bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ kareyyaṃ, seyyathāpi uduke; udukepi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike

evaṃmahānubhāve pāṇinā parāmaseyyaṃ parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyyan'ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (12)

A mendicant might wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.' So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: 'dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ—dibbe ca mānuse ca ye dūre santike cā'ti, sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (13)

A mendicant might wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: 'parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti

pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajāneyyaṃ, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajāneyyaṃ'ti,

A mendicant might wish: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and unexpansive mind as "unexpansive mind"; mind that is not supreme as "mind that is not supreme", and mind that is supreme as "mind that is supreme"; mind immersed in samādhi as "mind immersed in samādhi", and mind not immersed in samādhi as "mind not immersed in samādhi"; freed mind as "freed mind", and unfreed mind as "unfreed mind".'

sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (14)

So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: 'anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahassampi jāṭi satahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe—amutrāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti. Iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussareyyaṃ'ti,

A mendicant might wish: 'May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the

world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I thus recollect my many kinds of past lives, with features and details.’

sīlesvevassa paripūrakārī ...pe... brūhetā suññāgārānaṃ. (15)

So let them fulfill their precepts ...

Ākaṅkheyya ce, bhikkhave, bhikkhu: ‘dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ—ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapannāti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ’ti,

A mendicant might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they

had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.'

**sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanyutto
anirākatajjhāno vipassanāya samannāgato brūhetā
suññāgārānaṃ. (16)**

So let them fulfill their precepts ...

**Ākaṅkheyya ce, bhikkhave, bhikkhu: 'āsavānaṃ khayā
anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme
sayamaṃ abhiññā sacchikatvā upasampajja vihareyyan'ti,**
A mendicant might wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.'

**sīlesvevassa paripūrakārī ajjhattaṃ cetosamathamanyutto
anirākatajjhāno vipassanāya samannāgato brūhetā
suññāgārānaṃ. (17)**

So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

**'Sampannasīlā, bhikkhave, viharatha sampannapātimokkhā;
pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā
aṇumattesu vajjesu bhayadassāvino; samādāya sikkhatha
sikkhāpadesū'ti—**

‘Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

iti yaṃ taṃ vuttaṃ idameva paṭicca vuttan”ti.

That’s what I said, and this is why I said it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Ākaṅkheyyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

7. Vatthasutta *The Simile of the Cloth*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavaṁ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṁ etadavoca:

The Buddha said this:

“Seyyathāpi, bhikkhave, vattham saṅkiliṭṭham malaggahitam;

“Suppose, mendicants, there was a cloth that was dirty and soiled.

**tamenam rajako yasmim yasmim raṅgajāte upasamhareyya—
yadi nīlakāya yadi pītakāya yadi lohita-kāya yadi mañjiṭṭhakāya
durattavaṇṇamevassa aparisuddhavaṇṇamevassa.**

No matter what dye the dyer applied—whether blue or yellow or red
or magenta—it would look poorly dyed and impure in color.

Taṃ kissa hetu?

Why is that?

Aparisuddhattā, bhikkhave, vatthassa.

Because of the impurity of the cloth.

Evameva kho, bhikkhave, citte saṅkiliṭṭhe, duggati pāṭikaṅkhā.

In the same way, when the mind is corrupt, a bad destiny is to be expected.

Seyyathāpi, bhikkhave, vatthaṃ parisuddhaṃ pariyodātaṃ;

Suppose there was a cloth that was pure and clean.

**tameṇaṃ rajako yasmiṃ yasmiṃ raṅgajāte upasaṃhareyya—
yadi nīlakāya yadi pītakāya yadi lohitaṅkāya yadi mañjiṭṭhakāya—
surattavaṇṇamevassa parisuddhavaṇṇamevassa.**

No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look well dyed and pure in color.

Taṃ kissa hetu?

Why is that?

Parisuddhattā, bhikkhave, vatthassa.

Because of the purity of the cloth.

Evameva kho, bhikkhave, citte asaṅkiliṭṭhe, sugati pāṭikaṅkhā.

In the same way, when the mind isn't corrupt, a good destiny is to be expected.

Katame ca, bhikkhave, cittassa upakkilesā?

And what are the corruptions of the mind?

**Abhijjhāvisamalobho cittassa upakkilesa, byāpādo cittassa
upakkilesa, kodho cittassa upakkilesa, upanāho cittassa
upakkilesa, makkho cittassa upakkilesa, paḷāso cittassa
upakkilesa, issā cittassa upakkilesa, macchariyaṃ cittassa
upakkilesa, māyā cittassa upakkilesa, sāṭheyyaṃ cittassa
upakkilesa, thambho cittassa upakkilesa, sārambho cittassa**

upakkilesa, māno cittaṣṣa upakkilesa, atimāno cittaṣṣa upakkilesa, mado cittaṣṣa upakkilesa, pamādo cittaṣṣa upakkilesa.

Covetousness and immoral greed, ill will, anger, hostility, disdain, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

Sa kho so, bhikkhave, bhikkhu ‘abhiḥhāvisamalobho cittaṣṣa upakkilesa’ti—iti veditvā abhiḥhāvisamalobhaṃ cittaṣṣa upakkilesaṃ pajahati;

A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up.

‘byāpādo cittaṣṣa upakkilesa’ti—

A mendicant who understands that ill will ...

iti veditvā byāpādaṃ cittaṣṣa upakkilesaṃ pajahati;

‘kodho cittaṣṣa upakkilesa’ti—

iti veditvā kodhaṃ cittaṣṣa upakkilesaṃ pajahati;

‘upanāho cittaṣṣa upakkilesa’ti—

iti veditvā upanāhaṃ cittaṣṣa upakkilesaṃ pajahati;

‘makkho cittaṣṣa upakkilesa’ti—

iti veditvā makkhaṃ cittaṣṣa upakkilesaṃ pajahati;

‘paḷāso cittaṣṣa upakkilesa’ti—

iti veditvā paḷāsaṃ cittaṣṣa upakkilesaṃ pajahati;

‘issā cittaṣṣa upakkilesa’ti—

iti veditvā issaṃ cittaṣṣa upakkilesaṃ pajahati;

‘macchariyaṃ cittaṣṣa upakkilesa’ti—

iti veditvā macchariyaṃ cittaṣṣa upakkilesaṃ pajahati;

‘māyā cittaṣṣa upakkilesa’ti—

iti viditvā māyaṃ cittassa upakkilesaṃ pajahati;

‘sāṭṭheyyaṃ cittassa upakkilesa’ti—

iti viditvā sāṭṭheyyaṃ cittassa upakkilesaṃ pajahati;

‘thambho cittassa upakkilesa’ti—

iti viditvā thambhaṃ cittassa upakkilesaṃ pajahati;

‘sāraṃbho cittassa upakkilesa’ti—

iti viditvā sāraṃbhaṃ cittassa upakkilesaṃ pajahati;

‘māno cittassa upakkilesa’ti—

iti viditvā mānaṃ cittassa upakkilesaṃ pajahati;

‘atimāno cittassa upakkilesa’ti—

iti viditvā atimānaṃ cittassa upakkilesaṃ pajahati;

‘mado cittassa upakkilesa’ti—

iti viditvā madaṃ cittassa upakkilesaṃ pajahati;

‘pamādo cittassa upakkilesa’ti—

negligence is a corruption of the mind gives it up.

iti viditvā pamādaṃ cittassa upakkilesaṃ pajahati.

Yato kho, bhikkhave, bhikkhuno ‘abhijjhāvisamalobho cittassa upakkilesa’ti—

When they have understood these corruptions of the mind

iti viditvā abhijjhāvisamalobho cittassa upakkilesa pahīno hoti,

‘byāpādo cittassa upakkilesa’ti—

for what they are, and have given them up,

iti viditvā byāpādo cittassa upakkilesa pahīno hoti;

‘kodho cittassa upakkilesa’ti—

iti viditvā kodho cittassa upakkilesa pahīno hoti;

‘upanāho cittassa upakkilesa’ti—

iti viditvā upanāho cittassa upakkilesa pahīno hoti;
'makkho cittassa upakkilesa'ti—
iti viditvā makkho cittassa upakkilesa pahīno hoti;
'paḷāso cittassa upakkilesa'ti—
iti viditvā paḷāso cittassa upakkilesa pahīno hoti;
'issā cittassa upakkilesa'ti—
iti viditvā issā cittassa upakkilesa pahīno hoti;
'macchariyam cittassa upakkilesa'ti—
iti viditvā macchariyam cittassa upakkilesa pahīno hoti;
'māyā cittassa upakkilesa'ti—
iti viditvā māyā cittassa upakkilesa pahīno hoti;
'sāṭheyyam cittassa upakkilesa'ti—
iti viditvā sāṭheyyam cittassa upakkilesa pahīno hoti;
'thambho cittassa upakkilesa'ti—
iti viditvā thambho cittassa upakkilesa pahīno hoti;
'sārambho cittassa upakkilesa'ti—
iti viditvā sārambho cittassa upakkilesa pahīno hoti;
'māno cittassa upakkilesa'ti—
iti viditvā māno cittassa upakkilesa pahīno hoti;
'atimāno cittassa upakkilesa'ti—
iti viditvā atimāno cittassa upakkilesa pahīno hoti;
'mado cittassa upakkilesa'ti—
iti viditvā mado cittassa upakkilesa pahīno hoti;
'pamādo cittassa upakkilesa'ti—
iti viditvā pamādo cittassa upakkilesa pahīno hoti.

So buddhe aveccappasādena samannāgato hoti:

they have experiential confidence in the Buddha:

**‘itipi so bhagavā araham̐ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānam̐ buddho
bhagavā’ti;**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

dhamme aveccappasādena samannāgato hoti:

They have experiential confidence in the teaching:

**‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opaneyyiko paccattam̐ veditabbo viññūhī’ti;**

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

saṅghe aveccappasādena samannāgato hoti:

They have experiential confidence in the Saṅgha:

**‘suppaṭipanno bhagavato sāvakaṣaṅgho, ujuppaṭipanno
bhagavato sāvakaṣaṅgho, ñāyappaṭipanno bhagavato
sāvakaṣaṅgho, sāmīcippaṭipanno bhagavato sāvakaṣaṅgho,
yadidaṁ cattāri purisayugāni, aṭṭha purisapuggalā. Esa
bhagavato sāvakaṣaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo
añjalikaraṇīyo, anuttaram̐ puññakkhetam̐ lokassā’ti.**

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

**Yathodhi kho panassa cattam̐ hoti vantam̐ muttam̐ pahīnam̐
paṇissatṭham̐, so ‘buddhe aveccappasādena
samannāgatomhī’ti labhati atthavedam̐, labhati dhammavedam̐,
labhati dhammūpasam̐hitam̐ pāmojjam̐.**

When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, ‘I have experiential confidence in the Buddha ...

**Pamuditassa pīti jāyati, pītimanassa kāyo passambhati,
passaddhakāyo sukham̐ vedeti, sukhino cittam̐ samādhīyati;**

‘dhamme ...pe...
the teaching ...

**saṅghe aveccappasādena samannāgatomhī’ti labhati
atthavedam̐, labhati dhammavedam̐, labhati
dhammūpasam̐hitam̐ pāmojjam̐;**

the Saṅgha,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

**pamuditassa pīti jāyati, pītimanassa kāyo passambhati,
passaddhakāyo sukham̐ vedeti, sukhino cittam̐ samādhīyati.**

‘Yathodhi kho pana me cattam̐ vantam̐ muttam̐ pahīnam̐
paṇissatṭhan’ti labhati atthavedam̐, labhati dhammavedam̐,
labhati dhammūpasam̐hitam̐ pāmojjam̐;

Thinking: ‘I have discarded, eliminated, released, given up, and relinquished to this extent,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

**pamuditassa pīti jāyati, pītimanassa kāyo passambhati,
passaddhakāyo sukham̐ vedeti, sukhino cittam̐ samādhīyati.**

When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

**Sa kho so, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo
evaṃpañño sālīnañcepi piṇḍapātam̐ bhuñjati vicitakāḷakam̐**

anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya.

When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

**Seyyathāpi, bhikkhave, vatthaṃ saṅkiliṭṭhaṃ malaggahitaṃ
acchodakaṃ āgamma parisuddhaṃ hoti pariyodātaṃ,
ukkāmukhaṃ vā panāgamma jātarūpaṃ parisuddhaṃ hoti
pariyodātaṃ;**

Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or unrefined gold, which can be made pure and bright by a forge.

**evameva kho, bhikkhave, bhikkhu evaṃsīlo evaṃdhammo
evaṃpañño sālīnañcepi piṇḍapātaṃ bhuñjati vicitakāḷakaṃ
anekasūpaṃ anekabyañjanaṃ, nevassa taṃ hoti antarāyāya.**

In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

**So mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ
sabbadhi sabbattāya sabbāvantaṃ lokaṃ mettāsahagatena
cetasā vipulena mahaggatena appamāṇena averena
abyāpajjena pharivā viharati;**

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

karuṇāsahagatena cetasā ...pe...

They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a

heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

muditāsaḥagatena cetasā ...pe...

They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So ‘atthi idaṃ, atthi hīnaṃ, atthi paṇītaṃ, atthi imassa saññāgatassa uttari nissaraṇaṃ’ti pajānāti.

They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, bhikkhave:

This is called

‘bhikkhu sināto antarena sinānenā’”ti.

a mendicant who is bathed with the inner bathing.”

Tena kho pana samayena sundarikabhāradvājo brāhmaṇo bhagavato avidūre nisinno hoti.

Now, at that time the brahmin Sundarika Bhāradvāja was sitting not far from the Buddha.

Atha kho sundarikabhāradvājo brāhmaṇo bhagavantam etadavoca:

He said to the Buddha,

“gacchati pana bhavam gotamo bāhukam nadim sināyitun”ti?

“But does Master Gotama go to the river Bāhuka to bathe?”

“Kim, brāhmaṇa, bāhukāya nadiyā?

“Brahmin, why go to the river Bāhuka?

Kim bāhukā nadī karissatī”ti?

What can the river Bāhuka do?”

“Lokkhasammatā hi, bho gotama, bāhukā nadī bahujanassa, puññasammatā hi, bho gotama, bāhukā nadī bahujanassa, bāhukāya pana nadiyā bahujano pāpakammaṃ kataṃ pavāhetī”ti.

“Many people agree that the river Bāhuka bestows cleanliness and merit. And many people wash off their bad deeds in the river Bāhuka.”

**Atha kho bhagavā sundarikabhāradvājam brāhmaṇam gāthāhi
ajjhabhāsi:**

Then the Buddha addressed Sundarika in verse:

“Bāhukaṃ adhikakkañca,

“The Bāhuka and the Adhikakka,

gayam sundarikaṃ mapi;

the Gaya and the Sundarika too,

Sarassatiṃ payāgañca,

Sarasvatī and Payāga,

atho bāhumatiṃ nadiṃ;

and the river Bāhumati:

Niccampi bālo pakkhando,

a fool can constantly plunge into them

kaṇhakammo na sujhati.

but it won't purify their dark deeds.

Kiṃ sundarikā karissati,

What can the Sundarika do?

Kiṃ payāgā kiṃ bāhukā nadī;

What the Payāga or the Bāhuka?

Veriṃ katakibbisam naram,

They can't cleanse a cruel and criminal person

Na hi nam sodhaye pāpakamminam.

from their bad deeds.

Suddhassa ve sadā phaggu,

For the pure in heart it's always

Suddhassuposatho sadā;

the spring festival or the sabbath.

Suddhassa sucikamma,

For the pure in heart and clean of deed,

Sadā sampajjate vataṃ;
their vows will always be fulfilled.

Idheva sināhi brāhmaṇa,
It's here alone that you should bathe, brahmin,

Sabbabhūtesu karohi khemataṃ.
making yourself a sanctuary for all creatures.

Sace musā na bhaṇasi,
And if you speak no lies,

sace pāṇaṃ na hiṃsasi;
nor harm any living creature,

Sace adinnaṃ nādiyasi,
nor steal anything not given,

saddahāno amaccharī;
and you're faithful and not stingy:

Kim kāhasi gayaṃ gantvā,
what's the point of going to Gaya?

udapānopi te gayā”ti.
For any well will be your Gaya!”

**Evaṃ vutte, sundarikabhāradvājo brāhmaṇo bhagavantaṃ
etadavoca:**

When he had spoken, the brahmin Sundarika Bhāradvāja said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya—cakkhumanto rūpāni**

dakkhantīti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyāhaṃ bhoṭo gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha's presence?"

Alattha kho sundarikabhāradvājo brāhmaṇo bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the brahmin Sundarika Bhāradvāja received the going forth, the ordination in the Buddha's presence.

Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to

any state of existence.”

Aññataro kho panāyasmā bhāradvājo arahataṃ ahoṣīti.

And Venerable Bhāradvāja became one of the perfected.

Vatthasuttaṃ niṭṭhitaṃ sattamaṃ.

8. Sallekhasutta *Self-Effacement*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā mahācundo sāyanhasamayam paṭisallānā
vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam
nisinno kho āyasmā mahācundo bhagavantam etadavoca:**

Then in the late afternoon, Venerable Mahācunda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha:

“yā imā, bhante, anekavihitā diṭṭhiyo loke uppajjanti—

“Sir, there are many different views that arise in the world

attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā—

connected with doctrines of the self or with doctrines of the cosmos.

**ādimeva nu kho, bhante, bhikkhuno manasikaroto evametāsam
diṭṭhīnam pahānam hoti, evametāsam diṭṭhīnam paṭinissaggo
hoti”ti?**

How does a mendicant who is focusing on the starting point give up and let go of these views?”

“Yā imā, cunda, anekavihitā diṭṭhiyo loke uppajjanti—

“Cunda, there are many different views that arise in the world

attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā—

connected with doctrines of the self or with doctrines of the cosmos.

yattha cetā diṭṭhiyo uppajjanti yattha ca anusenti yattha ca samudācaranti taṃ ‘netāṃ mama, nesohamasmi, na me so attā’ti—evametaṃ yathābhūtaṃ sammappaññā passato evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

A mendicant gives up and lets go of these views by truly seeing with right wisdom where they arise, where they settle in, and where they operate as: ‘This is not mine, I am not this, this is not my self.’

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja vihareyya.

It’s possible that a certain mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, might enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.

they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

they’re called ‘blissful meditations in the present life’.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso

**ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja vihareyya.**

It's possible that some mendicant, as the placing of the mind and keeping it connected are stilled, might enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.

they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.

they’re called ‘blissful meditations in the present life’.

**Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu
pītiyā ca virāgā upekkhako ca vihareyya, sato ca sampajāno
sukhañca kāyena paṭisaṃvedeyya, yaṃ taṃ ariyā ācikkhanti:
‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja
vihareyya.**

It's possible that some mendicant, with the fading away of rapture, might enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.

they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.
they’re called ‘blissful meditations in the present life’.

**Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu
sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ
upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja
vihareyya.**

It’s possible that some mendicant, with the giving up of pleasure and pain, and the ending of former happiness and sadness, might enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa evamassa:

They might think

‘sallekhena viharāmi’ti.
they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti.
they’re called ‘blissful meditations in the present life’.

**Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu
sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ
atthaṅgamā, nānattasaññānaṃ amanasikārā, ‘ananto ākāso’ti
ākāsānañcāyatanāṃ upasampajja vihareyya.**

It’s possible that some mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, might enter and remain in the dimension of infinite space.

Tassa evamassa:

They might think

‘sallekhena viharāmī’ti.

they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Santā ete vihārā ariyassa vinaye vuccanti.

they’re called ‘peaceful meditations’.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu

sabbaso ākāsaññācāyatanaṃ samatikkamma ‘anantaṃ

viññāṇaṃ’ti viññāṇaññācāyatanaṃ upasampajja vihareyya.

It’s possible that some mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, might enter and remain in the dimension of infinite consciousness.

Tassa evamassa:

They might think

‘sallekhena viharāmī’ti.

they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Santā ete vihārā ariyassa vinaye vuccanti.

they’re called ‘peaceful meditations’.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu

sabbaso viññāṇaññācāyatanaṃ samatikkamma ‘natthi kiñcī’ti

ākiñcaññāyatanaṃ upasampajja vihareyya.

It’s possible that some mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, might enter and remain in the dimension of nothingness.

Tassa evamassa:

They might think

‘sallekhena viharāmī’ti.

they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Santā ete vihārā ariyassa vinaye vuccanti.

they’re called ‘peaceful meditations’.

Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ idhekacco bhikkhu

sabbaso ākiñcaññāyatanaṃ samatikkamma

nevasaññānāsaññāyatanaṃ upasampajja vihareyya.

It’s possible that some mendicant, going totally beyond the dimension of nothingness, might enter and remain in the dimension of neither perception nor non-perception.

Tassa evamassa:

They might think

‘sallekhena viharāmī’ti.

they’re practicing self-effacement.

Na kho panete, cunda, ariyassa vinaye sallekhā vuccanti.

But in the training of the noble one these are not called ‘self-effacement’;

Santā ete vihārā ariyassa vinaye vuccanti.

they’re called ‘peaceful meditations’.

1. Sallekhapariyāya

1. The Exposition of Self-Effacement

Idha kho pana vo, cunda, sallekho karaṇīyo.

Now, Cunda, you should work on self-effacement in each of the following ways.

‘Pare vihiṃsakā bhavissanti, mayamettha avihimsakā bhavissāmā’ti sallekho karaṇīyo. (1)

‘Others will be cruel, but here we will not be cruel.’

‘Pare paṇātipātī bhavissanti, mayamettha paṇātipātā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (2)

‘Others will kill living creatures, but here we will not kill living creatures.’

‘Pare adinnādāyī bhavissanti, mayamettha adinnādānā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (3)

‘Others will steal, but here we will not steal.’

‘Pare abrahmacārī bhavissanti, mayamettha brahmacārī bhavissāmā’ti sallekho karaṇīyo. (4)

‘Others will be unchaste, but here we will not be unchaste.’

‘Pare musāvādī bhavissanti, mayamettha musāvādā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (5)

‘Others will lie, but here we will not lie.’

‘Pare pisuṇavācā bhavissanti, mayamettha pisuṇāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (6)

‘Others will speak divisively, but here we will not speak divisively.’

‘Pare pharusavācā bhavissanti, mayamettha pharusāya vācāya paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (7)

‘Others will speak harshly, but here we will not speak harshly.’

‘Pare samphappalāpī bhavissanti, mayamettha samphappalāpā paṭiviratā bhavissāmā’ti sallekho karaṇīyo. (8)

‘Others will talk nonsense, but here we will not talk nonsense.’

‘Pare abhijjhālū bhavissanti, mayamettha anabhijjhālū bhavissāmā’ti sallekho karaṇīyo. (9)

‘Others will be covetous, but here we will not be covetous.’

‘Pare byāpannacittā bhavissanti, mayamettha abyāpannacittā bhavissāmā’ti sallekho karaṇīyo. (10)

‘Others will have ill will, but here we will not have ill will.’

‘Pare micchādiṭṭhī bhavissanti, mayamettha sammādiṭṭhī bhavissāmā’ti sallekho karaṇīyo. (11)

‘Others will have wrong view, but here we will have right view.’

‘Pare micchāsaṅkappā bhavissanti, mayamettha sammāsaṅkappā bhavissāmā’ti sallekho karaṇīyo. (12)

‘Others will have wrong thought, but here we will have right thought.’

‘Pare micchāvācā bhavissanti, mayamettha sammāvācā bhavissāmā’ti sallekho karaṇīyo. (13)

‘Others will have wrong speech, but here we will have right speech.’

‘Pare micchākammantā bhavissanti, mayamettha sammākammantā bhavissāmā’ti sallekho karaṇīyo. (14)

‘Others will have wrong action, but here we will have right action.’

‘Pare micchāājīvā bhavissanti, mayamettha sammāājīvā bhavissāmā’ti sallekho karaṇīyo. (15)

‘Others will have wrong livelihood, but here we will have right livelihood.’

‘Pare micchāvāyāmā bhavissanti, mayamettha sammāvāyāmā bhavissāmā’ti sallekho karaṇīyo. (16)

‘Others will have wrong effort, but here we will have right effort.’

‘Pare micchāsati bhavissanti, mayamettha sammāsati bhavissāmā’ti sallekho karaṇīyo. (17)

‘Others will have wrong mindfulness, but here we will have right mindfulness.’

‘Pare micchāsamādhī bhavissanti, mayamettha sammāsamādhī bhavissāmā’ti sallekho karaṇīyo. (18)

‘Others will have wrong immersion, but here we will have right immersion.’

‘Pare micchāñāṇī bhavissanti, mayamettha sammāñāṇī bhavissāmā’ti sallekho karaṇīyo. (19)

‘Others will have wrong knowledge, but here we will have right knowledge.’

‘Pare micchāvimuttī bhavissanti, mayamettha sammāvimuttī bhavissāmā’ti sallekho karaṇīyo. (20)

‘Others will have wrong freedom, but here we will have right freedom.’

‘Pare thinamiddhapariyuṭṭhitā bhavissanti, mayamettha vigatathinamiddhā bhavissāmā’ti sallekho karaṇīyo. (21)

‘Others will be overcome with dullness and drowsiness, but here we will be rid of dullness and drowsiness.’

‘Pare uddhatā bhavissanti, mayamettha anuddhatā bhavissāmā’ti sallekho karaṇīyo. (22)

‘Others will be restless, but here we will not be restless.’

‘Pare vicikicchī bhavissanti, mayamettha tiṇṇavicikicchā bhavissāmā’ti sallekho karaṇīyo. (23)

‘Others will have doubts, but here we will have gone beyond doubt.’

‘Pare kodhanā bhavissanti, mayamettha akkodhanā bhavissāmā’ti sallekho karaṇīyo. (24)

‘Others will be irritable, but here we will be without anger.’

‘Pare upanāhī bhavissanti, mayamettha anupanāhī bhavissāmā’ti sallekho karaṇīyo. (25)

‘Others will be hostile, but here we will be without hostility.’

‘Pare makkhī bhavissanti, mayamettha amakkhī bhavissāmā’ti sallekho karaṇīyo. (26)

‘Others will be offensive, but here we will be inoffensive.’

‘Pare paḷāsī bhavissanti, mayamettha apaḷāsī bhavissāmā’ti sallekho karaṇīyo. (27)

‘Others will be contemptuous, but here we will be without contempt.’

‘Pare issukī bhavissanti, mayamettha anissukī bhavissāmā’ti sallekho karaṇīyo. (28)

‘Others will be jealous, but here we will be without jealousy.’

‘Pare maccharī bhavissanti, mayamettha amaccharī bhavissāmā’ti sallekho karaṇīyo. (29)

‘Others will be stingy, but here we will be without stinginess.’

‘Pare saṭṭhā bhavissanti, mayamettha asaṭṭhā bhavissāmā’ti sallekho karaṇīyo. (30)

‘Others will be devious, but here we will not be devious.’

‘Pare māyāvī bhavissanti, mayamettha amāyāvī bhavissāmā’ti sallekho karaṇīyo. (31)

‘Others will be deceitful, but here we will not be deceitful.’

‘Pare thaddhā bhavissanti, mayamettha atthaddhā bhavissāmā’ti sallekho karaṇīyo. (32)

‘Others will be stubborn, but here we will not be stubborn.’

**‘Pare atimānī bhavissanti, mayamettha anatimānī bhavissāmā’ti
sallekho karaṇīyo. (33)**

‘Others will be arrogant, but here we will not be arrogant.’

**‘Pare dubbacā bhavissanti, mayamettha suvacā bhavissāmā’ti
sallekho karaṇīyo. (34)**

‘Others will be hard to admonish, but here we will not be hard to admonish.’

**‘Pare pāpamittā bhavissanti, mayamettha kalyāṇamittā
bhavissāmā’ti sallekho karaṇīyo. (35)**

‘Others will have bad friends, but here we will have good friends.’

**‘Pare pamattā bhavissanti, mayamettha appamattā
bhavissāmā’ti sallekho karaṇīyo. (36)**

‘Others will be negligent, but here we will be diligent.’

**‘Pare assaddhā bhavissanti, mayamettha saddhā bhavissāmā’ti
sallekho karaṇīyo. (37)**

‘Others will be faithless, but here we will have faith.’

**‘Pare ahirikā bhavissanti, mayamettha hirimanā bhavissāmā’ti
sallekho karaṇīyo. (38)**

‘Others will be conscienceless, but here we will have a sense of conscience.’

**‘Pare anottāpī bhavissanti, mayamettha ottāpī bhavissāmā’ti
sallekho karaṇīyo. (39)**

‘Others will be imprudent, but here we will be prudent.’

**‘Pare appassutā bhavissanti, mayamettha bahussutā
bhavissāmā’ti sallekho karaṇīyo. (40)**

‘Others will be uneducated, but here we will be well educated.’

‘Pare kusītā bhavissanti, mayamettha āraddhavīriyā bhavissāmā’ti sallekho karaṇīyo. (41)

‘Others will be lazy, but here we will be energetic.’

‘Pare muṭṭhassatī bhavissanti, mayamettha upaṭṭhitassatī bhavissāmā’ti sallekho karaṇīyo. (42)

‘Others will be unmindful, but here we will be mindful.’

‘Pare duppaññā bhavissanti, mayamettha paññāsampannā bhavissāmā’ti sallekho karaṇīyo. (43)

‘Others will be witless, but here we will be accomplished in wisdom.’

‘Pare sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggī bhavissāmā’ti sallekho karaṇīyo. (44)

‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

2. Cittupapādapariyāya

2. Giving Rise to the Thought

Cittuppādampi kho ahaṃ, cunda, kusalesu dhammesu bahukāraṃ vadāmi, ko pana vādo kāyena vācāya anuvidhīyanāsu.

Cunda, I say that even giving rise to the thought of skillful qualities is very helpful, let alone following that path in body and speech.

Tasmātiha, cunda, ‘pare vihiṃsakā bhavissanti, mayamettha avihimsakā bhavissāmā’ti cittaṃ uppādetabbaṃ.

That’s why you should give rise to the following thoughts. ‘Others will be cruel, but here we will not be cruel.’

‘Pare pāṇātipātī bhavissanti, mayamettha pāṇātipātā paṭiviratā bhavissāmā’ti cittaṃ uppādetabbaṃ ...pe...

‘Others will kill living creatures, but here we will not kill living creatures.’ ...

‘pare sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī bhavissanti, mayamettha asandiṭṭhiparāmāsī anādhānaggāhī suppaṭinissaggī bhavissāmā’ti cittaṃ uppādetabbaṃ. (44)

‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

3. Parikkamanapariyāya

3. A Way Around

Seyyathāpi, cunda, visamo maggo assa, tassa añño samo maggo parikkamanāya;

Cunda, suppose there was a rough path and another smooth path to get around it.

seyyathā vā pana, cunda, visamaṃ titthaṃ assa, tassa aññaṃ samaṃ titthaṃ parikkamanāya;

Or suppose there was a rough ford and another smooth ford to get around it.

evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā hoti parikkamanāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇī hoti parikkamanāya, adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti parikkamanāya, abrahmacāriṣṣa purisapuggalassa abrahmacariyā veramaṇī hoti parikkamanāya, musāvādissa purisapuggalassa musāvādā veramaṇī hoti parikkamanāya, pisuṇavācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parikkamanāya, pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parikkamanāya, samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parikkamanāya, abhijjhālussa purisapuggalassa anabhijjhā hoti parikkamanāya,

**byāpannacittassa purisapuggalassa abyāpādo hoti
parikkamanāya. (1–10.)**

In the same way, a cruel individual gets around it by not being cruel.
An individual who kills gets around it by not killing. ...

**Micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti
parikkamanāya, micchāsaṅkappassa purisapuggalassa
sammāsaṅkappo hoti parikkamanāya, micchāvācassa
purisapuggalassa sammāvācā hoti parikkamanāya,
micchākammantassa purisapuggalassa sammākammanto hoti
parikkamanāya, micchāājīvassa purisapuggalassa sammāājīvo
hoti parikkamanāya, micchāvāyāmassa purisapuggalassa
sammāvāyāmo hoti parikkamanāya, micchāsatissa
purisapuggalassa sammāsati hoti parikkamanāya,
micchāsamādhissa purisapuggalassa sammāsamādhi hoti
parikkamanāya, micchāñāṇissa purisapuggalassa
sammāñāṇaṃ hoti parikkamanāya, micchāvimuttissa
purisapuggalassa sammāvimutti hoti parikkamanāya. (11–20.)**

**Thinamiddhapariyutṭhitassa purisapuggalassa
vigatathinamiddhatā hoti parikkamanāya, uddhatassa
purisapuggalassa anuddhaccaṃ hoti parikkamanāya,
vicikicchissa purisapuggalassa tiṇṇavicikicchā hoti
parikkamanāya, kodhanassa purisapuggalassa akkodho hoti
parikkamanāya, upanāhissa purisapuggalassa anupanāho hoti
parikkamanāya, makkhissa purisapuggalassa amakkho hoti
parikkamanāya, paḷāsissa purisapuggalassa apaḷāso hoti
parikkamanāya, issukissa purisapuggalassa anissukitā hoti
parikkamanāya, maccharissa purisapuggalassa amacchariyaṃ
hoti parikkamanāya, saṭhassa purisapuggalassa asāṭheyyaṃ
hoti parikkamanāya, māyāvissa purisapuggalassa amāyā hoti
parikkamanāya, thaddhassa purisapuggalassa atthaddhiyaṃ
hoti parikkamanāya, atimānissa purisapuggalassa anatimāno
hoti parikkamanāya, dubbacassa purisapuggalassa
sovacassatā hoti parikkamanāya, pāpamittassa**

**purisapuggalassa kalyāṇamittatā hoti parikkamanāya,
pamattassa purisapuggalassa appamādo hoti parikkamanāya,
assaddhassa purisapuggalassa saddhā hoti parikkamanāya,
ahirikassa purisapuggalassa hirī hoti parikkamanāya,
anottāpissa purisapuggalassa ottappaṃ hoti parikkamanāya,
appassutassa purisapuggalassa bāhusaccaṃ hoti
parikkamanāya, kusītassa purisapuggalassa vīriyārambho hoti
parikkamanāya, muṭṭhassatissa purisapuggalassa
upaṭṭhitassatitā hoti parikkamanāya, duppaññassa
purisapuggalassa paññāsampadā hoti parikkamanāya,
sandiṭṭhiparāmāsiādhānaggāhiduppaṭinissaggissa
purisapuggalassa
asandiṭṭhiparāmāsiādhānaggāhisuppaṭinissaggitā hoti
parikkamanāya. (21–44.)**

An individual who is attached to their own views, holding them tight, and refusing to let go, gets around it by not being attached to their own views, not holding them tight, but letting them go easily.

4. Uparibhāgapariyāya

4. Going Up

**Seyyathāpi, cunda, ye keci akusalā dhammā sabbe te
adhobhāgaṅgamanīyā, ye keci kusalā dhammā sabbe te
uparibhāgaṅgamanīyā;**

Cunda, all unskillful qualities lead downwards, while all skillful qualities lead upwards.

**evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā
hoti uparibhāgāya, paṇātipātissa purisapuggalassa paṇātipātā
veramaṇī hoti uparibhāgāya ...pe...**

In the same way, a cruel individual is led upwards by not being cruel. An individual who kills is led upwards by not killing ...

**sandiṭṭhiparāmāsiādhānaggāhiduppaṭinissaggissa
purisapuggalassa**

**asandiṭṭhiparāmāsianādhānaggāhisuppaṭinissaggitā hoti
uparibhāgāya. (44)**

An individual who is attached to their own views, holding them tight, and refusing to let go, is led upwards by not being attached to their own views, not holding them tight, but letting them go easily.

5. Parinibbānapariyāya

5. The Exposition by Extinguishment

**So vata, cunda, attanā palipapalipanno param palipapalipannaṃ
uddharissatīti netam ṭhānam vijjati.**

Truly, Cunda, if you're sinking down in the mud you can't pull out someone else who is also sinking down in the mud.

**So vata, cunda, attanā apalipapalipanno param
palipapalipannaṃ uddharissatīti ṭhānametaṃ vijjati.**

But if you're not sinking down in the mud you can pull out someone else who is sinking down in the mud.

**So vata, cunda, attanā adanto avinīto aparinibbuto param
damessati viuessati parinibbāpessatīti netam ṭhānam vijjati.**

Truly, if you're not tamed, trained, and extinguished you can't tame, train, and extinguish someone else.

**So vata, cunda, attanā danto vinīto parinibbuto param
damessati viuessati parinibbāpessatīti ṭhānametaṃ vijjati.**

But if you're tamed, trained, and extinguished you can tame, train, and extinguish someone else.

**Evameva kho, cunda, vihiṃsakassa purisapuggalassa avihimsā
hoti parinibbānāya, paṇātipātissa purisapuggalassa paṇātipātā
veramaṇī hoti parinibbānāya.**

In the same way, a cruel individual extinguishes it by not being cruel. An individual who kills extinguishes it by not killing. ...

**Adinnādāyissa purisapuggalassa adinnādānā veramaṇī hoti
parinibbānāya.**

Abrahmacārissa purisapuggalassa abrahmacariyā veramaṇī hoti parinibbānāya.

Musāvādissa purisapuggalassa musāvādā veramaṇī hoti parinibbānāya.

Pisuṇavācassa purisapuggalassa pisuṇāya vācāya veramaṇī hoti parinibbānāya.

Pharusavācassa purisapuggalassa pharusāya vācāya veramaṇī hoti parinibbānāya.

Samphappalāpissa purisapuggalassa samphappalāpā veramaṇī hoti parinibbānāya.

Abhijjhālussa purisapuggalassa anabhijjhā hoti parinibbānāya.

Byāpannacittassa purisapuggalassa abyāpādo hoti parinibbānāya. (1–10.)

Micchādiṭṭhissa purisapuggalassa sammādiṭṭhi hoti parinibbānāya.

Micchāsaṅkappassa purisapuggalassa sammāsaṅkappo hoti parinibbānāya.

Micchāvācassa purisapuggalassa sammāvācā hoti parinibbānāya.

Micchākammantassa purisapuggalassa sammākammanto hoti parinibbānāya.

Micchāājīvassa purisapuggalassa sammāājīvo hoti parinibbānāya.

Micchāvāyāmassa purisapuggalassa sammāvāyāmo hoti parinibbānāya.

Micchāsatissa purisapuggalassa sammāsati hoti parinibbānāya.

Micchāsamādhissa purisapuggalassa sammāsamādhi hoti parinibbānāya.

Micchāñāṇissa purisapuggalassa sammāñāṇaṃ hoti parinibbānāya.

Micchāvimuttissa purisapuggalassa sammāvimutti hoti parinibbānāya. (11–20.)

Thinamiddhapariyuṭṭhitassa purisapuggalassa vigatathinamiddhatā hoti parinibbānāya.

Uddhatassa purisapuggalassa anuddhaccaṃ hoti parinibbānāya.

Vicikicchissa purisapuggalassa tiṇṇavicikicchataṃ hoti parinibbānāya.

Kodhanassa purisapuggalassa akkodho hoti parinibbānāya.

Upanāhissa purisapuggalassa anupanāho hoti parinibbānāya.

Makkhissa purisapuggalassa amakkho hoti parinibbānāya.

Paḷāsissa purisapuggalassa apaḷāso hoti parinibbānāya.

Issukissa purisapuggalassa anissukitā hoti parinibbānāya.

Maccharissa purisapuggalassa amacchariyaṃ hoti parinibbānāya.

Saṭhassa purisapuggalassa asāṭheyyaṃ hoti parinibbānāya.

Māyāvissa purisapuggalassa amāyā hoti parinibbānāya.

Thaddhassa purisapuggalassa atthaddhiyaṃ hoti parinibbānāya.

Atimānissa purisapuggalassa anātimāno hoti parinibbānāya.

Dubbacassa purisapuggalassa sovacassatā hoti parinibbānāya.

Pāpamittassa purisapuggalassa kalyāṇamittatā hoti parinibbānāya.

Pamattassa purisapuggalassa appamādo hoti parinibbānāya.

Assaddhassa purisapuggalassa saddhā hoti parinibbānāya.

Ahirikassa purisapuggalassa hirī hoti parinibbānāya.

Anottāpissa purisapuggalassa ottappaṃ hoti parinibbānāya.

Appassutassa purisapuggalassa bāhusaccaṃ hoti parinibbānāya.

Kusītassa purisapuggalassa vīriyārambho hoti parinibbānāya.

Muṭṭhassatissa purisapuggalassa upaṭṭhitassatitā hoti parinibbānāya.

Duppaññassa purisapuggalassa paññāsampadā hoti parinibbānāya.

Sandiṭṭhiparāmāsiādhānaggāhiduppaṭinissaggissa purisapuggalassa asandiṭṭhiparāmāsianādhānaggāhisuppaṭinissaggitā hoti parinibbānāya. (21–44.)

An individual who is attached to their own views, holding them tight, and refusing to let go, extinguishes it by not being attached to their own views, not holding them tight, but letting them go easily.

Iti kho, cunda, desito mayā sallekhapariyāyo, desito cittuppādapariyāyo, desito parikkamanapariyāyo, desito uparibhāgapariyāyo, desito parinibbānapariyāyo.

So, Cunda, I've taught the expositions by way of self-effacement, giving rise to thought, the way around, going up, and extinguishing.

Yaṃ kho, cunda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, cunda, rukkhamūlāni, etāni suññāgārāni, jhāyatha, cunda, mā pamādattha, mā pacchāvippaṭisārino ahuvattha—ayaṃ kho amhākaṃ anusāsanī”ti.

Here are these roots of trees, and here are these empty huts.

Practice absorption, Cunda! Don't be negligent! Don't regret it later!

This is my instruction.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā mahācundo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Mahācunda was happy with what the Buddha said.

Catuttālīsapadā vuttā,

Forty-four items have been stated,

sandhayo pañca desitā;

organized into five sections.

Sallekho nāma suttanto,

“Effacement” is the name of this discourse,

gambhīro sāgarūpamoti.

which is deep as the ocean.

Sallekhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

9. Sammādiṭṭhisutta *Right View*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:

There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

“Sammādiṭṭhi sammādiṭṭhī”ti, āvuso, vuccati.

“Reverends, they speak of this thing called ‘right view’.

**Kittāvatā nu kho, āvuso, ariyasāvako sammādiṭṭhi hoti,
ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato,
āgato imam saddhamman”ti?**

How do you define a noble disciple who has right view, whose view
is correct, who has experiential confidence in the teaching, and has
come to the true teaching?”

“Dūratopi kho mayaṃ, āvuso, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṃ.

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.

Sādhu vatāyasmantaṃyeva sāriputtaṃ paṭibhātu etassa bhāsitassa attho.

May Venerable Sāriputta himself please clarify the meaning of this.

Āyasmato sāriputtassa sutvā bhikkhū dhāressantī”ti.

The mendicants will listen and remember it.”

“Tena hi, āvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṃ.

“Yes, reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

“Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti—

“A noble disciple understands the unskillful and its root, and the skillful and its root.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

**Katamaṃ panāvuso, akusalaṃ, katamaṃ akusalamūlaṃ,
katamaṃ kusalaṃ, katamaṃ kusalamūlaṃ?**

But what is the unskillful and what is its root? And what is the skillful and what is its root?

**Pāṇātipāto kho, āvuso, akusalaṃ, adinnādānaṃ akusalaṃ,
kāmesumicchācāro akusalaṃ, musāvādo akusalaṃ, pisuṇā
vācā akusalaṃ, pharusā vācā akusalaṃ, samphappalāpo
akusalaṃ, abhijjhā akusalaṃ, byāpādo akusalaṃ, micchādiṭṭhi
akusalaṃ—**

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; and covetousness, ill will, and wrong view.

idaṃ vuccatāvuso akusalaṃ.

This is called the unskillful.

Katamañcāvuso, akusalamūlaṃ?

And what is the root of the unskillful?

**Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho
akusalamūlaṃ—**

Greed, hate, and delusion.

idaṃ vuccatāvuso, akusalamūlaṃ.

This is called the root of the unskillful.

Katamañcāvuso, kusalaṃ?

And what is the skillful?

**Pāṇātipātā veramaṇī kusalaṃ, adinnādānā veramaṇī kusalaṃ,
kāmesumicchācārā veramaṇī kusalaṃ, musāvādā veramaṇī
kusalaṃ, pisuṇāya vācāya veramaṇī kusalaṃ, pharusāya
vācāya veramaṇī kusalaṃ, samphappalāpā veramaṇī kusalaṃ,
anabhijjhā kusalaṃ, abyāpādo kusalaṃ, sammādiṭṭhi kusalaṃ—**

Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

idaṃ vuccatāvuso, kusalaṃ.

This is called the skillful.

Katamañcāvuso, kusalamūlaṃ?

And what is the root of the skillful?

Alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ—

Contentment, love, and understanding.

idaṃ vuccatāvuso, kusalamūlaṃ.

This is called the root of the skillful.

Yato kho, āvuso, ariyasāvako evaṃ akusalaṃ pajānāti, evaṃ akusalamūlaṃ pajānāti, evaṃ kusalaṃ pajānāti, evaṃ kusalamūlaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

“Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum:

Saying “Good, sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question:

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti?

“But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako āhāraṅca pajānāti, āhārasamudayaṅca pajānāti, āhāranirodhaṅca pajānāti, āhāranirodhagāminiṃ paṭipadaṅca pajānāti—

A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

Katamo panāvuso, āhāro, katamo āhārasamudayo, katamo āhāranirodho, katamā āhāranirodhagāminī paṭipadā?

But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation?

Cattārome, āvuso, āhārā bhūtānaṃ vā sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya.

There are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Taṇhāsamudayā āhārasamudayo, taṇhānirodhā āhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo āhāranirodhagāminī paṭipadā, seyyathidaṃ—

Fuel originates from craving. Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto, sammājīvo sammāvāyāmo sammāsati sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, āvuso, ariyasāvako evaṃ āhāraṃ pajānāti, evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pajānāti, evaṃ āhāranirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

“Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttari pañhaṃ apucchum:

Saying “Good, sir,” those mendicants ... asked another question:

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti?

“But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako dukkhañca pajānāti, dukkhasamudayañca pajānāti, dukkhanirodhañca pajānāti, dukkhanirodhagāminiṃ paṭipadañca pajānāti—

A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

When they’ve done this, they’re defined as a noble disciple who ... has come to the true teaching.

Katamaṃ panāvuso, dukkhaṃ, katamo dukkhasamudayo, katamo dukkhanirodho, katamā dukkhanirodhagāminī paṭipadā?

But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā—

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

idaṃ vuccatāvuso, dukkhaṃ.

This is called suffering.

Katamo cāvuso, dukkhasamudayo?

And what is the origin of suffering?

Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā

tatratatrābhinandinī, seyyathidaṃ—

It's the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is,

kāmataṇhā bhavataṇhā vibhavataṇhā—

craving for sensual pleasures, craving for continued existence, and craving to end existence.

ayaṃ vuccatāvuso, dukkhasamudayo.

This is called the origin of suffering.

Katamo cāvuso, dukkhanirodho?

And what is the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo

mutti anālayo—

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṃ vuccatāvuso, dukkhanirodho.

This is called the cessation of suffering.

Katamā cāvuso, dukkhanirodhagāminī paṭipadā?

And what is the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi—
right view ... right immersion.

ayaṃ vuccatāvuso, dukkhanirodhagāminī paṭipadā.
This is called the practice that leads to the cessation of suffering.

Yato kho, āvuso, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

“Sādhāvuso”ti kho te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sārīputtaṃ uttari pañhaṃ apucchum:

Saying “Good, sir,” those mendicants ... asked another question:

“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti?

“But reverend, might there be another way to describe a noble disciple who ... has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

**Yato kho, āvuso, ariyasāvako jarāmaraññaṃ pajānāti,
jarāmarāṇasamudayaṃ pajānāti, jarāmarāṇanirodhaṃ
pajānāti, jarāmarāṇanirodhagāminī paṭipadaṃ pajānāti—**

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation ...

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ
saddhammaṃ.**

**Katamaṃ panāvuso, jarāmarāṇaṃ, katamo
jarāmarāṇasamudayo, katamo jarāmarāṇanirodho, katamā
jarāmarāṇanirodhagāminī paṭipadā?**

But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation?

**Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jiraṇatā
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ
paripāko—**

The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso, jarā.

This is called old age.

Katamañcāvuso, maraṇaṃ?

And what is death?

**Yā tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriya
khandhānaṃ bhedo, kaḷavarassa nikkhepo,
jīvitindriyassupacchedo—**

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse,

and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

idaṃ vuccatāvuso, maraṇaṃ.

This is called death.

Iti ayañca jarā idañca maraṇaṃ—

Such is old age, and such is death.

idaṃ vuccatāvuso, jarāmaraṇaṃ.

This is called old age and death.

**Jāṭisamudayā jarāmarāṇasamudayo, jāṭinirodhā
jarāmarāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo
jarāmarāṇanirodhagāminī paṭipadā, seyyathidaṃ—**

Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhī.

**Yato kho, āvuso, ariyasāvako evaṃ jarāmarāṇaṃ pajānāti, evaṃ
jarāmarāṇasamudayaṃ pajānāti, evaṃ jarāmarāṇanirodhaṃ
pajānāti, evaṃ jarāmarāṇanirodhagāminiṃ paṭipadaṃ pajānāti,
so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro
hoti—**

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ
saddhammaṃ”ti.**

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako jātiñca pajānāti, jātisamudayañca pajānāti, jātinirodhañca pajānāti, jātinirodhagāminim paṭipadañca pajānāti—

A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, jāti, katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāminī paṭipadā?

But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo, āyatanānaṃ paṭilābho—

The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso, jāti.

This is called rebirth.

Bhavasamudayā jātisamudayo, bhavanirodhā jātinirodho, ayameva ariyo aṭṭhaṅgiko maggo jātinirodhagāminī paṭipadā, seyyathidaṃ—

Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ jātim pajānāti, evaṃ jātisamudayaṃ pajānāti, evaṃ jātinirodhaṃ pajānāti, evaṃ jātinirodhagāminim paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

**Yato kho, āvuso, ariyasāvako bhavañca pajānāti,
bhavasamudayañca pajānāti, bhavanirodhañca pajānāti,
bhavanirodhagāminiṃ paṭipadañca pajānāti—**

A noble disciple understands continued existence, its origin, its cessation, and the practice that leads to its cessation.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamo panāvuso, bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāminī paṭipadā?

But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation?

Tayome, āvuso, bhavā—

There are these three states of continued existence.

kāmabhavo, rūpabhavo, arūpabhavo.

Existence in the sensual realm, the realm of luminous form, and the formless realm.

Upādānasamudayā bhavasamudayo, upādānanirodhā bhavanirodho, ayameva ariyo aṭṭhaṅgiko maggo bhavanirodhagāminī paṭipadā, seyyathidaṃ—

Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the

cessation of continued existence is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ bhavaṃ pajānāti, evaṃ bhavasamudayaṃ pajānāti, evaṃ bhavanirodhaṃ pajānāti, evaṃ bhavanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti.

Ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako upādānañca pajānāti, upādānasamudayañca pajānāti, upādānanirodhañca pajānāti, upādānanirodhagāminiṃ paṭipadañca pajānāti—

A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, upādānaṃ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāminī paṭipadā?

But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation?

Cattārimāni, āvuso, upādānāni—

There are these four kinds of grasping.

**kāmapādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ,
attavādupādānaṃ.**

Grasping at sensual pleasures, views, precepts and observances,
and theories of a self.

**Taṇhāsamudayā upādānasamudayo, taṇhānirodhā
upādānanirodho, ayameva ariyo aṭṭhaṅgiko maggo
upādānanirodhagāminī paṭipadā, seyyathidaṃ—**

Grasping originates from craving. Grasping ceases when craving
ceases. The practice that leads to the cessation of grasping is simply
this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

**Yato kho, āvuso, ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ
upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti,
evaṃ upādānanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso
rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti—**

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ
saddhammaṃ”ti.**

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

**Yato kho, āvuso, ariyasāvako taṇhañca pajānāti,
taṇhāsamudayañca pajānāti, taṇhānirodhañca pajānāti,
taṇhānirodhagāminiṃ paṭipadañca pajānāti—**

A noble disciple understands craving, its origin, its cessation, and the
practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamā panāvuso, taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī paṭipadā?

But what is craving? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, taṇhākāyā—

There are these six classes of craving.

rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.

Craving for sights, sounds, smells, tastes, touches, and thoughts.

Vedanāsamudayā taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayameva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī paṭipadā, seyyathidaṃ—

Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ taṇhaṃ pajānāti, evaṃ taṇhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

**Yato kho, āvuso, ariyasāvako vedanañca pajānāti,
vedanāsamudayañca pajānāti, vedanānirodhañca pajānāti,
vedanānirodhagāminiṃ paṭipadañca pajānāti—**

A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation ...

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ
saddhammaṃ.**

**Katamā panāvuso, vedanā, katamo vedanāsamudayo, katamo
vedanānirodho, katamā vedanānirodhagāminī paṭipadā?**

But what is feeling? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, vedanākāyā—

There are these six classes of feeling.

**cakkhusamphassajā vedanā, sotasamphassajā vedanā,
ghānasamphassajā vedanā, jivhāsamphassajā vedanā,
kāyasamphassajā vedanā, manosamphassajā vedanā.**

Feeling born of contact through the eye, ear, nose, tongue, body, and mind.

**Phassasamudayā vedanāsamudayo, phassanirodhā
vedanānirodho, ayameva ariyo aṭṭhaṅgiko maggo
vedanānirodhagāminī paṭipadā, seyyathidaṃ—**

Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

**Yato kho, āvuso, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ
vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti,**

evaṃ vedanānirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako phassaṅca pajānāti, phassasamudayaṅca pajānāti, phassanirodhaṅca pajānāti, phassanirodhagāminiṃ paṭipadaṅca pajānāti—

A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamo panāvuso, phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī paṭipadā?

But what is contact? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, phassakāyā—

There are these six classes of contact.

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.

Contact through the eye, ear, nose, tongue, body, and mind.

Salāyatanasamudayā phassasamudayo, salāyatananirodhā phassanirodho, ayameva ariyo aṭṭhaṅgiko maggo phassanirodhagāminī paṭipadā, seyyathidaṃ—

Contact originates from the six sense fields. Contact ceases when the six sense fields cease. The practice that leads to the cessation of contact is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ...pe... apucchum—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako saḷāyatanañca pajānāti, saḷāyatanasamudayañca pajānāti, saḷāyatananirodhañca pajānāti, saḷāyatananirodhagāminiṃ paṭipadañca pajānāti—

A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, saḷāyatanaṃ, katamo saḷāyatanasamudayo, katamo saḷāyatananirodho, katamā saḷāyatananirodhagāminī paṭipadā?

But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation?

Chayimāni, āvuso, āyatanāni—

There are these six sense fields.

**cakkhāyatanam, sotāyatanam, ghānāyatanam, jivhāyatanam,
kāyāyatanam, manāyatanam.**

The sense fields of the eye, ear, nose, tongue, body, and mind.

**Nāmarūpasamudayā saḷāyatanasamudayo, nāmarūpanirodhā
saḷāyatananirodho, ayameva ariyo aṭṭhaṅgiko maggo
saḷāyatananirodhagāminī paṭipadā, seyyathidam—**

The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

**Yato kho, āvuso, ariyasāvako evam saḷāyatanam pajānāti, evam
saḷāyatanasamudayam pajānāti, evam saḷāyatananirodham
pajānāti, evam saḷāyatananirodhagāminim paṭipadam pajānāti,
so sabbaso rāgānusayam pahāya ...pe... dukkhassantakaro
hoti—**

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imam
saddhamman”ti.**

“Sādhāvuso”ti kho ...pe... apucchum—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

**Yato kho, āvuso, ariyasāvako nāmarūpañca pajānāti,
nāmarūpasamudayañca pajānāti, nāmarūpanirodhañca pajānāti,
nāmarūpanirodhagāminim paṭipadañca pajānāti—**

A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāminī paṭipadā?

But what are name and form? What is their origin, their cessation, and the practice that leads to their cessation?

Vedanā, saññā, cetanā, phasso, manasikāro—

Feeling, perception, intention, contact, and attention—

idaṃ vuccatāvuso, nāmaṃ;

this is called name.

cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāyarūpaṃ—

The four primary elements, and form derived from the four primary elements—

idaṃ vuccatāvuso, rūpaṃ.

this is called form.

Iti idañca nāmaṃ idañca rūpaṃ—

Such is name and such is form.

idaṃ vuccatāvuso, nāmarūpaṃ.

This is called name and form.

Viññāṇasamudayā nāmarūpasamudayo, viññāṇanirodhā nāmarūpanirodho, ayameva ariyo aṭṭhaṅgiko maggo nāmarūpanirodhagāminī paṭipadā, seyyathidaṃ—

Name and form originate from consciousness. Name and form cease when consciousness ceases. The practice that leads to the cessation of name and form is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhī.

Yato kho, āvuso, ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhamman”ti.

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako viññāṇaṃca pajānāti, viññāṇasamudayaṃca pajānāti, viññāṇanirodhaṃca pajānāti, viññāṇanirodhagāminiṃ paṭipadaṃca pajānāti—

A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katamaṃ panāvuso, viññāṇaṃ, katamo viññāṇasamudayo, katamo viññāṇanirodho, katamā viññāṇanirodhagāminiṃ paṭipadā?

But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation?

Chayime, āvuso, viññāṇakāyā—

There are these six classes of consciousness.

cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

Eye, ear, nose, tongue, body, and mind consciousness.

Saṅkhārasamudayā viññāṇasamudayo, saṅkhāranirodhā viññāṇanirodho, ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṃ—

Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ viññāṇaṃ pajānāti, evaṃ viññāṇasamudayaṃ pajānāti, evaṃ viññāṇanirodhaṃ pajānāti, evaṃ viññāṇanirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya ...pe... dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

Yato kho, āvuso, ariyasāvako saṅkhāre ca pajānāti, saṅkhārasamudayaṃ ca pajānāti, saṅkhāranirodhaṃ ca pajānāti, saṅkhāranirodhagāminiṃ paṭipadaṃ ca pajānāti—

A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation ...

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ.

Katame panāvuso, saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāminī paṭipadā?

But what are choices? What is their origin, their cessation, and the practice that leads to their cessation?

Tayome, āvuso, saṅkhārā—

There are these three kinds of choice.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.

Choices by way of body, speech, and mind.

Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho, ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṃ—

Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

Yato kho, āvuso, ariyasāvako evaṃ saṅkhāre pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ saddhammaṃ”ti.

“Sādhāvuso”ti kho ...pe... apucchuṃ—

siyā panāvuso ...pe...

“Might there be another way to describe a noble disciple?”

“siyā, āvuso.

“There might, reverends.

**Yato kho, āvuso, ariyasāvako avijjañca pajānāti,
avijjāsamudayañca pajānāti, avijjānirodhañca pajānāti,
avijjānirodhagāminiṃ paṭipadañca pajānāti—**

A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation ...

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ
saddhammaṃ.**

**Katamā panāvuso, avijjā, katamo avijjāsamudayo, katamo
avijjānirodho, katamā avijjānirodhagāminī paṭipadā?**

But what is ignorance? What is its origin, its cessation, and the practice that leads to its cessation?

**Yaṃ kho, āvuso, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ,
dukkhanirodhe aññāṇaṃ, dukkhanirodhagāminiyā paṭipadāya
aññāṇaṃ—**

Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccatāvuso, avijjā.

This is called ignorance.

**Āsavaśamudayā avijjāsamudayo, āsavanirodhā avijjānirodho,
ayameva ariyo aṭṭhaṅgiko maggo avijjānirodhagāminī paṭipadā,
seyyathidaṃ—**

Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path ...”

sammādiṭṭhi ...pe... sammāsamādhi.

**Yato kho, āvuso, ariyasāvako evaṃ avijjaṃ pajānāti, evaṃ
avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ
avijjānirodhagāminiṃ paṭipadaṃ pajānāti, so sabbaso
rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti**

**diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ
uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—**

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ
saddhammaṃ”ti.**

**“Sādhāvuso”ti kho te bhikkhū āyasmato sāriputtassa bhāsitaṃ
abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttari
pañhaṃ apucchum:**

Saying “Good, sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question:

**“siyā panāvuso, aññopi pariyāyo yathā ariyasāvako
sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena
samannāgato, āgato imaṃ saddhammaṃ”ti?**

“But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“Siyā, āvuso.

“There might, reverends.

**Yato kho, āvuso, ariyasāvako āsavañca pajānāti,
āsavasamudayañca pajānāti, āsavanirodhañca pajānāti,
āsavanirodhagāminiṃ paṭipadañca pajānāti—**

A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation.

**ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa
diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ
saddhammaṃ.**

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

Katamo panāvuso, āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāminī paṭipadāti?

But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation?

Tayome, āvuso, āsavā—

There are these three defilements.

kāmāsavo, bhavāsavo, avijjāsavo.

The defilements of sensuality, desire to be reborn, and ignorance.

Avijjāsamudayā āsavasamudayo, avijjānirodhā āsavanirodho, ayameva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṃ—

Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble eightfold path, that is:

sammādiṭṭhi ...pe... sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, āvuso, ariyasāvako evaṃ āsavaṃ pajānāti, evaṃ āsavasamudayaṃ pajānāti, evaṃ āsavanirodhaṃ pajānāti, evaṃ āsavanirodhagāminīṃ paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya, paṭighānusayaṃ paṭivinodetvā, ‘asmī’ti diṭṭhimānānusayaṃ samūhanitvā, avijjaṃ pahāya vijjaṃ uppādetvā, diṭṭheva dhamme dukkhassantakaro hoti—

A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life.

ettāvatāpi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, ujugatāssa diṭṭhi, dhamme aveccappasādena samannāgato, āgato imaṃ

saddhamman”ti.

When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

Idamavocāyasmā sāriputto.

This is what Venerable Sāriputta said.

**Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ
abhinanduntī.**

Satisfied, the mendicants were happy with what Sāriputta said.

Sammādiṭṭhisuttaṃ niṭṭhitaṃ navamaṃ.

10. Satipaṭṭhānasutta *Mindfulness Meditation*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ
nāma kurūnaṃ nigamo.**

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā,
sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ
atthaṅgamāya, ñāyassa adhiḅgamāya, nibbānassa
sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.**

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?

What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Uddeso niṭṭhito.

1. Kāyānupassanā

1. Observing the Body

1.1. Kāyānupassanānāpānāpabba

1.1. Mindfulness of Breathing

Kathaṅca, bhikkhave, bhikkhu kāye kāyānupassī viharati?

And how does a mendicant meditate observing an aspect of the body?

Idha, bhikkhave, bhikkhu araṅṅagato vā rukkhamūlagato vā suṅṅāgaragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ

paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there.

So satova assasati, satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti,

When breathing in heavily they know: 'I'm breathing in heavily.'

When breathing out heavily they know: 'I'm breathing out heavily.'

rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti.

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati,

'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati.

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati,

'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā

bhamakārantevāsī vā dīghaṃ vā añchanto 'dīghaṃ añchāmī'ti pajānāti, rassaṃ vā añchanto 'rassaṃ añchāmī'ti pajānāti;

It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'

**evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto
'dīghaṃ assasāmi'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ
passasāmi'ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmi'ti
pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmi'ti pajānāti;
'sabbakāyapaṭisaṃvedī assasissāmi'ti sikkhati,
'sabbakāyapaṭisaṃvedī passasissāmi'ti sikkhati;
'passambhayaṃ kāyasaṅkhāraṃ assasissāmi'ti sikkhati,
'passambhayaṃ kāyasaṅkhāraṃ passasissāmi'ti sikkhati.**

**Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī
viharati;**

And so they meditate observing an aspect of the body internally,
externally, and both internally and externally.

**samudayadhammānupassī vā kāyasmim viharati,
vayadhammānupassī vā kāyasmim viharati,
samudayavayadhammānupassī vā kāyasmim viharati.**

They meditate observing the body as liable to originate, as liable to
vanish, and as liable to both originate and vanish.

**'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva
ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci
loke upādiyati.**

Or mindfulness is established that the body exists, to the extent
necessary for knowledge and mindfulness. They meditate
independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That's how a mendicant meditates by observing an aspect of the
body.

Ānāpānappabbaṃ niṭṭhitam.

1.2. Kāyānupassanāriyāpathapabba

1.2. The Postures

Puna caparam, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti.

Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’

Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā nam pajānāti.

Whatever posture their body is in, they know it.

Iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Iriyāpathapabbam niṭṭhitam.

1.3. Kāyānupassanāsampajānapabba

1.3. *Situational Awareness*

Puna caparam, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Iti ajjhattam vā kāye kāyānupassī viharati ...pe...

And so they meditate observing an aspect of the body internally ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Sampajānapabbam niṭṭhitam.

1.4. Kāyānupassanāpaṭikūlamanasikārapabba

1.4. *Focusing on the Repulsive*

Puna caparam, bhikkhave, bhikkhu imameva kāyam uddham pādatalā, adho kesamatthakā, tacapariyantam pūram nānappakārassa asucino paccavekkhati:

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

**‘atthi imasmim̐ kāye kesā lomā nakhā dantā taco maṃsaṃ
nhāru aṭṭhi aṭṭhimiñjaṃ vakkam̐ hadayaṃ yakanam̐ kilomakam̐
pihakam̐ papphāsam̐ antam̐ antaguṇam̐ udariyam̐ karīsam̐
pittam̐ semham̐ pubbo lohitaṃ sedo medo assu vasā kheḷo
siṅghāṇikā lasikā muttan’ti.**

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

**Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa
dhañṇassa, seyyathidaṃ—sālīnam̐ vīhīnam̐ muggānam̐
māsānam̐ tilānam̐ taṇḍulānam̐. Tamenam̐ cakkhumā puriso
muñcitvā paccavekkheyya: ‘ime sālī ime vīhī ime muggā ime
māsā ime tilā ime taṇḍulā’ti.**

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

**Evameva kho, bhikkhave, bhikkhu imameva kāyam̐ uddham̐
pādatalā, adho kesamatthakā, tacapariyantam̐ pūram̐
nānappakārassa asucino paccavekkhati:**

‘atthi imasmim̐ kāye kesā lomā ...pe... muttan’ti.

Iti ajjhattam̐ vā kāye kāyānupassī viharati ...pe...

And so they meditate observing an aspect of the body internally ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

1.5. Kāyānupassanādhātumanasikārapabba

1.5. *Focusing on the Elements*

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmiraṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa.

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

‘atthi imasmiraṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...

And so they meditate observing an aspect of the body internally ...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Dhātumanasikārapabbam̐ niṭṭhitam̐.

1.6. Kāyānupassanānavasivathikapabba **1.6. *The Charnel Ground Contemplations***

Puna caparam̐, bhikkhave, bhikkhu seyyathāpi passeyya sarīram̐ sivathikāya chaḍḍitam̐ ekāhamatam̐ vā dvīhamatam̐ vā tīhamatam̐ vā uddhumātakam̐ vinīlakam̐ vipubbakajātam̐.

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

So imameva kāyam̐ upasam̐harati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Iti ajjhattam̐ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (1)

That too is how a mendicant meditates by observing an aspect of the body.

Puna caparam̐, bhikkhave, bhikkhu seyyathāpi passeyya sarīram̐ sivathikāya chaḍḍitam̐ kākehi vā khajjamānam̐ kulalehi vā khajjamānam̐ gijjhehi vā khajjamānam̐ kaṅkehi vā khajjamānam̐ sunakhehi vā khajjamānam̐ byagghehi vā khajjamānam̐ dīpīhi vā khajjamānam̐ siṅgālehi vā khajjamānam̐ vividhehi vā pāṇakajātehi khajjamānam̐.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons,

dogs, tigers, leopards, jackals, and many kinds of little creatures.

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

'This body is also of that same nature, that same kind, and cannot go beyond that.'

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (2)

That too is how a mendicant meditates by observing an aspect of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ...pe... (3)

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

Aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ ...pe... (4)

A skeleton without flesh but smeared with blood, and held together by sinews ...

Aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ...pe... (5)

A skeleton rid of flesh and blood, held together by sinews ...

Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena

**khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ
aññena dantaṭṭhikaṃ aññena sīsakaṭṭhamaṃ.**

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (6)

**Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya
sarīraṃ sivathikāya chaḍḍitaṃ, aṭṭhikāni setāni
saṅkhavaṇṇapaṭibhāgāni ...pe... (7)**

White bones, the color of shells ...

Aṭṭhikāni puñjakitāni terovassikāni ...pe... (8)

Decrepit bones, heaped in a pile ...

Aṭṭhikāni pūtīni cuṇṇakajātāni.

Bones rotted and crumbled to powder.

So imameva kāyaṃ upasaṃharati:

They’d compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti. (9)

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

**Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye
kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī
viharati;**

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

**samudayadhammānupassī vā kāyasmim̐ viharati,
vayadhammānupassī vā kāyasmim̐ viharati,
samudayavayadhammānupassī vā kāyasmim̐ viharati.**

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva
ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci
loke upādiyati.**

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

That too is how a mendicant meditates by observing an aspect of the body.

Navasivathikapabbaṃ niṭṭhitam̐.

Cuddasakāyānupassanā niṭṭhitā.

2. Vedanānupassanā *2. Observing the Feelings*

**Kathaṅca, bhikkhave, bhikkhu vedanāsu vedanānupassī
viharati?**

And how does a mendicant meditate observing an aspect of feelings?

**Idha, bhikkhave, bhikkhu sukham̐ vā vedanam̐ vedayamāno
‘sukham̐ vedanam̐ vedayāmī’ti pajānāti. (1)**

It’s when a mendicant who feels a pleasant feeling knows: ‘I feel a pleasant feeling.’

Dukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. (2)

When they feel a painful feeling, they know: ‘I feel a painful feeling.’

Adukkhamasukhaṃ vā vedanaṃ vedayamāno ‘adukkhamaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (3)

When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

Sāmisam vā sukhaṃ vedanaṃ vedayamāno ‘sāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (4)

When they feel a material pleasant feeling, they know: ‘I feel a material pleasant feeling.’

Nirāmisam vā sukhaṃ vedanaṃ vedayamāno ‘nirāmisam sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (5)

When they feel a spiritual pleasant feeling, they know: ‘I feel a spiritual pleasant feeling.’

Sāmisam vā dukkhaṃ vedanaṃ vedayamāno ‘sāmisam dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. (6)

When they feel a material painful feeling, they know: ‘I feel a material painful feeling.’

Nirāmisam vā dukkhaṃ vedanaṃ vedayamāno ‘nirāmisam dukkhaṃ vedanaṃ vedayāmī’ti pajānāti. (7)

When they feel a spiritual painful feeling, they know: ‘I feel a spiritual painful feeling.’

Sāmisam vā adukkhamaṃ sukhaṃ vedanaṃ vedayamāno ‘sāmisam adukkhamaṃ sukhaṃ vedanaṃ vedayāmī’ti pajānāti. (8)

When they feel a material neutral feeling, they know: ‘I feel a material neutral feeling.’

**Nirāmisam vā adukkhamasukham vedanam vedayamāno
'nirāmisam adukkhamasukham vedanam vedayāmī'ti pajānāti.
(9)**

When they feel a spiritual neutral feeling, they know: 'I feel a spiritual neutral feeling.'

**Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā
vedanāsu vedanānupassī viharati, ajjhatabhiddhā vā
vedanāsu vedanānupassī viharati;**

And so they meditate observing an aspect of the feelings internally, externally, and both internally and externally.

**samudayadhammānupassī vā vedanāsu viharati,
vayadhammānupassī vā vedanāsu viharati,
samudayavayadhammānupassī vā vedanāsu viharati.**

They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish.

'Atthi vedanā'ti vā panassa sati paccupaṭṭhitā hoti.

Or mindfulness is established that feelings exist,

**Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na
ca kiñci loke upādiyati.**

to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī
viharati.**

That's how a mendicant meditates by observing an aspect of feelings.

Vedanānupassanā niṭṭhitā.

3. Cittānupassanā *3. Observing the Mind*

Kathañca, bhikkhave, bhikkhu citte cittānupassī viharati?

And how does a mendicant meditate observing an aspect of the mind?

Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti. (1) Vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti. (2) Sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti. (3) Vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti. (4) Samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti. (5) Vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti. (6) Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti. (7) Vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti. (8) Mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti. (9) Amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti. (10) Sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti. (11) Anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti. (12) Samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti. (13) Asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānāti. (14) Vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti. (15) Avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti. (16)

It’s when a mendicant knows mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They know mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’ They know mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’ They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

Iti ajjhattaṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabhiddhā vā citte cittānupassī

viharati;

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.

**samudayadhammānupassī vā cittasmim̐ viharati,
vayadhammānupassī vā cittasmim̐ viharati,
samudayavayadhammānupassī vā cittasmim̐ viharati.**

They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi cittaṅ’ti vā paṇassa sati paccupaṭṭhitā hoti. Yāvadeva
ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci
loke upādiyati.**

Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

That’s how a mendicant meditates by observing an aspect of the mind.

Cittānupassanā niṭṭhitā.

4. Dhammānupassanā

4. Observing Principles

4.1. Dhammānupassanānīvaraṇapabba

4.1. The Hindrances

**Kathaṅca, bhikkhave, bhikkhu dhammesu dhammānupassī
viharati?**

And how does a mendicant meditate observing an aspect of principles?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?

And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ 'natthi me ajjhataṃ kāmacchando'ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti taṅca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti taṅca pajānāti. (1)

It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ byāpādo'ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti taṅca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti taṅca pajānāti. (2)

When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Santaṃ vā ajjhattaṃ thinamiddhaṃ ‘atthi me ajjhattaṃ thinamiddhaṃ’ti pajānāti, asantaṃ vā ajjhattaṃ thinamiddhaṃ ‘natthi me ajjhattaṃ thinamiddhaṃ’ti pajānāti, yathā ca anuppannaṃ thinamiddhaṃ uppādo hoti tañca pajānāti, yathā ca uppannaṃ thinamiddhaṃ pahānaṃ hoti tañca pajānāti, yathā ca pahānaṃ thinamiddhaṃ āyatim anuppādo hoti tañca pajānāti. (3)

When they have dullness and drowsiness in them, they understand: ‘I have dullness and drowsiness in me.’ When they don’t have dullness and drowsiness in them, they understand: ‘I don’t have dullness and drowsiness in me.’ They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘atthi me ajjhattaṃ uddhaccakukkuccaṃ’ti pajānāti, asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ ‘natthi me ajjhattaṃ uddhaccakukkuccaṃ’ti pajānāti; yathā ca anuppannaṃ uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannaṃ uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahānaṃ uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti. (4)

When they have restlessness and remorse in them, they understand: ‘I have restlessness and remorse in me.’ When they don’t have restlessness and remorse in them, they understand: ‘I don’t have restlessness and remorse in me.’ They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

Santaṃ vā ajjhattaṃ vicikicchāṃ ‘atthi me ajjhattaṃ vicikicchāṃ’ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchāṃ ‘natthi me ajjhattaṃ vicikicchāṃ’ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya

vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti. (5)

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti.

Or mindfulness is established that principles exist,

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Nīvaraṇapabbaṃ niṭṭhitam.

4.2. Dhammānupassanākhandhapabba

4.2. The Aggregates

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

Idha, bhikkhave, bhikkhu:

It's when a mendicant contemplates:

'iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

'Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti;

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally ...

**samudayadhammānupassī vā dhammesu viharati,
vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati.**

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.

**Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na
ca kiñci loke upādiyati.**

**Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī
viharati pañcasu upādānakkhandhesu.**

That’s how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Khandhapabbam niṭṭhitam.

4.3. Dhammānupassanāāyatanapabba

4.3. *The Sense Fields*

**Puna caparam, bhikkhave, bhikkhu dhammesu dhammānupassī
viharati chasu ajjhattikabāhiresu āyatanesu.**

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

**Kathaṅca pana, bhikkhave, bhikkhu dhammesu
dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?**

And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

**Idha, bhikkhave, bhikkhu cakkhuṅca pajānāti, rūpe ca pajānāti,
yaṅca tadubhayam paṭicca uppajjati saṃyojanam taṅca
pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti
taṅca pajānāti, yathā ca uppannassa saṃyojanassa pahānam
hoti taṅca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim
anuppādo hoti taṅca pajānāti. (1)**

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti. (2)

They understand the ear, sounds, and the fetter ...

Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti. (3)

They understand the nose, smells, and the fetter ...

Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti. (4)

They understand the tongue, tastes, and the fetter ...

Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti. (5)

They understand the body, touches, and the fetter ...

Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatiraṃ anuppādo hoti tañca pajānāti. (6)

They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally ...

**samudayadhammānupassī vā dhammesu viharati,
vayadhammānupassī vā dhammesu viharati,
samudayavayadhammānupassī vā dhammesu viharati.**

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

That’s how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

Āyatanapabbaṃ niṭṭhitam.

4.4. Dhammānupassanābojjhaṅgapabba

4.4. *The Awakening Factors*

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘atthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘natthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti. (1)

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

Santaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘atthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘natthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti taṅca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti taṅca pajānāti. (2)

When they have the awakening factor of investigation of principles

...

Santaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ ‘atthi me ajjhattaṃ vīriyasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ ‘natthi me ajjhattaṃ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (3)

energy ...

Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘atthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘natthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (4)

rapture ...

Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (5)

tranquility ...

Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (6)

immersion ...

Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhattaṃ upekkhāsambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhattaṃ

upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (7)

equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.

Or mindfulness is established that principles exist,

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

That’s how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Bojjhaṅgapabbaṃ niṭṭhitaṃ.

4.5. Dhammānupassanāsaccapabba

4.5. *The Truths*

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

Idha, bhikkhave, bhikkhu ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

It’s when a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti.

Or mindfulness is established that principles exist,

Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Saccapabbam̐ niṭṭhitam̐.

Dhammānupassanā niṭṭhitā.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam̐ bhāveyya satta vassāni, tassa dvinnam̐ phalānam̐ aññataram̐ phalam̐ pāṭikaṅkham̐

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

enlightenment in the present life, or if there's something left over, non-return.

Tiṭṭhantu, bhikkhave, satta vassāni.

Let alone seven years,

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evam̐ bhāveyya cha vassāni ...pe...

anyone who develops these four kinds of mindfulness meditation in this way for six years ...

pañca vassāni ...

five years ...

cattāri vassāni ...

four years ...

tīṇi vassāni ...

three years ...

dve vassāni ...

two years ...

ekaṃ vassaṃ ...

one year ...

tiṭṭhatu, bhikkhave, ekaṃ vassaṃ.

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya
satta māsāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ
pāṭikaṅkhaṃ**

seven months ...

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta māsāni.

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya
cha māsāni ...pe...**

six months ...

pañca māsāni ...

five months ...

cattāri māsāni ...

four months ...

tīṇi māsāni ...

three months ...

dve māsāni ...

two months ...

ekaṃ māsaṃ ...

one month ...

aḍḍhamāsaṃ ...

a fortnight ...

tiṭṭhatu, bhikkhave, aḍḍhamāso.

Let alone a fortnight,

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya
sattāhaṃ, tassa dvinnam phalānam aññataram phalam
pāṭikaṅkham**

anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results:

diṭṭheva dhamme aññā sati vā upādisese anāgāmitāti.

enlightenment in the present life, or if there's something left over, non-return.

**‘Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā
sokaparidevānam samatikkamāya dukkhadomanassānam
atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya
yadidaṃ cattāro satipaṭṭhānā’ti.**

‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.’

Iti yaṃ taṃ vuttaṃ, idame taṃ paṭicca vuttan’ti.

That's what I said, and this is why I said it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Satipaṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

Tassuddānam

**Mūlasusaṃvaradhammadāyādā,
Bheravānaṅgaṇākāṅkheyyavattham;
Sallekhasammādiṭṭhisatipaṭṭham,
Vaggavaro asamo susamatto.**

11. Cūḷasīhanādasutta

The Shorter Discourse on the Lion's Roar

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Idheva, bhikkhave, samaṇo, idha dutiyo samaṇo, idha tatiyo
samaṇo, idha catuttho samaṇo;**

“Only here is there a true ascetic, here a second ascetic, here a
third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇebhi aññehīti.

Other sects are empty of ascetics.’

Evametam, bhikkhave, sammā sīhanādam nadatha.

This, mendicants, is how you should rightly roar your lion's roar.

**Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā
paribbājakā evaṃ vadeyyuṃ:**

It's possible that wanderers who follow other paths might say:

**'ko panāyasmantānaṃ assāso, kiṃ balaṃ, yena tumhe
āyasmanto evaṃ vadetha—**

'But what is the source of the venerables' self-confidence and forcefulness that they say this?'

**idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha
catuttho samaṇo;**

suññā parappavādā samaṇebhi aññehī'ti?

**Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu
vacanīyā:**

You should say to them:

**'atthi kho no, āvuso, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani
sampassamānā evaṃ vadema—**

'There are four things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. Seeing these things in ourselves we say that:

**idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha
catuttho samaṇo;**

"Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇebhi aññehīti.

Other sects are empty of ascetics."

Katame cattāro?

What four?

**Atthi kho no, āvuso, satthari pasādo, atthi dhamme pasādo,
atthi sīlesu paripūrakāritā;**

We have confidence in the Teacher, we have confidence in the teaching, and we have fulfilled the precepts.

sahadhammikā kho pana piyā manāpā—

And we have love and affection for those who share our path,

gahaṭṭhā ceva pabbajitā ca.

both laypeople and renunciates.

**Ime kho no, āvuso, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena cattāro dhammā akkhātā ye mayam attani
sampassamānā evam vadema—**

These are the four things.'

**idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha
catuttho samaṇo;**

suññā parappavādā samaṇebhi aññehī'ti.

**Ṭhānam kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā
paribbājakā evam vadeyyum:**

It's possible that wanderers who follow other paths might say:

**'amhākampi kho, āvuso, atthi satthari pasādo yo amhākaṃ
satthā, amhākampi atthi dhamme pasādo yo amhākaṃ
dhammo, mayampi sīlesu paripūrakārino yāni amhākaṃ sīlāni,**

'We too have confidence in the Teacher—our Teacher; we have confidence in the teaching—our teaching; and we have fulfilled the precepts—our precepts.

amhākampi sahadhammikā piyā manāpā—

And we have love and affection for those who share our path,

gahaṭṭhā ceva pabbajitā ca.

both laypeople and renunciates.

**Idha no, āvuso, ko viseso ko adhippayāso kiṃ nānākaraṇam
yadidaṃ tumhākañceva amhākañcā'ti?**

What, then, is the difference between you and us?'

Evamvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:

You should say to them:

‘kiṃ panāvuso, ekā niṭṭhā, udāhu puthu niṭṭhā’ti?

‘Well, reverends, is the goal one or many?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

Answering rightly, the wanderers would say:

‘ekāvuso, niṭṭhā, na puthu niṭṭhā’ti.

‘The goal is one, reverends, not many.’

‘Sā panāvuso, niṭṭhā sarāgassa udāhu vītarāgassā’ti?

‘But is that goal for the greedy or for those free of greed?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

Answering rightly, the wanderers would say:

‘vītarāgassāvuso, sā niṭṭhā, na sā niṭṭhā sarāgassā’ti.

‘That goal is for those free of greed, not for the greedy.’

‘Sā panāvuso, niṭṭhā sadosassa udāhu vītadosassā’ti?

‘Is it for the hateful or those free of hate?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘vītadosassāvuso, sā niṭṭhā, na sā niṭṭhā sadosassā’ti.

‘It’s for those free of hate.’

‘Sā panāvuso, niṭṭhā samohassa udāhu vītamohassā’ti?

‘Is it for the delusional or those free of delusion?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘vītamohassāvuso, sā niṭṭhā, na sā niṭṭhā samohassā’ti.

‘It’s for those free of delusion.’

‘Sā panāvuso, niṭṭhā sataṇhassa udāhu vītataṇhassā’ti?

‘Is it for those who crave or those rid of craving?’

**Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ
byākareyyum:**

‘vītataṇhassāvuso, sā niṭṭhā, na sā niṭṭhā sataṇhassā’ti.

‘It’s for those rid of craving.’

‘Sā panāvuso, niṭṭhā saupādānassa udāhu anupādānassā’ti?

‘Is it for those who grasp or those who don’t grasp?’

**Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ
byākareyyum:**

‘anupādānassāvuso, sā niṭṭhā, na sā niṭṭhā saupādānassā’ti.

‘It’s for those who don’t grasp.’

‘Sā panāvuso, niṭṭhā viddasuno udāhu aviddasuno’ti?

‘Is it for the knowledgeable or the ignorant?’

**Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ
byākareyyum:**

‘viddasuno, āvuso, sā niṭṭhā, na sā niṭṭhā aviddasuno’ti.

‘It’s for the knowledgeable.’

**‘Sā panāvuso, niṭṭhā anuruddhappaṭiviruddhassa udāhu
ananuruddhaappaṭiviruddhassā’ti?**

‘Is it for those who favor and oppose or for those who don’t favor and oppose?’

**Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ
byākareyyum:**

**‘ananuruddhaappaṭiviruddhassāvuso, sā niṭṭhā, na sā niṭṭhā
anuruddhappaṭiviruddhassā’ti.**

‘It’s for those who don’t favor and oppose.’

‘Sā panāvuso, niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino’ti?

‘But is that goal for those who enjoy proliferation or for those who enjoy non-proliferation?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyum:

Answering rightly, the wanderers would say:

‘nippapañcārāmassāvuso, sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino’ti.

‘It’s for those who enjoy non-proliferation, not for those who enjoy proliferation.’

Dvemā, bhikkhave, diṭṭhiyo—

Mendicants, there are these two views:

bhavadiṭṭhi ca vibhavadiṭṭhi ca.

views favoring continued existence and views favoring ending existence.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā bhavadiṭṭhiṃ allīnā bhavadiṭṭhiṃ upagatā bhavadiṭṭhiṃ ajjhositā, vibhavadiṭṭhiyā te paṭiviruddhā.

Any ascetics or brahmins who cling, hold, and attach to a view favoring continued existence will oppose a view favoring ending existence.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vibhavadiṭṭhiṃ allīnā vibhavadiṭṭhiṃ upagatā vibhavadiṭṭhiṃ ajjhositā, bhavadiṭṭhiyā te paṭiviruddhā.

Any ascetics or brahmins who cling, hold, and attach to a view favoring ending existence will oppose a view favoring continued existence.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnaṃ diṭṭhīnaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ nappajānanti, ‘te sarāgā te sadosā te samohā te sataṅhā te saupādānā te aviddasuno te anuruddhappaṭiviruddhā te papañcārāmā papañcaratino;

There are some ascetics and brahmins who don't truly understand these two views' origin, ending, gratification, drawback, and escape. They're greedy, hateful, delusional, craving, grasping, and ignorant. They favor and oppose, and they enjoy proliferation.

te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

na parimuccanti dukkhasmā'ti vadāmi.

They're not freed from suffering, I say.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṃ dvinnaṃ diṭṭhīnaṃ samudayaṅca atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṅca yathābhūtaṃ pajānanti, ‘te vītarāgā te vītadosā te vītamohā te vītataṅhā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino;

There are some ascetics and brahmins who do truly understand these two views' origin, ending, gratification, drawback, and escape. They're rid of greed, hate, delusion, craving, grasping, and ignorance. They don't favor and oppose, and they enjoy non-proliferation.

te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

parimuccanti dukkhasmā'ti vadāmi.

They're freed from suffering, I say.

Cattārimāni, bhikkhave, upādānāni.

There are these four kinds of grasping.

Katamāni cattāri?

What four?

**Kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ,
attavādupādānaṃ.**

Grasping at sensual pleasures, views, precepts and observances,
and theories of a self.

**Santi, bhikkhave, eke samaṇabrāhmaṇā
sabbupādānapariññāvādā paṭijānamānā.**

There are some ascetics and brahmins who claim to propound the
complete understanding of all kinds of grasping.

Te na sammā sabbupādānapariññaṃ paññapenti—

But they don't correctly describe the complete understanding of all
kinds of grasping.

**kāmupādānassa pariññaṃ paññapenti, na diṭṭhupādānassa
pariññaṃ paññapenti, na sīlabbatupādānassa pariññaṃ
paññapenti, na attavādupādānassa pariññaṃ paññapenti.**

They describe the complete understanding of grasping at sensual
pleasures, but not views, precepts and observances, and theories of
a self.

Taṃ kissa hetu?

Why is that?

**Imāni hi te bhonto samaṇabrāhmaṇā tīṇi ṭhānāni yathābhūtaṃ
nappajānanti.**

Because those gentlemen don't truly understand these three things.

**Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā
paṭijānamānā;**

That's why they claim to propound the complete understanding of all
kinds of grasping,

te na sammā sabbupādānapariññaṃ paññapenti—

but they don't really.

kāmapādānassa pariññam paññapenti, na diṭṭhupādānassa pariññam paññapenti, na sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti.

Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā.

There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping,

Te na sammā sabbupādānapariññam paññapenti—
but they don't really.

kāmapādānassa pariññam paññapenti, diṭṭhupādānassa pariññam paññapenti, na sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti.

They describe the complete understanding of grasping at sensual pleasures and views, but not precepts and observances, and theories of a self.

Tam kissa hetu?

Why is that?

Imāni hi te bhonto samaṇabrāhmaṇā dve ṭhānāni yathābhūtam nappajānanti.

Because those gentlemen don't truly understand these two things.

Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā;

That's why they claim to propound the complete understanding of all kinds of grasping,

te na sammā sabbupādānapariññam paññapenti—
but they don't really.

kāmapādānassa pariññam paññapenti, diṭṭhupādānassa pariññam paññapenti, na sīlabbatupādānassa pariññam paññapenti, na attavādupādānassa pariññam paññapenti.

**Santi, bhikkhave, eke samaṇabrāhmaṇā
sabbupādānapariññāvādā paṭijānamānā.**

There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping,

Te na sammā sabbupādānapariññam paññapenti—
but they don't really.

**kāmupādānassa pariññam paññapenti, diṭṭhupādānassa
pariññam paññapenti, sīlabbatupādānassa pariññam
paññapenti, na attavādupādānassa pariññam paññapenti.**

They describe the complete understanding of grasping at sensual pleasures, views, and precepts and observances, but not theories of a self.

Tam kissa hetu?
Why is that?

**Imañhi te bhonto samaṇabrāhmaṇā ekaṃ ṭhānam yathābhūtam
nappajānanti.**

Because those gentlemen don't truly understand this one thing.

**Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā
paṭijānamānā;**

That's why they claim to propound the complete understanding of all kinds of grasping,

te na sammā sabbupādānapariññam paññapenti—
but they don't really.

**kāmupādānassa pariññam paññapenti, diṭṭhupādānassa
pariññam paññapenti, sīlabbatupādānassa pariññam
paññapenti, na attavādupādānassa pariññam paññapenti.**

**Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so
na sammaggato akkhāyati;**

In such a teaching and training, confidence in the Teacher is said to be far from ideal.

yo dhamme pasādo so na sammaggato akkhāyati;

Likewise, confidence in the teaching,

yā sīlesu paripūrakāritā sā na sammaggatā akkhāyati;

fulfillment of the precepts,

**yā sahadhammikesu piyamanāpatā sā na sammaggatā
akkhāyati.**

and love and affection for those sharing the same path are said to be far from ideal.

Taṃ kissa hetu?

Why is that?

**Evañhetam, bhikkhave, hoti yathā taṃ durakkhāte
dhammavinaye duppavedite aniyyānike
anupasamasamvattanike asammasambuddhappavedite.**

It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**Tathāgato ca kho, bhikkhave, araham sammāsambuddho
sabbupādānapariññāvādo paṭijānamāno sammā
sabbupādānapariññam paññapeti—**

The Realized One, the perfected one, the fully awakened Buddha claims to propound the complete understanding of all kinds of grasping.

**kāmapādānassa pariññam paññapeti, diṭṭhupādānassa
pariññam paññapeti, sīlabbatupādānassa pariññam paññapeti,
attavādupādānassa pariññam paññapeti.**

He describes the complete understanding of grasping at sensual pleasures, views, precepts and observances, and theories of a self.

**Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so
sammaggato akkhāyati;**

In such a teaching and training, confidence in the Teacher is said to be ideal.

yo dhamme pasādo so sammaggato akkhāyati;

Likewise, confidence in the teaching,

yā sīlesu paripūrakāritā sā sammaggaṭā akkhāyati;

fulfillment of the precepts,

yā sahadhammikesu piyamanāpatā sā sammaggaṭā akkhāyati.

and love and affection for those sharing the same path are said to be ideal.

Taṃ kissa hetu?

Why is that?

**Evañhetam, bhikkhave, hoti yathā taṃ svākkhāte
dhammavinaye suppavedite niyyānike upasamasamvattanike
sammāsambuddhappavedite.**

It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by a fully awakened Buddha.

**Ime ca, bhikkhave, cattāro upādānā. Kiṃnidānā kiṃsamudayā
kiṃjātikā kiṃpabhavā?**

What is the source, origin, birthplace, and root of these four kinds of grasping?

**Ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā
taṇhāpabhavā.**

Craving.

**Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā
kiṃpabhavā?**

And what is the source, origin, birthplace, and root of craving?

**Taṇhā vedanānidānā vedanāsamudayā vedanājātikā
vedanāpabhavā.**

Feeling.

**Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā
kiṃpabhavā?**

And what is the source of feeling?

**Vedanā phassanidānā phassasamudayā phassajātikā
phassapabhavā.**

Contact.

**Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikō
kiṃpabhavo?**

And what is the source of contact?

**Phasso saḷāyatanaṇidāno saḷāyatanaṣamudayo
saḷāyatanaḷātikō saḷāyatanaḷabhavo.**

The six sense fields.

**Saḷāyatanaṇcidāṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ?**

And what is the source of the six sense fields?

**Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpaṣamudayaṃ
nāmarūpaḷātikaṃ nāmarūpaḷabhavaṃ.**

Name and form.

**Nāmarūpaṇcidāṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ?**

And what is the source of name and form?

**Nāmarūpaṃ viññāṇanidānaṃ viññāṇaṣamudayaṃ
viññāṇaḷātikaṃ viññāṇaḷabhavaṃ.**

Consciousness.

**Viññāṇaṇcidāṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ?**

And what is the source of consciousness?

**Viññāṇaṃ saṅkhāranidānaṃ saṅkhāraṣamudayaṃ
saṅkhāraḷātikaṃ saṅkhāraḷabhavaṃ.**

Choices.

**Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā
kiṃpabhavā?**

And what is the source of choices?

**Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā
avijjāpabhavā.**

Ignorance.

**Yato ca kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā
uppannā, so avijjāvirāgā vijjuppādā neva kāmupādānaṃ
upādiyati, na diṭṭhupādānaṃ upādiyati, na sīlabbatupādānaṃ
upādiyati, na attavādupādānaṃ upādiyati.**

When that mendicant has given up ignorance and given rise to knowledge, they don't grasp at sensual pleasures, views, precepts and observances, or theories of a self.

**Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva
parinibbāyati.**

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānāti'ti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Cūlasīhanādasuttaṃ niṭṭhitaṃ paṭhamaṃ.

2. The Division of the Lion's Roar Sīhanādavagga

12. Mahāsīhanādasutta

The Longer Discourse on the Lion's Roar

Evam me sutam—

So I have heard.

**ekam samayam bhagava vesāliyam viharati bahinagare
aparapure vanasaṇḍe.**

At one time the Buddha was staying near Vesālī in a woodland grove behind the town.

**Tena kho pana samayena sunakkhatto licchaviputto
acirapakkanto hoti imasmā dhammavinayā.**

Now at that time Sunakkhatta the Licchavi had recently left this teaching and training.

So vesāliyam parisati evam vācam bhāsati:

He was telling a crowd in Vesālī:

**“natthi samaṇassa gotamassa uttari manussadhammā
alamariyañāṇadassanaviseso.**

“The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones.

**Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti
vīmaṃsānucaritaṃ sayampaṭibhānaṃ.**

He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.

**Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa
sammā dukkhakkhayāyā”ti.**

And his teaching leads those who practice it to the complete ending of suffering, the goal for which it's taught.”

Atha kho āyasmā sāriputto pubbaṅhasamayaṃ nivāsetvā pattaḥvaramādāya vesāliṃ piṇḍāya pāvīsi.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Assosi kho āyasmā sāriputto sunakkhattassa licchaviputtassa vesāliyaṃ parisati evaṃ vācaṃ bhāsamānassa:

He heard what Sunakkhatta was saying.

“natthi samaṇassa gotamassa uttari manussadhammā alamariyañāḍadassanaviseso.

Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ.

Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāya”ti.

Atha kho āyasmā sāriputto vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca:

Then he wandered for alms in Vesālī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“sunakkhatto, bhante, licchaviputto acirapakkanto imasmā dhammavinayā.

So vesāliyaṃ parisati evaṃ vācaṃ bhāsati:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāḍadassanaviseso.

Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ.

Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”’ti.

“Kodhano heso, sāriputta, sunakkhatto moghapuriso.

“Sāriputta, Sunakkhatta, that silly man, is angry.

Kodhā ca panassa esā vācā bhāsītā.

His words are spoken out of anger.

‘Avaṇṇaṃ bhāsissāmī’ti kho, sāriputta, sunakkhatto moghapuriso vaṇṇaṃyeva tathāgatassa bhāsati.

Thinking he criticizes the Realized One, in fact he just praises him.

Vaṇṇo heso, sāriputta, tathāgatassa yo evaṃ vadeyya:

For it is praise of the Realized One to say:

‘yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti.

‘His teaching leads those who practice it to the complete ending of suffering, the goal for which it’s taught.’

Ayampi hi nāma, sāriputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati:

But there’s no way Sunakkhatta will infer about me from the teaching:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Ayampi hi nāma, sāriputta, sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati:

And there's no way Sunakkhatta will infer about me from the teaching:

**'itipi so bhagavā anekavihitam iddhividham paccanubhoti—
ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti;
āvibhāvam, tirobhāvam; tirokuṭṭam tiropākāram tiropabbatam
asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi
ummujjanimumjam karoti, seyyathāpi uduke; udukepi
abhijjamāne gacchati, seyyathāpi pathaviyam; ākāsepi
pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi
candimasūriye evam mahiddhike evam mahānubhāve paṇinā
parimasati parimajjati; yāva brahmalokāpi kāyena vasam
vatteti'ti.**

'That Blessed One wields the many kinds of psychic power: multiplying himself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.'

**Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa
mayi dhammanvayo na bhavissati:**

And there's no way Sunakkhatta will infer about me from the teaching:

**'itipi so bhagavā dibbāya sotadhātuyā visuddhāya
atikkantamānusikāya ubho sadde suṇāti—dibbe ca mānuse ca,
ye dūre santike cā'ti.**

'That Blessed One, with clairaudience that is purified and superhuman, hears both kinds of sounds, human and divine, whether near or far.'

**Ayampi hi nāma, sārīputta, sunakkhattassa moghapurisassa
mayi dhammanvayo na bhavissati:**

And there's no way Sunakkhatta will infer about me from the teaching:

'itipi so bhagavā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti—sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittaṃ pajānāti; sadosaṃ vā cittaṃ sadosaṃ cittaṃ pajānāti, vītadosaṃ vā cittaṃ vītadosaṃ cittaṃ pajānāti; samohaṃ vā cittaṃ samohaṃ cittaṃ pajānāti, vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ pajānāti; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittaṃ pajānāti, vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ pajānāti; mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ pajānāti, amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ pajānāti; sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ pajānāti, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ pajānāti; samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ pajānāti, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ pajānāti; vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ pajānāti, avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ pajānāti'ti.

'That Blessed One understands the minds of other beings and individuals, having comprehended them with his own mind. He understands mind with greed as "mind with greed," and mind without greed as "mind without greed." He understands mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is supreme ... mind that is not supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind as "freed mind," and unfreed mind as "unfreed mind."

Dasa kho paṇimāni, sāriputta, tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Katamāni dasa?

What ten?

Idha, sāriputta, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti.

Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible.

Yampi, sāriputta, tathāgato ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṃ pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (1)

Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Puna caparaṃ, sāriputta, tathāgato atītānāgatapaccuppannānaṃ kammaśamādānānaṃ ṭhānaśo hetuśo vipākaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.

Yampi, sāriputta, tathāgato atītānāgatapaccuppannānaṃ kammaśamādānānaṃ ṭhānaśo hetuśo vipākaṃ yathābhūtaṃ pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (2)

Since he truly understands this, this is a power of the Realized One.

...

Puna caparaṃ, sāriputta, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands where all paths of practice lead.

**Yampi, sāriputta, tathāgato sabbatthagāminim paṭipadam
yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa
tathāgatabalam hoti yaṃ balam āgamma tathāgato āsabham
ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṃ
pavatteti. (3)**

Since he truly understands this, this is a power of the Realized One.

...

**Puna caparam, sāriputta, tathāgato anekadhātunānādhātulokam
yathābhūtam pajānāti.**

Furthermore, the Realized One truly understands the world with its many and diverse elements.

**Yampi, sāriputta, tathāgato anekadhātunānādhātulokam
yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa
tathāgatabalam hoti yaṃ balam āgamma tathāgato āsabham
ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṃ
pavatteti. (4)**

Since he truly understands this, this is a power of the Realized One.

...

**Puna caparam, sāriputta, tathāgato sattānam
nānādhimuttikataṃ yathābhūtam pajānāti.**

Furthermore, the Realized One truly understands the diverse attitudes of sentient beings.

**Yampi, sāriputta, tathāgato sattānam nānādhimuttikataṃ
yathābhūtam pajānāti, idampi, sāriputta, tathāgatassa
tathāgatabalam hoti yaṃ balam āgamma tathāgato āsabham
ṭhānam paṭijānāti, parisāsu sīhanādam nadati, brahmacakkaṃ
pavatteti. (5)**

Since he truly understands this, this is a power of the Realized One.

...

**Puna caparam, sāriputta, tathāgato parasattānam
parapuggalānam indriyaparopariyattaṃ yathābhūtam pajānāti.**

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind.

Yampi, sāriputta, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (6)

Since he truly understands this, this is a power of the Realized One.

...

Puna caparaṃ, sāriputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.

Yampi, sāriputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idampi, sāriputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (7)

Since he truly understands this, this is a power of the Realized One.

...

Puna caparaṃ, sāriputta, tathāgato anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe: ‘amutrāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evaṃhāro evaṃsukhadukkhappaṭisaṃvedī

**evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim
evamñāmo evaṅgotto evamvaṅṅo evamāhāro
evamsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato
cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ
pubbenivāsaṃ anussarati.**

Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many kinds of past lives, with features and details.

**Yampi, sārīputta, tathāgato anekavihiṭaṃ pubbenivāsaṃ
anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti
sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati,
idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ
āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu
sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (8)**

Since he truly understands this, this is a power of the Realized One.

...

**Puna caparaṃ, sārīputta, tathāgato dibbena cakkhunā
visuddhena atikkantaṃanusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṅṅe dubbaṅṅe sugate duggate
yathākammūpage satte pajānāti: 'ime vata bhonto sattā
kāyaduccaritena samannāgatā vacīduccaritena samannāgatā
manoduccaritena samannāgatā ariyānaṃ upavādakā
micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bheda
paraṃ maraṅgā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.**

**Ime vā pana bhonto sattā kāyasucaritena samannāgatā
vacīsucaritena samannāgatā manosucaritena samannāgatā
ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokāṃ upapannā'ti. Iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajānāti.**

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds.

**Yampi, sārīputta, tathāgato dibbena cakkhunā visuddhena
atikkantamānusakena satte passati cavamāne upapajjamāne
hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajānāti: 'ime vata bhonto sattā
kāyaduccaritena samannāgatā vacīduccaritena samannāgatā
manoduccaritena samannāgatā ariyānaṃ upavādakā
micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ
paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.
Ime vā pana bhonto sattā kāyasucaritena samannāgatā
vacīsucaritena samannāgatā manosucaritena samannāgatā**

**ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggaṃ lokaṃ upapannā'ti. Iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajānāti. Idampi, sāriputta, tathāgatassa
tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ
ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ
pavatteti. (9)**

Since he truly understands this, this is a power of the Realized One.

...

**Puna caparaṃ, sāriputta, tathāgato āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharati.**

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.

**Yampi, sāriputta, tathāgato āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja viharati, idampi, sāriputta,
tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato
āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati,
brahmacakkaṃ pavatteti. (10)**

Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

**Imāni kho, sāriputta, dasa tathāgatassa tathāgatabalāni yehi
balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti,
parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.**

A Realized One possesses these ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the holy wheel.

Yo kho maṃ, sāriputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāṇadassanaviseso;

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones.

takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānan’ti,

He teaches what he’s worked out by logic, following a line of inquiry, expressing his own perspective.’

taṃ, sāriputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sāriputta, vadāmi.

Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say.

Taṃ vācaṃ appahāya, taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

Cattārimāni, sāriputta, tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Sāriputta, a Realized One has four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Katamāni cattāri?

What four?

‘Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametam, sāriputta, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to be fully awakened, but you don’t understand these things.’

Etamaham, sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (1)

Since I see no such reason, I live secure, fearless, and assured.

‘Khīṇāsavassa te paṭijānato ime āsavā aparikkhīṇā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametam, sāriputta, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to have ended all defilements, but these defilements have not ended.’

Etamaham, sāriputta, nimittam asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (2)

Since I see no such reason, I live secure, fearless, and assured.

‘Ye kho pana te antarāyikā dhammā vuttā, te paṭisevato nālam antarāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametam, sāriputta, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me,

saying: ‘The acts that you say are obstructions are not really obstructions for the one who performs them.’

Etamaḥaṃ, sāriputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (3)

Since I see no such reason, I live secure, fearless, and assured.

‘Yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena paṭicodessatīti nimittametaṃ, sāriputta, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The teaching doesn’t lead those who practice it to the complete ending of suffering, the goal for which you taught it.’

Etamaḥaṃ, sāriputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi. (4)

Since I see no such reason, I live secure, fearless, and assured.

Imāni kho, sāriputta, cattāri tathāgatassa vesārajjāni yehi vesārajjehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

A Realized One has these four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Yo kho maṃ, sāriputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāḍassanaviseso, takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānan’ti,

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...’

taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.
Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi.

Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Aṭṭha kho imā, sārīputta, parisā.
Sārīputta, there are these eight assemblies.

Katamā aṭṭha?
What eight?

Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatimsaparisā, māraparisā, brahmaparisā—

The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

imā kho, sārīputta, aṭṭha parisā.
These are the eight assemblies.

Imehi kho, sārīputta, catūhi vesārajjehi samannāgato tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati.

Possessing these four kinds of self-assurance, the Realized One approaches and enters right into these eight assemblies.

Abhijānāmi kho panāhaṃ, sārīputta, anekasataṃ khattiyaparisāṃ upasaṅkamitā.

I recall having approached an assembly of hundreds of aristocrats.

**Tatrapī mayā sannisinnapubbañceva, sallapitapubbañca,
sākacchā ca samāpajjitapubbā.**

There I used to sit with them, converse, and engage in discussion.

**Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti
nimittametam, sārīputta, na samanupassāmi.**

But I don't see any reason to feel afraid or insecure.

**Etamaṃ, sārīputta, nimittam asamanupassanto khemappatto
abhayappatto vesārājappatto viharāmi.**

Since I see no such reason, I live secure, fearless, and assured.

**Abhijānāmi kho panāhaṃ, sārīputta, anekasataṃ
brāhmaṇaparisaṃ ...pe...**

I recall having approached an assembly of hundreds of brahmins ...

gahapatiparisaṃ ...

householders ...

samaṇaparisaṃ ...

ascetics ...

cātumahārājikaparisaṃ ...

the gods under the Four Great Kings ...

tāvatiṃsaparisaṃ ...

the gods under the Thirty-Three ...

māraparisaṃ ...

Māras ...

brahmaparisaṃ upasaṅkamtā.

Brahmās.

**Tatrapī mayā sannisinnapubbañceva, sallapitapubbañca,
sākacchā ca samāpajjitapubbā.**

There too I used to sit with them, converse, and engage in discussion.

**Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti
nimittametam, sārīputta, na samanupassāmi.**

But I don't see any reason to feel afraid or insecure.

Etamaḥaṃ, sāriputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajjappatto viharāmi.

Since I see no such reason, I live secure, fearless, and assured.

Yo kho maṃ, sāriputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānan’ti,

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...’

taṃ, sāriputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sāriputta, vadāmi.

Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Catasso kho imā, sāriputta, yoniyo.

Sāriputta, there are these four kinds of reproduction.

Katamā catasso?

What four?

Aṇḍajā yoni, jalābujā yoni, saṃsedajā yoni, opapātikā yoni.

Reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Katamā ca, sāriputta, aṇḍajā yoni?

And what is reproduction from an egg?

Ye kho te, sāriputta, sattā aṇḍakosaṃ abhinibbhijja jāyanti—

There are beings who are born by breaking out of an eggshell.

ayaṃ vuccati, sāriputta, aṇḍajā yoni.

This is called reproduction from an egg.

Katamā ca, sāriputta, jalābujā yoni?

And what is reproduction from a womb?

Ye kho te, sāriputta, sattā vatthikosam abhinibbhijja jāyanti—

There are beings who are born by breaking out of the amniotic sac.

ayaṃ vuccati, sāriputta, jalābujā yoni.

This is called reproduction from a womb.

Katamā ca, sāriputta, saṃsedajā yoni?

And what is reproduction from moisture?

Ye kho te, sāriputta, sattā pūtimacche vā jāyanti pūtikunape vā pūtikummāse vā candanikāye vā oḷigalle vā jāyanti—

There are beings who are born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspool or a sump.

ayaṃ vuccati, sāriputta, saṃsedajā yoni.

This is called reproduction from moisture.

Katamā ca, sāriputta, opapātikā yoni?

And what is spontaneous reproduction?

Devā, nerayikā, ekacce ca manussā, ekacce ca vinipātikā—

Gods, hell-beings, certain humans, and certain beings in the lower realms.

ayaṃ vuccati, sāriputta, opapātikā yoni.

This is called spontaneous reproduction.

Imā kho, sāriputta, catasso yoniyo.

These are the four kinds of reproduction.

Yo kho maṃ, sāriputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāṇadassanaviseso, takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānan’ti,

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...’

taṃ, sāriputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sāriputta, vadāmi.

Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Pañca kho imā, sāriputta, gatiyo.

There are these five destinations.

Katamā pañca?

What five?

Nirayo, tiracchānayani, pettivisayo, manussā, devā.

Hell, the animal realm, the ghost realm, humanity, and the gods.

Nirayañcāhaṃ, sāriputta, pajānāmi, nirayagāmiñca maggaṃ, nirayagāminiñca paṭipadaṃ;

I understand hell, and the path and practice that leads to hell.

yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati tañca pajānāmi.

And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

**Tiracchānayaniñcāhaṃ, sārīputta, pajānāmi,
tiracchānayaniḡāmiñca maggaṃ, tiracchānayaniḡāminiñca
paṭipadaṃ;**

I understand the animal realm ...

**yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā
tiracchānayaniṃ upapajjati tañca pajānāmi.**

**Pettivisiyañcāhaṃ, sārīputta, pajānāmi, pettivisiyagāmiñca
maggāṃ, pettivisiyagāminiñca paṭipadaṃ;**

**yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā pettivisiyaṃ
upapajjati tañca pajānāmi.**

the ghost realm ...

**Manusse cāhaṃ, sārīputta, pajānāmi, manussalokagāmiñca
maggāṃ, manussalokagāminiñca paṭipadaṃ;**

humanity ...

**yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā manussesu
upapajjati tañca pajānāmi.**

**Deve cāhaṃ, sārīputta, pajānāmi, devalokagāmiñca maggaṃ,
devalokagāminiñca paṭipadaṃ;**

gods, and the path and practice that leads to the world of the gods.

**yathā paṭipanno ca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjati tañca pajānāmi.**

And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a good place, a heavenly realm.

**Nibbānañcāhaṃ, sārīputta, pajānāmi, nibbānagāmiñca maggaṃ,
nibbānagāminiñca paṭipadaṃ;**

And I understand extinguishment, and the path and practice that leads to extinguishment.

**yathā paṭipanno ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā
upasampajja viharati tañca pajānāmi.**

And I understand how someone practicing that way realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

**Idhāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasa ceto
paricca pajānāmi—**

When I've comprehended the mind of a certain person, I understand:

**tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ
samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti.**

'This person is practicing in such a way and has entered such a path that when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.'

**Tameṇaṃ passāmi aparena samayena dibbena cakkhunā
visuddhena atikkantamaṇusakena kāyassa bhedaṃ paraṃ
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ,
ekantadukkhā tippā kaṭukā vedanā vedayamaṇaṃ.**

Then some time later I see that they have indeed been reborn in hell, where they experience exclusively painful feelings, sharp and severe.

**Seyyathāpi, sāriputta, aṅgārakāsu sādhipaporisā pūrā
aṅgārānaṃ vītaccikānaṃ vītadhūmaṇaṃ.**

Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals that neither flamed nor smoked.

**Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto
tasito pipāsito ekāyanena maggena tameva aṅgārakāsuṃ
paṇidhāya.**

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same pit of coals.

Tamenam cakkhumā puriso disvā evam vadeyya:

If a person with good eyesight saw them, they'd say:

'tathāyam bhavam puriso paṭipanno tathā ca iriyati tañca maggam samārūḷho, yathā imamyeva aṅgārakāsum āgamissatī'ti.

'This person is proceeding in such a way and has entered such a path that they will arrive at that very pit of coals.'

Tamenam passeyya aparena samayena tassā aṅgārakāsuyā patitam, ekantadukkhā tībā kaṭukā vedanā vedayamānam.

Then some time later they see that they have indeed fallen into that pit of coals, where they experience exclusively painful feelings, sharp and severe. ...

Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi—

tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūḷho yathā kāyassa bheda param maraṇā apāyam duggatim vinipātam nirayam upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param maraṇā apāyam duggatim vinipātam nirayam upapannam, ekantadukkhā tībā kaṭukā vedanā vedayamānam. (1)

Idha panāham, sāriputta, ekaccam puggalam evam cetasā ceto paricca pajānāmi—

When I've comprehended the mind of a certain person, I understand:

tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūḷho, yathā kāyassa bheda param maraṇā tiracchānayonim upapajjissatīti.

'This person ... will be reborn in the animal realm.'

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param

maraṇā tiracchānayoniṃ upapannaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ.

Then some time later I see that they have indeed been reborn in the animal realm, where they experience painful feelings, sharp and severe.

Seyyathāpi, sāriputta, gūthakūpo sādhipaporiso, pūro gūthassa.
Suppose there was a sewer deeper than a man's height, full to the brim with feces.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva gūthakūpaṃ paṇidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same sewer.

Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya:
If a person with good eyesight saw them, they'd say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā imaṃyeva gūthakūpaṃ āgamissatī’ti.
‘This person is proceeding in such a way and has entered such a path that they will arrive at that very sewer.’

Tamenaṃ passeyya aparena samayena tasmim gūthakūpe patitaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ.

Then some time later they see that they have indeed fallen into that sewer, where they experience painful feelings, sharp and severe. ...

Evameva kho ahaṃ, sāriputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā tiracchānayoniṃ upapajjissatīti.

Tamenaṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ

**maraṇā tiracchānayoṇim upapannaṃ, dukkhā tibbā kaṭukā
vedanā vedayamānaṃ. (2)**

**Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto
paricca pajānāmi—**

When I've comprehended the mind of a certain person, I understand:

**tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ
samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā pettivisaṃsaṃ
upapajjissatīti.**

'This person ... will be reborn in the ghost realm.'

**Tameṇaṃ passāmi apareṇa samayena dibbena cakkhunā
visuddhena atikkantaṃ anusakena kāyassa bhedaṃ paraṃ
maraṇā pettivisaṃsaṃ upapannaṃ, dukkhabahulā vedanā
vedayamānaṃ.**

Then some time later I see that they have indeed been reborn in the ghost realm, where they experience many painful feelings.

**Seyyathāpi, sāriputta, rukkhō visame bhūmibhāge jāto
tanupattapalāso kabaracchāyo.**

Suppose there was a tree growing on rugged ground, with thin foliage casting dappled shade.

**Atha puriso āgaccheyya ghaṃmābhitatto ghaṃmapareto kilanto
tasito pipāsito ekāyaṇena maggena tameva rukkhāṃ paṇidhāya.**

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree.

Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they'd say:

**'tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca
maggaṃ samārūḷho, yathā imaṃyeva rukkhāṃ āgamissatī'ti.**

'This person is proceeding in such a way and has entered such a path that they will arrive at that very tree.'

Tamenam passeyya, aparena samayena tassa rukkhassa chāyāya nisinnam vā nipannam vā dukkhabahulā vedanā vedayamānam.

Then some time later they see them sitting or lying under that tree, where they experience many painful feelings. ...

Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi—

tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūḷho, yathā kāyassa bheda param maraṇā pettivisayam upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param maraṇā pettivisayam upapannam, dukkhabahulā vedanā vedayamānam. (3)

Idha panāham, sāriputta, ekaccam puggalam evam cetasā ceto paricca pajānāmi—

When I've comprehended the mind of a certain person, I understand:

tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūḷho yathā kāyassa bheda param maraṇā manussesu upapajjissatīti.

'This person ... will be reborn among human beings.'

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param maraṇā manussesu upapannam, sukhabahulā vedanā vedayamānam.

Then some time later I see that they have indeed been reborn among human beings, where they experience many pleasant feelings.

Seyyathāpi, sāriputta, rukkho same bhūmibhāge jāto bahalapattapalāso sandacchāyo.

Suppose there was a tree growing on smooth ground, with abundant foliage casting dense shade.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkhāṃ paṇidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree.

Tamenāṃ cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they'd say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imameva rukkhāṃ āgamissatī’ti.

‘This person is proceeding in such a way and has entered such a path that they will arrive at that very tree.’

Tamenāṃ passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā sukhabahulā vedanā vedayamānaṃ.

Then some time later they see them sitting or lying under that tree, where they experience many pleasant feelings. ...

Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā kāyassa bhedaṃ paraṃ maraṇā manussesu upapajjissatīti.

Tamenāṃ passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā manussesu upapannaṃ, sukhabahulā vedanā vedayamānaṃ. (4)

Idha paṇāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

When I've comprehended the mind of a certain person, I understand:

‘tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissatī’ti.

‘This person ... will be reborn in a good place, a heavenly realm.’

Tameṇaṃ passāmi apareṇa samayena dibbena cakkhunā visuddhena atikkantaṃanusakena kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannaṃ, ekantasukhā vedanā vedayamaṇaṃ.

Then some time later I see that they have indeed been reborn in a heavenly realm, where they experience exclusively pleasant feelings.

Seyyathāpi, sāriputta, pāsādo, tatrāssa kūṭāgāraṃ ullittāvalittaṃ nivātaṃ phusitaggaḷaṃ pihitavātapānaṃ.

Suppose there was a stilt longhouse with a peaked roof, plastered inside and out, draft-free, with latches fastened and windows shuttered.

Tatrāssa pallaṅko gonakatthato paṭikatthato paṭalikatthato kadalimigapavarapaccattharaṇo sauttaracchado ubhatolohitakūpadhāno.

And it had a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pāsādaṃ paṇidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same stilt longhouse.

Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they’d say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imaṃyeva pāsādaṃ āgamissatī’ti.

‘This person is proceeding in such a way and has entered such a path that they will arrive at that very stilt longhouse.’

Tamenam passeyya aparena samayena tasmim pasāde tasmim kūṭāgāre tasmim pallaṅke nisinnam vā nipannam vā ekantasukhā vedanā vedayamānam.

Then some time later they see them sitting or lying in that stilt longhouse, where they experience exclusively pleasant feelings. ...

Evameva kho aham, sāriputta, idhekaccam puggalam evam cetasā ceto paricca pajānāmi—

tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūḷho yathā kāyassa bheda param maraṇā sugatim saggam lokam upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bheda param maraṇā sugatim saggam lokam upapannam, ekantasukhā vedanā vedayamānam. (5)

Idha panāham, sāriputta, ekaccam puggalam cetasā ceto paricca pajānāmi—

When I’ve comprehended the mind of a certain person, I understand:

tathāyam puggalo paṭipanno tathā ca iriyati tañca maggam samārūḷho, yathā āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissatīti.

‘This person is practicing in such a way and has entered such a path that they will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

Tamenam passāmi aparena samayena āsavānam khayā anāsavam cetovimuttim paññāvimuttim diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharantam, ekantasukhā vedanā vedayamānam.

Then some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, experiencing exclusively pleasant feelings.

Seyyathāpi, sārīputta, pokkharāṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful.

Avidūre cassā tibbo vanasaṇḍo.

And nearby was a dark forest grove.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva pokkharāṇim paṇidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same lotus pond.

Tamenam cakkhumā puriso disvā evam vadeyya:

If a person with good eyesight saw them, they'd say:

'tathā bhavam puriso paṭipanno tathā ca iriyati tañca maggam samārūḷho, yathā imamyeva pokkharāṇim āgamissatī'ti.

'This person is proceeding in such a way and has entered such a path that they will arrive at that very lotus pond.'

Tamenam passeyya aparena samayena tam pokkharāṇim

ogāhetvā nhāyitvā ca pivitvā ca

sabbadarathakilamathapariḷāham paṭippassambhetvā

paccuttarivā tasmim vanasaṇḍe nisinnam vā nipannam vā,

ekantasukhā vedanā vedayamānam.

Then some time later they would see that person after they had plunged into that lotus pond, bathed and drunk. When all their stress, weariness, and heat exhaustion had faded away, they emerged and sat or lay down in that woodland thicket, where they experienced exclusively pleasant feelings.

Evameva kho ahaṃ, sāriputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

In the same way, when I've comprehended the mind of a person, I understand:

‘tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatī’ti.

‘This person is practicing in such a way and has entered such a path that they will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

Tamenaṃ passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantaṃ, ekantasukhā vedanā vedayamānaṃ.

Then some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, experiencing exclusively pleasant feelings.

Imā kho, sāriputta, pañca gatiyo.

These are the five destinations.

Yo kho maṃ, sāriputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyaññadassanaviseso;

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones.

takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhāna’ti

He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.'

taṃ, sāriputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya; evaṃ sampadamidaṃ, sāriputta, vadāmi

Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say.

taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

Abhijānāmi kho panāhaṃ, sāriputta, caturaṅgasamannāgataṃ brahmacariyaṃ caritā—

Sāriputta, I recall having practiced a spiritual path consisting of four factors.

tapassī sudaṃ homi paramatapassī, lūkho sudaṃ homi paramalūkho, jegucchī sudaṃ homi paramajegucchī, pavivitto sudaṃ homi paramapavivitto.

I used to be a self-mortifier, the ultimate self-mortifier. I used to live rough, the ultimate rough-liver. I used to live in disgust at sin, the ultimate one living in disgust at sin. I used to be secluded, in ultimate seclusion.

Tatrāssu me idaṃ, sāriputta, tapassitāya hoti—acelako homi muttācāro hatthāpalekhano, naehibhaddantiko natiṭṭhabhaddantiko; nābhihaṭaṃ na uddissakataṃ na nimantanaṃ sādiyāmi.

And this is what my self-mortification was like. I went naked, ignoring conventions. I licked my hands, and didn't come or stop when asked. I didn't consent to food brought to me, or food prepared specially for me, or an invitation for a meal.

So na kumbhimukhā paṭiggaṇhāmi, na kaḷopimukhā paṭiggaṇhāmi, na eḷakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi;

I didn't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where food for distribution is advertised; or where there's a dog waiting or flies buzzing. I accepted no fish or meat or liquor or wine, and drank no beer.

so ekāgāriko vā homi ekālopiko, dvāgāriko vā homi dvālopiko ...pe... sattāgāriko vā homi sattālopiko;

I went to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpemi, dvīhipi dattīhi yāpemi ...pe... sattahipi dattīhi yāpemi;

I fed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṃ āhāremi, dvīhikampi āhāraṃ āhāremi ... pe... sattāhikampi āhāraṃ āhāremi; iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharāmi.

I ate once a day, once every second day, up to once a week, and so on, even up to once a fortnight. I lived committed to the practice of eating food at set intervals.

**So sākabhakkho vā homi, sāmākabhakkho vā homi,
nīvārabhakkho vā homi, daddulabhakkho vā homi, haṭabhakkho
vā homi, kaṇabhakkho vā homi, ācāmabhakkho vā homi,
piññākabhakkho vā homi, tiṇabhakkho vā homi,
gomayabhakkho vā homi, vanamūlaphalāhāro yāpemi
pavattaphalabhojī.**

I ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. I survived on forest roots and fruits, or eating fallen fruit.

**So sāṇānipi dhāremi, masāṇānipi dhāremi, chavadussānipi
dhāremi, paṁsukūlānipi dhāremi, tirīṭānipi dhāremi, ajinampi
dhāremi, ajinakkhipampi dhāremi, kusacīrampi dhāremi,
vākacīrampi dhāremi, phalakacīrampi dhāremi, kesakambalampi
dhāremi, vāḷakambalampi dhāremi, ulūkapakkhampi dhāremi;**

I wore robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi homi kesamassulocanānuyogamanuyutto;
I tore out hair and beard, committed to this practice.

ubbhaṭṭhakopi homi āsanapaṭikkhitto;
I constantly stood, refusing seats.

ukkuṭīkopi homi ukkuṭīkappadhānamanuyutto;
I squatted, committed to the endeavor of squatting.

kaṇṭakāpassayīkopi homi kaṇṭakāpassaye seyyaṁ kappemi;
I lay on a mat of thorns, making a mat of thorns my bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharāmi—
I was committed to the practice of immersion in water three times a day, including the evening.

**iti evarūpaṁ anekavihitaṁ kāyassa
ātāpanaparitāpanānuyogamanuyutto viharāmi.**

And so I lived committed to practicing these various ways of mortifying and tormenting the body.

Idaṃsu me, sāriputta, tapassitāya hoti.

Such was my practice of self-mortification.

Tatrāssu me idaṃ, sāriputta, lūkhasmiṃ hoti—

And this is what my rough living was like.

**nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti
papaṭikajātaṃ.**

The dust and dirt built up on my body over many years until it started flaking off.

**Seyyathāpi, sāriputta, tindukakhāṇu nekavassagaṇiko sannicito
hoti papaṭikajāto, evamevāssu me, sāriputta,
nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti
papaṭikajātaṃ.**

It's like the trunk of a pale-moon ebony tree, which builds up bark over many years until it starts flaking off.

Tassa mayhaṃ, sāriputta, na evaṃ hoti:

But it didn't occur to me:

**'aho vatāhaṃ imaṃ rajojallaṃ pāṇinā parimajjeyyaṃ, aññe vā
pana me imaṃ rajojallaṃ pāṇinā parimajjeyyun'ti.**

'Oh, this dust and dirt must be rubbed off by my hand or another's.'

Evampi me, sāriputta, na hoti.

That didn't occur to me.

Idaṃsu me, sāriputta, lūkhasmiṃ hoti. (1)

Such was my rough living.

Tatrāssu me idaṃ, sāriputta, jegucchismiṃ hoti—

And this is what my living in disgust of sin was like.

**so kho ahaṃ, sāriputta, satova abhikkamāmi, satova
paṭikkamāmi, yāva udakabindumhipi me dayā paccupaṭṭhitā
hoti:**

I'd step forward or back ever so mindfully. I was full of pity even regarding a drop of water, thinking:

'māhaṃ khuddake pāṇe visamagate saṅghātaṃ āpādesin'ti.

'May I not accidentally injure any little creatures that happen to be in the wrong place.'

Idaṃsu me, sārīputta, jegucchismiṃ hoti. (2)

Such was my living in disgust of sin.

Tatrāssu me idaṃ, sārīputta, pavivittasmiṃ hoti—

And this is what my seclusion was like.

so kho ahaṃ, sārīputta, aññataraṃ araññāyatanāṃ ajjhogāhetvā viharāmi.

I would plunge deep into a wilderness region and stay there.

Yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā, vanena vanaṃ gahanena gahanaṃ ninnena ninnāṃ thalena thalaṃ sampatāmi.

When I saw a cowherd or a shepherd, or someone gathering grass or sticks, or a lumberjack, I'd flee from forest to forest, from thicket to thicket, from valley to valley, from uplands to uplands.

Taṃ kissa hetu?

Why is that?

Mā maṃ te addasaṃsu ahañca mā te addasanti.

So that I wouldn't see them, nor they me.

Seyyathāpi, sārīputta, āraññako mago manusse disvā vanena vanaṃ gahanena gahanaṃ ninnena ninnāṃ thalena thalaṃ sampatati;

I fled like a wild deer seeing a human being.

evameva kho ahaṃ, sārīputta, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā vanena vanaṃ gahanena gahanaṃ ninnena ninnāṃ thalena thalaṃ sampatāmi.

Taṃ kissa hetu?

Mā maṃ te addasaṃsu ahañca mā te addasanti.

Idaṃsu me, sāriputta, pavivittasmiṃ hoti. (3)

Such was my practice of seclusion.

**So kho ahaṃ, sāriputta, ye te goṭṭhā paṭṭhitagāvo
apagatagopālakā, tattha catukkuṇḍiko upasaṅkamtivā yāni tāni
vacchakānaṃ taruṇakānaṃ dhenupakānaṃ gomayāni tāni
sudaṃ āhāremi.**

I would go on all fours into the cow-pens after the cattle had left and eat the dung of the young suckling calves.

**Yāvakīvañca me, sāriputta, sakaṃ muttakarīsaṃ apariyādinnaṃ
hoti, sakaṃyeva sudaṃ muttakarīsaṃ āhāremi.**

As long as my own urine and excrement lasted, I would even eat that.

Idaṃsu me, sāriputta, mahāvikaṭabhojanasmiṃ hoti. (4)

Such was my eating of most unnatural things.

**So kho ahaṃ, sāriputta, aññataraṃ bhimsanakamaṃ vanasaṇḍaṃ
ajjhogāhetvā viharāmi.**

I would plunge deep into an awe-inspiring forest grove and stay there.

**Tatrāssudaṃ, sāriputta, bhimsanakassa vanasaṇḍassa
bhimsanakatasmiṃ hoti—**

It was so awe-inspiring that

**yo koci avītarāgo taṃ vanasaṇḍaṃ pavisati, yebhuyyena lomāni
haṃsanti.**

normally it would make your hair stand on end if you weren't free of greed.

**So kho ahaṃ, sāriputta, yā tā rattiyō sītā hemantikā
antaraṭṭhakā himapātasamayā tathārūpāsu rattīsu rattim
abbhokāse viharāmi, divā vanasaṇḍe;**

And on cold nights like the eight days of winter when the snow falls I stayed in the open by night and in the forest by day.

gimhānaṃ pacchime māse divā abbhokāse viharāmi, rattiṃ vanasaṇḍe.

But in the last month of summer I'd stay in the open by day and in the forest by night.

Apissu maṃ, sāriputta, ayaṃ anacchariyagāthā paṭibhāsi pubbe assutapubbā:

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

‘Sotatto sosinno ceva,
‘Scorched and frozen,

eko bhimsanake vane;
alone in the awe-inspiring forest.

Naggo na caggimāsīno,
Naked, no fire to sit beside,

esanāpasuto munī’ti.
the sage still pursues his quest.’

So kho ahaṃ, sāriputta, susāne seyyaṃ kappemi chavaṭṭhikāni upadhāya.

I would make my bed in a charnel ground, with the bones of the dead for a pillow.

Apissu maṃ, sāriputta, gāmaṇḍalā upasaṅkamtivā oṭṭhubhantipi, omuttentipi, paṃsukenapi okiranti, kaṇṇasotesupi salākaṃ pavesenti.

Then the cowboys would come up to me. They'd spit and piss on me, throw mud on me, even poke sticks in my ears.

Na kho panāhaṃ, sāriputta, abhijānāmi tesu pāpakaṃ cittaṃ uppādetā.

But I don't recall ever having a bad thought about them.

Idaṃsu me, sāriputta, upekkhāvihārasmiṃ hoti.
Such was my abiding in equanimity.

**Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**
There are some ascetics and brahmins who have this doctrine and
view:

‘āhārena suddhī’ti.
‘Purity comes from food.’

Te evamāhaṃsu:
They say:

‘kolehi yāpemā’ti.
‘Let’s live on jujubes.’

**Te kolampi khādanti, kolacuṇṇampi khādanti, kolodakampi
pivanti—**
So they eat jujubes and jujube powder, and drink jujube juice.

anekavihitampi kolavikatim̐ paribhuñjanti.
And they enjoy many jujube concoctions.

**Abhijānāmi kho panāhaṃ, sāriputta, ekaṃyeva kolaṃ āhāraṃ
āhāritā.**
I recall eating just a single jujube.

Siyā kho pana te, sāriputta, evamassa:
You might think that

‘mahā nūna tena samayena kolo ahoṣī’ti.
at that time the jujubes must have been very big.

Na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ.
But you should not see it like this.

Tadāpi etaparamoyeva kolo ahosi seyyathāpi etarahi.
The jujubes then were at most the same size as today.

**Tassa mayhaṃ, sāriputta, ekaṃyeva kolaṃ āhāraṃ āhārayato
adhimattakasimānaṃ patto kāyo hoti.**

Eating so very little, my body became extremely emaciated.

**Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā;
evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.**

Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,

**Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti
tāyevappāhāratāya.**

my bottom became like a camel's hoof,

**Seyyathāpi nāma vaṭṭanāvaḷī; evamevassu me piṭṭhikaṅṭako
unnatāvanato hoti tāyevappāhāratāya.**

my vertebrae stuck out like beads on a string,

**Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā
bhavanti; evamevassu me phāsuḷiyo oluggaviluggā bhavanti
tāyevappāhāratāya.**

and my ribs were as gaunt as the broken-down rafters on an old barn.

**Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā
okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā
gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.**

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

**Seyyathāpi nāma tittakālābu āmakacchinno vātātapena
samphuṭito hoti sammilāto; evamevassu me sīsacchavi
samphuṭitā hoti sammilātā tāyevappāhāratāya.**

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

**So kho ahaṃ, sārīputta, ‘udaracchaviṃ parimasissāmī’ti
piṭṭhikaṅṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṅṭakaṃ
parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi, yāvassu me,
sārīputta, udaracchavi piṭṭhikaṅṭakaṃ allīnā hoti
tāyevappāhāratāya.**

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone,

and when I tried to rub my backbone I rubbed the skin of my belly.

**So kho ahaṃ, sāriputta, ‘vaccaṃ vā muttaṃ vā karissāmi’ti
tattheva avakujjo papatāmi tāyevappāhāratāya.**

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

**So kho ahaṃ, sāriputta, tameva kāyaṃ assāsento pāṇinā
gattāni anomajjāmi. Tassa mayhaṃ, sāriputta, pāṇinā gattāni
anomajjato pūtimūlāni lomāni kāyasmā patanti
tāyevappāhāratāya.**

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

**Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

‘āhārena suddhī’ti.

‘Purity comes from food.’

Te evamāhaṃsu:

They say:

‘muggehi yāpema ...pe...

‘Let’s live on mung beans.’ ...

tilehi yāpema ...pe...

‘Let’s live on sesame.’ ...

taṇḍulehi yāpemā’ti.

‘Let’s live on ordinary rice.’ ...

**Te taṇḍulampi khādanti, taṇḍulacunṇampi khādanti,
taṇḍulodakampi pivanti—**

anekavihitampi taṇḍulavikatim paribhuñjanti.

**Abhijānāmi kho panāhaṃ, sāriputta, ekaṃyeva taṇḍulaṃ
āhāraṃ āhāritā.**

Siyā kho pana te, sāriputta, evamassa:

‘mahā nūna tena samayena taṇḍulo ahosī’ti.

Na kho panetaṃ, sāriputta, evaṃ daṭṭhabbaṃ.

Tadāpi etaparamoyeva taṇḍulo ahosi, seyyathāpi etarahi.

**Tassa mayhaṃ, sāriputta, ekaṃyeva taṇḍulaṃ āhāraṃ
āhārayato adhimattakasimānaṃ patto kāyo hoti.**

**Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā;
evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.**

**Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti
tāyevappāhāratāya.**

**Seyyathāpi nāma vaṭṭanāvaḷī; evamevassu me piṭṭhikaṇṭako
unnatāvanato hoti tāyevappāhāratāya.**

**Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā
bhavanti; evamevassu me phāsuḷiyo oluggaviluggā bhavanti
tāyevappāhāratāya.**

**Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā
okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā
gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.**

**Seyyathāpi nāma tittakālābu āmakacchinno vātātapena
samphuṭito hoti sammilāto; evamevassu me sīsacchavi
samphuṭitā hoti sammilātā tāyevappāhāratāya.**

**So kho ahaṃ, sāriputta, ‘udaracchaviṃ parimasissāmī’ti
piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ
parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me,
sāriputta, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti
tāyevappāhāratāya.**

**So kho ahaṃ, sāriputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ti
tattheva avakujjo papatāmi tāyevappāhāratāya.**

**So kho ahaṃ, sāriputta, tameva kāyaṃ assāsento pāṇinā
gattāni anomajjāmi. Tassa mayhaṃ, sāriputta, pāṇinā gattāni**

**anomajjato pūtimūlāni lomāni kāyasmā patanti
tāyevappāhāratāya.**

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

**Tāyapi kho ahaṃ, sāriputta, iriyāya tāya paṭipadāya tāya
dukkarakārikāya nājjhagamaṃ uttarimṃ manussadhammā
alamariyañāṇadassanavisesaṃ.**

But Sāriputta, I did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones by that conduct, that practice, that grueling work.

Taṃ kissa hetu?

Why is that?

**Imissāyeva ariyāya paññāya anadhigamā, yāyaṃ ariyā paññā
adhigatā ariyā niyyānikā, niyyāti takkarassa sammā
dukkhakkhayāya.**

Because I didn't achieve that noble wisdom that's noble and emancipating, and which leads someone who practices it to the complete ending of suffering.

**Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

'saṃsārena suddhī'ti.

'Purity comes from transmigration.'

**Na kho pana so, sāriputta, saṃsāro sulabharūpo yo mayā
asaṃsaritapubbo iminā dīghena addhunā, aññatra
suddhāvāsehi devehi.**

But it's not easy to find a realm that I haven't previously transmigrated to in all this long time, except for the gods of the pure abodes.

**Suddhāvāse cāhaṃ, sāriputta, deve saṃsareyyaṃ, nayimaṃ
lokaṃ punarāgaccheyyaṃ.**

For if I had transmigrated to the gods of the pure abodes I would not have returned to this realm again.

**Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

‘upapattiyā suddhī’ti.

‘Purity comes from rebirth.’

**Na kho pana sā, sāriputta, upapatti sulabharūpā yā mayā
anupapannapubbā iminā dīghena addhunā, aññatra
suddhāvāsehi devehi.**

But it’s not easy to find any rebirth that I haven’t previously been reborn in ...

**Suddhāvāse cāhaṃ, sāriputta, deve upapajjeyyaṃ, nayimaṃ
lokaṃ punarāgaccheyyaṃ.**

**Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

‘āvāsena suddhī’ti.

‘Purity comes from abode of rebirth.’

**Na kho pana so, sāriputta, āvāso sulabharūpo yo mayā
anāvutṭhapubbo iminā dīghena addhunā, aññatra suddhāvāsehi
devehi.**

But it’s not easy to find an abode where I haven’t previously abided ...

**Suddhāvāse cāhaṃ, sāriputta, deve āvaseyyaṃ, nayimaṃ
lokaṃ punarāgaccheyyaṃ.**

Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘yaññaena suddhī’ti.

‘Purity comes from sacrifice.’

Na kho pana so, sāriputta, yañño sulabharūpo yo mayā ayiṭṭhapubbo iminā dīghena addhunā, tañca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

But it’s not easy to find a sacrifice that I haven’t previously offered in all this long time, when I was an anointed king or a well-to-do brahmin.

Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘aggiparicariyāya suddhī’ti.

‘Purity comes from serving the sacred flame.’

Na kho pana so, sāriputta, aggi sulabharūpo yo mayā apariciṇṇapubbo iminā dīghena addhunā, tañca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

But it’s not easy to find a fire that I haven’t previously served in all this long time, when I was an anointed king or a well-to-do brahmin.

Santi kho pana, sāriputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘yāvadevāyaṃ bhavaṃ puriso daharo hoti yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā tāvadeva paramena paññāveyyattiyena samannāgato hoti.

‘So long as this gentleman is youthful, young, black-haired, blessed with youth, in the prime of life he will be endowed with perfect lucidity of wisdom.

Yato ca kho ayam bhavam puriso jīṇṇo hoti vuddho mahallako addhagato vayoanupatto, āsītiko vā nāvutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā, parihāyatī’ti.

But when he’s old, elderly, and senior, advanced in years, and has reached the final stage of life—eighty, ninety, or a hundred years old—he will lose his lucidity of wisdom.’

Na kho panetaṃ, sārīputta, evaṃ daṭṭhabbaṃ.

But you should not see it like this.

Ahaṃ kho pana, sārīputta, etarahi jīṇṇo vuddho mahallako addhagato vayoanupatto, āsītiko me vayo vattati.

For now I am old, elderly, and senior, I’m advanced in years, and have reached the final stage of life. I am eighty years old.

Idha me assu, sārīputta, cattāro sāvaka vassasatāyukā vassasatajīvino, paramāya satiyā ca gatiyā ca dhitiyā ca samannāgatā paramena ca paññāveyyattiyena.

Suppose I had four disciples with a lifespan of a hundred years. And they each were perfect in memory, range, retention, and perfect lucidity of wisdom.

Seyyathāpi, sārīputta, daḷhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakasireneva tiriyaṃ tālacchāyaṃ atipāteyya,

Imagine how easily a well-trained expert archer with a strong bow would shoot a light arrow across the shadow of a palm tree.

evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā.

That’s how extraordinary they were in memory, range, retention, and perfect lucidity of wisdom.

Te maṃ catunnaṃ satipaṭṭhānānaṃ upādāyupādāya pañhaṃ puccheyyuraṃ, puṭṭho puṭṭho cāhaṃ tesāṃ byākareyyaṃ,

**byākatañca me byākatato dhāreyyuṃ, na ca maṃ dutiyakaṃ
uttari paṭipuccheyyuṃ.**

They'd bring up questions about the four kinds of mindfulness meditation again and again, and I would answer each question. They'd remember the answers and not ask the same question twice.

**Aññatra asitapītakhāyitasāyitā aññatra uccārapassāvakkammā,
aññatra niddākilamathapaṭivinodanā apariyādinnaṃyevassa,
sāriputta, tathāgatassa dhammadesanā, apariyādinnaṃyevassa
tathāgatassa dhammapadabyañjanaṃ, apariyādinnaṃyevassa
tathāgatassa pañhapaṭibhānaṃ.**

And they'd pause only to eat and drink, go to the toilet, and sleep to dispel weariness. But the Realized One would not run out of Dhamma teachings, words and phrases of the teachings, or spontaneous answers.

**Atha me te cattāro sāvakaṃ vassasatāyukā vassasatajīvino
vassasatassa accayena kālaṃ kareyyuṃ.**

And at the end of a hundred years my four disciples would pass away.

**Mañcakena cepi maṃ, sāriputta, pariharissatha, nevatthi
tathāgatassa paññāveyyattiyassa aññathattaṃ.**

Even if you have to carry me around on a stretcher, there will never be any deterioration in the Realized One's lucidity of wisdom.

Yaṃ kho taṃ, sāriputta, sammā vadamāno vadeyya:

And if there's anyone of whom it may be rightly said that

**‘asammohadhammo satto loke uppanno bahujanahitāya
bahujanasukhāya lokānukampāya atthāya hitāya sukhāya
devamanussānaṃ'ti, mameva taṃ sammā vadamāno vadeyya**

a being not liable to delusion has arisen in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said.”

**‘asammohadhammo satto loke uppanno bahujanahitāya
bahujanasukhāya lokānukampāya atthāya hitāya sukhāya**

devamanussānan””ti.

Tena kho pana samayena āyasmā nāgasamālo bhagavato piṭṭhito ṭhito hoti bhagavantam̃ bijayamāno.

Now at that time Venerable Nāgasamāla was standing behind the Buddha fanning him.

Atha kho āyasmā nāgasamālo bhagavantam̃ etadavoca:

Then he said to the Buddha:

“acchariyam̃, bhante, abbhutam̃, bhante.

“It’s incredible, sir, it’s amazing!

Api hi me, bhante, imam̃ dhammapariyāyam̃ sutvā lomāni haṭṭhāni.

While I was listening to this exposition of the teaching my hair stood up!

Konāmo ayam̃, bhante, dhammapariyāyo””ti?

What is the name of this exposition of the teaching?”

“Tasmātiha tvam̃, nāgasamāla, imam̃ dhammapariyāyam̃ lomahaṃsanapariyāyotveva nam̃ dhārehī””ti.

“Well, Nāgasamāla, you may remember this exposition of the teaching as ‘The Hair-raising Discourse’.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā nāgasamālo bhagavato bhāsitam̃ abhinandīti.

Satisfied, Venerable Nāgasamāla was happy with what the Buddha said.

Mahāsīhanādasuttam̃ niṭṭhitam̃ dutiyam̃.

13. Mahādukkhakkhandhasutta

The Longer Discourse on the Mass of Suffering

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho sambahulā bhikkhū pubbaṇhasamayam nivāsetvā
pattacīvaramādāya savatthim piṇḍāya pāvisimsu.**

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattihī for alms.

Atha kho tesam bhikkhūnam etadahosi:

Then it occurred to him,

“atippago kho tāva savatthiyam piṇḍāya caritum,

“It’s too early to wander for alms in Sāvattihī.

**yam nūna mayam yena aññatitthiyānam paribbājakānam ārāmo
tenupasaṅkameyyāmā”ti.**

Why don’t we go to the monastery of the wanderers who follow other paths?”

**Atha kho te bhikkhū yena aññatitthiyānam paribbājakānam
ārāmo tenupasaṅkamimsu; upasaṅkamitvā tehi aññatitthiyehi
paribbājakehi saddhim sammodimsu;**

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

**sammodanīyaṃ kathāṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā
paribbājakā etadavocum:**

When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

**“samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti,
mayampi kāmānaṃ pariññaṃ paññapema;**

“Reverends, the ascetic Gotama advocates the complete understanding of sensual pleasures, and so do we.

**samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti,
mayampi rūpānaṃ pariññaṃ paññapema;**

The ascetic Gotama advocates the complete understanding of sights, and so do we.

**samaṇo, āvuso, gotamo vedanānaṃ pariññaṃ paññapeti,
mayampi vedanānaṃ pariññaṃ paññapema;**

The ascetic Gotama advocates the complete understanding of feelings, and so do we.

**idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ
samaṇassa vā gotamassa amhākaṃ vā—**

What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

**yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā
vā anusāsanin”ti?**

**Atha kho te bhikkhū tesaṃ aññatitthiyānaṃ paribbājakānaṃ
bhāsitaṃ neva abhinandiṃsu, nappaṭikkosiṃsu;**

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths.

anabhinanditvā appaṭikkosivā uṭṭhāyāsanaṃ pakkamiṃsu:

They got up from their seat, thinking,

“bhagavato santike etassa bhāsitassa atthaṃ ājānissāma”ti.

“We will learn the meaning of this statement from the Buddha himself.”

**Atha kho te bhikkhū sāvattiyam piṇḍāya caritvā
pacchābhattam piṇḍapātapaṭikkantā yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā
ekamantam nisīdimsu. Ekamantam nisinnā kho te bhikkhū
bhagavantam etadvocum:**

Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

**“idha mayam, bhante, pubbaṅhasamayam nivāsetvā
pattacīvaramādāya sāvattim piṇḍāya pāvisimha.**

Tesam no, bhante, amhākam etadahosi:

**‘atippago kho tāva sāvattiyam piṇḍāya caritum,
yam nūna mayam yena aññatitthiyānam paribbājakānam ārāmo
tenupasaṅkameyyāmā’ti.**

**Atha kho mayam, bhante, yena aññatitthiyānam paribbājakānam
ārāmo tenupasaṅkamimha; upasaṅkamtivā tehi aññatitthiyehi
paribbājakehi saddhim sammodimha;**

**sammodanīyam katham saraṇīyam vītisāretvā ekamantam
nisīdimha. Ekamantam nisinne kho amhe, bhante, te
aññatitthiyā paribbājakā etadvocum:**

**‘samaṇo, āvuso, gotamo kāmānam pariññam paññapeti,
mayampi kāmānam pariññam paññapema.**

**Samaṇo, āvuso, gotamo rūpānam pariññam paññapeti,
mayampi rūpānam pariññam paññapema.**

**Samaṇo, āvuso, gotamo vedanānam pariññam paññapeti,
mayampi vedanānam pariññam paññapema.**

**Idha no, āvuso, ko viseso, ko adhippayāso, kim nānākaraṇam
samaṇassa vā gotamassa amhākam vā, yadidaṃ**

**dhammadesanāya vā dhammadesanaṃ anusāsanīyā vā
anusāsanin'ti.**

**Atha kho mayaṃ, bhante, tesaṃ aññatitthiyānaṃ
paribbājakānaṃ bhāsitaṃ neva abhinandimha,
nappaṭikkosimha;**

anabhinanditvā appaṭikkosivā uṭṭhāyāsanaṃ pakkamimha:

'bhagavato santike etassa bhāsitassa atthaṃ ājānissāma'”ti.

**“Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu
vacanīyā:**

“Mendicants, when wanderers who follow other paths say this, you
should say to them:

'ko panāvuso, kāmānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

‘But reverends, what’s the gratification, the drawback, and the
escape when it comes to sensual pleasures?

Ko rūpānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

What’s the gratification, the drawback, and the escape when it
comes to sights?

Ko vedanānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ'ti?

What’s the gratification, the drawback, and the escape when it
comes to feelings?’

**Evaṃ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva
sampāyissanti, uttariṅca vighātaṃ āpajjissanti.**

Questioned like this, the wanderers who follow other paths would be
stumped, and, in addition, would get frustrated.

Taṃ kissa hetu?

Why is that?

Yathā taṃ, bhikkhave, avisayasmiṃ.

Because they’re out of their element.

**Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake
sabrahmaṇe sassamaṇabrāhmaṇiyā pajāya sadevamanussāya**

yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgataena vā tathāgatasāvakena vā, ito vā pana sutvā.

I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

Ko ca, bhikkhave, kāmānaṃ assādo?

And what is the gratification of sensual pleasures?

Pañcime, bhikkhave, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati
sukhaṃ somanassaṃ—ayaṃ kāmānaṃ assādo.**

The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

Ko ca, bhikkhave, kāmānaṃ ādīnavo?

And what is the drawback of sensual pleasures?

Idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikam kappeti

—

It's when a gentleman earns a living by means such as

yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena—

computing, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions.

sītassa purakkhato uṇhassa purakkhato

ḍaṃsamakasavātātapasarīsapasamphassehi rissamāno

khuppiṭṭhāya mīyamāno;

But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst.

ayampi, bhikkhave, kāmānaṃ ādīnavo sandiṭṭhiko,

dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ

kāmānameva hetu.

This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Tassa ce, bhikkhave, kulaputtassa evaṃ utṭhahato ghaṭato

vāyamato te bhogā nābhiniṭṭhanti.

That gentleman might try hard, strive, and make an effort, but fail to earn any money.

So socati kilamati paridevati urattāḷim kandati, sammohaṃ āpajjati:

If this happens, they sorrow and pine and lament, beating their breast and falling into confusion, saying:

‘moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmo’ti.

‘Oh, my hard work is wasted. My efforts are fruitless!’

**Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmānameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Tassa ce, bhikkhave, kulaputtassa evaṃ uṭṭhahato ghaṭato
vāyamato te bhogā abhinipphajjanti.**

That gentleman might try hard, strive, and make an effort, and succeed in earning money.

**So tesāṃ bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ
domanassaṃ paṭisaṃvedeti:**

But they experience pain and sadness when they try to protect it, thinking:

**‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na
aggi daheyya, na udakaṃ vaheyya, na appiyā dāyādā
hareyyuṃ’ti.**

‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’

**Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti,
corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā
dāyādā haranti.**

And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it.

**So socati kilamati paridevati urattāḷiṃ kandati, sammohaṃ
āpajjati:**

They sorrow and pine and lament, beating their breast and falling into confusion:

‘yampi me ahosi tampi no natthī’ti.

‘What used to be mine is gone.’

**Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko,
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmānameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ
kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti,
khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi
vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana
vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi
pītārā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā
vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena
vivadati.**

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

**Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi
upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti,
satthehipi upakkamanti.**

Once they've started quarreling, arguing, and fighting, they attack each other with fists, stones, rods, and swords,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

**Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko,
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmānameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ
kāmadhikaraṇaṃ kāmaṇameva hetu asicammaṃ gahetvā,
dhanukalāpaṃ sannayhitvā, ubhatobyūḷhaṃ saṅgāmaṃ
pakkhandanti usūsupi khippamānesu, sattīsipi khippamānāsu,
asīsipi vijjotalantesu.**

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing.

**Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, asināpi sīsaṃ
chindanti.**

There they are struck with arrows and spears, and their heads are chopped off,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

**Ayampi, bhikkhave, kāmaṇaṃ ādīnava sandiṭṭhiko,
dukkhakkhandho kāmahetu kāmanidānaṃ kāmadhikaraṇaṃ
kāmaṇameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ
kāmadhikaraṇaṃ kāmaṇameva hetu asicammaṃ gahetvā,
dhanukalāpaṃ sannayhitvā, addāvalepanā upakāriyo
pakkhandanti usūsupi khippamānesu, sattīsipi khippamānāsu,
asīsipi vijjotalantesu.**

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing.

**Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi
osiñcanti, abhivaggenapi omaddanti, asināpi sīsaṃ chindanti.**

There they are struck with arrows and spears, splashed with dung, crushed with spiked blocks, and their heads are chopped off,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

**Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko,
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmānameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life,
a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ
kāmādhikaraṇaṃ kāmānameva hetu sandhipi chindanti,
nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti,
paradāraṃpi gacchanti.**

Furthermore, for the sake of sensual pleasures they break into
houses, plunder wealth, steal from isolated buildings, commit
highway robbery, and commit adultery.

Tameṇaṃ rājāno gahetvā vividhā kammakāraṇā kārenti—
The rulers would arrest them and subject them to various
punishments—

**kasāhipi tāḷenti, vettehipi tāḷenti, aḍḍhadanḍakehipi tāḷenti;
hatthampi chindanti, pādampi chindanti, hatthapādampi
chindanti, kaṇṇampi chindanti, nāsampi chindanti,
kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti,
saṅkhamuṇḍikampi karonti, rāhumukhampi karonti,
jotimālikampi karonti, hatthapajjotikampi karonti,
erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi
karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti,
khārāpatacchikampi karonti, palighaparivattikampi karonti,
palālapīṭhakampi karonti, tattenapi telena osiṅcanti,
sunakhehipi khādāpenti, jīvantampi sūle uttāsentī, asināpi
sīsaṃ chindanti.**

whipping, caning, and clubbing; cutting off hands or feet, or both;
cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’,
the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the
‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the

‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

These result in death and deadly pain.

**Ayampi, bhikkhave, kāmaṇaṃ ādīnava sandiṭṭhiko,
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmaṇameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ
kāmādhikaraṇaṃ kāmaṇameva hetu kāyena duccharitaṃ caranti,
vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti.**

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind.

**Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā,
manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.**

When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

**Ayampi, bhikkhave, kāmaṇaṃ ādīnava samparāyiko,
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmaṇameva hetu.**

This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

Kiñca, bhikkhave, kāmaṇaṃ nissaraṇaṃ?

And what is the escape from sensual pleasures?

**Yo kho, bhikkhave, kāmesu chandarāgavinayo
chandarāgappahānaṃ—idaṃ kāmaṇaṃ nissaraṇaṃ.**

Removing and giving up desire and greed for sensual pleasures: this is the escape from sensual pleasures.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā kāme pari jānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme pari jānissatīti—netam̐ ṭhānaṃ vijjati.

There are ascetics and brahmins who don't truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇaṃ nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā kāme pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme pari jānissatīti—ṭhānametaṃ vijjati.

There are ascetics and brahmins who do truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

Ko ca, bhikkhave, rūpānaṃ assādo?

And what is the gratification of sights?

Seyyathāpi, bhikkhave, khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā pannarasavassuddesikā vā soḷasavassuddesikā vā, nātidīghā nātirassā nātikisā nāthilā nātikāḷī nāccodātā paramā sā, bhikkhave, tasmim̐ samaye subhā vaṇṇanibhāti?

Suppose there was a girl of the brahmins, aristocrats, or householders in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is she not at the height of her beauty and prettiness?"

‘Evaṃ, bhante’.

“Yes, sir.”

**Yaṃ kho, bhikkhave, subhaṃ vaṇṇanibhaṃ paṭicca uppajjati
sukhaṃ somanassaṃ—**

“The pleasure and happiness that arise from this beauty and
prettiness

ayaṃ rūpānaṃ assādo.

is the gratification of sights.

Ko ca, bhikkhave, rūpānaṃ ādīnava?

And what is the drawback of sights?

**Idha, bhikkhave, tameva bhaginiṃ passeyya aparena samayena
āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jiṇṇaṃ
gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyanaṃ pavedhamānaṃ
gacchantiṃ āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesaṃ,
vilūnaṃ khalitasiraṃ valinaṃ tilakāhatagattaṃ.**

Suppose that some time later you were to see that same sister—
eighty, ninety, or a hundred years old—bent double, crooked, leaning
on a staff, trembling as they walk, ailing, past their prime, with teeth
broken, hair grey and scanty or bald, skin wrinkled, and limbs
blotchy.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

**yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava
pātubhūtoti?**

Has not that former beauty vanished and the drawback become
clear?”

‘Evaṃ, bhante’.

“Yes, sir.”

Ayampi, bhikkhave, rūpānaṃ ādīnava.

“This is the drawback of sights.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya ābādhikaṃ dukkhitaṃ bāḷhagilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vuṭṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ.

Furthermore, suppose that you were to see that same sister sick, suffering, gravely ill, collapsed in her own urine and feces, being picked up by some and put down by others.

Taṃ kiṃ maññaṭha, bhikkhave,

What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti?

Has not that former beauty vanished and the drawback become clear?”

‘Evaṃ, bhante’.

“Yes, sir.”

Ayampi, bhikkhave, rūpānaṃ ādīnava.

“This too is the drawback of sights.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she had been dead for one, two, or three days, bloated, livid, and festering.

ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakam vinīlakam vipubbakajātam.

Taṃ kiṃ maññaṭha, bhikkhave,

What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti?

Has not that former beauty vanished and the drawback become clear?"

‘Evaṃ, bhante’.

“Yes, sir.”

Ayampi, bhikkhave, rūpānaṃ ādīnavo.

“This too is the drawback of sights.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she was being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures ...

kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ, gijjhehi vā khajjamānaṃ, kaṅkehi vā khajjamānaṃ, sunakhehi vā khajjamānaṃ, byagghehi vā khajjamānaṃ, dīpīhi vā khajjamānaṃ, siṅgālehi vā khajjamānaṃ, vividhehi vā pāṇakajātehi khajjamānaṃ.

Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti?

‘Evaṃ, bhante’.

Ayampi, bhikkhave, rūpānaṃ ādīnavo.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground.

**aṭṭhikaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ,
aṭṭhikaṅkhalikaṃ nimaṃsalohitamakkhitaṃ
nhārusambandhaṃ, aṭṭhikaṅkhalikaṃ apagatamaṃsalohitaṃ
nhārusambandhaṃ, aṭṭhikāni apagatasambandhāni
disāvidisāvikkhittāni—**

And she had been reduced to a skeleton with flesh and blood, held together by sinews ... a skeleton rid of flesh but smeared with blood, and held together by sinews ... a skeleton rid of flesh and blood, held together by sinews ...

**aññena hatthaṭṭhikaṃ, aññena pādaṭṭhikaṃ, aññena
goppakaṭṭhikaṃ, aññena jaṅghaṭṭhikaṃ, aññena ūruṭṭhikaṃ,
aññena kaṭṭhikaṃ, aññena phāsukaṭṭhikaṃ, aññena
piṭṭhiṭṭhikaṃ, aññena khandhaṭṭhikaṃ, aññena gīvaṭṭhikaṃ,
aññena hanukaṭṭhikaṃ, aññena dantaṭṭhikaṃ, aññena
sīsakaṭṭhikaṃ.**

bones without sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull. ...

**Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā
antarahitā, ādīnavo pātubhūtoti?**

‘Evaṃ, bhante’.

Ayampi, bhikkhave, rūpānaṃ ādīnavo.

**Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ
sivathikāya chaḍḍitaṃ—**

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground.

**aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni, aṭṭhikāni puñjakitāni
terovassikāni, aṭṭhikāni pūtīni cuṇṇakajātāni.**

And she had been reduced to white bones, the color of shells ... decrepit bones, heaped in a pile ... bones rotted and crumbled to

powder.

Tam kiṃ maññatha, bhikkhave,
What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo
pātubhūtoti?

Has not that former beauty vanished and the drawback become clear?"

‘Evaṃ, bhante’.
“Yes, sir.”

Ayampi, bhikkhave, rūpānaṃ ādīnavo.
“This too is the drawback of sights.

Kiñca, bhikkhave, rūpānaṃ nissaraṇaṃ?
And what is the escape from sights?

Yo, bhikkhave, rūpesu chandarāgavinayo chandarāgappahānaṃ
—idaṃ rūpānaṃ nissaraṇaṃ.

Removing and giving up desire and greed for sights: this is the escape from sights.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ
assādañca assādato ādīnavañca ādīnavato nissaraṇaṃca
nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā rūpe
parijānissanti, paraṃ vā tathattāya samādapessanti yathā
paṭipanno rūpe parijānissatīti—netam̐ ṭhānaṃ vijjati.

There are ascetics and brahmins who don't truly understand sights' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sights themselves, or to instruct another so that, practicing accordingly, they will completely understand sights.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṇca assādato ādīnaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā rūpe pari jānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe pari jānissatīti—
ṭhānametaṃ vijjati.**

There are ascetics and brahmins who do truly understand sights' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sights themselves, or to instruct another so that, practicing accordingly, they will completely understand sights.

Ko ca, bhikkhave, vedanānaṃ assādo?

And what is the gratification of feelings?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Yasmiṃ samaye, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, neva tasmīṃ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti;

At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both;

abyābajjhaṃyeva tasmīṃ samaye vedanaṃ vedeti.

they feel only feelings that are not hurtful.

Abyābajjhaparamāhaṃ, bhikkhave, vedanānaṃ assādaṃ vadāmi.

Freedom from being hurt is the ultimate gratification of feelings, I say.

**Puna caparaṃ, bhikkhave, bhikkhu vitakkavicāraṃ vūpasamā
ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ
avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja
viharati ...pe...**

Furthermore, a mendicant enters and remains in the second
absorption ...

**yasmiṃ samaye, bhikkhave, bhikkhu pītiyā ca virāgā,
upekkhako ca viharati, sato ca sampajāno sukhañca kāyena
paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā
sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati ...pe...**
third absorption ...

**yasmiṃ samaye, bhikkhave, bhikkhu sukhasa ca pahānā
dukkhasa ca pahānā pubbeva somanassadomanassānaṃ
atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati, neva tasmīṃ samaye
attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na
ubhayabyābādhāyapi ceteti;**

fourth absorption. At that time a mendicant doesn't intend to hurt
themselves, hurt others, or hurt both;

abyābajjhaṃyeva tasmīṃ samaye vedanaṃ vedeti.
they feel only feelings that are not hurtful.

**Abyābajjhaparamāhaṃ, bhikkhave, vedanānaṃ assādaṃ
vadāmi.**

Freedom from being hurt is the ultimate gratification of feelings, I
say.

Ko ca, bhikkhave, vedanānaṃ ādīnavo?

And what is the drawback of feelings?

**Yaṃ, bhikkhave, vedanā aniccā dukkhā vipariṇāmadhammā—
ayaṃ vedanānaṃ ādīnavo.**

That feelings are impermanent, suffering, and perishable: this is their
drawback.

Kiñca, bhikkhave, vedanānaṃ nissaraṇaṃ?

And what is the escape from feelings?

**Yo, bhikkhave, vedanāsu chandarāgavinayo,
chandarāgappahānaṃ—idaṃ vedanānaṃ nissaraṇaṃ.**

Removing and giving up desire and greed for feelings: this is the escape from feelings.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ
vedanānaṃ assādañca assādato ādīnavañca ādīnavato
nissaraṇaṃ nissaraṇato yathābhūtaṃ nappajānanti, te vata
sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya
samādapessanti yathā paṭipanno vedanaṃ parijānissatīti—
netam̐ ṭhānaṃ vijjati.**

There are ascetics and brahmins who don't truly understand feelings' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings.

**Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ
vedanānaṃ assādañca assādato ādīnavañca ādīnavato
nissaraṇaṃ nissaraṇato yathābhūtaṃ pajānanti te vata
sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya
samādapessanti yathā paṭipanno vedanaṃ parijānissatīti—
ṭhānametaṃ vijjati”ti.**

There are ascetics and brahmins who do truly understand feelings' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Mahādukkhakkhandhasuttaṃ niṭṭhitaṃ tatiyaṃ.

14. Cūḷadukkhakkhandhasutta

The Shorter Discourse on the Mass of Suffering

Evam me sutam—

So I have heard.

ekam samayam bhagava sakkesu viharati kapilavatthusmim nigrodharam.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahanammo sakko yena bhagava tenupasankami; upasankamitva bhagavantam abhivadetva ekamantam nisidi. Ekamantam nisinno kho mahanammo sakko bhagavantam etadavoca:

Then Mahanamma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him,

“digharattaham, bhante, bhagavatam evam dhammam desitam ajanammi:

“For a long time, sir, I have understood your teaching like this:

‘lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkilesa’ti.

‘Greed, hate, and delusion are corruptions of the mind.’

Evañcāham, bhante, bhagavatam dhammam desitam ajanammi:

‘lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkilesa’ti.

Atha ca pana me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti.

Despite understanding this, sometimes my mind is occupied by thoughts of greed, hate, and delusion.

Tassa mayhaṃ, bhante, evaṃ hoti:

‘kosu nāma me dhammo ajjhattaṃ appahīno yena me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhantī’”ti.

I wonder what qualities remain in me that I have such thoughts?”

“So eva kho te, mahānāma, dhammo ajjhattaṃ appahīno yena te ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti.

“Mahānāma, there is a quality that remains in you that makes you have such thoughts.

So ca hi te, mahānāma, dhammo ajjhattaṃ pahīno abhaviṣṣa, na tvaṃ agāraṃ ajjhāvaseyyāsi, na kāme paribhuñjeyyāsi.

For if you had given up that quality you would not still be living at home and enjoying sensual pleasures.

Yasmā ca kho te, mahānāma, so eva dhammo ajjhattaṃ appahīno tasmā tvaṃ agāraṃ ajjhāvasasi, kāme paribhuñjasi.

But because you haven’t given up that quality you are still living at home and enjoying sensual pleasures.

‘Appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti—

Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

iti cepi, mahānāma, ariyasāvakassa yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatreva kāmehi

aññatra akusalehi dhammehi pītisukhaṃ nādhigacchati, aññaṃ vā tato santataraṃ;

Even though a noble disciple has clearly seen this with right wisdom, so long as they don't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that,

atha kho so neva tāva anāvaṭṭī kāmesu hoti.

they might still return to sensual pleasures.

Yato ca kho, mahānāma, ariyasāvakassa 'appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti—evametaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ;

But when they do achieve that rapture and bliss, or something more peaceful than that,

atha kho so anāvaṭṭī kāmesu hoti.

they will not return to sensual pleasures.

Mayhampi kho, mahānāma, pubbeva sambodhā, anabhisambuddhassa bodhisattasseva sato,

Before my awakening—when I was still unawakened but intent on awakening—I too clearly saw with right wisdom that:

'appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti—evametaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti,

'Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.'

so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nājjhagamaṃ, aññaṃ vā tato santataraṃ;

But so long as I didn't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that,

atha khvāhaṃ neva tāva anāvaṭṭī kāmesu paccaññāsīm.

I didn't announce that I would not return to sensual pleasures.

Yato ca kho me, mahānāma, 'appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo'ti—evametam yathābhūtam sammappaññāya sudiṭṭham ahosi, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham ajjhagamam, aññam vā tato santataram;

But when I did achieve that rapture and bliss, or something more peaceful than that,

athāham anāvattī kāmesu paccaññāsim.

I announced that I would not return to sensual pleasures.

Ko ca, mahānāma, kāmānam assādo?

And what is the gratification of sensual pleasures?

Pañcime, mahānāma, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā;

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, mahānāma, pañca kāmagaṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, mahānāma, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ—

The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

ayaṃ kāmānaṃ assādo.

Ko ca, mahānāma, kāmānaṃ ādīnavo?

And what is the drawback of sensual pleasures?

Idha, mahānāma, kulaputto yena sippaṭṭhānena jīvikaṃ kappeti

—

It's when a gentleman earns a living by means such as

yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena,

computing, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions.

sītassa purakkhato uṇhassa purakkhato

ḍaṃsamakasavātātapasarīsapasaṃphassehi rissamāno

khuppiṇāsāya mīyamāno;

But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst.

ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko

dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Tassa ce, mahānāma, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogā nābhiniṭṭhanti,

That gentleman might try hard, strive, and make an effort, but fail to earn any money.

so socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati 'moghaṃ vata me uṭṭhānaṃ, aphalo vata me vāyāmo'ti.

If this happens, they sorrow and pine and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!'

Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Tassa ce, mahānāma, kulaputtassa evaṃ uṭṭhahato ghaṭato vāyamato te bhogaṃ abhinipphajjanti.

That gentleman might try hard, strive, and make an effort, and succeed in earning money.

So tesaṃ bhogaṇaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti:

But they experience pain and sadness when they try to protect it, thinking:

'kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi daheyya, na udakaṃ vaheyya, na appiyā vā dāyādā hareyyun'ti.

'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?'

Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti.

And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it.

So socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati:

They sorrow and pine and lament, beating their breast and falling into confusion:

‘yampi me ahosi tampi no natthī’ti.

‘What used to be mine is gone.’

**Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmānameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ
kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti,
khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi
vivadanti, gahapatīpi gahapatīhi vivadanti, mātāpi puttana
vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi
pitarā vivadati, bhātāpi bhātarā vivadati, bhātāpi bhaginiyā
vivadati, bhaginīpi bhātarā vivadati, sahāyopi sahāyena
vivadati.**

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

**Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi
upakkamanti, leḍḍūhipi upakkamanti, daṇḍehipi upakkamanti,
satthehipi upakkamanti.**

Once they’ve started quarreling, arguing, and fighting, they attack each other with fists, stones, rods, and swords,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

**Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ**

kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ
kāmadhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā,
dhanukalāpaṃ sannayhitvā, ubhatobyūḷhaṃ saṅgāmaṃ
pakkhandanti usūsupi khippamānesu, sattīsipi khippamānāsu,
asīsipi vijjotalantesu.**

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing.

**Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, asināpi sīsam
chindanti.**

There they are struck with arrows and spears, and their heads are chopped off,

**Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.**

**Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko
dukkhakkhandho kāmahetu kāmanidānaṃ kāmadhikaraṇaṃ
kāmānameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ
kāmadhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā,
dhanukalāpaṃ sannayhitvā, addāvalepanā upakāriyo
pakkhandanti usūsupi khippamānesu, sattīsipi khippamānāsu,
asīsipi vijjotalantesu.**

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing.

Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi osiñcanti, abhivaggenapi omaddanti, asināpi sīsam chindanti.
There they are struck with arrows and spears, splashed with dung, crushed with spiked blocks, and their heads are chopped off,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkham.
resulting in death and deadly pain.

Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpī chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradāraṃpi gacchanti.

Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery.

Tameṇaṃ rājāno gahetvā vividhā kammakāraṇā kārenti—
The rulers would arrest them and subject them to various punishments—

kasāhipi tāḷenti, vettehipi tāḷenti, aḍḍhadaṇḍakehipi tāḷenti; hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuḍḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, baḷisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpentī, jīvantampi sūle uttāsentī, asināpi sīsam chindanti.

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.

These result in death and deadly pain.

**Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmānameva hetu.**

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

**Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ
kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti,
vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti.**

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind.

**Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā,
manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā,
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.**

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

**Ayampi, mahānāma, kāmānaṃ ādīnavo samparāyiko,
dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ
kāmānameva hetu.**

This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

**Ekamidāhaṃ, mahānāma, samayaṃ rājagahe viharāmi
gijjhakūṭe pabbate.**

Mahānāma, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena sambahulā nigaṇṭhā isigilipasse kāḷasilāyaṃ ubbhaṭṭhakā honti āsanapaṭikkhittā, opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti.

Now at that time several Jain ascetics on the slopes of Isigili at the Black Rock were constantly standing, refusing seats. And they felt painful, sharp, severe, acute feelings due to overexertion.

Atha khvāhaṃ, mahānāma, sāyanhasamayāṃ paṭisallānā vuṭṭhito yena isigilipasse kāḷasilā yena te nigaṇṭhā tenupasaṅkamim; upasaṅkamtivā te nigaṇṭhe etadavocaṃ:

Then in the late afternoon, I came out of retreat and went to the Black Rock to visit those Jain ascetics. I said to them,

'kim nu tumhe, āvuso nigaṇṭhā, ubbhaṭṭhakā āsanapaṭikkhittā, opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayathā'ti?

'Reverends, why are you constantly standing, refusing seats, so that you feel painful, sharp, severe, acute feelings due to overexertion?'

Evaṃ vutte, mahānāma, te nigaṇṭhā maṃ etadavocaṃ:

When I said this, those Jain ascetics said to me,

'nigaṇṭho, āvuso, nāṭaputto sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti:

'Reverend, the Jain leader Nātaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

“carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ”ti.

“Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

So evamāha:

He says,

“atthi kho vo, nigaṇṭhā, pubbe pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha;

“O Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities.

yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatim pāpassa kammaṃ akaraṇaṃ;

And when you refrain from such deeds in the present by way of body, speech, and mind, you’re not doing any bad deeds for the future.

iti purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

āyatim anavassavā kammakkhaya, kammakkhayā dukkhakkhaya, dukkhakkhayā vedanākkhaya, vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissati”ti.

With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.”

Taṅca panamhākaṃ rucati ceva khamati ca, tena camha attamanā’ti.

We like and accept this, and we are satisfied with it.’

Evaṃ vutte, ahaṃ, mahānāma, te nigaṇṭhe etadavocaṃ:

When they said this, I said to them,

‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ahuvamheva mayaṃ pubbe na nāhuvamhā’ti?

for sure that you existed in the past, and it is not the case that you didn’t exist?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhā’ti?

for sure that you did bad deeds in the past?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti?

that you did such and such bad deeds?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ

nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ

nijjiṇṇaṃ bhavissatī’ti?

that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

**diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ,
kusalānaṃ dhammānaṃ upasampadan'ti?**

about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No hidam, āvuso’.

‘No we don’t, reverend.’

‘Iti kira tumhe, āvuso nigaṇṭhā, na jānātha—

‘So it seems that you don’t know any of these things.

ahuvamheva mayaṃ pubbe na nāhuvamhāti, na jānātha—

**akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhāti, na
jānātha—**

**evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha
—**

**ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ
nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ
nijjiṇṇaṃ bhavissatīti.**

Na jānātha—

**diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ,
kusalānaṃ dhammānaṃ upasampadaṃ.**

**Evaṃ sante, āvuso nigaṇṭhā, ye loke luddā lohitapāṇino
kurūrakammantā manussesu paccājātā te nigaṇṭhesu
pabbajantī’ti?**

That being so, when those in the world who are violent and bloody-handed and make their living by cruelty are reborn among humans they go forth as Jain ascetics.’

**‘Na kho, āvuso gotama, sukkena sukhaṃ adhigantabbaṃ,
dukkhena kho sukhaṃ adhigantabbaṃ;**

‘Reverend Gotama, pleasure is not gained through pleasure;
pleasure is gained through pain.

sukhena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā'ti.

For if pleasure were to be gained through pleasure, King Seniya Bimbisāra of Māgadha would gain pleasure, since he lives in greater pleasure than Venerable Gotama.'

'Addhāyasmantehi nigaṇṭhehi sahasā appaṭisaṅkhā vācā bhāsītā:

'Clearly the venerables have spoken rashly, without reflection.

“na kho, āvuso gotama, sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ;

sukhena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā”ti.

Api ca ahameva tattha paṭipucchitabbo:

Rather, I'm the one who should be asked about

“ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo”ti?

who lives in greater pleasure, King Bimbisāra or Venerable Gotama?'

Addhāvuso gotama, amhehi sahasā appaṭisaṅkhā vācā bhāsītā, na kho, āvuso gotama, sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ;

'Clearly we spoke rashly and without reflection.

sukhena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenāti.

**Api ca tiṭṭhatetaṃ, idānipi mayaṃ āyasmantaṃ gotamaṃ
pucchāma:**

But forget about that. Now we ask Venerable Gotama:

**“ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho
seniyo bimbisāro āyasmā vā gotamo”ti?**

“Who lives in greater pleasure, King Bimbisāra or Venerable
Gotama?”

**Tena hāvuso nigaṇṭhā, tumheva tattha paṭipucchissāmi, yathā
vo khameyya tathā naṃ byākareyyātha.**

‘Well then, reverends, I’ll ask you about this in return, and you can
answer as you like.

**Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo
bimbisāro,**

What do you think, reverends?

**aniñjamāno kāyena, abhāsamāno vācaṃ, satta rattindivāni
ekantasukhaṃ paṭisaṃvedī viharitun’ti?**

Is King Bimbisāra capable of experiencing perfect happiness for
seven days and nights without moving his body or speaking?’

‘No hidaṃ, āvuso’.

‘No he is not, reverend.’

**‘Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo
bimbisāro,**

‘What do you think, reverends?

**aniñjamāno kāyena, abhāsamāno vācaṃ, cha rattindivāni ...
pe...**

Is King Bimbisāra capable of experiencing perfect happiness for six
days ...

pañca rattindivāni ...

five days ...

cattāri rattindivāni ...

four days ...

tīṇi rattindivāni ...

three days ...

dve rattindivāni ...

two days ...

ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharitun'ti?

one day?'

'No hidaṃ, āvuso'.

'No he is not, reverend.'

**'Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena,
abhāsamāno vācaṃ, ekaṃ rattindivaṃ ekantasukhaṃ
paṭisaṃvedī viharitum.**

'But I am capable of experiencing perfect happiness for one day and night without moving my body or speaking.

**Ahaṃ kho, āvuso nigaṇṭhā, pahomi aniñjamāno kāyena,
abhāsamāno vācaṃ, dve rattindivāni ...**

I am capable of experiencing perfect happiness for two days ...

tīṇi rattindivāni ...

three days ...

cattāri rattindivāni ...

four days ...

pañca rattindivāni ...

five days ...

cha rattindivāni ...

six days ...

satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharitum.

seven days.

**Taṃ kiṃ maññathāvuso nigaṇṭhā, evaṃ sante ko
sukhavihāritaro rājā vā māgadho seniyo bimbisāro ahaṃ vā'ti?**
What do you think, reverends? This being so, who lives in greater
pleasure, King Bimbisāra or I?’

**‘Evaṃ sante āyasmāva gotamo sukhavihāritaro raññā
māgadhenā seniyena bimbisārenā’”ti.**
‘This being so, Venerable Gotama lives in greater pleasure than King
Bimbisāra.’”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano mahānāmo sakko bhagavato bhāsitaṃ abhinandīti.
Satisfied, Mahānāma the Sakyan was happy with what the Buddha
said.

Cūḷadukkhakkhandhasuttaṃ niṭṭhitaṃ catutthaṃ.

15. Anumānasutta *Measuring Up*

Evam me sutam—

So I have heard.

**ekam samayam āyasmā mahāmoggallāno bhaggesu viharati
susumāragire bhesakaḷāvane migadāye.**

At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:

There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhavo”ti.

“Reverends, mendicants!”

**“Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa
paccassosum.**

“Reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

“Pavāreti cepi, āvuso, bhikkhu:

“Suppose a mendicant invites

**‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ti, so ca
hoti dubbaco, dovacassakaraṇehi dhammehi samannāgato,
akkhamo appadakkhiṇaggāhī anusāsanim, atha kho maṃ
sabrahmācārī na ceva vattabbaṃ maññanti, na ca**

**anusāsitabbaṃ maññanti, na ca tasmim̐ puggale vissāsaṃ
āpajjitabbaṃ maññanti.**

other mendicants to admonish them. But they're hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. So their spiritual companions don't think it's worth advising and instructing them, and that person doesn't gain their trust.

Katame cāvuso, dovacassakaraṇā dhammā?

And what are the qualities that make them hard to admonish?

**Idhāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ vasaṃ
gato.**

Firstly, a mendicant has wicked desires, having fallen under the sway of wicked desires.

**Yaṃpāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ
vasaṃ gato—**

ayampi dhammo dovacassakaraṇo. (1)

This is a quality that makes them difficult to admonish.

Puna caparaṃ, āvuso, bhikkhu attukkaṃsako hoti paravambhī.

Furthermore, a mendicant glorifies themselves and puts others down. ...

Yaṃpāvuso, bhikkhu attukkaṃsako hoti paravambhī—

ayampi dhammo dovacassakaraṇo. (2)

Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhābhibhūto.

They're irritable, overcome by anger ...

Yaṃpāvuso, bhikkhu kodhano hoti kodhābhibhūto—

ayampi dhammo dovacassakaraṇo. (3)

**Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhahetu
upanāhī.**

They're irritable, and hostile due to anger ...

**Yaṃpāvuso, bhikkhu kodhano hoti kodhahetu upanāhī—
ayampi dhammo dovacassakaraṇo. (4)**

**Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhahetu
abhisāṅgī.**

They're irritable, and stubborn due to anger ...

**Yaṃpāvuso, bhikkhu kodhano hoti kodhahetu abhisāṅgī—
ayampi dhammo dovacassakaraṇo. (5)**

**Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhasāmantā
vācaṃ nicchāretā.**

They're irritable, and blurt out words bordering on anger ...

**Yaṃpāvuso, bhikkhu kodhano hoti kodhasāmantā vācaṃ
nicchāretā—
ayampi dhammo dovacassakaraṇo. (6)**

**Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ
paṭippharati.**

When accused, they object to the accuser ...

**Yaṃpāvuso, bhikkhu codito codakena codakaṃ paṭippharati—
ayampi dhammo dovacassakaraṇo. (7)**

**Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ
apasādeti.**

When accused, they rebuke the accuser ...

**Yaṃpāvuso, bhikkhu codito codakena codakaṃ apasādeti—
ayampi dhammo dovacassakaraṇo. (8)**

Puna caparaṃ, āvuso, bhikkhu codito codakena codakassa paccāropeti.

When accused, they retort to the accuser ...

**Yaṃpāvuso, bhikkhu codito codakena codakassa paccāropeti—
ayampi dhammo dovacassakaraṇo. (9)**

Puna caparaṃ, āvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti.

When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness ...

Yaṃpāvuso, bhikkhu codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti—

ayampi dhammo dovacassakaraṇo. (10)

Puna caparaṃ, āvuso, bhikkhu codito codakena apadāne na sampāyati.

When accused, they don't accept the consequences of their deeds ...

**Yaṃpāvuso, bhikkhu codito codakena apadāne na sampāyati—
ayampi dhammo dovacassakaraṇo. (11)**

Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī.

They are offensive and contemptuous ...

**Yaṃpāvuso, bhikkhu makkhī hoti paḷāsī—
ayampi dhammo dovacassakaraṇo. (12)**

Puna caparaṃ, āvuso, bhikkhu issukī hoti maccharī.

They're jealous and stingy ...

Yaṃpāvuso, bhikkhu issukī hoti maccharī—

ayampi dhammo dovacassakaraṇo. (13)

Puna caparaṃ, āvuso, bhikkhu saṭho hoti māyāvī.
They're devious and deceitful ...

Yaṃpāvuso, bhikkhu saṭho hoti māyāvī—
ayampi dhammo dovacassakaraṇo. (14)

Puna caparaṃ, āvuso, bhikkhu thaddho hoti atimānī.
They're obstinate and vain ...

Yaṃpāvuso, bhikkhu thaddho hoti atimānī—
ayampi dhammo dovacassakaraṇo. (15)

Puna caparaṃ, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti
ādhānaggāhī duppaṭinissaggī.
Furthermore, a mendicant is attached to their own views, holding
them tight, and refusing to let go.

Yaṃpāvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī
duppaṭinissaggī—

ayampi dhammo dovacassakaraṇo. (16)
This too is a quality that makes them difficult to admonish.

Ime vuccantāvuso, dovacassakaraṇā dhammā.
These are the qualities that make them hard to admonish.

No cepi, āvuso, bhikkhu pavāreti:
Suppose a mendicant doesn't invite

‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ti, so ca
hoti suvaco, sovacassakaraṇehi dhammehi samannāgato,
khamo padakkhiṇaggāhī anusāsanīṃ, atha kho naṃ
sabrahmacārī vattabbañceva maññanti, anusāsitabbañca
maññanti, tasmiñca puggale vissāsaṃ āpajjitabbaṃ maññanti.

other mendicants to admonish them. But they're easy to admonish, having qualities that make them easy to admonish. They're accepting, and take instruction respectfully. So their spiritual companions think it's worth advising and instructing them, and that person gains their trust.

Katame cāvuso, sovacassakaraṇā dhammā?

And what are the qualities that make them easy to admonish?

Idhāvuso, bhikkhu na pāpiccho hoti, na pāpikānaṃ icchānaṃ vasaṃ gato.

Firstly, a mendicant doesn't have wicked desires ...

Yaṃpāvuso, bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃ gato—

ayampi dhammo sovacassakaraṇo. (1)

Puna caparaṃ, āvuso, bhikkhu anattukkaṃsako hoti aparavambhī.

Yaṃpāvuso, bhikkhu anattukkaṃsako hoti aparavambhī—

ayampi dhammo sovacassakaraṇo. (2)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhābhibhūto.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhābhibhūto—

ayampi dhammo sovacassakaraṇo. (3)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī—

ayampi dhammo sovacassakaraṇo. (4)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhahetu abhisaṅgī.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhahetu abhisaṅgī

—

ayampi dhammo sovacassakaraṇo. (5)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhasāmantā vācaṃ nicchāretā.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhasāmantā vācaṃ nicchāretā—

ayampi dhammo sovacassakaraṇo. (6)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ nappaṭippharati.

Yaṃpāvuso, bhikkhu codito codakena codakaṃ nappaṭippharati

—

ayampi dhammo sovacassakaraṇo. (7)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ na apasādeti.

Yaṃpāvuso, bhikkhu codito codakena codakaṃ na apasādeti—

ayampi dhammo sovacassakaraṇo. (8)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakassa na paccāropeti.

Yaṃpāvuso, bhikkhu codito codakena codakassa na paccāropeti—

ayampi dhammo sovacassakaraṇo. (9)

Puna caparam̃, āvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā katham̃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti.

Yaṃpāvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā katham̃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti—

ayampi dhammo sovacassakaraṇo. (10)

Puna caparam̃, āvuso, bhikkhu codito codakena apadāne sampāyati.

Yaṃpāvuso, bhikkhu codito codakena apadāne sampāyati—

ayampi dhammo sovacassakaraṇo. (11)

Puna caparam̃, āvuso, bhikkhu amakkhī hoti apaḷāsī.

Yaṃpāvuso, bhikkhu amakkhī hoti apaḷāsī—

ayampi dhammo sovacassakaraṇo. (12)

Puna caparam̃, āvuso, bhikkhu anissukī hoti amaccharī.

Yaṃpāvuso, bhikkhu anissukī hoti amaccharī—

ayampi dhammo sovacassakaraṇo. (13)

Puna caparam̃, āvuso, bhikkhu asaṭho hoti amāyāvī.

Yaṃpāvuso, bhikkhu asaṭho hoti amāyāvī—

ayampi dhammo sovacassakaraṇo. (14)

Puna caparam̃, āvuso, bhikkhu atthaddho hoti anatimānī.

Yaṃpāvuso, bhikkhu atthaddho hoti anatimānī—

ayampi dhammo sovacassakaraṇo. (15)

Puna caparam, āvuso, bhikkhu asandiṭṭhiparāmāsī hoti anādhānaggāhī suppaṭinissaggī.

Furthermore, a mendicant isn't attached to their own views, not holding them tight, but letting them go easily.

Yampāvuso, bhikkhu asandiṭṭhiparāmāsī hoti, anādhānaggāhī suppaṭinissaggī—

ayampi dhammo sovacassakaraṇo. (16)

Ime vuccantāvuso, sovacassakaraṇā dhammā.

These are the qualities that make them easy to admonish.

Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ anuminitabbaṃ:

In such a case, a mendicant should measure themselves against another like this.

‘yo khvāyaṃ puggalo pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato, ayaṃ me puggalo appiyo amanāpo;

‘This person has wicked desires, having fallen under the sway of wicked desires. And I don't like or approve of this person.

ahañceva kho panassaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃ gato, ahampāssaṃ paresaṃ appiyo amanāpo'ti.

And if I were to fall under the sway of wicked desires, others wouldn't like or approve of me.'

Evaṃ jānantenāvuso, bhikkhunā ‘na pāpiccho bhavissāmi, na pāpikānaṃ icchānaṃ vasaṃ gato'ti cittaṃ uppādetabbaṃ. (1)

A mendicant who knows this should give rise to the thought: ‘I will not fall under the sway of wicked desires.’ ...

‘Yo khvāyaṃ puggalo attukkaṃsako paravambhī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ attukkaṃsako paravambhī, ahampāssaṃ paresaṃ appiyo amanāpo'ti.

Evaṃ jānantenāvuso, bhikkhunā ‘anattukkaṃsako bhavissāmi aparavambhī’ti cittaṃ uppādetabbaṃ. (2)

‘Yo khvāyaṃ puggalo kodhano kodhābhibhūto, ayaṃ me puggalo appiyo amanāpo.

Ahañceva kho panassaṃ kodhano kodhābhibhūto, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhābhibhūto’ti cittaṃ uppādetabbaṃ. (3)

‘Yo khvāyaṃ puggalo kodhano kodhahetu upanāhī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ kodhano kodhahetu upanāhī, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu upanāhī’ti cittaṃ uppādetabbaṃ. (4)

‘Yo khvāyaṃ puggalo kodhano kodhahetu abhisaṅgī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ kodhano kodhahetu abhisaṅgī, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu abhisaṅgī’ti cittaṃ uppādetabbaṃ. (5)

‘Yo khvāyaṃ puggalo kodhano kodhasāmantā vācaṃ nicchāretā, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ kodhano kodhasāmantā vācaṃ nicchāretā, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evaṃ jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhasāmantā vācaṃ nicchāressāmī’ti cittaṃ uppādetabbaṃ. (6)

**‘Yo khvāyaṃ puggalo codito codakena codakaṃ paṭippharati,
ayaṃ me puggalo appiyo amanāpo;**

**ahañceva kho pana codito codakena codakaṃ paṭipphareyyaṃ,
ahampāssaṃ paresaṃ appiyo amanāpo’ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ
nappaṭippharissāmi’ti cittaṃ uppādetabbaṃ. (7)**

**‘Yo khvāyaṃ puggalo codito codakena codakaṃ apasādeti,
ayaṃ me puggalo appiyo amanāpo;**

**ahañceva kho pana codito codakena codakaṃ apasādeyyaṃ,
ahampāssaṃ paresaṃ appiyo amanāpo’ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ na
apasādessāmi’ti cittaṃ uppādetabbaṃ. (8)**

**‘Yo khvāyaṃ puggalo codito codakena codakassa paccāropeti,
ayaṃ me puggalo appiyo amanāpo;**

**ahañceva kho pana codito codakena codakassa
paccāropeyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena codakassa
na paccāropessāmi’ti cittaṃ uppādetabbaṃ. (9)**

**‘Yo khvāyaṃ puggalo codito codakena aññenaññaṃ paṭicarati,
bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca
pātukaroti, ayaṃ me puggalo appiyo amanāpo;**

**ahañceva kho pana codito codakena aññenaññaṃ
paṭicareyyaṃ, bahiddhā kathaṃ apanāmeyyaṃ, kopañca
dosañca appaccayañca pātukareyyaṃ, ahampāssaṃ paresaṃ
appiyo amanāpo’ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena na
aññenaññaṃ paṭicarissāmi, na bahiddhā kathaṃ**

**apanāmessāmi, na kopañca dosañca appaccayañca
pātukarissāmī'ti cittaṃ uppādetabbaṃ. (10)**

**‘Yo khvāyaṃ puggalo codito codakena apadāne na sampāyati,
ayaṃ me puggalo appiyo amanāpo;**

**ahañceva kho pana codito codakena apadāne na
sampāyeyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo'ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘codito codakena apadāne
sampāyissāmī'ti cittaṃ uppādetabbaṃ. (11)**

**‘Yo khvāyaṃ puggalo makkhī paḷāsī, ayaṃ me puggalo appiyo
amanāpo;**

**ahañceva kho panassaṃ makkhī paḷāsī, ahampāssaṃ paresaṃ
appiyo amanāpo'ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘amakkhī bhavissāmi apaḷāsī'ti
cittaṃ uppādetabbaṃ. (12)**

**‘Yo khvāyaṃ puggalo issukī maccharī, ayaṃ me puggalo appiyo
amanāpo;**

**ahañceva kho panassaṃ issukī maccharī, ahampāssaṃ
paresaṃ appiyo amanāpo'ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘anissukī bhavissāmi
amaccharī'ti cittaṃ uppādetabbaṃ. (13)**

**‘Yo khvāyaṃ puggalo saṭho māyāvī, ayaṃ me puggalo appiyo
amanāpo;**

**ahañceva kho panassaṃ saṭho māyāvī, ahampāssaṃ paresaṃ
appiyo amanāpo'ti.**

**Evaṃ jānantenāvuso, bhikkhunā ‘asaṭho bhavissāmi amāyāvī'ti
cittaṃ uppādetabbaṃ. (14)**

‘Yo khvāyaṃ puggalo thaddho atimānī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ thaddho atimānī, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evaṃ jānantenāvuso, bhikkhunā ‘atthaddho bhavissāmi anatimānī’ti cittaṃ uppādetabbaṃ. (15)

‘Yo khvāyaṃ puggalo sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ayaṃ me puggalo appiyo amanāpo;

‘This person is attached to their own views, holding them tight and refusing to let go. And I don’t like or approve of this person.

ahañceva kho panassaṃ sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

And if I were to be attached to my own views, holding them tight and refusing to let go, others wouldn’t like or approve of me.’

Evaṃ jānantenāvuso, bhikkhunā ‘asandiṭṭhiparāmāsī bhavissāmi anādhānaggāhī suppaṭinissaggī’ti cittaṃ uppādetabbaṃ. (16)

A mendicant who knows this should give rise to the thought: ‘I will not be attached to my own views, holding them tight, but will let them go easily.’

Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

In such a case, a mendicant should check themselves like this:

‘kiṃ nu khomhi pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato’ti?

‘Do I have wicked desires? Have I fallen under the sway of wicked desires?’

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘pāpiccho khomhi, pāpikānaṃ icchānaṃ vasaṃ gato’ti,

tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ

dhammānaṃ pahānāya vāyamitabbaṃ.

they have fallen under the sway of wicked desires. Then they should make an effort to give up those bad, unskillful qualities.

Sace paṇāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘na khomhi pāpiccho, na pāpikānaṃ icchānaṃ vasaṃ gato’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (1)

they haven’t fallen under the sway of wicked desires. Then they should meditate with rapture and joy, training day and night in skillful qualities. ...

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi attukkaṃsako paravambhī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘attukkaṃsako khomhi paravambhī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace paṇāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘anattukkaṃsako khomhi aparavambhī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (2)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhābhibhūto’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘kodbhāno khomhi kodhābhibhūto’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘na khomhi kodhano kodhābhibhūto’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (3)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhahetu upanāhī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘kodhano khomhi kodhahetu upanāhī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘na khomhi kodhano kodhahetu upanāhī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (4)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhahetu abhisaṅgī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘kodhano khomhi kodhahetu abhisaṅgī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘na khomhi kodhano kodhahetu abhisaṅgī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (5)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘kothano khomhi kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘na khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (6)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena codakaṃ paṭippharāmī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘codito khomhi codakena codakaṃ paṭippharāmī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakaṃ nappaṭippharāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (7)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena codakaṃ apasādemī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘codito khomhi codakena codakaṃ apasādemī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakaṃ na apasādemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (8)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena codakassa paccāropemī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakassa paccāropemī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakassa na paccāropemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (9)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena aññenaññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena aññenaññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena na aññenaññaṃ paṭicarāmi, na bahiddhā kathaṃ apanāmemi, na kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā teneva

pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (10)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena apadāne na sampāyāmī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena apadāne na sampāyāmī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyमितabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena apadāne sampāyāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (11)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi makkhī paḷāsī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘makkhī khomhi paḷāsī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyमितabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘amakkhī khomhi apaḷāsī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (12)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi issukī maccharī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘issukī khomhi maccharī’ti, tenāvuso, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘anissukī khomhi amaccharī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (13)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi saṭho māyāvī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘saṭho khomhi māyāvī’ti, tenāvuso, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘asaṭho khomhi amāyāvī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (14)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi thaddho atimānī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘thaddho khomhi atimānī’ti, tenāvuso, bhikkhunā tesaṃyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘atthaddho khomhi anatimānī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (15)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggi’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘sandiṭṭhiparāmāsī khomhi ādhānaggāhī duppaṭinissaggi’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

they are attached to their own views, holding them tight, and refusing to let go. Then they should make an effort to give up those bad, unskillful qualities.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘asandiṭṭhiparāmāsī khomhi anādhānaggāhī suppaṭinissaggi’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (16)

they’re not attached to their own views, holding them tight, but let them go easily. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Sace, āvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesamyeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Suppose that, upon checking, a mendicant sees that they haven’t given up all these bad, unskillful qualities. Then they should make an effort to give them all up.

Sace panāvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesu.

But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Seyyathāpi, āvuso, itthī vā puriso vā, daharo yuvā maṇḍanajātiko, ādāse vā parisuddhe pariyodāte, acche vā udakapatte, sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati;

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, teneva attamano hoti:

But if they don't see any dirt or blemish there, they're happy, thinking:

'lābhā vata me, parisuddhaṃ vata me'ti.
'How fortunate that I'm clean!'

Evameva kho, āvuso, sace bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesaṃyeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyemitabbaṃ.

In the same way, suppose that, upon checking, a mendicant sees that they haven't given up all these bad, unskillful qualities. Then they should make an effort to give them all up.

Sace panāvuso, bhikkhu paccavekkhamāno sabbepime pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesū'ti.

But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities."

Idamavocāyasmā mahāmoggallāno.

This is what Venerable Mahāmoggallāna said.

**Attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitaṃ
abhinanduntī.**

Satisfied, the mendicants were happy with what Venerable
Mahāmoggallāna said.

Anumānasuttaṃ niṭṭhitaṃ pañcamam.

16. Cetokhilasutta *Emotional Barrenness*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū amantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

**“Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā
appahīnā, pañca cetasovinibandhā asamucchinnā, so
vatimasmim dhammavinaye vuddhim virūḷhim vepullaṃ
āpajjissatī—netam thānam vijjati.**

“Mendicants, when a mendicant has not given up five kinds of
emotional barrenness and cut off five emotional shackles, it’s not
possible for them to achieve growth, improvement, or maturity in this
teaching and training.

Katamāssa pañca cetokhilā appahīnā honti?

What are the five kinds of emotional barrenness they haven't given up?

Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.

Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.

Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo appahīno hoti.

This is the first kind of emotional barrenness they haven't given up.

Puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati ...pe...

Furthermore, a mendicant has doubts about the teaching ...

evamassāyaṃ dutiyo cetokhilo appahīno hoti.

This is the second kind of emotional barrenness.

Puna caparaṃ, bhikkhave, bhikkhu saṅghe kaṅkhati vicikicchati nādhimuccati na sampasīdati ...pe...

They have doubts about the Saṅgha ...

evamassāyaṃ tatiyo cetokhilo appahīno hoti.

This is the third kind of emotional barrenness.

Puna caparaṃ, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati.

They have doubts about the training ...

Yo so, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo appahīno hoti.
This is the fourth kind of emotional barrenness.

Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

Furthermore, a mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetokhilo appahīno hoti.

This is the fifth kind of emotional barrenness they haven't given up.

Imāssa pañca cetokhilā appahīnā honti.

These are the five kinds of emotional barrenness they haven't given up.

Katamāssa pañca cetasovinibandhā asamucchinnā honti?

What are the five emotional shackles they haven't cut off?

Idha, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho.

Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigatapariḷāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho asamucchinno hoti.

This is the first emotional shackle they haven't cut off.

Puna caparaṃ, bhikkhave, bhikkhu kāye avītarāgo hoti ...pe...

Furthermore, a mendicant isn't free of greed for the body ...

evamassāyaṃ dutiyo cetasovinibandho asamucchinno hoti.

This is the second emotional shackle.

Puna caparaṃ, bhikkhave, bhikkhu rūpe avītarāgo hoti ...pe...

Furthermore, a mendicant isn't free of greed for form ...

evamassāyaṃ tatiyo cetasovinibandho asamucchinno hoti.

This is the third emotional shackle.

Puna caparaṃ, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati.

They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ...

Yo so, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho asamucchinno hoti.

This is the fourth emotional shackle.

Puna caparam, bhikkhave, bhikkhu aññataram devanikāyam paṇidhāya brahmacariyam carati: ‘imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti.

They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’

Yo so, bhikkhave, bhikkhu aññataram devanikāyam paṇidhāya brahmacariyam carati: ‘imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetasovinibandho asamucchinno hoti.

This is the fifth emotional shackle they haven’t cut off.

Imāssa pañca cetasovinibandhā asamucchinnā honti.

These are the five emotional shackles they haven’t cut off.

Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetasovinibandhā asamucchinnā, so vatimasmim dhammavinaye vuddhim virūḷhim vepullaṃ āpajjissatīti—netam ṭhānam vijjati.

When a mendicant has not given up these five kinds of emotional barrenness and cut off these five emotional shackles, it’s not possible for them to achieve growth, improvement, or maturity in this teaching and training.

Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā pahīnā, pañca cetasovinibandhā susamucchinnā, so vatimasmim dhammavinaye vuddhim virūḷhim vepullaṃ āpajjissatīti—ṭhānametaṃ vijjati.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, and maturity in this teaching and training.

Katamāssa pañca cetokhilā pahīnā honti?

What are the five kinds of emotional barrenness they've given up?

Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati.

Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence.

Yo so, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetokhilo pahīno hoti.

This is the first kind of emotional barrenness they've given up.

Puna caparaṃ, bhikkhave, bhikkhu dhamme na kaṅkhati na vicikicchati adhimuccati sampasīdati ...pe...

Furthermore, a mendicant has no doubts about the teaching ...

evamassāyaṃ dutiyo cetokhilo pahīno hoti.

Puna caparaṃ, bhikkhave, bhikkhu saṅghe na kaṅkhati na vicikicchati adhimuccati sampasīdati ...pe...

They have no doubts about the Saṅgha ...

evamassāyaṃ tatiyo cetokhilo pahīno hoti.

Puna caparaṃ, bhikkhave, bhikkhu sikkhāya na kaṅkhati na vicikicchati adhimuccati sampasīdati ...pe...

They have no doubts about the training ...

evamassāyaṃ catuttho cetokhilo pahīno hoti.

Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano anāhatacitto akhilajāto.

They're not angry and upset with their spiritual companions, not resentful or closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano anāhatacitto akhilajāto, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamao cetokhilo pahīno hoti.

This is the fifth kind of emotional barrenness they've given up.

Imāssa pañca cetokhilā pahīnā honti.

These are the five kinds of emotional barrenness they've given up.

Katamāssa pañca cetasovinibandhā susamucchinā honti?

What are the five emotional shackles they've cut off?

Idha, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho.

Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāme vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

This is the first emotional shackle they've cut off.

Puna caparam, bhikkhave, bhikkhu kāye vītarāgo hoti ...pe...
Furthermore, a mendicant is rid of greed for the body ...

rūpe vītarāgo hoti ...pe...
They're rid of greed for form ...

**na yāvadattham udarāvadehakaṃ bhuñjitvā seyyasukham
passasukham middhasukham anuyutto viharati.**
They don't eat as much as they like until their belly is full, then
indulge in the pleasures of sleeping, lying down, and drowsing ...

**Yo so, bhikkhave, bhikkhu na yāvadattham udarāvadehakaṃ
bhuñjitvā seyyasukham passasukham middhasukham anuyutto
viharati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya
padhānāya.**

**Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya,
evamassāyaṃ catuttho cetasovinibandho susamucchinno hoti.**

**Puna caparam, bhikkhave, bhikkhu na aññataram devanikāyaṃ
pañidhāya brahmacariyaṃ carati: 'imināham sīlena vā vatena vā
tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro
vā'ti.**

They don't live the spiritual life hoping to be reborn in one of the
orders of gods, thinking: 'By this precept or observance or
mortification or spiritual life, may I become one of the gods!'

**Yo so, bhikkhave, bhikkhu na aññataram devanikāyaṃ
pañidhāya brahmacariyaṃ carati: 'imināham sīlena vā vatena vā
tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro
vā'ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya
padhānāya.**

This being so, their mind inclines toward keenness, commitment,
persistence, and striving.

**Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya,
evamassāyaṃ pañcama cetasovinibandho susamucchinno hoti.**

This is the fifth emotional shackle they've cut off.

Imāssa pañca cetasovinibandhā susamucchinnā honti.

These are the five emotional shackles they've cut off.

Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetasovinibandhā susamucchinnā, so vatimasmim̐ dhammavinaye vuddhim̐ virūḥim̐ vepullaṃ āpajjissatīti—ṭhānametaṃ vijjati.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, or maturity in this teaching and training.

So chandasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to enthusiasm, and active effort ...

vīriyasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

the basis of psychic power that has immersion due to energy, and active effort ...

cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

the basis of psychic power that has immersion due to mental development, and active effort ...

vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḥhiyeva pañcamī.

the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

Sa kho so, bhikkhave, evaṃ ussoḥhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

A mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni.

And she properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya:

Even if that chicken doesn't wish:

'aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun'ti.

'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!'

Atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjitum.

Still they can break out and hatch safely.

Evameva kho, bhikkhave, evaṃ ussoḥhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyā"ti.

In the same way, a mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Cetokhilasuttam niṭṭhitam chaṭṭham.

17. Vanapatthasutta *Jungle Thickets*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“vanapatthapariyāyaṃ vo, bhikkhave, desessāmi,

“Mendicants, I will teach you an exposition about jungle thickets.

taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati.

“Mendicants, take the case of a mendicant who lives close by a jungle thicket.

Tassa tam vanapattham upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaram yogakkhemaṃ nānupāpuṇāti.

As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te kasirena samudāgacchanti.

And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam:

That mendicant should reflect:

‘ahaṃ kho imaṃ vanapattham upanissāya viharāmi, tassa me imaṃ vanapattham upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaram yogakkhemaṃ nānupāpuṇāmi.

‘While living close by this jungle thicket, my mindfulness does not become established, my mind does not become immersed in samādhi, my defilements do not come to an end, and I do not arrive at the supreme sanctuary.

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te kasirena samudāgacchantī’ti.**

And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by.’

**Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā
tamhā vanapatthā pakkamitabbaṃ, na vatthabbaṃ.**

That mendicant should leave that jungle thicket that very time of night or day; they shouldn’t stay there.

**Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ
upanissāya viharati.**

Take another case of a mendicant who lives close by a jungle thicket.

**Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva
sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati,
aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti,
ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāti.**

Their mindfulness does not become established ...

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te appakasirena samudāgacchanti.**

But the necessities of life are easy to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

That mendicant should reflect:

**‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me
imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati
na upaṭṭhāti asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā
ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ nānupāpuṇāmi.**

‘While living close by this jungle thicket, my mindfulness does not become established ...

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātāsenāsanagilānappaccayabhesajjaparikkhārā—
te appakasirena samudāgacchanti.**

But the necessities of life are easy to come by.

**Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito na
piṇḍapātāhetu ...pe... na senāsanahetu ...pe... na
gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ
pabbajito.**

But I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or medicines and supplies for the sick.

**Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato
anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na
samādhiyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti,
ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmī'ti.**

Moreover, while living close by this jungle thicket, my mindfulness does not become established ...'

**Tena, bhikkhave, bhikkhunā saṅkhāpi tamhā vanapatthā
pakkamitabbaṃ, na vatthabbaṃ.**

After reflection, that mendicant should leave that jungle thicket; they shouldn't stay there.

**Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ
upanissāya viharati.**

Take another case of a mendicant who lives close by a jungle thicket.

**Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva
sati upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca
āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ anupāpuṇāti.**

As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary.

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te
kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti
paṭisañcikkhitabbaṃ:**

But the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect:

‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi.

**Tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā
ceva sati upaṭṭhāti asamāhitañca cittaṃ samādhiyati,
aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca
anuttaraṃ yogakkhemaṃ anupāpuṇāmi.**

‘While living close by this jungle thicket, my mindfulness becomes established ...

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te kasirena samudāgacchanti.**

But the necessities of life are hard to come by.

**Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na
piṇḍapātahetu ...pe... na senāsanahetu ...pe... na
gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ
pabbajito.**

But I didn’t go forth from the lay life to homelessness for the sake of a robe, alms-food, lodgings, or medicines and supplies for the sick.

**Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato
anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ
samādhiyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti,
ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi’ti.**

Moreover, while living close by this jungle thicket, my mindfulness becomes established ...’

**Tena, bhikkhave, bhikkhunā sañkhāpi tasmim vanapatthe
vatthabbaṃ, na pakkamitabbaṃ.**

After reflection, that mendicant should stay in that jungle thicket; they shouldn't leave.

Idha pana, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati.

Take another case of a mendicant who lives close by a jungle thicket.

Tassa tam vanapattham upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaram yogakkhemaṃ anupāpuṇāti.

Their mindfulness becomes established ...

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te appakasirena samudāgacchanti.**

And the necessities of life are easy to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

That mendicant should reflect:

‘ahaṃ kho imaṃ vanapattham upanissāya viharāmi. Tassa me imaṃ vanapattham upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaram yogakkhemaṃ anupāpuṇāmi.

‘While living close by this jungle thicket, my mindfulness becomes established ...

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te appakasirena samudāgacchantī’ti.**

And the necessities of life are easy to come by.’

Tena, bhikkhave, bhikkhunā yāvajīvampi tasmim vanapatthe vatthabbaṃ, na pakkamitabbaṃ.

That mendicant should stay in that jungle thicket for the rest of their life; they shouldn't leave.

Idha, bhikkhave, bhikkhu aññataram gāmaṃ upanissāya viharati ...pe...

Take the case of a mendicant who lives supported by a village ...

aññataram nigamaṃ upanissāya viharati ...pe...

town ...

aññataram nagaram upanissāya viharati ...pe...

city ...

aññataram janapadam upanissāya viharati ...pe...

country ...

aññataram puggalam upanissāya viharati.

an individual.

Tassa taṃ puggalam upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaram yogakkhemaṃ nānupāpuṇāti.

As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te kasirena samudāgacchanti.

And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by....

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘ahaṃ kho imaṃ puggalam upanissāya viharāmi. Tassa me imaṃ puggalam upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaram yogakkhemaṃ nānupāpuṇāmi.

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te kasirena samudāgacchantī'ti.**

**Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā
so puggalo anāpucchā pakkamitabbaṃ, nānubandhitabbo.**
That mendicant should leave that person at any time of the day or
night, without asking. They shouldn't follow them. ...

**Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ
upanissāya viharati.**

**Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati
na upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā
ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ nānupāpuṇāti.**

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te
appakasirena samudāgacchanti.**

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

**‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me
imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na
upaṭṭhāti, asamāhitañca cittaṃ na samādhiyati, aparikkhīṇā ca
āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ nānupāpuṇāmi.**

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te appakasirena samudāgacchanti.**

**Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na
piṇḍapātahetu ...pe... na senāsanahetu ...pe... na
gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ
pabbajito.**

**Atha ca pana me imaṃ puggalaṃ upanissāya viharato
anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na**

samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmī'ti.

Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo āpucchā pakkamitabbaṃ, nānubandhitabbo.

Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati.

Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā— cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā— te kasirena samudāgacchanti.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā— cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā— te kasirena samudāgacchanti.

Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātahetu ...pe... na senāsanahetu ...pe... na gilānappaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito.

Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmī'ti.

**Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo
anubandhitabbo, na pakkamitabbaṃ.**

**Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ
upanissāya viharati.**

Take another case of a mendicant who lives supported by an individual.

**Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati
upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca
āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ anupāpuṇāti.**

As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary.

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te appakasirena samudāgacchanti.**

And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

That mendicant should reflect:

**‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me
imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati
upaṭṭhāti, asamāhitañca cittaṃ samādhiyati, aparikkhīṇā ca
āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ anupāpuṇāmi.**

‘While living supported by this person, my mindfulness becomes established ...

**Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—
te appakasirena samudāgacchantī’ti.**

And the necessities of life are easy to come by.’

**Tena, bhikkhave, bhikkhunā yāvajīvampi so puggalo
anubandhitabbo, na pakkamitabbaṃ, api panujjamānenapī”ti.**
That mendicant should follow that person for the rest of their life.
They shouldn’t leave them, even if sent away.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Vanapatthasuttaṃ niṭṭhitaṃ sattamaṃ.

18. Madhupiṇḍikasutta *The Honey-Cake*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sakkesu viharati kapilavatthusmim
nigrodharam.**

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

**Atha kho bhagava pubbanhasamayam nivasetva
pattacivaramadaya kapilavatthum pindaya pavisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms.

**Kapilavatthusmim pindaya caritva pacchabhattam
pinḍapataṭikkanto yena mahavanam tenupasankami
divaviharam.**

He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the Great Wood,

**Mahavanam ajhogahetva beluvalatthikaya mule divaviharam
nisidi.**

plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

**Daṇḍapāṇipi kho sakko jaṅghaviharam anucaṅkamamāno
anuvicaramāno yena mahavanam tenupasankami.**

Daṇḍapāṇi the Sakyān, while going for a walk,

Mahāvanam ajjhogāhetvā yena beluvalaṭṭhikā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhim sammodi.
plunged deep into the Great Wood. He approached the Buddha and exchanged greetings with him.

Sammodanīyam katham sāraṇīyam vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho daṇḍapāṇi sakko bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he stood to one side leaning on his staff, and said to the Buddha,

“kimvādī samaṇo kimakkhāyī”ti?

“What does the ascetic teach? What does he explain?”

“Yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viśaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṅkathim chinnakukkuccaṃ bhavābhava vītataṇhaṃ saññā nānusenti—

“Sir, my teaching is such that one does not conflict with anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. And it is such that perceptions do not underlie the brahmin who lives detached from sensual pleasures, without doubting, stripped of worry, and rid of craving for rebirth in this or that state.

evamvādī kho ahaṃ, āvuso, evamakkhāyī”ti.

That’s what I teach, and that’s what I explain.”

Evam vutte, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā, tivisākhaṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

When he had spoken, Daṇḍapāṇi shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and he departed leaning on his staff.

Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:

and told the mendicants what had happened.

“idhāham, bhikkhave, pubbaṅhasamayam nivāsetvā pattaṭṭhāramādāya kapilavatthum piṇḍāya pāvisim.

Kapilavatthusmim piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena mahāvanam tenupasaṅkamim divāvihārāya.

Mahāvanam ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāram nisīdim.

Daṇḍapāṇipi kho, bhikkhave, sakko jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena mahāvanam tenupasaṅkami.

Mahāvanam ajjhogāhetvā yena beluvalaṭṭhikā yenāham tenupasaṅkami; upasaṅkamtivā mayā saddhim sammodi.

Sammodanīyam katham sāraṇīyam vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, bhikkhave, daṇḍapāṇi sakko maṃ etadavoca:

‘kimvādī samaṇo kimakkhāyī’ti?

Evaṃ vutte, aham, bhikkhave, daṇḍapāṇim sakkaṃ etadavocaṃ:

‘yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viśamyuttam viharantaṃ tam brāhmaṇam akathaṅkathim chinnakukkuccam bhavābhava vītataṅham saññā nānuseti—

evamvādī kho ahaṃ, āvuso, evamakkhāyī'ti.

Evam vutte, bhikkhave, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāḷetvā, tivisākhaṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi'ti.

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he had spoken, one of the mendicants said to him,

“kimvādī pana, bhante, bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati?

“But sir, what is the teaching such that the Buddha does not conflict with anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans?

Kathañca pana, bhante, bhagavantaṃ kāmehi visaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṅkathiraṃ chinnakukkuccaṃ bhavābhava vītataṇhaṃ saññā nānuseṅṅhi'ti?

And how is it that perceptions do not underlie the Buddha, the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state?”

“Yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

“Mendicant, a person is beset by concepts of identity that emerge from the proliferation of perceptions.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise,

Esevanto rāgānusayānaṃ, esevanto paṭighānusayānaṃ, esevanto diṭṭhānusayānaṃ, esevanto vicikicchānusayānaṃ, esevanto mānānusayānaṃ, esevanto bhavarāgānusayānaṃ, esevanto avijjānusayānaṃ, esevanto

**daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññ
amusāvādānaṃ.**

just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and fights, of accusations, divisive speech, and lies.

Etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti.

This is where these bad, unskillful qualities cease without anything left over.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

**Atha kho tesam bhikkhūnaṃ acirapakkantassa bhagavato
etadahosi:**

Soon after the Buddha left, those mendicants considered,

**“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā,
vitthārena atthaṃ avibhajitvā, uṭṭhāyāsanā vihāraṃ pavīṭṭho:**

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.

**‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā
samudācaranti.**

**Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ
ajjhositabbaṃ.**

Esevanto rāgānusayānaṃ ...pe...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti.

**Ko nu kho imassa bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ
vibhajeyyā”ti?**

Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Atha kho tesaṃ bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā”ti.

Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamtivā āyasmatā mahākaccānena saddhiṃ sammodimsu.

Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ mahākaccānaṃ etadavocum:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

“idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitṭho:

**‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā
samudācaranti.**

**Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ
ajjhositabbaṃ.**

Esevanto rāgānusayānaṃ ...pe...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti.

**Tesaṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa
bhagavato etadahosi:**

**‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā
vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:**

**“yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā
samudācaranti.**

**Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ
ajjhositabbaṃ.**

Esevanto rāgānusayānaṃ ...pe...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī’”ti.

**Ko nu kho imassa bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ
vibhajeyyāti?**

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

**‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito
sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā
mahākaccāno imassa bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ
vibhajitum.**

**Yannūna mayaṃ yenāyasmā mahākaccāno
tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ
mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā’**ti.

Vibhajatāyasmā mahākaccāno’”ti.

“May Venerable Mahākaccāna please explain this.”

**“Seyyathāpi, āvuso, puriso sārathhiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva mūlaṃ, atikkamma khandhaṃ, sākḥāpalāse sāraṃ
pariyesitabbaṃ maññeyya;**

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

**evaṃsampadamidaṃ āyasmantānaṃ satthari sammukhībhūte,
taṃ bhagavantaṃ atisitvā, amhe etamatthaṃ paṭipucchitabbaṃ
maññatha.**

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

**So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto
ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa
ninnetā, amatassa dātā, dhammassāmī tathāgato.**

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

**So ceva panetassa kālo ahosi, yaṃ bhagavantaṃyeva
etamatthaṃ paṭipuccheyyātha.**

That was the time to approach the Buddha and ask about this matter.

Yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

You should have remembered it in line with the Buddha’s answer.”

**“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati,
cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā
pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī
tathāgato.**

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi, yaṃ bhagavantamyeva etamatthaṃ paṭipuccheyyāma.

That was the time to approach the Buddha and ask about this matter.

Yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha’s answer.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ,

Still, Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā mahākaccāno agarum katvā”ti.

Please explain this, if it’s no trouble.”

“Tena hāvuso, suṇātha, sādhukaṃ manasikarotha, bhāsissāmī”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā mahākaccāno etadavoca:

Venerable Mahākaccāna said this:

“Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

‘A person is beset by concepts of identity that emerge from the proliferation of perceptions.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, esevanto rāgānusayānaṃ ...pe...

If they don’t find anything worth approving, welcoming, or getting attached to in the source from which these arise ...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti, imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi—

This is where these bad, unskillful qualities cease without anything left over.’ This is how I understand the detailed meaning of this passage for recitation.

Cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuviññeyyesu rūpesu.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to sights known by the eye in the past, future, and present.

Sotañcāvuso, paṭicca sadde ca uppajjati sotaviññāṇaṃ ...pe...
Ear consciousness arises dependent on the ear and sounds. ...

ghānañcāvuso, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ...pe...
Nose consciousness arises dependent on the nose and smells. ...

jivhañcāvuso, paṭicca rase ca uppajjati jivhāviññāṇaṃ ...pe...
Tongue consciousness arises dependent on the tongue and tastes.
...

kāyañcāvuso, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ...pe...
Body consciousness arises dependent on the body and touches. ...

manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsaṅkhā samudācaranti atītānāgatapaccuppannesu manoviññeyyesu dhammesu.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to thoughts known by the mind in the past, future, and present.

So vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattim paññāpessatīti—ṭhānametaṃ vijjati.
When there is the eye, sights, and eye consciousness, it's possible to point out what's known as 'contact'.

**Phassapaññattiyā sati vedanāpaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

When there is what's known as contact, it's possible to point out what's known as 'feeling'.

**Vedanāpaññattiyā sati saññāpaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

When there is what's known as feeling, it's possible to point out what's known as 'perception'.

**Saññāpaññattiyā sati vitakkapaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

When there is what's known as perception, it's possible to point out what's known as 'thought'.

**Vitakkapaññattiyā sati
papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

When there is what's known as thought, it's possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

So vatāvuso, sotasmim sati sadde sati ...pe...

When there is the ear ...

ghānasmim sati gandhe sati ...pe...

nose ...

jivhāya sati rase sati ...pe...

tongue ...

kāyasmim sati phoṭṭhabbe sati ...pe...

body ...

**manasmim sati dhamme sati manoviññāṇe sati
phassapaññattim paññāpessatī—ṭhānametaṃ vijjati.**

mind, thoughts, and mind consciousness, it's possible to point out what's known as 'contact'. ...

**Phassapaññattiyā sati vedanāpaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

**Vedanāpaññattiyā sati saññāpaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

**Saññāpaññattiyā sati vitakkapaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

**Vitakkapaññattiyā sati
papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatī—
ṭhānametaṃ vijjati.**

When there is what's known as thought, it's possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

**So vatāvuso, cakkhusmim asati rūpe asati cakkhuviññāṇe asati
phassapaññattim paññāpessatī—netam ṭhānam vijjati.**

When there is no eye, no sights, and no eye consciousness, it's not possible to point out what's known as 'contact'.

**Phassapaññattiyā asati vedanāpaññattim paññāpessatī—
netam ṭhānam vijjati.**

When there isn't what's known as contact, it's not possible to point out what's known as 'feeling'.

**Vedanāpaññattiyā asati saññāpaññattim paññāpessatī—netam
ṭhānam vijjati.**

When there isn't what's known as feeling, it's not possible to point out what's known as 'perception'.

**Saññāpaññattiyā asati vitakkapaññattim paññāpessatī—netam
ṭhānam vijjati.**

When there isn't what's known as perception, it's not possible to point out what's known as 'thought'.

**Vitakkapaññattiyā asati
papañcasaññāsaṅkhāsamudācaraṇapaññattim paññāpessatī—
netam ṭhānam vijjati.**

When there isn't what's known as thought, it's not possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

So vatāvuso, sotasmim̐ asati sadde asati ...pe...

When there is no ear ...

ghānasmim̐ asati gandhe asati ...pe...

nose ...

jivhāya asati rase asati ...pe...

tongue ...

kāyasmim̐ asati phoṭṭhabbe asati ...pe...

body ...

**manasmim̐ asati dhamme asati manoviññāṇe asati
phassapaññattim̐ paññāpessatīti—netam̐ ṭhānam̐ vijjati.**

mind, no thoughts, and no mind consciousness, it's not possible to point out what's known as 'contact'. ...

**Phassapaññattiyā asati vedanāpaññattim̐ paññāpessatīti—
netam̐ ṭhānam̐ vijjati.**

**Vedanāpaññattiyā asati saññāpaññattim̐ paññāpessatīti—netam̐
ṭhānam̐ vijjati.**

**Saññāpaññattiyā asati vitakkapaññattim̐ paññāpessatīti—netam̐
ṭhānam̐ vijjati.**

Vitakkapaññattiyā asati

**papañcasaññāsaṅkhāsamudācaraṇapaññattim̐ paññāpessatīti—
netam̐ ṭhānam̐ vijjati.**

When there isn't what's known as thought, it's not possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

**Yaṁ kho no, āvuso, bhagavā saṅkhittena uddesam̐ uddisitvā
vitthārena attham̐ avibhajitvā uṭṭhāyāsanā vihāram̐ pavitṭho:**

This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

**‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā
samudācaranti ettha ce natthi abhinanditabbaṃ
abhivaditabbaṃ ajjhositabbaṃ esevento rāgānusayānaṃ ...
pe...**

**etthete pāpakā akusalā dhammā aparisesā nirujjhantī’ti, imassa
kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena
atthaṃ ājānāmi.**

**Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva
upasaṅkamtivā etamatthaṃ paṭipuccheyyātha.**

If you wish, you may go to the Buddha and ask him about this.

Yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

You should remember it in line with the Buddha’s answer.”

**Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ
abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā
tenupasaṅkamimṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnā kho te bhikkhū
bhagavantaṃ etadavocuṃ:**

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

**“yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā
vitthārena atthaṃ avibhavitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:**

**‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā
samudācaranti.**

**Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ
ajjhositabbaṃ.**

Esevento rāgānusayānaṃ ...pe...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī'ti.

Tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitṭho:

“yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevanto rāgānusayānaṃ, esevanto paṭighānusayānaṃ, esevanto diṭṭhānusayānaṃ, esevanto vicikicchānusayānaṃ, esevanto mānānusayānaṃ, esevanto bhavarāgānusayānaṃ, esevanto avijjānusayānaṃ, esevanto daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññ amusāvādānaṃ.

Etthete pāpakā akusalā dhammā aparisesā nirujjhantī'ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum, yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā'ti.

Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.

“Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave, mahākaccāno.

“Mahākaccāna is astute, mendicants, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākatam.

If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.

Eso cevetassa attho. Evañca naṃ dhārethā”ti.

That is what it means, and that’s how you should remember it.”

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasam asecanakam.

“Sir, suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delicious flavor.

Evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya attham upaparikkheyya, labhetheva attamanatam, labhetheva cetaso pasadam.

In the same way, wherever a sincere, capable mendicant might examine with wisdom the meaning of this exposition of the teaching they would only gain joy and clarity.

Ko nāmo ayaṃ, bhante, dhammapariyāyo”ti?

Sir, what is the name of this exposition of the teaching?”

**“Tasmātiha tvam, ānanda, imaṃ dhammapariyāyaṃ
madhupiṇḍikapariyāyotveva naṃ dhārehī”ti.**

“Well, Ānanda, you may remember this exposition of the teaching as
‘The Honey-Cake Discourse’.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Madhupiṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamam.

19. Dvedhāvitakkasutta *Two Kinds of Thought*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa
bodhisattasseva sato etadahosi:**

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘yannūnāham dvidhā katvā dvidhā katvā vitakke vihareyyan’ti.

‘Why don’t I meditate by continually dividing my thoughts into two classes?’

So kho ahaṃ, bhikkhave, yo cāyaṃ kāmavitakko yo ca byāpādavitaṅko yo ca vihiṃsāvitaṅko—

So I assigned sensual, malicious, and cruel thoughts

imaṃ ekaṃ bhāgamakāsiṃ;

to one class.

yo cāyaṃ nekkhammavitakko yo ca abyāpādavitaṅko yo ca avihiṃsāvitaṅko—

And I assigned thoughts of renunciation, good will, and harmlessness

imaṃ dutiyaṃ bhāgamakāsiṃ.

to the second class.

Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ kāmavitakko.

‘This sensual thought has arisen in me.

So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’.

It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of anguish, and it doesn’t lead to extinguishment.’

‘Attabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati;

When I reflected that it leads to hurting myself, it went away.

‘parabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbatthaṃ gacchati;

When I reflected that it leads to hurting others, it went away.

**‘ubhayabyābādhāya saṁvattatī’tipi me, bhikkhave,
paṭisañcikkhato abbattham gacchati;**

When I reflected that it leads to hurting both, it went away.

**‘paññānirodhiko vighātapakkhiko anibbānasaṁvattaniko’tipi
me, bhikkhave, paṭisañcikkhato abbattham gacchati.**

When I reflected that it blocks wisdom, it’s on the side of anguish,
and it doesn’t lead to extinguishment, it went away.

**So kho ahaṁ, bhikkhave, uppannuppannam kāmavitakkaṁ
pajahameva vinodameva byantameva naṁ akāsiṁ.**

So I gave up, got rid of, and eliminated any sensual thoughts that
arose.

**Tassa mayham, bhikkhave, evaṁ appamattassa ātāpino
pahitattassa viharato uppajjati byāpādavitakko ...pe...**

Then, as I meditated—diligent, keen, and resolute—a malicious
thought arose ...

uppajjati vihiṁsāvitakko.

a cruel thought arose.

So evaṁ pajānāmi:

I understood:

‘uppanno kho me ayaṁ vihiṁsāvitakko.

‘This cruel thought has arisen in me.

**So ca kho attabyābādhāyapi saṁvattati, parabyābādhāyapi
saṁvattati, ubhayabyābādhāyapi saṁvattati, paññānirodhiko
vighātapakkhiko anibbānasaṁvattaniko’.**

It leads to hurting myself, hurting others, and hurting both. It blocks
wisdom, it’s on the side of anguish, and it doesn’t lead to
extinguishment.’

**‘Attabyābādhāya saṁvattatī’tipi me, bhikkhave, paṭisañcikkhato
abbattham gacchati;**

When I reflected that it leads to hurting myself ...

‘parabyābādhāya saṁvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

hurting others ...

‘ubhayabyābādhāya saṁvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

hurting both, it went away.

‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati.

When I reflected that it blocks wisdom, it’s on the side of anguish, and it doesn’t lead to extinguishment, it went away.

So kho aham, bhikkhave, uppannuppannam vihiṁsāvitakkaṁ pajahameva vinodameva byantameva nam akāsiṁ.

So I gave up, got rid of, and eliminated any cruel thoughts that arose.

Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso.

Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination.

Kānavitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi nekkhamavitakkaṁ, kānavitakkaṁ bahulamakāsi, tassa tam kānavitakkāya cittaṁ namati.

If they often think about and consider sensual thoughts, they’ve given up the thought of renunciation to cultivate sensual thought. Their mind inclines to sensual thoughts.

Byāpādavitakkañce, bhikkhave ...pe...

If they often think about and consider malicious thoughts ... their mind inclines to malicious thoughts.

vihimsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi avihimsāvitakkaṁ, vihiṁsāvitakkaṁ bahulamakāsi, tassa tam vihiṁsāvitakkāya cittaṁ namati.

If they often think about and consider cruel thoughts ... their mind inclines to cruel thoughts.

**Seyyathāpi, bhikkhave, vassānaṃ pacchime māse
saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya.**

Suppose it's the last month of the rainy season, when the crops grow closely together, and a cowherd must take care of the cattle.

**So tā gāvo tato tato daṇḍena ākoṭeyya paṭikoṭeyya
sannirundheyya sannivāreyya.**

He'd tap and poke them with his staff on this side and that to keep them in check.

Taṃ kissa hetu?

Why is that?

**Passati hi so, bhikkhave, gopālako tatonidānaṃ vadhaṃ vā
bandhanaṃ vā jāniṃ vā garahaṃ vā.**

For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

**Evameva kho ahaṃ, bhikkhave, addasaṃ akusalānaṃ
dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ
dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkaṃ.**

In the same way, I saw that unskillful qualities have the drawbacks of sordidness and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

**Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino
pahitattassa viharato uppajjati nekkhammavitakko.**

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ nekkhammavitakko.

‘This thought of renunciation has arisen in me.

**So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya
saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko**

avighātapakkhiko nibbānasaṃvattaniko’.

It doesn’t lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it’s on the side of freedom from anguish, and it leads to extinguishment.’

**Rattiñcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ,
neva tatonidānaṃ bhayaṃ samanupassāmi.**

If I were to keep on thinking and considering this all night ...

**Divasañcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ,
neva tatonidānaṃ bhayaṃ samanupassāmi.**

all day ...

**Rattindivañcepi naṃ, bhikkhave, anuvitakkeyyaṃ
anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.**

all night and day, I see no danger that would come from that.

**Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo
kilameyya.**

Still, thinking and considering for too long would tire my body.

Kāye kilante cittaṃ ūhaññeyya.

And when the body is tired, the mind is stressed.

Ūhate citte ārā cittaṃ samādhimhāti.

And when the mind is stressed, it’s far from immersion.

**So kho ahaṃ, bhikkhave, ajjhattameva cittaṃ saṅṭhapemi
sannisādemi ekodiṃ karomi samādahāmi.**

So I stilled, settled, unified, and immersed my mind internally.

Taṃ kissa hetu?

Why is that?

‘Mā me cittaṃ ūhaññī’ti.

So that my mind would not be stressed.

**Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino
pahitattassa viharato uppajjati abyāpādavitakko ...pe...**

Then, as I meditated—diligent, keen, and resolute—a thought of good will arose ...

uppajjati avihimsāvitakko.

a thought of harmlessness arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ avihimsāvitakko.

‘This thought of harmlessness has arisen in me.

So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasāmvattaniko’.

It doesn’t lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it’s on the side of freedom from anguish, and it leads to extinguishment.’

Rattiñcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

If I were to keep on thinking and considering this all night ...

Divasañcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

all day ...

Rattindivañcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

all night and day, I see no danger that would come from that.

Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya.

Still, thinking and considering for too long would tire my body.

Kāye kilante cittaṃ ūhaññeyya.

And when the body is tired, the mind is stressed.

Ūhate citte ārā cittaṃ samādhimhāti.

And when the mind is stressed, it’s far from immersion.

So kho ahaṃ, bhikkhave, ajjhattameva cittaṃ saṅṭhapemi, sannisādemi, ekodiṃ karomi samādahāmi.

So I stilled, settled, unified, and immersed my mind internally.

Taṃ kissa hetu?

Why is that?

‘Mā me cittaṃ ūhaññī’ti.

So that my mind would not be stressed.

**Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi
anuvicāreti, tathā tathā nati hoti cetaso.**

Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination.

**Nekkhammavitakkañce, bhikkhave, bhikkhu
bahulamanuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ,
nekkhammavitakkaṃ bahulamakāsi, tassaṃ taṃ
nekkhammavitakkāya cittaṃ namati.**

If they often think about and consider thoughts of renunciation, they’ve given up sensual thought to cultivate the thought of renunciation. Their mind inclines to thoughts of renunciation.

Abyāpādavitaṅkañce, bhikkhave ...pe...

If they often think about and consider thoughts of good will ... their mind inclines to thoughts of good will.

**avihiṃsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi
anuvicāreti, pahāsi vihiṃsāvitakkaṃ, avihiṃsāvitakkaṃ
bahulamakāsi, tassa taṃ avihiṃsāvitakkāya cittaṃ namati.**

If they often think about and consider thoughts of harmlessness ... their mind inclines to thoughts of harmlessness.

**Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse
sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya,
tassa rukkhamaṭṭhagatassa vā abbhokāsagatassa vā
satikaraṇīyameva hoti:**

Suppose it’s the last month of summer, when all the crops have been gathered into the neighborhood of a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that

‘etā gāvo’ti.

the cattle are there.

Evamevaṃ kho, bhikkhave, satikaraṇīyameva ahosi:

In the same way I needed only to be mindful that

‘ete dhammā’ti.

those things were there.

**Āraddhaṃ kho pana me, bhikkhave, vīriyaṃ ahosi asallīnaṃ,
upaṭṭhitā sati asammutṭhā, passaddho kāyo asāraḍḍho,
samāhitaṃ cittaṃ ekaggaṃ.**

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi.

**So kho ahaṃ, bhikkhave, vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja vihāsim.**

Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja vihāsim.**

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā upekkhako ca vihāsim sato ca sampajāno,
sukhañca kāyena paṭisaṃvedesim, yaṃ taṃ ariyā ācikkhanti**

‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja vihāsim.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ—ekampi jātim ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

I recollected many kinds of past lives, with features and details.

Ayaṃ kho me, bhikkhave, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā;

This was the first knowledge, which I achieved in the first watch of the night.

avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
sattānaṃ cutūpapātañāya cittaṃ abhininnāmesim̃.**

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte
passāmi cavamāne upapajjamāne ...pe... ime vata bhonto sattā
kāyaduccaritena samannāgatā ...pe... iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passāmi cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate,
yathākammūpage satte pajānāmi.**

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

**Ayaṃ kho me, bhikkhave, rattiyā majjhime yāme dutiyā vijjā
adhigatā;**

This was the second knowledge, which I achieved in the middle watch of the night.

**avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā
taṃ appamattassa ātāpino pahitattassa viharato.**

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
āsavānaṃ khayañāya cittaṃ abhininnāmesim̃.**

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsiṃ.

I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Ime āsavā’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbaññāsiṃ, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsiṃ.

I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha, vimuttasmiṃ vimuttamiti ñāṇaṃ ahoṣi:

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbaññāsiṃ.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṃ kho me, bhikkhave, rattiyaṃ pacchime yāme tatiyaṃ vijjā adhigatā;

This was the third knowledge, which I achieved in the last watch of the night.

avijjā vihatā vijjā uppannā; tamo vihato āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Seyyathāpi, bhikkhave, araññe pavane mahantaṃ ninnāṃ pallalaṃ.

Suppose that in a forested wilderness there was an expanse of low-lying marshes,

Tameṇaṃ mahāmigasaṅgho upanissāya vihareyya.

and a large herd of deer lived nearby.

Tassa kocideva puriso uppajjeyya anatthakāmo ahitakāmo ayogakkhemakāmo.

Then along comes a person who wants to harm, injure, and threaten them.

So yvāssa maggo khemo sovattiko pītigamanīyo taṃ maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacaraṃ, ṭhapeyya okacārikaṃ.

They close off the safe, secure path that leads to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys

Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena anayabyasaṇaṃ āpajjeyya.

so that, in due course, that herd of deer would fall to ruin and disaster.

Tasseva kho pana, bhikkhave, mahato migasaṅghassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo.

Then along comes a person who wants to help keep the herd of deer safe.

So yvāssa maggo khemo sovattiko pītigamanīyo taṃ maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacaraṃ, nāseyya okacārikaṃ.

They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys

Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya.

so that, in due course, that herd of deer would grow, increase, and mature.

Upamā kho me ayam, bhikkhave, katā atthassa viññāpanāya.

I've made up this simile to make a point.

Ayam cevettha attho—

And this is what it means.

mahantaṃ ninnantaṃ pallalanti kho, bhikkhave, kāmaṇametaṃ adhivacanaṃ.

'An expanse of low-lying marshes' is a term for sensual pleasures.

Mahāmigasaṅgho kho, bhikkhave, sattānametaṃ adhivacanaṃ.

'A large herd of deer' is a term for sentient beings.

Puriso anattakāmo ahitakāmo ayogakkhemakāmoti kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.

'A person who wants to harm, injure, and threaten them' is a term for Māra the Wicked.

Kummaggoti kho, bhikkhave, aṭṭhaṅgikassetāṃ micchāmaggaṃ adhivacanaṃ, seyyathidaṃ—

'The wrong path' is a term for the wrong eightfold path, that is,

micchādiṭṭhiyā micchāsaṅkappaṃ micchāvācāya micchākammantassa micchāājīvaṃ micchāvāyāmassa micchāsatīyā micchāsamādhissa.

wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Okacaroti kho, bhikkhave, nandīrāgassetāṃ adhivacanaṃ.

'A domesticated male deer' is a term for desire with relishing.

Okacārikāti kho, bhikkhave, avijjāyetaṃ adhivacanaṃ.

‘A domesticated female deer’ is a term for ignorance.

Puriso atthakāmo hitakāmo yogakkhemakāmoti kho, bhikkhave, tathāgatassetam̐ adhivacanam̐ arahato sammāsambuddhassa.

‘A person who wants to help keep the herd of deer safe’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

Khemo maggo sovattiko pītigamanīyoti kho, bhikkhave, ariyassetam̐ aṭṭhaṅgikassa maggassa adhivacanam̐, seyyathidaṃ—

‘The safe, secure path that leads to happiness’ is a term for the noble eightfold path, that is:

**sammādiṭṭhiyā sammāsaṅkappassa sammāvācāya
sammākammantassa sammāājīvassa sammāvāyāmassa
sammāsatiyā sammāsamādhissa.**

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Iti kho, bhikkhave, vivaṭṭo mayā khemo maggo sovattiko
pītigamanīyo, pihito kummaggo, ūhato okacaro, nāsitā
okacārikā.**

So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

**Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakanāṃ hitesinā
anukampakena anumāpam̐ upādāya, kataṃ vo taṃ mayā.**

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.

**Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni; jhāyatha,
bhikkhave, mā pamādattha; mā pacchā vipaṭṭisarino ahuvattha.
Ayaṃ vo amhākaṃ anusāsani”ti.**

Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Dvedhāvitakkasuttaṃ niṭṭhitaṃ navamaṃ.

20. Vitakkasaṅḥānasutta *How to Stop Thinking*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavaṁ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṁ etadavoca:

The Buddha said this:

**“Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni
kālena kālam manasi kātabbāni.**

“Mendicants, a mendicant committed to the higher mind should focus
on five foundations of meditation from time to time.

Katamāni pañca?

What five?

Idha, bhikkhave, bhikkhuno yaṃ nimittam āgamma yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātabbam kusalūpasamhitam.

Take a mendicant who is focusing on some foundation of meditation that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. That mendicant should focus on some other foundation of meditation connected with the skillful.

Tassa tamhā nimittā aññaṃ nimittam manasikaroto kusalūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahiyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesam pahānā ajjhattameva cittam santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, dakkho palagaṇḍo vā palagaṇḍantevāsī vā sukhumāya āṇiyā oḷārikam āṇim abhinīhaneyya abhinīhareyya abhinivatteyya;

It's like a deft carpenter or their apprentice who'd knock out or extract a large peg with a finer peg.

evameva kho, bhikkhave, bhikkhuno yaṃ nimittam āgamma yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātabbam kusalūpasamhitam.

In the same way, a mendicant ... should focus on some other foundation of meditation connected with the skillful ...

Tassa tamhā nimittā aññaṃ nimittam manasikaroto kusalūpasamhitam ye pāpakā akusalā vitakkā

chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. (1)

Tassa ce, bhikkhave, bhikkhuno tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitam upajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānam ādīnavo upaparikkhitabbo:

Now, suppose that mendicant is focusing on some other foundation of meditation connected with the skillful, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should examine the drawbacks of those thoughts:

‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti.

‘So these thoughts are unskillful, they’re blameworthy, and they result in suffering.’

Tassa tesam vitakkānam ādīnavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguccheyya;

Suppose there was a woman or man who was young, youthful, and fond of adornments. If the corpse of a snake or a dog or a human

were hung around their neck, they'd be horrified, repelled, and disgusted.

evameva kho, bhikkhave, tassa ce bhikkhuno tamhāpi nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitam uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānam ādīnavo upaparikkhitabbo:

In the same way, a mendicant ... should examine the drawbacks of those thoughts ...

‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti.

Tassa tesam vitakkānam ādīnavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. (2)

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānam ādīnavam upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānam asatiāmanasikāro āpajjitabbo.

Now, suppose that mendicant is examining the drawbacks of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should try to ignore and forget about them.

Tassa tesam vitakkānam asatiāmanasikāram āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, cakkhumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa;

Suppose there was a person with good eyesight, and some undesirable sights came into their range of vision.

so nimīleyya vā aññena vā apalokeyya;

They'd just close their eyes or look away.

evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ ādīnavaṃ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti te abbattham gacchanti.

In the same way, a mendicant ... those bad thoughts are given up and come to an end ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. (3)

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ asati manasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikātabbaṃ.

Now, suppose that mendicant is ignoring and forgetting about those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should focus on stopping the formation of thoughts.

Tassa tesaṃ vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, puriso sīghaṃ gaccheyya.

Suppose there was a person walking quickly.

Tassa evamassa:

They'd think:

'kiṃ nu kho ahaṃ sīghaṃ gacchāmi?

'Why am I walking so quickly?

Yannūnāhaṃ saṇikaṃ gaccheyyan'ti.

Why don't I slow down?'

So saṇikaṃ gaccheyya.

So they'd slow down.

Tassa evamassa:

They'd think:

'kiṃ nu kho ahaṃ saṇikaṃ gacchāmi?

'Why am I walking slowly?

Yannūnāhaṃ tiṭṭheyyan'ti.

Why don't I stand still?'

So tiṭṭheyya.

So they'd stand still.

Tassa evamassa:

They'd think:

'kiṃ nu kho ahaṃ ṭhito?

'Why am I standing still?

Yannūnāhaṃ nisīdeyyan'ti.

Why don't I sit down?'

So nisīdeyya.

So they'd sit down.

Tassa evamassa:

They'd think:

‘kiṃ nu kho ahaṃ nisinno?

‘Why am I sitting?’

Yannūnāhaṃ nipajjeyyan’ti.

Why don’t I lie down?’

So nipajjeyya.

So they’d lie down.

Evañhi so, bhikkhave, puriso oḷārikaṃ oḷārikaṃ iriyāpathaṃ abhinivajjetvā sukhumaṃ sukhumaṃ iriyāpathaṃ kappeyya.

And so that person would reject successively coarser postures and adopt more subtle ones.

Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ asati manasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

In the same way, a mendicant ... those thoughts are given up and come to an end ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. (4)

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi.

Now, suppose that mendicant is focusing on stopping the formation of thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up.

Tena, bhikkhave, bhikkhunā dante bhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ.

With teeth clenched and tongue pressed against the roof of the mouth, they should squeeze, squash, and torture mind with mind.

Tassa dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, balavā puriso dubbalataram purisam sīse vā gale vā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

It's like a strong man who grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi.

In the same way, a mendicant ...

Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ.

with teeth clenched and tongue pressed against the roof of the mouth, should squeeze, squash, and torture mind with mind.

Tassa dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. (5)

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Yato kho, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Now, take the mendicant who is focusing on some foundation of meditation that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. They focus on some other foundation of meditation connected with the skillful ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Tesampi vitakkānaṃ ādīnavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They examine the drawbacks of those thoughts ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Tesampi vitakkānaṃ asati manasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They try to ignore and forget about those thoughts ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Tesampi vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They focus on stopping the formation of thoughts ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Dantebhidantamādhāya jivhāya tālum āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhatthaṃ gacchanti.

With teeth clenched and tongue pressed against the roof of the mouth, they squeeze, squash, and torture mind with mind. When they succeed in each of these things, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Ayaṃ vuccati, bhikkhave, bhikkhu vasī vitakkapariyāyapathesu.

This is called a mendicant who is a master of the ways of thought.

Yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitakkessati.

They'll think what they want to think, and they won't think what they don't want to think.

Acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā"ti.

They've cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Vitakkasaṅṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Sīhanādavaggo niṭṭhito dutiyo.

Tassuddānaṃ

**Cūḷasīhanādalomahaṃsavaro,
Mahācūḷadukkhakkhandhaanumānikasuttaṃ;
Khilapatthamadhupiṇḍikadvidhāvitakka,
Pañcanimittakathā puna vaggo.**

3. The Division of Similes Opammavagga

21. Kakacūpamasutta *The Simile of the Saw*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā moḷiyaphagguno bhikkhunīhi
saddhim ativelam saṃsaṭṭho viharati.**

Now at that time, Venerable Phagguna of the Top-Knot was mixing too closely together with the nuns.

**Evam saṃsaṭṭho āyasmā moḷiyaphagguno bhikkhunīhi saddhim
viharati—**

So much so that

**sace koci bhikkhu āyasmato moḷiyaphaggunassa sammukhā
tāsam bhikkhunīnam avaṇṇam bhāsati, tenāyasmā
moḷiyaphagguno kupito anattamano adhikaraṇampi karoti.**

if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings.

**Sace pana koci bhikkhu tāsam bhikkhunīnam sammukhā
āyasmato moḷiyaphaggunassa avaṇṇam bhāsati, tena tā
bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.**

And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings.

Evam̐ saṃsaṭṭho āyasmā moḷiyaphagguno bhikkhunīhi saddhim̐ viharati.

That’s how much Phagguna of the Top-Knot was mixing too closely together with the nuns.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam̐ etadavoca: Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

“āyasmā, bhante, moḷiyaphagguno bhikkhunīhi saddhim̐ ativelaṃ saṃsaṭṭho viharati.

Evam̐ saṃsaṭṭho, bhante, āyasmā moḷiyaphagguno bhikkhunīhi saddhim̐ viharati—

sace koci bhikkhu āyasmato moḷiyaphaggunassa sammukhā tāsam̐ bhikkhunīnam̐ avaṇṇam̐ bhāsati, tenāyasmā moḷiyaphagguno kupito anattamano adhikaraṇampi karoti.

Sace pana koci bhikkhu tāsam̐ bhikkhunīnam̐ sammukhā āyasmato moḷiyaphaggunassa avaṇṇam̐ bhāsati, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

Evam̐ saṃsaṭṭho, bhante, āyasmā moḷiyaphagguno bhikkhunīhi saddhim̐ viharatī”ti.

Atha kho bhagavā aññataram̐ bhikkhum̐ āmantesi:

So the Buddha said to a certain monk,

“ehi tvam̐, bhikkhu, mama vacanena moḷiyaphaggunam̐ bhikkhum̐ āmantehi:

“Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that

‘satthā taṃ, āvuso phaggunā, āmantetī’”ti.
the teacher summons him.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā
yenāyasmā moḷiyaphagguno tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ moḷiyaphaggunā etadavoca:

“Yes, sir,” that monk replied. He went to Phaggunā of the Top-Knot
and said to him,

“satthā taṃ, āvuso phaggunā, āmantetī””ti.

“Reverend Phaggunā, the teacher summons you.”

“Evamāvuso”ti kho āyasmā moḷiyaphagguno tassa bhikkhuno
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho āyasmantaṃ moḷiyaphaggunā bhagavā
etadavoca:

“Yes, reverend,” Phaggunā replied. He went to the Buddha, bowed,
and sat down to one side. The Buddha said to him:

**“Saccā kira tvaṃ, phaggunā, bhikkhunīhi saddhiṃ ativelaṃ
saṃsaṅgā viharasi?”**

“Is it really true, Phaggunā, that you’ve been mixing overly closely
together with the nuns?”

**Evaṃ saṃsaṅgā kira tvaṃ, phaggunā, bhikkhunīhi saddhiṃ
viharasi—**

So much so that

**sace koci bhikkhu tuyhaṃ sammukhā tāsāṃ bhikkhunīnaṃ
avaṅṅaṃ bhāsati, tena tvaṃ kupito anattamano adhikaraṅgampi
karosi.**

if any mendicant criticizes those nuns in your presence, you get
angry and upset, and even instigate disciplinary proceedings?

**Sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā
tuyhaṃ avaṅṅaṃ bhāsati, tena tā bhikkhuniyo kupitā**

anattamanā adhikaraṇampi karonti.

And if any mendicant criticizes you in those nuns' presence, they get angry and upset, and even instigate disciplinary proceedings?

Evaṃ saṃsaṭṭho kira tvaṃ, phagguna, bhikkhunīhi saddhiṃ viharasī"ti?

Is that how much you're mixing overly closely together with the nuns?"

"Evaṃ, bhante"ti.

"Yes, sir."

"Nanu tvaṃ, phagguna, kulaputto saddhā agāasmā anagāriyaṃ pabbajito"ti?

"Phagguna, are you not a gentleman who has gone forth from the lay life to homelessness?"

"Evaṃ, bhante"ti.

"Yes, sir."

"Na kho te etaṃ, phagguna, patirūpaṃ kulaputtassa saddhā agāasmā anagāriyaṃ pabbajitassa, yaṃ tvaṃ bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho vihareyyāsi.

"As such, it's not appropriate for you to mix so closely with the nuns.

Tasmātiha, phagguna, tava cepi koci sammukhā tāsaṃ bhikkhunīnaṃ avaṇṇaṃ bhāseyya, tatrāpi tvaṃ, phagguna, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

'na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro'ti.

‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci sammukhā tāsāṃ bhikkhunīnaṃ pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daḍḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya. Tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbaṃ

If that happens, you should train like this:

‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phaggunā, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha, phaggunā, tava cepi koci sammukhā avaṇṇaṃ bhāseyya, tatrāpi tvaṃ, phaggunā, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So if anyone criticizes you in your presence, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phaggunā, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of

compassion, with a heart of love and no secret hate.’

Evañhi te, phagguṇa, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha, phagguṇa, tava cepi koci pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya, tatrāpi tvaṃ, phagguṇa, ye gehasitā chandā ye gehasitā vitakkā te pajaheyyāsi.

So Phagguṇa, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of the lay life.

Tatrāpi te, phagguṇa, evaṃ sikkhitabbaṃ ‘na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro’ti.

If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’

Evañhi te, phagguṇa, sikkhitabbaṃ”ti.

That’s how you should train.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“ārādhayimsu vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ.

“Mendicants, I used to be satisfied with the mendicants.

Idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ—

Once, I addressed them:

ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi.

‘I eat my food in one sitting per day.

Ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca

balañca phāsuvihārañca.

Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably.

Etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha.

You too should eat your food in one sitting per day.

**Ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā
appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca
balañca phāsuvihārañcāti.**

Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.'

Na me, bhikkhave, tesu bhikkhūsu anusāsanī karaṇīyā ahosi;

I didn't have to keep on instructing those mendicants;

satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahosi.

I just had to prompt their mindfulness.

**Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe
ājaññaratho yutto assa ṭhito odhastapatodo.**

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

**Tamenaṃ dakkho yoggācariyo assadammasārathi abhiruhitvā,
vāmena hatthena rasmiyo gahetvā, dakkhiṇena hatthena
patodaṃ gahetvā, yenicchakaṃ yadicchakaṃ sāreyyapi
paccāsāreyyapi.**

Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

**Evameva kho, bhikkhave, na me tesu bhikkhūsu anusāsanī
karaṇīyā ahosi,**

In the same way, I didn't have to keep on instructing those mendicants;

satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahosi.

I just had to prompt their mindfulness.

Tasmātiha, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.

So, mendicants, you too should give up what's unskillful and devote yourselves to skillful qualities.

Evañhi tumhepi imasmim̐ dhammavinaye vuddhim̐ virūḷhim̐ vepullaṃ āpajjissatha.

In this way you'll achieve growth, improvement, and maturity in this teaching and training.

Seyyathāpi, bhikkhave, gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ.

Suppose that not far from a town or village there was a large grove of sal trees

Tañcassa eḷaṇḍehi sañchannaṃ.

that was choked with castor-oil weeds.

Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo.

Then along comes a person who wants to help protect and nurture that grove.

So yā tā sālalaṭṭhiyo kuṭilā ojāpaharaṇiyo tā chetvā bahiddhā nīhareyya, antovanaṃ suvisodhitaṃ visodheyya.

They'd cut down the crooked sal saplings that were robbing the sap, and throw them out. They'd clean up the interior of the grove,

Yā pana tā sālalaṭṭhiyo ujukā sujātā tā sammā parihareyya.

and properly care for the straight, well-formed sal saplings.

Evañhetam̐, bhikkhave, sālavanaṃ aparena samayena vuddhim̐ virūḷhim̐ vepullaṃ āpajjeyya.

In this way, in due course, that sal grove would grow, increase, and mature.

Evameva kho, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.

In the same way, mendicants, you too should give up what's unskillful and devote yourselves to skillful qualities.

Evañhi tumhepi imasmim̐ dhammavinaye vuddhim̐ virūḥim̐ vepullam̐ āpajjissatha.

In this way you'll achieve growth, improvement, and maturity in this teaching and training.

Bhūtapubbam̐, bhikkhave, imissāyeva sāvattiyā vedehikā nāma gahapatānī ahosi.

Once upon a time, mendicants, right here in Sāvattī there was a housewife named Vedehikā.

Vedehikāya, bhikkhave, gahapatāniyā evam̐ kalyāṇo kittisaddo abbhuggato:

She had this good reputation:

‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’ti.

‘The housewife Vedehikā is sweet, even-tempered, and calm.’

Vedehikāya kho pana, bhikkhave, gahapatāniyā kāḷī nāma dāsī ahosi dakkhā analasā susam̐vihitakammantā.

Now, Vedehikā had a bonded maid named Kāḷī who was skilled, tireless, and well-organized in her work.

Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi:

Then Kāḷī thought,

‘mayham̐ kho ayyāya evam̐ kalyāṇo kittisaddo abbhuggato:

‘My mistress has a good reputation as being

“soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī”ti.

sweet, even-tempered, and calm.

Kim̐ nu kho me ayyā santam̐yeva nu kho ajjhattam̐ kopam̐ na pātukaroti udāhu asantam̐

But does she actually have anger in her and just not show it? Or does she have no anger?

udāhu mayhamevete kammantā susamvihitā yena me ayyā santamyeva ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ?

Or is it just because my work is well-organized that she doesn't show anger, even though she still has it inside?

Yannūnāhaṃ ayyaṃ vīmaṃseyyan'ti.

Why don't I test my mistress?'

Atha kho, bhikkhave, kāḷī dāsī divā uṭṭhāsi.

So Kāḷī got up during the day.

Atha kho, bhikkhave, vedehikā gahapatānī kāḷīm dāsīm etadavoca:

Vedehikā said to her,

'he je kāḷī'ti.

'What the hell, Kāḷī!'

'Kiṃ, ayye'ti?

'What is it, madam?'

'Kiṃ, je, divā uṭṭhāsī'ti?

'You're getting up in the day—what's up with you, girl?'

'Na khvayye, kiñcī'ti.

'Nothing, madam.'

'No vata re kiñci, pāpi dāsi, divā uṭṭhāsī'ti kupitā anattamanā bhākuṭim akāsi.

'Nothing's up, you bad girl, but you get up in the day!' Angry and upset, she scowled.

Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi:

Then Kālī thought,

‘santaṃyeva kho me ayyā ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ;

‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger.

**mayhamevete kammantā susaṃvihitā, yena me ayyā
santaṃyeva ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ.**

It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside.

Yannūnāhaṃ bhiiyoso mattāya ayyaṃ vīmaṃseyyan’ti.

Why don’t I test my mistress further?’

Atha kho, bhikkhave, kālī dāsī divātaraṃyeva uṭṭhāsi.

So Kālī got up later in the day.

**Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsīm
etadavoca:**

Vedehikā said to her,

‘he je kālī’ti.

‘What the hell, Kālī!’

‘Kiṃ, ayye’ti?

‘What is it, madam?’

‘Kiṃ, je, divātaraṃ uṭṭhāsī’ti?

‘You’re getting up later in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.

‘Nothing, madam.’

**‘No vata re kiñci, pāpi dāsi, divātaraṃ uṭṭhāsī’ti kupitā
anattamanā anattamanavācaṃ nicchāresi.**

‘Nothing’s up, you bad girl, but you get up later in the day!’ Angry and upset, she blurted out angry words.

Atha kho, bhikkhave, kāḷiyā dāsiyā etadahosi:

Then Kāḷī thought,

‘santaṃyeva kho me ayyā ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ.

‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger.

**Mayhamevete kammantā susaṃvihitā, yena me ayyā
santaṃyeva ajjhattaṃ kopaṃ na pātukaroti, no asantaṃ.**

It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside.

Yannūnāhaṃ bhiyyoso mattāya ayyaṃ vīmaṃseyyan’ti.

Why don’t I test my mistress further?’

Atha kho, bhikkhave, kāḷī dāsī divātaraṃyeva uṭṭhāsī.

So Kāḷī got up even later in the day.

**Atha kho, bhikkhave, vedehikā gahapatānī kāḷiṃ dāsiṃ
etadavoca:**

Vedehikā said to her,

‘he je kāḷī’ti.

‘What the hell, Kāḷī!’

‘Kiṃ, ayye’ti?

‘What is it, madam?’

‘Kiṃ, je, divā uṭṭhāsī’ti?

‘You’re getting up even later in the day—what’s up with you, girl?’

‘Na khvayye, kiñcī’ti.

‘Nothing, madam.’

**‘No vata re kiñci, pāpi dāsi, divā uṭṭhāsī’ti kupitā anattamanā
aggaḷasūciṃ gahetvā sīse pahāraṃ adāsi, sīsaṃ vobhindi.**

‘Nothing’s up, you bad girl, but you get up even later in the day!’
Angry and upset, she grabbed a rolling-pin and hit Kālī on the head,
cracking it open.

**Atha kho, bhikkhave, kālī dāsī bhinnena sīsenā lohiteṇa
galanteṇa paṭivissakānaṃ ujjhāpesi:**

Then Kālī, with blood pouring from her cracked skull, denounced her
mistress to the neighbors,

‘passathayye, soratāya kammaṃ;

‘See, ladies, what the sweet one did!

**passathayye, nivātāya kammaṃ, passathayye, upasantāya
kammaṃ.**

See what the even-tempered one did! See what the calm one did!

**Kathañhi nāma ekadāsikāya divā uṭṭhāsīti kupitā anattamanā
aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ
vobhindissatī’ti.**

How on earth can she grab a rolling-pin and hit her only maid on the
head, cracking it open, just for getting up late?’

**Atha kho, bhikkhave, vedehikāya gahapatāniyā apareṇa
samayena evaṃ pāpako kittisaddo abbhuggacchi:**

Then after some time the housewife Vedehikā got this bad
reputation:

**‘caṇḍī vedehikā gahapatānī, anivātā vedehikā gahapatānī,
anupasantā vedehikā gahapatānī’ti.**

‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

**Evameva kho, bhikkhave, idhekacco bhikkhu tāvadeva
soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva
na amanāpā vacanapathā phusanti.**

In the same way, a mendicant may be the sweetest of the sweet, the most even-tempered of the even-tempered, the calmest of the calm, so long as they don't encounter any disagreeable criticism.

Yato ca, bhikkhave, bhikkhuṃ amanāpā vacanapathā phusanti, atha bhikkhu 'sorato'ti veditabbo, 'nivāto'ti veditabbo, 'upasanto'ti veditabbo.

But it's when they encounter disagreeable criticism that you'll know whether they're really sweet, even-tempered, and calm.

Nāhaṃ taṃ, bhikkhave, bhikkhuṃ 'suvaco'ti vadāmi yo cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārahetu suvaco hoti, sovacassataṃ āpajjati.

I don't say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, alms-food, lodgings, and medicines and supplies for the sick.

Taṃ kissa hetu?

Why is that?

Taṃhi so, bhikkhave, bhikkhu cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti, na sovacassataṃ āpajjati.

Because when they don't get robes, alms-food, lodgings, and medicines and supplies for the sick, they're no longer easy to admonish.

Yo ca kho, bhikkhave, bhikkhu dhammaṃyeva sakkaronto, dhammaṃ garuṃ karonto, dhammaṃ mānento, dhammaṃ pūjento, dhammaṃ apacāyamāno suvaco hoti, sovacassataṃ āpajjati, tamahaṃ 'suvaco'ti vadāmi.

But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they're easy to admonish.

Tasmātiha, bhikkhave, 'dhammaṃyeva sakkarontā, dhammaṃ garuṃ karontā, dhammaṃ mānentā, dhammaṃ pūjentā, dhammaṃ apacāyamānā suvacā bhavissāma, sovacassataṃ āpajjissāmā'ti.

So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Pañcime, bhikkhave, vacanapathā yehi vo pare vadamānā vadeyyuṃ—

Mendicants, there are these five ways in which others might criticize you.

kālena vā akālena vā;

Their speech may be timely or untimely,

bhūtena vā abhūtena vā;

true or false,

saṇhena vā pharusena vā;

gentle or harsh,

atthasaṃhitena vā anatthasaṃhitena vā;

beneficial or harmful,

mettacittā vā dosantarā vā.

from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyuṃ akālena vā;

When others criticize you, they may do so in any of these ways.

bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ anatthasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

‘na ceva no cittam vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā, na dosantarā.

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Tañca puggalaṃ mettāsahagatena cetasā pharivā viharissāma, tadārammaṇaṃca sabbāvantaṃ lokaṃ mettāsahagatena cittaena vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharissāmā’ti.

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapīṭakaṃ ādāya.

Suppose a person was to come along carrying a spade and basket

So evaṃ vadeyya:

and say,

‘ahaṃ imaṃ mahāpathaviṃ apathaviṃ karissāmī’ti.

‘I shall make this great earth be without earth!’

So tatra tatra vikhaṇeyya, tatra tatra vikireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya:

And they’d dig all over, scatter all over, spit all over, and urinate all over, saying,

‘apathavī bhavasi, apathavī bhavasī’ti.

‘Be without earth! Be without earth!’

Taṃ kiṃ maññaṭha, bhikkhave,
What do you think, mendicants?

api nu so puriso imaṃ mahāpathaviṃ apathaviṃ kareyyā”ti?
Could that person make this great earth be without earth?”

“No hetam, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Ayañhi, bhante, mahāpathavī gambhīrā appameyyā.

Because this great earth is deep and limitless.

Sā na sukarā apathavī kātuṃ;

It’s not easy to make it be without earth.

**yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī
assā”ti.**

That person will eventually get weary and frustrated.”

**“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare
vadamānā vadeyyuṃ—**

“In the same way, there are these five ways in which others might
criticize you.

kālena vā akālena vā;

Their speech may be timely or untimely,

bhūtena vā abhūtena vā;

true or false,

saṇhena vā pharusena vā;

gentle or harsh,

atthasaṃhitena vā anatthasaṃhitena vā;

beneficial or harmful,

mettacittā vā dosantarā vā.

from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā;
When others criticize you, they may do so in any of these ways.

bhūtena vā bhikkhave, pare vadamānā vadeyyum abhūtena vā;
saṅhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyum anatthasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:
If that happens, you should train like this:

‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Tañca puggalaṃ mettāsahagatena cetasā pharivā viharissāma, tadārammaṇaṃca sabbāvantam lokam pathavisamena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharissāmā’ti.

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.
That’s how you should train.

Seyyathāpi, bhikkhave, puriso āgaccheyya lākham vā haliddim vā nīlam vā mañjiṭṭham vā ādāya.

Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder,

So evaṃ vadeyya:

and say,

‘ahaṃ imasmiṃ ākāse rūpaṃ likhissāmi, rūpapātubhāvaṃ karissāmī’ti.

‘I shall draw pictures on the sky, making pictures appear there.’

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso imasmiṃ ākāse rūpaṃ likheyya, rūpapātubhāvaṃ kareyyā’ti?

Could that person draw pictures on the sky?”

“No hetam, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Ayañhi, bhante, ākāso arūpī anidassano.

Because the sky is formless and invisible.

Tattha na sukaraṃ rūpaṃ likhituṃ, rūpapātubhāvaṃ kātuṃ;

It’s not easy to draw pictures there.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā’ti.

That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyuṃ kālena vā akālena vā ...pe...

“In the same way, there are these five ways in which others might criticize you ...

tadārammaṇaṅca sabbāvantaṃ lokaṃ ākāsasamena cetasā vipulena mahaggatena appamaṅgena averena abyābajjhena pharivā viharissāmā’ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Seyyathāpi, bhikkhave, puriso āgaccheyya ādittaṃ tiṇukkāṃ ādāya.

Suppose a person was to come along carrying a blazing grass torch,

So evaṃ vadeyya:

and say,

‘ahaṃ imāya ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpessāmi samparitāpessāmi’ti.

‘I shall burn and scorch the river Ganges with this blazing grass torch.’

Taṃ kiṃ maññaṭha, bhikkhave,

What do you think, mendicants?

api nu so puriso ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpeyya samparitāpeyyā”ti?

Could that person burn and scorch the river Ganges with a blazing grass torch?”

“No hetāṃ, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Gaṅgā hi, bhante, nadī gambhīrā appameyyā.

Because the river Ganges is deep and limitless.

Sā na sukarā ādittāya tiṇukkāya santāpetuṃ samparitāpetuṃ;

It’s not easy to burn and scorch it with a blazing grass torch.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

That person will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā ...pe...

“In the same way, there are these five ways in which others might criticize you ...

tadārammaṇaṅca sabbāvantam lokam gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissāmā’ti.

Evañhi vo, bhikkhave, sikkhitabbam.

Seyyathāpi, bhikkhave, biḷārabhastā madditā sumadditā suparimadditā, mudukā tūlinī chinnaśassarā chinnabhabbhārā.

Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling.

Atha puriso āgaccheyya kaṭṭham vā kathalam vā ādāya.

Then a person comes along carrying a stick or a stone,

So evam vadeyya:

and says,

‘aham imam biḷārabhastam madditam sumadditam suparimadditam, mudukam tulinim, chinnaśassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram karissāmi bharaśharam karissāmī’ti.

‘I shall make this soft catskin bag rustle and crackle with this stick or stone.’

Tam kim maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso amum biḷārabhastam madditam sumadditam suparimadditam, mudukam tulinim, chinnaśassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram kareyya, bharaśharam kareyyā”ti?

Could that person make that soft catskin bag rustle and crackle with that stick or stone?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

**“Amu hi, bhante, bilārabhastā madditā sumadditā
suparimadditā, mudukā tūlinī, chinnasassarā chinnabhabbarā.**
Because that catskin bag is rubbed, well-rubbed, very well-rubbed,
soft, silky, rid of rustling and crackling.

**Sā na sukarā kaṭṭhena vā kathalena vā sarasaram kātuṃ
bharabharām kātuṃ;**

It's not easy to make it rustle or crackle with a stick or stone.

**yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī
assā”ti.**

That person will eventually get weary and frustrated.”

**“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare
vadamānā vadeyyum**

“In the same way, there are these five ways in which others might
criticize you.

kālena vā akālena vā;

Their speech may be timely or untimely,

bhūtena vā abhūtena vā;

true or false,

saṇhena vā pharusena vā;

gentle or harsh,

atthasamhitena vā anatthasamhitena vā;

beneficial or harmful,

mettacittā vā dosantarā vā.

from a heart of love or from secret hate.

Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā;

When others criticize you, they may do so in any of these ways.

**bhūtena vā, bhikkhave, pare vadamānā vadeyyuṃ abhūtena vā;
saṅghena vā, bhikkhave, pare vadamānā vadeyyuṃ pharusena
vā;**

**atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyuṃ
anatthasaṃhitena vā;**

**mettacittā vā, bhikkhave, pare vadamānā vadeyyuṃ dosantarā
vā.**

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

**‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ
vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā
na dosantarā.**

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

**Tañca puggalaṃ mettāsaḥagatena cetasā pharivā viharissāma,
tadārammaṇaṅca sabbāvantaṃ lokaṃ biḷārabhastāsamena
cetasā vipulena mahaggatena appamāṇena averena
abyābajjhena pharivā viharissāmā’ti.**

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

**Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā
aṅgamaṅgāni okanteyyūṃ, tatrāpi yo mano padūseyya, na me
so tena sāsanaḥkaro.**

Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

If that happens, you should train like this:

‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.

‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate.

Tañca puggalaṃ mettāsahagatena cetasā pharivā viharissāma tadārammaṇaṃca sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharissāmā’ti.

We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

That’s how you should train.

Imañca tumhe, bhikkhave, kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasi kareyyātha.

If you frequently reflect on this advice—the simile of the saw—

Passatha no tumhe, bhikkhave, taṃ vacanapathaṃ, aṇuṃ vā thūlaṃ vā, yaṃ tumhe nādhivāseyyāthā”ti?

do you see any criticism, large or small, that you could not endure?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha.

“So, mendicants, you should frequently reflect on this advice, the simile of the saw.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā”ti.

This will be for your lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Kakacūpamasuttaṃ niṭṭhitaṃ paṭhamaṃ.

22. Alagaddūpamasutta *The Simile of the Snake*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena ariṭṭhassa nāma bhikkhuno
gaddhabādhīpubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ
uppannaṃ hoti:**

Now at that time a mendicant called Ariṭṭha, who had previously been a vulture trapper, had the following harmful misconception:

**“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme
antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ
antarāyāyā”ti.**

“As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

Assosum kho sambahulā bhikkhū:

Several mendicants heard about this.

**“ariṭṭhassa kira nāma bhikkhuno gaddhabādhīpubbassa
evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:**

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

Atha kho te bhikkhū yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimsu; upasaṅkamtivā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocum:

They went up to Ariṭṭha and said to him,

“saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Reverend Ariṭṭha, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

‘As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them’?”

“Evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’”ti.

“Absolutely, reverends. As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

Atha kho tepi bhikkhū ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti samanugāhanti samanubhāsanti:

Then, wishing to dissuade Ariṭṭha from his view, the mendicants pursued, pressed, and grilled him,

“mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

“Don’t say that, Ariṭṭha! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

Aneka-pariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya.

In many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

The Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ...

With the similes of a skeleton ...

maṁsapesūpamā kāmā vuttā bhagavatā ...

a lump of meat ...

tiṇukkūpamā kāmā vuttā bhagavatā ...

a grass torch ...

aṅgārakāsūpamā kāmā vuttā bhagavatā ...

a pit of glowing coals ...

supinakūpamā kāmā vuttā bhagavatā ...

a dream ...

yācitakūpamā kāmā vuttā bhagavatā ...

borrowed goods ...

rukkhaphalūpamā kāmā vuttā bhagavatā ...

fruit on a tree ...

asisūnūpamā kāmā vuttā bhagavatā ...

a butcher’s knife and chopping block ...

sattisūlūpamā kāmā vuttā bhagavatā ...

a staking sword ...

**sappasirūpamā kāmā vuttā bhagavatā bahudukkhā
bahupāyāsā, ādīnavo ettha bhiyyo”ti.**

a snake’s head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.”

**Evampi kho ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi
samanuyuñjijyamāno samanugāhiyamāno samanubhāsiyamāno
tadeva pāpakam̐ diṭṭhigatam̐ thāmasā parāmāsā abhinivissa
voharati:**

But even though the mendicants pursued, pressed, and grilled him in this way, Ariṭṭha obstinately stuck to his misconception and insisted on stating it.

**“evam̐ byā kho aham̐, āvuso, bhagavatā dhammam̐ desitam̐
ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te
paṭisevato nālam̐ antarāyāyā”ti.**

**Yato kho te bhikkhū nāsakkhim̐su ariṭṭham̐ bhikkhum̐
gaddhabādhipubbam̐ etasmā pāpakā diṭṭhigatā vivecetum̐, atha
kho te bhikkhū yena bhagavā tenupasaṅkamim̐su;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantam̐
nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū bhagavantam̐
etadavocum̐:**

When they weren’t able to dissuade Ariṭṭha from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

**“ariṭṭhassa nāma, bhante, bhikkhuno gaddhabādhipubbassa
evarūpam̐ pāpakam̐ diṭṭhigatam̐ uppannam̐:**

**‘tathāham̐ bhagavatā dhammam̐ desitam̐ ājānāmi yathā yeme
antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam̐
antarāyāyā’ti.**

Assumha kho mayam̐, bhante:

‘ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti.

Atha kho mayaṃ, bhante, yena ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkamimha; upasaṅkamtivā ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etadavocumha:

‘saccaṃ kira te, āvuso ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti?

Evam vutte, bhante, ariṭṭho bhikkhu gaddhabādhipubbo amhe etadavoca:

‘evam byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyāyā’ti.

Atha kho mayaṃ, bhante, ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsimha:

‘mā hevaṃ, āvuso ariṭṭha, avaca, mā bhagavantam abbhācikkhi; na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

Anekapariyāyenāvuso ariṭṭha, antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāya.

Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ...pe...

**sappasirūpamā kāmā vuttā bhagavatā bahudukkhā
bahupāyāsā, ādīnavo ettha bhiyyo'ti.**

**Evampi kho, bhante, ariṭṭho bhikkhu gaddhabādhipubbo
amhehi samanuyuñjyamāno samanugāhiyamāno
samanubhāsiyamāno tadeva pāpakam̐ diṭṭhigatam̐ thāmasā
parāmāsā abhinivissa voharati:**

**'evaṃ byā kho aham̐, āvuso, bhagavatā dhammam̐ desitam̐
ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te
paṭisevato nālam̐ antarāyā'ti.**

**Yato kho mayam̐, bhante, nāsakkhimha ariṭṭham̐ bhikkhum̐
gaddhabādhipubbam̐ etasmā pāpakā diṭṭhigatā vivecetum̐, atha
mayam̐ etamattham̐ bhagavato ārocemā'ti.**

Atha kho bhagavā aññataram̐ bhikkhum̐ āmantesi:

So the Buddha said to a certain monk,

**“ehi tvam̐, bhikkhu, mama vacanena ariṭṭham̐ bhikkhum̐
gaddhabādhipubbam̐ āmantehi:**

“Please, monk, in my name tell the mendicant Ariṭṭha, formerly a
vulture trapper, that

'sathā tam̐, āvuso ariṭṭha, āmantetī'ti.

the teacher summons him.”

**“Evaṃ, bhante'ti kho so bhikkhu bhagavato paṭissutvā, yena
ariṭṭho bhikkhu gaddhabādhipubbo tenupasaṅkami;
upasaṅkamtivā ariṭṭham̐ bhikkhum̐ gaddhabādhipubbam̐
etadavoca:**

“Yes, sir,” that monk replied. He went to Ariṭṭha and said to him,

“sathā tam̐, āvuso ariṭṭha, āmantetī'ti.

“Reverend Ariṭṭha, the teacher summons you.”

“Evamāvuso”ti kho ariṭṭho bhikkhu gaddhabādhīpubbo tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ariṭṭhaṃ bhikkhum gaddhabādhīpubbaṃ bhagavā etadavoca:

“Yes, reverend,” Ariṭṭha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saccaṃ kira te, ariṭṭha, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“Is it really true, Ariṭṭha, that you have such a harmful misconception:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyā’”ti?

‘As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them’?”

“Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi: ‘yathā yeme antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṃ antarāyā’”ti.

“Absolutely, sir. As I understand the Buddha’s teachings, the acts that he says are obstructions are not really obstructions for the one who performs them.”

“Kassa kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?

“Silly man, who on earth have you ever known me to teach in that way?

Nanu mayā, moghapurisa, anekapariyāyena antarāyikā dhammā antarāyikā vuttā? Alaṅca pana te paṭisevato antarāyāya.

Haven’t I said in many ways that obstructive acts are obstructive, and that they really do obstruct the one who performs them?

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā ...

With the similes of a skeleton ...

maṃsapesūpamā kāmā vuttā mayā ...

a lump of meat ...

tiṇukkūpamā kāmā vuttā mayā ...

a grass torch ...

aṅgārakāsūpamā kāmā vuttā mayā ...

a pit of glowing coals ...

supinakūpamā kāmā vuttā mayā ...

a dream ...

yācitakūpamā kāmā vuttā mayā ...

borrowed goods ...

rukkhaphalūpamā kāmā vuttā mayā ...

fruit on a tree ...

asisūnūpamā kāmā vuttā mayā ...

a butcher's knife and chopping block ...

sattisūlūpamā kāmā vuttā mayā ...

a staking sword ...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

a snake's head, I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khanasi, bahuñca apuññaṃ pasavasi.

But still you misrepresent me by your wrong grasp, harm yourself, and make much bad karma.

Tañhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

api nāyaṃ ariṭṭho bhikkhu gaddhabādhīpubbo usmīkatopi imasmim̐ dhammavinaye”ti?

Has this mendicant Ariṭṭha kindled even a spark of wisdom in this teaching and training?”

“Kiñhi siyā, bhante;

“How could that be, sir?

no hetam̐, bhante”ti.

No, sir.”

Evaṃ vutte, ariṭṭho bhikkhu gaddhabādhīpubbo tuṅhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When this was said, Ariṭṭha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ tuṅhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā ariṭṭhaṃ bhikkhuṃ gaddhabādhīpubbaṃ etadavoca:

Knowing this, the Buddha said,

“paññāyissasi kho tvaṃ, moghapurisa, etena sakena pāpakena diṭṭhigatena.

“Silly man, you will be known by your own harmful misconception.

Idhāhaṃ bhikkhū paṭipucchissāmi”ti.

I’ll question the mendicants about this.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

**“tumhepi me, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha
yathāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā
duggahitena amhe ceva abbhācikkhati, attānañca khanati,
bahuñca apuññaṃ pasavatī”ti?**

“Mendicants, do you understand my teachings as Ariṭṭha does, when he misrepresents me by his wrong grasp, harms himself, and makes much bad karma?”

“No hetam, bhante.

“No, sir.

**Anekapariyāyena hi no, bhante, antarāyikā dhammā antarāyikā
vuttā bhagavatā;**

For in many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them.

alañca pana te paṭisevato antarāyāya.

**Appassādā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā,
ādīnavo ettha bhiyyo.**

The Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā ...pe...

With the similes of a skeleton ...

**sappasirūpamā kāmā vuttā bhagavatā bahudukkhā
bahupāyāsā, ādīnavo ettha bhiyyo”ti.**

a snake's head, the Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.”

“Sādhu sādhu, bhikkhave, sādhu, kho me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha.

“Good, good, mendicants! It's good that you understand my teaching like this.

Anekapariyāyena hi kho, bhikkhave, antarāyikā dhammā vuttā mayā, alaṅca pana te paṭisevato antarāyāya.

For in many ways I have said that obstructive acts are obstructive ...

Appassādā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

Aṭṭhikaṅkalūpamā kāmā vuttā mayā ...pe...

sappasirūpamā kāmā vuttā mayā, bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.

I've said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

Atha ca panāyaṃ ariṭṭho bhikkhu gaddhabādhipubbo attanā duggahitena amhe ceva abbhācikkhati, attānaṅca khanati, bahuṅca apuññaṃ pasavati.

But still this Ariṭṭha misrepresents me by his wrong grasp, harms himself, and makes much bad karma.

Taṅhi tassa moghapurisassa bhavissati dīgharattaṃ ahitāya dukkhāya.

This will be for his lasting harm and suffering.

So vata, bhikkhave, aññatreva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti—netam ṭhānam vijjati.

Truly, mendicants, it's not possible to perform sensual acts without sensual pleasures, sensual perceptions, and sensual thoughts.

Idha, bhikkhave, ekacce moghapurisā dhammaṃ pariyāpuṇanti

—

Take a foolish person who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti.

But they don't examine the meaning of those teachings with wisdom,

Tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.

and so don't come to a reflective acceptance of them.

Te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisaṃsā ca.

They just memorize the teaching for the sake of finding fault and winning debates.

Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti.

They don't realize the goal for which they memorized them.

Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

Because they're wrongly grasped, those teachings lead to their lasting harm and suffering.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, dhammānaṃ.

Because of their wrong grasp of the teachings.

Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.

Suppose there was a person in need of a snake. And while wandering in search of a snake

So passeyya mahantaṃ alagaddaṃ.

they'd see a big snake,

Tameṇaṃ bhoge vā naṅguṭṭhe vā gaṇheyya.

and grasp it by the coil or the tail.

Tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmiṃ vā aṅgapaccaṅge ḍaṇṇeyya.

But that snake would twist back and bite them on the hand or the arm or limb,

So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, alagaddassa.

Because of their wrong grasp of the snake.

Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti—

In the same way, a foolish person memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti.

Tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.

Te upārambhānisāṃsā ceva dhammaṃ pariyāpuṇanti itivādappamokkhānisāṃsā ca.

Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti.

Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.

and those teachings lead to their lasting harm and suffering.

Taṃ kissa hetu?

Why is that?

Duggahitattā, bhikkhave, dhammānaṃ.

Because of their wrong grasp of the teachings.

Idha pana, bhikkhave, ekacce kulaputtā dhammaṃ pariyāpuṇanti—

Now, take a gentleman who memorizes the teaching—

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.

statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and classifications.

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ upaparikkhanti.

And once he's memorized them, he examines their meaning with wisdom,

Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

and comes to a reflective acceptance of them.

Te na ceva upārambhānisamsā dhammaṃ pariyāpuṇanti na itivādappamokkhānisamsā ca.

He doesn't memorize the teaching for the sake of finding fault and winning debates.

Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ anubhonti.

He realizes the goal for which he memorized them.

Tesaṃ te dhammā suggahitā dīgharattaṃ hitāya sukhāya saṃvattanti.

Because they're correctly grasped, those teachings lead to his lasting welfare and happiness.

Taṃ kissa hetu?

Why is that?

Suggahitattā bhikkhave dhammānaṃ.

Because of his correct grasp of the teachings.

Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.

Suppose there was a person in need of a snake. And while wandering in search of a snake

So passeyya mahantaṃ alagaddaṃ.

they'd see a big snake,

Tamenaṃ ajapadena daṇḍena suniggahitaṃ niggahaṇheyya.

and hold it down carefully with a cleft stick.

Ajapadena daṇḍena suniggahitaṃ niggahitvā, gīvāya suggahitaṃ gaṇheyya.

Only then would they correctly grasp it by the neck.

Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭṭheyya, atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

And even though that snake might wrap its coils around that person's hand or arm or some other limb, that wouldn't result in death or deadly pain.

Taṃ kissa hetu?

Why is that?

Suggahitattā, bhikkhave, alagaddassa.

Because of their correct grasp of the snake.

Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti—

In the same way, a gentleman memorizes the teaching ...

suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.

Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ upaparikkhanti.

Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.

Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti, na itivādappamokkhānisaṃsā ca.

Yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ anubhonti.

Tesaṃ te dhammā suggahitā dīgharattaṃ atthāya hitāya sukhāya saṃvattanti.

and those teachings lead to his lasting welfare and happiness.

Taṃ kissa hetu?

Why is that?

Suggahitattā, bhikkhave, dhammānaṃ.

Because of his correct grasp of the teachings.

Tasmātiha, bhikkhave, yassa me bhāsitassa atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha.

So, mendicants, when you understand what I've said, you should remember it accordingly.

Yassa ca pana me bhāsitassa atthaṃ na ājāneyyātha, ahaṃ vo tattha paṭipucchitabbo, ye vā panāssu viyattā bhikkhū.

But if I've said anything that you don't understand, you should ask me about it, or some competent mendicants.

Kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahaṇatthāya.

Mendicants, I will teach you how the Dhamma is similar to a raft: it's for crossing over, not for holding on.

Taṃ suṇātha, sādhukaṃ manasikarotha, bhāssissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Seyyathāpi, bhikkhave, puriso addhānamaggappaṭipanno.

“Suppose there was a person traveling along the road.

**So passeyya mahantaṃ udakaṇṇavaṃ, orimaṃ tīraṃ sāsaṅkaṃ
sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ;**

They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril.

na cassa nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

But there was no ferryboat or bridge for crossing over.

Tassa evamassa:

They'd think,

**‘ayaṃ kho mahāudakaṇṇavo, orimaṃ tīraṃ sāsaṅkaṃ
sappaṭibhayaṃ, pārimaṃ tīraṃ khemaṃ appaṭibhayaṃ;**

natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṃ gamanāya.

**Yannūnāhaṃ tiṇakaṭṭhasākhāpalāsaṃ saṅkaḍḍhitvā, kullaṃ
bandhitvā, taṃ kullaṃ nissāya hatthehi ca pādehi ca
vāyamamāno sotthinā pāraṃ uttareyyan'ti.**

‘Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

**Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsaṃ
saṅkaḍḍhitvā, kullaṃ bandhitvā taṃ kullaṃ nissāya hatthehi ca**

pādehi ca vāyamamāno sotthinā pāraṃ uttareyya.

And so they'd do exactly that.

Tassa purisassa uttiṇṇassa pāraṅgatassa evamassa:

And when they'd crossed over to the far shore, they'd think,

'bahukāro kho me ayaṃ kullo;

'This raft has been very helpful to me.

**imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno
sotthinā pāraṃ uttiṇṇo.**

Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore.

**Yannūnāhaṃ imaṃ kullaṃ sīse vā āropetvā khandhe vā
uccāretvā yena kāmaṃ pakkameyyan'ti.**

Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?'

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso evaṅkārī tasmim kulle kiccakārī assā'ti?

Would that person be doing what should be done with that raft?"

“No hetam, bhante”.

“No, sir.”

**“Kathaṅkārī ca so, bhikkhave, puriso tasmim kulle kiccakārī
assa?**

“And what, mendicants, should that person do with the raft?

**Idha, bhikkhave, tassa purisassa uttiṇṇassa pāraṅgatassa
evamassa:**

When they'd crossed over they should think,

'bahukāro kho me ayaṃ kullo;

'This raft has been very helpful to me. ...

**imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno
sotthinā pāraṃ uttiṇṇo.**

**Yannūnāhaṃ imaṃ kullaṃ thale vā ussādetvā udae vā
opilāpetvā yena kāmaṃ pakkameyyan'ti.**

Why don't I beach it on dry land or set it adrift on the water and go wherever I want?'

Evaṅkāri kho so, bhikkhave, puriso tasmim kulle kiccakāri assa.
That's what that person should do with the raft.

**Evameva kho, bhikkhave, kullūpamo mayā dhammo desito
nittharaṇatthāya, no gahaṇatthāya.**

In the same way, I have taught how the teaching is similar to a raft: it's for crossing over, not for holding on.

**Kullūpamaṃ vo, bhikkhave, dhammaṃ desitaṃ, ājānantehi
dhammāpi vo pahātabbā pageva adhammā.**

By understanding the simile of the raft, you will even give up the teachings, let alone what is against the teachings.

Chayimāni, bhikkhave, diṭṭhiṭṭhānāni.

Mendicants, there are these six grounds for views.

Katamāni cha?

What six?

**Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisadhammassa akovido sappurisadhamme
avinīto,**

Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati;

They regard form like this: 'This is mine, I am this, this is my self.'

vedanaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

They also regard feeling ...

saññaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

perception ...

saṅkhāre ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

choices ...

yampi taṃ diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ, anuvicariṭaṃ manasā tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati;

whatever is seen, heard, thought, known, sought, and explored by the mind like this: ‘This is mine, I am this, this is my self.’

yampi taṃ diṭṭhiṭṭhānaṃ—

And the same for this ground for views:

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti—

‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

tampi ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassati.

They also regard this: ‘This is mine, I am this, this is my self.’

Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto,

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

rūpaṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassati;

They regard form like this: ‘This is not mine, I am not this, this is not my self.’

vedanaṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassati;

They also regard feeling ...

saññaṃ ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassati;

perception ...

saṅkhāre ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassati;

choices ...

yampi taṃ diṭṭhaṃ sutam̐ mutam̐ viññātam̐ pattam̐ pariyesitam̐, anuvicaritam̐ manasā, tampi ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassati;

whatever is seen, heard, thought, known, sought, and explored by the mind like this: ‘This is not mine, I am not this, this is not my self.’

yampi taṃ diṭṭhiṭṭhānaṃ—

And the same for this ground for views:

so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmīti—

‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

tampi ‘netam̐ mama, nesohamasmi, na meso attā’ti samanupassati.

They also regard this: ‘This is not mine, I am not this, this is not my self.’

So evaṃ samanupassanto asati na paritassatī’ti.

Seeing in this way they’re not anxious about what doesn’t exist.”

Evaṃ vutte, aññataro bhikkhu bhagavantam etadavoca:

When he said this, one of the mendicants asked the Buddha,

“siyā nu kho, bhante, bahiddhā asati paritassanā”ti?

“Sir, can there be anxiety about what doesn’t exist externally?”

“Siyā, bhikkhū”ti—bhagavā avoca.

“There can, mendicant,” said the Buddha.

“Idha bhikkhu ekaccassa evaṃ hoti:

“It’s when someone thinks,

‘ahu vata me, taṃ vata me natthi;

‘Oh, but it used to be mine, and it is mine no more.

siyā vata me, taṃ vatāhaṃ na labhāmī’ti.

Oh, but it could be mine, and I will get it no more.’

So socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati.

They sorrow and pine and lament, beating their breast and falling into confusion.

Evaṃ kho, bhikkhu, bahiddhā asati paritassanā hotī’ti.

That’s how there is anxiety about what doesn’t exist externally.”

“Siyā pana, bhante, bahiddhā asati aparitassanā”ti?

“But can there be no anxiety about what doesn’t exist externally?”

“Siyā, bhikkhū”ti—bhagavā avoca.

“There can, mendicant,” said the Buddha.

“Idha bhikkhu ekaccassa na evaṃ hoti:

“It’s when someone doesn’t think,

‘ahu vata me, taṃ vata me natthi;

‘Oh, but it used to be mine, and it is mine no more.

siyā vata me, taṃ vatāhaṃ na labhāmī’ti.

Oh, but it could be mine, and I will get it no more.’

So na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati.

They don't sorrow and pine and lament, beating their breast and falling into confusion.

Evaṃ kho, bhikkhu, bahiddhā asati aparitassanā hotī"ti.

That's how there is no anxiety about what doesn't exist externally."

"Siyā nu kho, bhante, ajjhataṃ asati paritassanā"ti?

"But can there be anxiety about what doesn't exist internally?"

"Siyā, bhikkhū"ti—bhagavā avoca.

"There can, mendicant," said the Buddha.

"Idha, bhikkhu, ekaccassa evaṃ diṭṭhi hoti:

"It's when someone has such a view:

'so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī'ti.

'The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.'

So suṇāti tathāgatassa vā tathāgatasāvakassa vā sabbesaṃ diṭṭhiṭṭhānādhiṭṭhānapariyuṭṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa.

They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Tassa evaṃ hoti:

They think,

'ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī'ti.

‘Whoa, I’m going to be annihilated and destroyed! I won’t exist any more!’

So socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati.

They sorrow and pine and lament, beating their breast and falling into confusion.

Evaṃ kho, bhikkhu, ajjhataṃ asati paritassanā hotī”ti.

That’s how there is anxiety about what doesn’t exist internally.”

“Siyā pana, bhante, ajjhataṃ asati aparitassanā”ti?

“But can there be no anxiety about what doesn’t exist internally?”

“Siyā, bhikkhū”ti bhagavā avoca.

“There can,” said the Buddha.

“Idha, bhikkhu, ekaccassa na evaṃ diṭṭhi hoti:

“It’s when someone doesn’t have such a view:

‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī”ti.

‘The self and the cosmos are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’

So suṇāti tathāgatassa vā tathāgatasāvakaṃ vā sabbesaṃ diṭṭhiṭṭhānādhiṭṭhānapariyuṭṭhānābhinivesānusayānaṃ samugghātāya sabbasaṅkhārasamathāya sabbūpadhipaṭinissaggāya taṇhākkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa.

They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Tassa na evaṃ hoti:

It never occurs to them,

‘ucchijjissāmi nāmassu, vinassissāmi nāmassu, nassu nāma bhavissāmī’ti.

‘Whoa, I’m going to be annihilated and destroyed! I won’t exist any more!’

So na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati.

They don’t sorrow and pine and lament, beating their breast and falling into confusion.

Evaṃ kho, bhikkhu, ajjhataṃ asati aparitassanā hoti.

That’s how there is no anxiety about what doesn’t exist internally.

Taṃ, bhikkhave, pariggahaṃ pariggaṇheyyātha, yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyya.

Mendicants, it would make sense to be possessive about something that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Passatha no tumhe, bhikkhave, taṃ pariggahaṃ yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tatheva tiṭṭheyyā”ti?

But do you see any such possession?”

“No hetam, bhante”.

“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

Ahampi kho taṃ, bhikkhave, pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva tiṭṭheyya.

I also can’t see any such possession.

**Taṃ, bhikkhave, attavādupādānaṃ upādiyetha, yaṃsa
attavādupādānaṃ upādiyato na uppajjeyyumaṃ
soka-parideva-dukkha-domanassa-upāyāsā.**

It would make sense to grasp at a doctrine of self that didn't give rise to sorrow, lamentation, pain, sadness, and distress.

**Passatha no tumhe, bhikkhave, taṃ attavādupādānaṃ yaṃsa
attavādupādānaṃ upādiyato na uppajjeyyumaṃ
soka-parideva-dukkha-domanassa-upāyāsā”ti?**

But do you see any such doctrine of self?”

“No hetamaṃ, bhante”.

“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

**Ahampi kho taṃ, bhikkhave, attavādupādānaṃ na
samanupassāmi yaṃsa attavādupādānaṃ upādiyato na
uppajjeyyumaṃ soka-parideva-dukkha-domanassa-upāyāsā.**

I also can't see any such doctrine of self.

**Taṃ, bhikkhave, diṭṭhinissayaṃ nissayetha yaṃsa
diṭṭhinissayaṃ nissayato na uppajjeyyumaṃ
soka-parideva-dukkha-domanassa-upāyāsā.**

It would make sense to rely on a view that didn't give rise to sorrow, lamentation, pain, sadness, and distress.

**Passatha no tumhe, bhikkhave, taṃ diṭṭhinissayaṃ yaṃsa
diṭṭhinissayaṃ nissayato na uppajjeyyumaṃ
soka-parideva-dukkha-domanassa-upāyāsā”ti?**

But do you see any such view to rely on?”

“No hetamaṃ, bhante”.

“No, sir.”

“Sādhu, bhikkhave.

“Good, mendicants!

**Ahampi kho taṃ, bhikkhave, diṭṭhinissayaṃ na samanupassāmi
yaṃsa diṭṭhinissayaṃ nissayato na uppajjeyyūṃ
sokaparidevadukkhadomanassupāyāsā”.**

I also can't see any such view to rely on.

“Attani vā, bhikkhave, sati ‘attaniyaṃ me’ti assā”ti?

Mendicants, were a self to exist, would there be the thought,
‘Belonging to my self?’”

“Evaṃ, bhante”.

“Yes, sir.”

“Attaniye vā, bhikkhave, sati ‘attā me’ti assā”ti?

“Were what belongs to a self to exist, would there be the thought,
‘My self?’”

“Evaṃ, bhante”.

“Yes, sir.”

**“Attani ca, bhikkhave, attaniye ca saccato thetato
anupalabbhamāne, yampi taṃ diṭṭhiṭṭhānaṃ:**

“But self and what belongs to a self are not acknowledged as a
genuine fact. This being so, is not the following a totally foolish
teaching:

**‘so loko so attā, so pecca bhavissāmi nicco dhuvo sassato
avipariṇāmadhammo, sassatisamaṃ tatheva ṭhassāmī’ti—**

‘The self and the cosmos are one and the same. After death I will be
permanent, everlasting, eternal, imperishable, and will last forever
and ever’?”

nanāyaṃ, bhikkhave, kevalo paripūro bāladhammo”ti?

**“Kiñhi no siyā, bhante, kevalo hi, bhante, paripūro
bāladhammo”ti.**

“What else could it be, sir? It’s a totally foolish teaching.”

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ—**

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

etaṃ mama, esohamasmi, eso me attā”ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?

vedanā ...pe...

Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ—
“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

etaṃ mama, esohamasmi, eso me attā”ti?
‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.
“No, sir.”

**“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti—
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

“So, mendicants, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or

superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...pe...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbāṃ viññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāṇasmiṃ nibbindati,

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbidā virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, bhikkhave, bhikkhu ukkhittapaligho itipi, saṅkiṇṇaparikkho itipi, abbūḷhesiko itipi, niraggaḷo itipi, ariyo pannaddhajo pannabhāro visaṃyutto itipi.

This is called a mendicant who has lifted up the cross-bar, filled in the trench, and pulled up the pillar; who is unbarred, a noble one with banner and burden put down, detached.

Kathaṅca, bhikkhave, bhikkhu ukkhittapaligho hoti?

And how has a mendicant lifted the cross-bar?

Idha, bhikkhave, bhikkhuno avijjā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṅkatā, āyatim anuppādadhammā.

It's when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evaṃ kho, bhikkhave, bhikkhu ukkhittapaligho hoti.

That's how a mendicant has lifted the cross-bar.

Kathaṅca, bhikkhave, bhikkhu saṅkiṇṇaparikkho hoti?

And how has a mendicant filled in the trench?

Idha, bhikkhave, bhikkhuno ponobbhaviko jātisaṃsāro pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṅkato, āyatim anuppādadhammo.

It's when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evaṃ kho, bhikkhave, bhikkhu saṅkiṇṇaparikkho hoti.

That's how a mendicant has filled in the trench.

Kathaṅca, bhikkhave, bhikkhu abbūḷhesiko hoti?

And how has a mendicant pulled up the pillar?

Idha, bhikkhave, bhikkhuno taṇhā pahīnā hoti, ucchinnamūlā tālāvatthukatā anabhāvaṅkatā, āyatim anuppādadhammā.

It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evaṃ kho, bhikkhave, bhikkhu abbūḷhesiko hoti.

That's how a mendicant has pulled up the pillar.

Kathaṅca, bhikkhave, bhikkhu niraggaḷo hoti?

And how is a mendicant unbarred?

Idha, bhikkhave, bhikkhuno pañca orambhāgiyāni saṃyojanāni pahīnāni honti, ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni, āyatim anuppādadhammāni.

It's when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.

Evaṃ kho, bhikkhave, bhikkhu niraggaḷo hoti.

That's how a mendicant is unbarred.

Kathaṅca, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti?

And how is a mendicant a noble one with banner and burden put down, detached?

Idha, bhikkhave, bhikkhuno asmimāno pahīno hoti, ucchinnamūlo tālāvatthukato anabhāvaṅkato, āyatim anuppādadhammo.

It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Evaṃ kho, bhikkhave, bhikkhu ariyo pannaddhajo pannabhāro visaṃyutto hoti.

That's how a mendicant is a noble one with banner and burden put down, detached.

Evam vimuttacittam kho, bhikkhave, bhikkhum saindā devā sabrahmakā sapajāpatikā anvesam nādhigacchanti:

When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and Pajāpati, search as they may, will not find

‘idam nissitam tathāgatassa viññāṇan’ti.

anything that such a Realized One's consciousness depends on.

Tam kissa hetu?

Why is that?

Diṭṭhevāham, bhikkhave, dhamme tathāgataṃ ananuvijjoti vadāmi.

Because even in the present life the Realized One is undiscoverable, I say.

Evamvādim kho maṃ, bhikkhave, evamakkhāyim eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetī’ti.

‘The ascetic Gotama is an exterminator. He advocates the annihilation, eradication, and obliteration of an existing being.’

Yathā cāhaṃ na, bhikkhave, yathā cāhaṃ na vadāmi, tathā maṃ te bhonto samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

I have been falsely misrepresented as being what I am not, and saying what I do not say.

‘venayiko samaṇo gotamo, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpetī’ti.

Pubbe cāhaṃ, bhikkhave, etarahi ca dukkhañceva paññāpemi, dukkhassa ca nirodhaṃ.

In the past, as today, what I describe is suffering and the cessation of suffering.

Tatra ce, bhikkhave, pare tathāgataṃ akkosanti paribhāsanti rosentī vihesenti, tatra, bhikkhave, tathāgatassa na hoti āghāto na appaccayo na cetaso anabhiraddhi.

This being so, if others abuse, attack, harass, and trouble the Realized One, he doesn't get resentful, bitter, and emotionally exasperated.

Tatra ce, bhikkhave, pare tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa na hoti ānando na somanassaṃ na cetaso uppilāvitattaṃ.

Or if others honor, respect, revere, or venerate him, he doesn't get thrilled, elated, and emotionally excited.

Tatra ce, bhikkhave, pare vā tathāgataṃ sakkaronti garuṃ karonti mānenti pūjenti, tatra, bhikkhave, tathāgatassa evaṃ hoti:

He just thinks,

'yaṃ kho idaṃ pubbe pariññātaṃ tattha me evarūpā kārā karīyanti'ti.

'They do such things for what has already been completely understood.'

Tasmātiha, bhikkhave, tumhe cepi pare akkoseyyuṃ paribhāseyyuṃ roseyyuṃ viheseyyū, tatra tumhe hi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā.

So, mendicants, if others abuse, attack, harass, and trouble you, don't make yourselves resentful, bitter, and emotionally exasperated.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyū, pūjeyyū, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇīyaṃ.

Or if others honor, respect, revere, or venerate you, don't make yourselves thrilled, elated, and emotionally excited.

Tasmātiha, bhikkhave, tumhe cepi pare sakkareyyuṃ garuṃ kareyyuṃ māneyyū, pūjeyyū, tatra tumhākaṃ evamassa:

Just think,

**‘yaṃ kho idaṃ pubbe pariññātaṃ, tatthame evarūpā kārā
karīyantī’ti.**

‘They do such things for what has already been completely understood.’

Tasmātiha, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;
So, mendicants, give up what isn't yours.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.
Giving it up will be for your lasting welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?

And what isn't yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;
Form isn't yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.
Giving it up will be for your lasting welfare and happiness.

Vedanā, bhikkhave, na tumhākaṃ, taṃ pajahatha;
Feeling ...

sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

Saññā, bhikkhave, na tumhākaṃ, taṃ pajahatha;
perception ...

sā vo pahīnā dīgharattaṃ hitāya sukhāya bhavissati.

Saṅkhārā, bhikkhave, na tumhākaṃ, te pajahatha;
choices ...

te vo pahīnā dīgharattaṃ hitāya sukhāya bhavissanti.

Viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;
consciousness isn't yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

yaṃ imasmiṃ jetavane tiṇakaṭṭhasākḥāpalāsaṃ, taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them.

Api nu tumhākaṃ evamassa:
Would you think,

‘amhe jano harati vā dahati vā yathāpaccayaṃ vā karotī’”ti?

‘This person is carrying us off, burning us, or doing what they want with us?’”

“No hetam, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Na hi no etaṃ, bhante, attā vā attaniyaṃ vā”ti.

Because that's neither self nor belonging to self.”

“Evameva kho, bhikkhave, yaṃ na tumhākaṃ taṃ pajahatha;

“In the same way, mendicants, give up what isn't yours.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

Kiñca, bhikkhave, na tumhākaṃ?

And what isn't yours?

Rūpaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

Form ...

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Vedanā, bhikkhave ...pe...

feeling ...

saññā, bhikkhave ...

perception ...

saṅkhārā, bhikkhave ...pe...

choices ...

viññāṇaṃ, bhikkhave, na tumhākaṃ, taṃ pajahatha;

consciousness isn't yours: give it up.

taṃ vo pahīnaṃ dīgharattaṃ hitāya sukhāya bhavissati.

Giving it up will be for your lasting welfare and happiness.

**Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭṭo
pakāsito chinnapilotiko.**

Thus the teaching has been well explained by me, made clear,
opened, illuminated, and stripped of patchwork.

**Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭṭe
pakāsīte chinnapilotike ye te bhikkhū arahanto khīṇāsavā
vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā
parikkhīṇabhavasamyojanā sammadaññāvimuttā, vaṭṭaṃ tesam
natthi paññāpanāya.**

In this teaching there are mendicants who are perfected, who have
ended the defilements, completed the spiritual journey, done what
had to be done, laid down the burden, achieved their own goal,
utterly ended the fetters of rebirth, and are rightly freed through
enlightenment. For them, there is no cycle of rebirths to be found. ...

**Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭṭo
pakāsito chinnapilotiko.**

**Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭṭe
pakāsīte chinnapilotike yesam bhikkhūnaṃ pañcorambhāgiyāni
samyojanāni pahīnāni, sabbe te opapātikā, tattha parinibbāyino,
anāvattidhammā tasmā lokā.**

In this teaching there are mendicants who have given up the five lower fetters. All of them are reborn spontaneously. They are extinguished there, and are not liable to return from that world. ...

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭṭo pakāsito chinnapilotiko.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, rāgadosamohā tanubhūtā, sabbe te sakadāgāmino, sakideva imaṃ lokam āgantvā dukkhassantaṃ karissanti.

In this teaching there are mendicants who, having given up three fetters, and weakened greed, hate, and delusion, are once-returners. All of them come back to this world once only, then make an end of suffering. ...

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭṭo pakāsito chinnapilotiko.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭṭe pakāsīte chinnapilotike yesaṃ bhikkhūnaṃ tīṇi saṃyojanāni pahīnāni, sabbe te sotāpannā, avinipātadhammā, niyatā sambodhiparāyanā.

In this teaching there are mendicants who have ended three fetters. All of them are stream-enterers, not liable to be reborn in the underworld, bound for awakening. ...

Evaṃ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭṭo pakāsito chinnapilotiko.

Evaṃ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭṭe pakāsīte chinnapilotike ye te bhikkhū dhammānusārino saddhānusārino sabbe te sambodhiparāyanā.

In this teaching there are mendicants who are followers of principles, or followers by faith. All of them are bound for awakening.

Evam̐ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

Evam̐ svākkhāte, bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike yesam̐ mayi saddhāmattam̐ pemamattam̐ sabbe te saggaparāyanā”ti.

In this teaching there are those who have a degree of faith and love for me. All of them are bound for heaven.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam̐ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Alagaddūpamasuttam̐ niṭṭhitam̐ dutiyam̐.

23. Vammikasutta *The Ant-Hill*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā kumārakassapo andhavane
viharati.**

Now at that time Venerable Kassapa the Prince was staying in the Dark Forest.

**Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappaṃ andhavanam obhāsetvā yenāyasmā
kumārakassapo tenupasaṅkami; upasaṅkamtivā ekamantaṃ
aṭṭhāsi. Ekamantaṃ tṭhitā kho sā devatā āyasmantaṃ
kumārakassapaṃ etadavoca:**

Then, late at night, a glorious deity, lighting up the entire Dark Forest, went up to Kassapa the Prince, stood to one side, and said:

**“Bhikkhu bhikkhu, ayam vammiko rattiṃ dhūmayati, divā
pajjalati.**

“Monk, monk! This ant-hill fumes by night and flames by day.

Brāhmaṇo evamāha:

The brahmin said,

‘abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

‘Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgiṃ

Taking up the sword and digging, the sage saw a bar:

‘laṅgī, bhadante’ti.

‘A bar, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkipa laṅgiṃ;

‘Throw out the bar!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa

uddhumāyikaṃ.

Taking up the sword and digging, the sage saw a bullfrog:

‘Uddhumāyikā, bhadante’ti.

‘A bullfrog, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukkipa uddhumāyikaṃ;

‘Throw out the bullfrog!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ.

Taking up the sword and digging, the sage saw a forked path:

‘Dvidhāpatho, bhadante’ti.

‘A forked path, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukhipa dvidhāpatham;

‘Throw out the forked path!

abhikkhaṇa, sumedha, sattham ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho sattham ādāya addasa caṅgavāram.

Taking up the sword and digging, the sage saw a box:

‘Caṅgavāro, bhadante’ti.

‘A box, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukhipa caṅgavāram;

‘Throw out the box!

abhikkhaṇa, sumedha, sattham ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho sattham ādāya addasa kummaṁ.

Taking up the sword and digging, the sage saw a tortoise:

‘Kummo, bhadante’ti.

‘A tortoise, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukhipa kummaṁ;

‘Throw out the tortoise!

abhikkhaṇa, sumedha, sattham ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho sattham ādāya addasa asisūnaṁ.

Taking up the sword and digging, the sage saw an axe and block:

‘Asisūnā, bhadante’ti.

‘An axe and block, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukhipa asisūnaṃ;

‘Throw out the axe and block!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa maṃsapesiṃ.

Taking up the sword and digging, the sage saw a lump of meat:

‘Maṃsapesi, bhadante’ti.

‘A lump of meat, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘ukhipa maṃsapesiṃ;

‘Throw out the lump of meat!’

abhikkhaṇa, sumedha, satthaṃ ādāyā’ti.

Take up the sword and dig, O sage!’

Abhikkhaṇanto sumedho satthaṃ ādāya addasa nāgaṃ.

Taking up the sword and digging, the sage saw a dragon:

‘Nāgo, bhadante’ti.

‘A dragon, sir!’

Brāhmaṇo evamāha:

The brahmin said,

‘tiṭṭhatu nāgo, mā nāgaṃ ghaṭṭesi; namo karohi nāgassā’ti.

‘Leave the dragon! Do not disturb the dragon! Worship the dragon!’

**Ime kho tvaṃ, bhikkhu, pañhe bhagavantaṃ upasaṅkamitvā
puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ**

dhāreyyāsi.

Mendicant, go to the Buddha and ask him about this riddle. You should remember it in line with his answer.

**Nāhaṃ taṃ, bhikkhu, passāmi sadevake loke samārake
sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya,
yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra
tathāgatena vā, tathāgatasāvakena vā, ito vā pana sutvā”ti—**

I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to this riddle except for the Realized One or his disciple or someone who has heard it from them.”

Idamavoca sā devatā.

That is what that deity said

Idaṃ vatvā tatthevantaradhāyi.

before vanishing right there.

**Atha kho āyasmā kumārakassapo tassā rattiyā accayena yena
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā
kumārakassapo bhagavantam etadavoca:**

Then, when the night had passed, Kassapa the Prince went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he asked:

**“imaṃ, bhante, rattiṃ aññatarā devatā abhikkantāya rattiyā
abhikkantavaṇṇā kevalakappaṃ andhavanaṃ obhāsetvā
yenāhaṃ tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhitā kho, bhante, sā devatā maṃ etadavoca:**

**‘bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmāyati, divā
pajjalati.**

Brāhmaṇo evamāha:

“abhikkhaṇa, sumedha, satthaṃ ādāyā”ti.

Abhikkhaṇanto sumedho satthaṃ ādāya ...pe...

ito vā pana sutvā'ti.

Idamavoca, bhante, sā devatā.

Idaṃ vatvā tatthevantaradhāyi.

Ko nu kho, bhante, vammiko, kā rattiṃ dhūmāyanā, kā divā pajjalanā, ko brāhmaṇo, ko sumedho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgī, kā uddhumāyikā, ko dvidhāpatho, kiṃ caṅgavāraṃ, ko kummo, kā asisūnā, kā maṃsapesi, ko nāgo'ti?

“Sir, what is the ant-hill? What is the fuming by night and flaming by day? Who is the brahmin, and who the sage? What are the sword, the digging, the bar, the bullfrog, the forked path, the box, the tortoise, the axe and block, and the lump of meat? And what is the dragon?”

“Vammiko'ti kho, bhikkhu, imassetāṃ cātumahābhūtikassa kāyassa adhivacanaṃ, mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhaṃsanadhammassa . (1)

“Mendicant, ‘ant-hill’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Yaṃ kho, bhikkhu, divā kammante ārabha rattiṃ anuvitakketi anuvicāreti—

Thinking and considering all night about what you did during the day

—

ayaṃ rattiṃ dhūmāyanā.

this is the fuming at night.

Yaṃ kho, bhikkhu, rattim anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya ‘manasā’—

The work you apply yourself to during the day by body, speech, and mind after thinking about it all night—

ayaṃ divā pajjalanā. (2–3.)

this is the flaming by day.

‘Brāhmaṇo’ti kho, bhikkhu, tathāgatassetam adhivacanam arahato sammāsambuddhassa.

‘Brahmin’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

‘Sumedho’ti kho, bhikkhu, sekkhassetam bhikkhuno adhivacanam. (4–5.)

‘Sage’ is a term for the trainee mendicant.

‘Satthan’ti kho, bhikkhu, ariyāyetaṃ paññāya adhivacanam.

‘Sword’ is a term for noble wisdom.

‘Abhikkhaṇaṃ’ti kho, bhikkhu, vīriyārambhassetam adhivacanam. (6–7.)

‘Digging’ is a term for being energetic.

‘Laṅgī’ti kho, bhikkhu, avijjāyetaṃ adhivacanam.

‘Bar’ is a term for ignorance.

Ukkhipa laṅgim, pajaha avijjam;

‘Throw out the bar’ means ‘give up ignorance,

abhikkhaṇa, sumedha, sattham ādāyāti ayametassa attho. (8)

take up the sword, sage, and dig.’

‘Uddhumāyikā’ti kho, bhikkhu, kodhūpāyāsassetam adhivacanam.

‘Bullfrog’ is a term for anger and distress.

Ukkhipa uddhumāyikam, pajaha kodhūpāyāsam;

‘Throw out the bullfrog’ means ‘give up anger and distress’ ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (9)

‘Dvidhāpatho’ti kho, bhikkhu, vicikicchāyetaṃ adhivacanaṃ.

‘A forked path’ is a term for doubt.

Ukkhipa dvidhāpathaṃ, pajaha vicikicchaṃ;

‘Throw out the forked path’ means ‘give up doubt’ ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (10)

**‘Caṅgavāraṇ’ti kho, bhikkhu, pañcannetaṃ nīvaraṇānaṃ
adhivacanaṃ, seyyathidaṃ—**

‘Box’ is a term for the five hindrances, that is:

**kāmacchandaṇīvaraṇassa, byāpādanīvaraṇassa,
thinamiddhaṇīvaraṇassa, uddhaccakukkuccaṇīvaraṇassa,
vicikicchānīvaraṇassa.**

the hindrances of sensual desire, ill will, dullness and drowsiness,
restlessness and remorse, and doubt.

Ukkhipa caṅgavāraṇaṃ, pajaha pañca nīvaraṇe;

‘Throw out the box’ means ‘give up the five hindrances’ ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (11)

**‘Kummo’ti kho, bhikkhu, pañcannetaṃ upādānakkhandhānaṃ
adhivacanaṃ, seyyathidaṃ—**

‘Tortoise’ is a term for the five grasping aggregates, that is:

**rūpupādānakkhandhassa, vedanupādānakkhandhassa,
saññupādānakkhandhassa, saṅkhārupādānakkhandhassa,
viññāṇupādānakkhandhassa.**

form, feeling, perception, choices, and consciousness.

Ukkhipa kummaṃ, pajaha pañcupādānakkhandhe;

‘Throw out the tortoise’ means ‘give up the five grasping aggregates’

...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (12)

**‘Asisūnā’ti kho, bhikkhu, pañcannetaṃ kāmaguṇānaṃ
adhivacanaṃ—**

‘Axe and block’ is a term for the five kinds of sensual stimulation.

**cakkhaviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ
piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ,**

Sights known by the eye that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

sotaviññeyyānaṃ saddānaṃ ...pe...

Sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ...pe...

Smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ...pe...

Tastes known by the tongue ...

**kāyaviññeyyānaṃ phoṭṭhabbānaṃ iṭṭhānaṃ kantānaṃ
manāpānaṃ piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

Touches known by the body that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

Ukkhipa asisūnaṃ, pajaha pañca kāmaguṇe;

‘Throw out the axe and block’ means ‘give up the five kinds of
sensual stimulation’ ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (13)

‘Maṃsapesī’ti kho, bhikkhu, nandīrāgassetam adhvacaṇam.

‘Lump of meat’ is a term for desire with relishing.

Ukkhipa maṃsapesim, pajaha nandīrāgam;

‘Throw out the lump of meat’ means ‘give up desire with relishing’ ...

abhikkhaṇa, sumedha, satthaṃ ādāyāti ayametassa attho. (14)

**‘Nāgo’ti kho, bhikkhu, khīṇāsavassetam bhikkhuno
adhivacanam.**

‘Dragon’ is a term for a mendicant who has ended the defilements.

**Tiṭṭhatu nāgo, mā nāgam ghaṭṭesi; namo karohi nāgassāti
ayametassa attho”ti. (15)**

This is the meaning of: ‘Leave the dragon! Do not disturb the dragon!
Worship the dragon.’”

Idamavoca bhagavā.

That is what the Buddha said.

**Attamano āyasmā kumārakassapo bhagavato bhāsitam
abhinandīti.**

Satisfied, Venerable Kassapa the Prince was happy with what the
Buddha said.

Vammikasuttam niṭṭhitam tatiyam.

24. Rathavinītasutta *Prepared Chariots*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho sambahulā jātibhūmakā bhikkhū jātibhūmiyaṃ
vassaṃvuṭṭhā yena bhagavā tenupasaṅkamimsu;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ
nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā
etadavoca:**

Then several mendicants who had completed the rainy season residence in their native land went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

**“Ko nu kho, bhikkhave, jātibhūmiyaṃ jātibhūmakānaṃ
bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito:**

“In your native land, mendicants, which of the native mendicants is esteemed in this way:

**‘attanā ca appiccho appicchakathaṅca bhikkhūnaṃ kattā, attanā
ca santuṭṭho santuṭṭhikathaṅca bhikkhūnaṃ kattā, attanā ca
pavivitto pavivekakathaṅca bhikkhūnaṃ kattā, attanā ca
asaṃsaṭṭho asaṃsaggakathaṅca bhikkhūnaṃ kattā, attanā ca
āradhaviṛiyo vīriyārambhakathaṅca bhikkhūnaṃ kattā, attanā**

**ca sīlasampanno sīlasampadākathañca bhikkhūnaṃ kattā,
attanā ca samādhisampanno samādhisampadākathañca
bhikkhūnaṃ kattā, attanā ca paññāsampanno
paññāsampadākathañca bhikkhūnaṃ kattā, attanā ca
vimuttisampanno vimuttisampadākathañca bhikkhūnaṃ kattā,
attanā ca vimuttiñāṇadassanasampanno
vimuttiñāṇadassanasampadākathañca bhikkhūnaṃ kattā,
ovādako viññāpako sandassako samādapako samuttejako
sampahaṃsako sabrahmacārīnaṃ”ti?**

‘Personally having few wishes, they speak to the mendicants on having few wishes. Personally having contentment, seclusion, aloofness, energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom, they speak to the mendicants on all these things. They’re an adviser and instructor, one who educates, encourages, fires up, and inspires their spiritual companions.’”

**“Puṇṇo nāma, bhante, āyasmā mantāṇiputto jātibhūmiyaṃ
jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ
sambhāvito:**

“Puṇṇa Mantāṇiputta, sir, is esteemed in this way in our native land.”

**‘attanā ca appiccho appicchakathañca bhikkhūnaṃ kattā, attanā
ca santuṭṭho ...pe... ovādako viññāpako sandassako
samādapako samuttejako sampahaṃsako sabrahmacārīnaṃ”ti.**

**Tena kho pana samayena āyasmā sāriputto bhagavato avidūre
nisinno hoti.**

Now at that time Venerable Sāriputta was meditating not far from the Buddha.

Atha kho āyasmato sāriputtassa etadahosi:

Then he thought:

**“lābhā āyasmato puṇṇassa mantāṇiputtassa, suladdhalābhā
āyasmato puṇṇassa mantāṇiputtassa,**

“Puṇṇa Mantāṇiputta is fortunate, so very fortunate,

**yassa viññū sabrahmacārī satthu sammukhā anumassa
anumassa vaṇṇaṃ bhāsanti, tañca satthā abbhanumodati.**

in that his sensible spiritual companions praise him point by point in the presence of the Teacher, and that the Teacher seconds that appreciation.

**Appeva nāma mayampi kadāci karahaci āyasmatā puṇṇena
mantāṇiputtana saddhiṃ samāgaccheyyāma, appeva nāma siyā
kocideva kathāsallāpo”ti.**

Hopefully, some time or other I’ll get to meet Venerable Puṇṇa, and we can have a discussion.”

**Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena
sāvatti tena cārikaṃ pakkāmi.**

When the Buddha had stayed in Rājagaha as long as he wished, he set out for Sāvattī.

Anupubbena cārikaṃ caramāno yena sāvatti tadavasari.

Traveling stage by stage, he arrived at Sāvattī,

**Tatra sudarṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Assosi kho āyasmā puṇṇo mantāṇiputto: “bhagavā kira
sāvattim anupatto; sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme”ti.**

Puṇṇa heard that the Buddha had arrived at Sāvattī.

**Atha kho āyasmā puṇṇo mantāṇiputto senāsanam saṃsāmetvā
pattacīvaramādāya yena sāvatti tena cārikaṃ pakkāmi.**

Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvattī.

**Anupubbena cārikaṃ caramāno yena sāvatti jetavanam
anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

Eventually he came to Sāvattthī and Jeta’s Grove. He went up to the Buddha, bowed, and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Atha kho āyasmā puṇṇo mantāṇiputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena andhavanaṃ tenupasaṅkami divāvihārāya.

Then, having approved and agreed with what the Buddha said, Puṇṇa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to the Dark Forest for the day’s meditation.

Atha kho aññataro bhikkhu yenāyasmā sārīputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sārīputtaṃ etadavoca:

Then a certain mendicant went up to Venerable Sārīputta, and said to him,

“yassa kho tvaṃ, āvuso sārīputta, puṇṇassa nāma bhikkhuno mantāṇiputtassa abhiṇhaṃ kittayamāno ahosi, so bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena andhavanaṃ tena pakkanto divāvihārāyā”ti.

“Reverend Sārīputta, the mendicant named Puṇṇa, of whom you have often spoken so highly, after being inspired by a talk of the Buddha’s, left for the Dark Forest for the day’s meditation.”

Atha kho āyasmā sārīputto taramānarūpo nisīdanaṃ ādāya āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ piṭṭhito piṭṭhito anubandhi

sīsānulokī.

Sāriputta quickly grabbed his sitting cloth and followed behind Puṇṇa, keeping sight of his head.

**Atha kho āyasmā puṇṇo mantāṇiputto andhavanam
ajjhogāhetvā aññatarasmim rukkhamūle divāvihāram nisīdi.**

Puṇṇa plunged deep into the Dark Forest and sat at the root of a tree for the day's meditation.

**Āyasmāpi kho sāriputto andhavanam ajjhogāhetvā
aññatarasmim rukkhamūle divāvihāram nisīdi.**

And Sāriputta did likewise.

**Atha kho āyasmā sāriputto sāyanhasamayam paṭisallānā
vuṭṭhito yenāyasmā puṇṇo mantāṇiputto tenupasaṅkami;
upasaṅkamtivā āyasmatā puṇṇena mantāṇiputtena saddhim
sammodi.**

Then in the late afternoon, Sāriputta came out of retreat, went to Puṇṇa, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ
puṇṇam mantāṇiputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Puṇṇa:

“Bhagavati no, āvuso, brahmacariyam vussatī”ti?

“Reverend, is our spiritual life lived under the Buddha?”

“Evamāvuso”ti.

“Yes, reverend.”

**“Kim nu kho, āvuso, sīlavisuddhattham bhagavati
brahmacariyam vussatī”ti?**

“Is the spiritual life lived under the Buddha for the sake of purification of ethics?”

“No hidam̃, āvuso”.

“Certainly not.”

“Kim̃ panāvuso, cittavisuddhattham̃ bhagavati brahmacariyam̃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification of mind?”

“No hidam̃, āvuso”.

“Certainly not.”

“Kim̃ nu kho, āvuso, diṭṭhivisuddhattham̃ bhagavati brahmacariyam̃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of view?”

“No hidam̃, āvuso”.

“Certainly not.”

“Kim̃ panāvuso, kaṅkhāvitaraṇavisuddhattham̃ bhagavati brahmacariyam̃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification through overcoming doubt?”

“No hidam̃, āvuso”.

“Certainly not.”

“Kim̃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhattham̃ bhagavati brahmacariyam̃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the variety of paths?”

“No hidam̃, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, paṭipadāñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Then is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the practice?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti?

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, sīlavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

“When asked each of these questions, you answered, ‘Certainly not.’

‘Kiṃ panāvuso, cittavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ nu kho, āvuso, diṭṭhivisuddhatthaṃ ...pe...

kaṅkhāvitaraṇavisuddhatthaṃ ...pe...

maggāmaggañāṇadassanavisuddhatthaṃ ...pe...

paṭipadāñāṇadassanavisuddhatthaṃ ...pe...

kiṃ nu kho, āvuso, ñāṇadassanavisuddhatthaṃ bhagavati brahmacariyaṃ vussatī”ti iti puṭṭho samāno ‘no hidaṃ āvuso’ti vadesi.

Kimatthaṃ carahāvuso, bhagavati brahmacariyaṃ vussatī”ti?

Then what exactly is the purpose of living the spiritual life under the Buddha?”

“Anupādāparinibbānatthaṃ kho, āvuso, bhagavati brahmacariyaṃ vussatī”ti.

“The purpose of living the spiritual life under the Buddha is extinguishment by not grasping.”

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbānan”ti?

“Reverend, is purification of ethics extinguishment by not grasping?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, cittavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, kaṅkhāvitaraṇavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, maggāmaggañāṇadassanavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ panāvuso, paṭipadāññānadassanavisuddhi anupādāparinibbānan”ti?

“No hidaṃ, āvuso”.

“Kiṃ nu kho, āvuso, ññānadassanavisuddhi anupādāparinibbānan”ti?

“Is purification of knowledge and vision extinguishment by not grasping?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ panāvuso, aññatra imehi dhammehi anupādāparinibbānan”ti?

“Then is extinguishment by not grasping something apart from these things?”

“No hidaṃ, āvuso”.

“Certainly not.”

“Kiṃ nu kho, āvuso, sīlavisuddhi anupādāparinibbānan’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

“When asked each of these questions, you answered, ‘Certainly not.’

‘Kiṃ panāvuso, cittavisuddhi anupādāparinibbānan’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti vadesi.

‘Kiṃ nu kho, āvuso, diṭṭhivisuddhi anupādāparinibbānan’ti ... pe...

kaṅkhāvitaraṇavisuddhi ...

maggāmaggaññānadassanavisuddhi ...

paṭipadāññānadassanavisuddhi ...

**‘kiṃ nu kho, āvuso, ñāṇadassanavisuddhi
anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti
vadesi.**

**‘Kiṃ panāvuso, aññatra imehi dhammehi
anupādāparinibbānaṃ’ti iti puṭṭho samāno ‘no hidaṃ, āvuso’ti
vadesi.**

Yathākathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo”ti?
How then should we see the meaning of this statement?”

**“Sīlavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ
paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ
paññapeyya.**

“If the Buddha had declared purification of ethics to be
extinguishment by not grasping, he would have declared that which
has grasping to be extinguishment by not grasping. ...

**Cittavisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ
paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ
paññapeyya.**

**Diṭṭhivisuddhiñce, āvuso, bhagavā anupādāparinibbānaṃ
paññapeyya, saupādānaṃyeva samānaṃ anupādāparinibbānaṃ
paññapeyya.**

**Kaṅkhāvitaraṇavisuddhiñce, āvuso, bhagavā
anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ
anupādāparinibbānaṃ paññapeyya.**

**Maggāmaggañāṇadassanavisuddhiñce, āvuso, bhagavā
anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ
anupādāparinibbānaṃ paññapeyya.**

**Paṭipadāñāṇadassanavisuddhiñce, āvuso, bhagavā
anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ
anupādāparinibbānaṃ paññapeyya.**

**Ñāṇadassanavisuddhiñce, āvuso, bhagavā
anupādāparinibbānaṃ paññapeyya, saupādānaṃyeva samānaṃ**

anupādāparinibbānaṃ paññapeyya.

If the Buddha had declared purification of knowledge and vision to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping.

Aññatra ce, āvuso, imehi dhammehi anupādāparinibbānaṃ abhaviṣṣa, puthujjano parinibbāyeyya.

But if extinguishment by not grasping was something apart from these things, an ordinary person would become extinguished.

Puthujjano hi, āvuso, aññatra imehi dhammehi.

For an ordinary person lacks these things.

Tena hāvuso, upamaṃ te karissāmi;

Well then, reverend, I shall give you a simile.

upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso, rañño pasenadissa kosalassa sāvattiyam paṭivasantassa sākete kiñcideva accāyikaṃ karaṇīyam uppajjeyya.

Suppose that, while staying in Sāvattī, King Pasenadi of Kosala had some urgent business come up in Sāketa.

Tassa antarā ca sāvattim antarā ca sāketaṃ satta rathavinītāni upaṭṭhapeyyuṃ.

Now, between Sāvattī and Sāketa seven prepared chariots were stationed ready for him.

Atha kho, āvuso, rājā pasenadi kosalo sāvattiyā nikkhamitvā antepuradvārā paṭhamaṃ rathavinītaṃ abhiruheyya, paṭhamena rathavinītena dutiyam rathavinītaṃ pāpuṇeyya, paṭhamaṃ rathavinītaṃ vissajjeyya dutiyam rathavinītaṃ abhiruheyya.

Then Pasenadi, having departed Sāvattī, mounted the first prepared chariot by the gate of the royal compound. The first

prepared chariot would bring him to the second, where he'd dismount and mount the second chariot.

Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇeyya, dutiyaṃ rathavinītaṃ vissajjeyya, tatiyaṃ rathavinītaṃ abhiruheyya.

The second prepared chariot would bring him to the third ...

Tatiyena rathavinītena catutthaṃ rathavinītaṃ pāpuṇeyya, tatiyaṃ rathavinītaṃ vissajjeyya, catutthaṃ rathavinītaṃ abhiruheyya.

The third prepared chariot would bring him to the fourth ...

Catutthena rathavinītena pañcamaṃ rathavinītaṃ pāpuṇeyya, catutthaṃ rathavinītaṃ vissajjeyya, pañcamaṃ rathavinītaṃ abhiruheyya.

The fourth prepared chariot would bring him to the fifth ...

Pañcamena rathavinītena chaṭṭhaṃ rathavinītaṃ pāpuṇeyya, pañcamaṃ rathavinītaṃ vissajjeyya, chaṭṭhaṃ rathavinītaṃ abhiruheyya.

The fifth prepared chariot would bring him to the sixth ...

Chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇeyya, chaṭṭhaṃ rathavinītaṃ vissajjeyya, sattamaṃ rathavinītaṃ abhiruheyya.

The sixth prepared chariot would bring him to the seventh, where he'd dismount and mount the seventh chariot.

Sattamena rathavinītena sāketam anupāpuṇeyya antepuradvāraṃ.

The seventh prepared chariot would bring him to the gate of the royal compound of Sāketa.

Tamenam antepuradvāragataṃ samānam mittāmaccā ñātisālohitā evaṃ puccheyyūṃ:

And when he was at the gate, friends and colleagues, relatives and kin would ask him:

**‘iminā tvaṃ, mahārāja, rathavinītena sāvattiyā sāketaṃ
anupatto antepuradvāraṃ’ti?**

‘Great king, did you come to Sāketa from Sāvattihī by this prepared chariot?’

**Kathaṃ byākaramāno nu kho, āvuso, rājā pasenadi kosalo
sammā byākaramāno byākareyyā”ti?**

If asked this, how should King Pasenadi rightly reply?”

**“Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā
byākaramāno byākareyya:**

“The king should reply:

**‘idha me sāvattiyāṃ paṭivasantassa sākete kiñcideva
accāyikaṃ karaṇīyaṃ uppajji.**

‘Well, while staying in Sāvattihī, I had some urgent business come up in Sāketa.

**Tassa me antarā ca sāvattihī antarā ca sāketaṃ satta
rathavinītāni upatṭhapesuṃ.**

Now, between Sāvattihī and Sāketa seven prepared chariots were stationed ready for me.

**Atha khvāhaṃ sāvattiyā nikkhamitvā antepuradvārā paṭhamaṃ
rathavinītaṃ abhiruhim.**

Then, having departed Sāvattihī, I mounted the first prepared chariot by the gate of the royal compound.

**Paṭhamena rathavinītena dutiyaṃ rathavinītaṃ pāpuṇim,
paṭhamaṃ rathavinītaṃ vissajjim dutiyaṃ rathavinītaṃ
abhiruhim.**

The first prepared chariot brought me to the second, where I dismounted and mounted the second chariot. ...

**Dutiyena rathavinītena tatiyaṃ rathavinītaṃ pāpuṇim, dutiyaṃ
rathavinītaṃ vissajjim, tatiyaṃ rathavinītaṃ abhiruhim.**

**Tatiyena rathavinītena catutthaṃ rathavinītaṃ pāpuṇim, tatiyaṃ
rathavinītaṃ vissajjim, catutthaṃ rathavinītaṃ abhiruhim.**

**Catutthena rathavinītena pañcamaṃ rathavinītaṃ pāpuṇim,
catutthaṃ rathavinītaṃ vissajjim, pañcamaṃ rathavinītaṃ
abhiruhim.**

**Pañcamena rathavinītena chaṭṭhaṃ rathavinītaṃ pāpuṇim,
pañcamaṃ rathavinītaṃ vissajjim, chaṭṭhaṃ rathavinītaṃ
abhiruhim.**

**Chaṭṭhena rathavinītena sattamaṃ rathavinītaṃ pāpuṇim,
chaṭṭhaṃ rathavinītaṃ vissajjim, sattamaṃ rathavinītaṃ
abhiruhim.**

The sixth prepared chariot brought me to the seventh, where I
dismounted and mounted the seventh chariot.

Sattamena rathavinītena sāketam anupatto antepuradvāran'ti.
The seventh prepared chariot brought me to the gate of the royal
compound of Sāketa.'

**Evaṃ byākaramāno kho, āvuso, rājā pasenadi kosalo sammā
byākaramāno byākareyyā'ti.**

That's how King Pasenadi should rightly reply."

**“Evameva kho, āvuso, sīlavisuddhi yāvadeva cittavisuddhatthā,
cittavisuddhi yāvadeva diṭṭhivisuddhatthā, diṭṭhivisuddhi
yāvadeva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇavisuddhi
yāvadeva maggāmaggañāṇadassanavisuddhatthā,
maggāmaggañāṇadassanavisuddhi yāvadeva
paṭipadāñāṇadassanavisuddhatthā,
paṭipadāñāṇadassanavisuddhi yāvadeva
ñāṇadassanavisuddhatthā, ñāṇadassanavisuddhi yāvadeva
anupādāparinibbānatthā.**

“In the same way, reverend, purification of ethics is only for the sake
of purification of mind. Purification of mind is only for the sake of
purification of view. Purification of view is only for the sake of
purification through overcoming doubt. Purification through
overcoming doubt is only for the sake of purification of knowledge
and vision of the variety of paths. Purification of knowledge and
vision of the variety of paths is only for the sake of purification of

knowledge and vision of the practice. Purification of knowledge and vision of the practice is only for the sake of purification of knowledge and vision. Purification of knowledge and vision is only for the sake of extinguishment by not grasping.

Anupādāparinibbānattham kho, āvuso, bhagavati brahmacariyam vussati”ti.

The spiritual life is lived under the Buddha for the sake of extinguishment by not grasping.”

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ etadavoca:

When he said this, Sāriputta said to Puṇṇa,

“konāmo āyasmā, kathaṅca panāyasmantaṃ sabrahmacārī jānanti”ti?

“What is the venerable’s name? And how are you known among your spiritual companions?”

“Puṇṇoti kho me, āvuso, nāmaṃ;

“Reverend, my name is Puṇṇa.

mantāṇiputtoti ca pana maṃ sabrahmacārī jānanti”ti.

And I am known as Mantāṇiputta among my spiritual companions.”

“Acchariyam, āvuso, abbhutaṃ, āvuso.

“It’s incredible, reverend, it’s amazing!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānanta, evameva āyasmatā puṇṇena mantāṇiputtana gambhīrā gambhīrapañhā anumassa anumassa byākatā.

Venerable Puṇṇa Mantāṇiputta has answered each deep question point by point, as a learned disciple who rightly understands the teacher’s instructions.

Lābhā sabrahmacārīnam, suladdhalābhā sabrahmacārīnam,

It is fortunate for his spiritual companions, so very fortunate,

**ye āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhanti dassanāya,
labhanti payirūpāsanāya.**

that they get to see Venerable Puṇṇa Mantāṇiputta and pay homage to him.

**Celaṇḍukena cepi sabrahmacārī āyasmantaṃ puṇṇaṃ
mantāṇiputtaṃ muddhanā pariharantā labheyyuṃ dassanāya,
labheyyuṃ payirūpāsanāya, tesampi lābhā tesampi suladdhaṃ,
amhākampi lābhā amhākampi suladdhaṃ, ye mayaṃ
āyasmantaṃ puṇṇaṃ mantāṇiputtaṃ labhāma dassanāya,
labhāma payirūpāsanāyā”ti.**

Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him.”

**Evaṃ vutte, āyasmā puṇṇo mantāṇiputto āyasmantaṃ
sāriputtaṃ etadavoca:**

When he said this, Puṇṇa said to Sāriputta,

**“ko nāmo āyasmā, kathañca panāyasmantaṃ sabrahmacārī
jānantī”ti?**

“What is the venerable’s name? And how are you known among your spiritual companions?”

“Upatissoti kho me, āvuso, nāmaṃ;

“Reverend, my name is Upatissa.

sāriputtoti ca pana maṃ sabrahmacārī jānantī”ti.

And I am known as Sāriputta among my spiritual companions.”

**“Satthukappena vata kira, bho, sāvakena saddhiṃ
mantayamānā na jānimha:**

“Goodness! I had no idea I was consulting with *the* Venerable Sāriputta, the disciple who is fit to be compared with the Teacher himself!

‘āyasmā sāriputto’ti.

Sace hi mayam jāneyyāma ‘āyasmā sāriputto’ti, ettakampi no nappaṭibhāseyya.

If I’d known, I wouldn’t have said so much.

Acchariyam, āvuso, abbhutam, āvuso.

It’s incredible, reverend, it’s amazing!

Yathā tam sutavatā sāvakena sammadeva satthusāsanam ājānantena, evameva āyasmatā sāriputtena gambhīrā gambhīrapañhā anumassa anumassa pucchitā.

Venerable Sāriputta has asked each deep question point by point, as a learned disciple who rightly understands the teacher’s instructions.

Lābhā sabrahmacārīnam suladdhalābhā sabrahmacārīnam,

It is fortunate for his spiritual companions, so very fortunate,

ye āyasmantaṃ sāriputtaṃ labhanti dassanāya, labhanti payirūpāsanāya.

that they get to see Venerable Sāriputta and pay homage to him.

Celaṇḍukena cepi sabrahmacārī āyasmantaṃ sāriputtaṃ muddhanā pariharantā labheyyuṃ dassanāya, labheyyuṃ payirūpāsanāya, tesampi lābhā tesampi suladdham, amhākampi lābhā amhākampi suladdham, ye mayam āyasmantaṃ sāriputtaṃ labhāma dassanāya, labhāma payirūpāsanāyā”ti.

Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him.”

Itiha te ubhopi mahānāgā aññamaññassa subhāsitaṃ samanumodimsūti.

And so these two spiritual giants agreed with each others’ fine words.

Rathavinītasuttaṃ niṭṭhitaṃ catuttham.

25. Nivāpasutta *Fodder*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadvoca:

The Buddha said this:

“Na, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ:

“Mendicants, a trapper doesn't cast bait for deer thinking,

**‘imaṃ me nivāpaṃ nivuttam migajātā paribhuñjantā dīghāyukā
vaṇṇavanto ciram dīghamaddhānaṃ yāpentū’ti.**

‘May the deer, enjoying this bait, be healthy and in good condition.
May they live long and prosper!’

Evañca kho, bhikkhave, nevāpiko nivāpaṃ nivapati migajātānaṃ:

A trapper casts bait for deer thinking,

‘imaṃ me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissanti, mattā samānā pamādam āpajjissanti, pamattā samānā yathākāmakaraṇīyā bhavissanti imasmim nivāpe’ti.

‘When these deer intrude on where I cast the bait, they’ll recklessly enjoy eating it. They’ll become indulgent, then they’ll become negligent, and then they’ll be vulnerable on account of this bait.’

Tatra, bhikkhave, paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim nivāpe.

And indeed, the first herd of deer intruded on where the trapper cast the bait and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then they were vulnerable to the trapper on account of that bait.

Evañhi te, bhikkhave, paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

And that’s how the first herd of deer failed to get free from the trapper’s power.

Tatra, bhikkhave, dutiyā migajātā evaṃ samacintesuṃ:

So then a second herd of deer thought up a plan,

‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu.

‘The first herd of deer became indulgent ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā

yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

and failed to get free of the trapper's power.

Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā'ti.

Why don't we avoid eating the bait altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.'

Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā viharim̐su.

And that's just what they did.

Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye, adhimattakasimānaṃ patto kāyo hoti.

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin,

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi.

and they lost their strength and energy.

Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa paccāgamim̐su.

So they went back to that same place where the trapper had cast bait.

Te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su.

Intruding on that place, they recklessly enjoyed eating it ...

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̐ āpajjim̐su, mattā samānā pamādam̐ āpajjim̐su, pamattā samānā yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Evañhi te, bhikkhave, dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

And that's how the second herd failed to get free from the trapper's power.

Tatra, bhikkhave, tatiyā migajātā evaṃ samacintesuṃ:

So then a third herd of deer thought up a plan,

**‘ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ
nevāpikassa ...pe...**

‘The first ...

**evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa
iddhānubhāvā.**

Yepi te dutiyā migajātā evaṃ samacintesuṃ:

and second herds of deer ...

**“ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ
nevāpikassa ...pe...**

**evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa
iddhānubhāvā.**

**Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma,
bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā
vihareyyāmā”ti.**

**Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabhogā
paṭiviratā araññāyatanāni ajjhogāhetvā viharim̐su.**

**Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye
adhimattakasimānaṃ patto kāyo hoti.**

**Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ
parihāyi.**

**Balavīriye parihīne tameva nivāpaṃ nivuttaṃ nevāpikassa
paccāgamim̐su.**

Te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su.

**Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̐
āpajjim̐su, mattā samānā pamādam̐ āpajjim̐su, pamattā samānā
yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmim̐ nivāpe.**

Evañhi te dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

failed to get free of the trapper's power.

Yannūna mayam̐ amum̐ nivāpam̐ nivuttam̐ nevāpikassa upanissāya āsayam̐ kappeyyāma.

Why don't we set up our lair close by the place where the trapper has cast the bait?

Tatrāsayaṃ kappetvā amum̐ nivāpam̐ nivuttam̐ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̐ āpajjissāma, amattā samānā na pamādam̐ āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe'ti.

Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.'

Te amum̐ nivāpam̐ nivuttam̐ nevāpikassa upanissāya āsayam̐ kappayim̐su.

And that's just what they did.

Tatrāsayaṃ kappetvā amum̐ nivāpam̐ nivuttam̐ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjim̐su, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̐ āpajjim̐su, amattā samānā na pamādam̐ āpajjim̐su, appamattā samānā na yathākāmakaraṇīyā ahesum̐ nevāpikassa amusmiṃ nivāpe.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi:

So the trapper and his companions thought,

'saṭhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parajanā;

'Wow, this third herd of deer is so sneaky and devious, they must be some kind of unnatural spirits with psychic power!

**imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesam
jānāma āgatiṃ vā gatiṃ vā.**

For they eat the bait we've cast without us knowing how they come and go.

**Yannūna mayam imaṃ nivāpaṃ nivuttaṃ mahatīhi
daṇḍavākarāhi samantā sappadesam anuparivāreyyāma,
appeva nāma tatiyānam migajātānam āsayam passeyyāma,
yattha te gāham gaccheyyun'ti.**

Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.'

**Te amum nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā
sappadesam anuparivāresum.**

And that's just what they did.

**Addasaṃsu kho, bhikkhave, nevāpiko ca nevāpikaparīsā ca
tatiyānam migajātānam āsayam, yattha te gāham agamaṃsu.**

And they saw where the third herd of deer had their lair, where they went to hide out.

**Evañhi te, bhikkhave, tatiyāpi migajātā na parimuccimsu
nevāpikassa iddhānubhāvā.**

And that's how the third herd failed to get free from the trapper's power.

Tatra, bhikkhave, catutthā migajātā evam samacintesum:

So then a fourth herd of deer thought up a plan,

'ye kho te paṭhamā migajātā ...pe...

'The first ...

**evañhi te paṭhamā migajātā na parimuccimsu nevāpikassa
iddhānubhāvā.**

Yepi te dutiyā migajātā evam samacintesum:

second ...

“ye kho te paṭhamā migajātā ...pe...

evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā'ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su ...pe...

evañhi te dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te tatiyā migajātā evaṃ samacintesum̐:
and third herds of deer ...

“ye kho te paṭhamā migajātā ...pe...

evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yepi te dutiyā migajātā evaṃ samacintesum̐:

‘ye kho te paṭhamā migajātā ...pe...

evañhi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā'ti.

Te sabbaso nivāpabhojanā paṭiviramim̐su ...pe...

evañhi te dutiyāpi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Yannūna mayaṃ amum̐ nivāpaṃ nivuttam̐ nevāpikassa upanissāya āsayam̐ kappeyyāma, tatrāsayaṃ kappetvā amum̐ nivāpaṃ nivuttam̐ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam̐ āpajjissāma, amattā samānā na pamādam̐ āpajjissāma, appamattā samānā na

yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ nivāpe”ti.

Te amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayaṃ kappayimṃsu, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimṃsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimṃsu, amattā samānā na pamādam āpajjimṃsu, appamattā samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra nevāpikassa ca nevāpikaparisāya ca etadahosi:

“saṭhāssunāmime tatiyā migajātā ketabino, iddhimantāssunāmime tatiyā migajātā parajanā, imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti.

Na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā.

Yannūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, appeva nāma tatiyānaṃ migajātānaṃ āsayaṃ passeyyāma, yattha te gāhaṃ gaccheyyun”ti.

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ.

Addasaṃsu kho nevāpiko ca nevāpikaparisā ca tatiyānaṃ migajātānaṃ āsayaṃ, yattha te gāhaṃ agamaṃsu.

Evañhi te tatiyāpi migajātā na parimuccimṃsu nevāpikassa iddhānubhāvā.

failed to get free of the trapper’s power.

Yannūna mayaṃ yattha agati nevāpikassa ca nevāpikaparisāya ca tatrāsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na

**yathākāmakaraṇīyā bhavissāma nevāpikassa amusmiṃ
nivāpe'ti.**

Why don't we set up our lair somewhere the trapper and his companions can't go? Then we can intrude on where the trapper has cast the bait and enjoy eating it without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to the trapper on account of that bait.'

**Te yattha agati nevāpikassa ca nevāpikaparīsāya ca tatrāsayaṃ
kappayimsu.**

And that's just what they did.

**Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa
ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha
ananupakhajja amucchitā bhojanāni bhuñjamānā na madam
āpajjimsu, amattā samānā na pamādam āpajjimsu, appamattā
samānā na yathākāmakaraṇīyā ahesuṃ nevāpikassa amusmiṃ
nivāpe.**

**Tatra, bhikkhave, nevāpikassa ca nevāpikaparīsāya ca
etadahosi:**

So the trapper and his companions thought,

**'saṭṭhāssunāmīme catutthā migajātā ketabino,
iddhimantāssunāmīme catutthā migajātā parajanā.**

'Wow, this fourth herd of deer is so sneaky and devious, they must be some kind of unnatural spirits with psychic power!

**Imañca nāma nivāpaṃ nivuttaṃ paribhuñjanti, na ca nesaṃ
jānāma āgatiṃ vā gatiṃ vā.**

For they eat the bait we've cast without us knowing how they come and go.

**Yannūna mayaṃ imaṃ nivāpaṃ nivuttaṃ mahatīhi
daṇḍavākarāhi samantā sappadesaṃ anuparivāreyyāma,
appeva nāma catutthānaṃ migajātānaṃ āsayaṃ passeyyāma
yattha te gāhaṃ gaccheyyun'ti.**

Why don't we surround the bait on all sides by staking out high nets? Hopefully we might get to see their lair, where they go to hide out.'

Te amuṃ nivāpaṃ nivuttaṃ mahatīhi daṇḍavākarāhi samantā sappadesaṃ anuparivāresuṃ.

And that's just what they did.

Neva kho, bhikkhave, addasaṃsu nevāpiko ca nevāpikaparisā ca catutthānaṃ migajātānaṃ āsayaṃ, yattha te gāhaṃ gaccheyyuṃ.

But they couldn't see where the fourth herd of deer had their lair, where they went to hide out.

Tatra, bhikkhave, nevāpikassa ca nevāpikaparisāya ca etadahosi:

So the trapper and his companions thought,

'sace kho mayaṃ catutthe migajāte ghaṭṭessāma, te ghaṭṭitā aññe ghaṭṭissanti te ghaṭṭitā aññe ghaṭṭissanti.

'If we disturb this fourth herd of deer, they'll disturb others, who in turn will disturb even more.

Evaṃ imaṃ nivāpaṃ nivuttaṃ sabbaso migajātā parimuñcissanti.

Then all of the deer will be free from this bait we've cast.

Yannūna mayaṃ catutthe migajāte ajjhupekkheyyāma'ti.

Why don't we just keep an eye on that fourth herd?'

Ajjhupekkhimsu kho, bhikkhave, nevāpiko ca nevāpikaparisā ca catutthe migajāte.

And that's just what they did.

Evañhi te, bhikkhave, catutthā migajātā parimuccimsu nevāpikassa iddhānubhāvā.

And that's how the fourth herd of deer got free from the trapper's power.

Upamā kho me ayam, bhikkhave, katā atthassa viññāpanāya.

I've made up this simile to make a point.

Ayaṃ cevettha attho—

And this is what it means.

**nivāpoti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ
adhivacanaṃ.**

‘Bait’ is a term for the five kinds of sensual stimulation.

**Nevāpikoti kho, bhikkhave, mārassetaṃ pāpimato
adhivacanaṃ.**

‘Trapper’ is a term for Māra the Wicked.

**Nevāpikaparisaṭi kho, bhikkhave, māraparisāyetaṃ
adhivacanaṃ.**

‘Trapper’s companions’ is a term for Māra’s assembly.

**Migajātāti kho, bhikkhave, samaṇabrāhmaṇānametaṃ
adhivacanaṃ.**

‘Deer’ is a term for ascetics and brahmins.

**Tatra, bhikkhave, paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ
nivuttaṃ mārasa amūni ca lokāmisāni anupakhajja mucchitā
bhojanāni bhuñjimsu.**

Now, the first group of ascetics and brahmins intruded on where the bait and the material delights of the world were cast by Māra and recklessly enjoyed eating it.

**Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam
āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā
yathākāmakaraṇīyā ahesuṃ mārasa amusmiṃ nivāpe
amusmiñca lokāmise.**

They became indulgent, then they became negligent, and then they were vulnerable to Māra on account of that bait and the material delights of the world.

Evañhi te, bhikkhave, paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

And that's how the first group of ascetics and brahmins failed to get free from Māra's power.

Seyyathāpi te, bhikkhave, paṭhamā migajātā tathūpame ahaṃ ime paṭhame samaṇabrāhmaṇe vadāmi.

This first group of ascetics and brahmins is just like the first herd of deer, I say.

Tatra, bhikkhave, dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ:

So then a second group of ascetics and brahmins thought up a plan,

'ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni anupakhajja mucchitā bhojanāni bhuñjimsu.

'The first group of ascetics and brahmins became indulgent ...

Te tатtha anupakhajja mucchitā bhojanāni bhuñjamānā madam̐ āpajjimsu, mattā samānā pamādam̐ āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesuṃ mārassa amusmiṃ nivāpe amusmiñca lokāmise.

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

and failed to get free of Māra's power.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā'ti.

Why don't we avoid eating the bait and the world's material delights altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.'

Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmāti.

**Te sabbaso nivāpabhojanā lokāmisā paṭiviramimsu,
bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā viharimsu.**
And that's just what they did.

**Te tattha sākabhakkhāpi ahesum, sāmābhakkhāpi ahesum,
nīvārabhakkhāpi ahesum, daddulabhakkhāpi ahesum,
haṭabhakkhāpi ahesum, kaṇabhakkhāpi ahesum,
ācāmbhakkhāpi ahesum, piññābhakkhāpi ahesum,
tiṇabhakkhāpi ahesum, gomayabhakkhāpi ahesum,
vanamūlaphalāhārā yāpesum pavattaphalabhōjī.**

They ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survived on forest roots and fruits, or eating fallen fruit.

**Tesaṃ gimhānaṃ pacchime māse, tiṇodakasaṅkhaye,
adhimattakasimānaṃ patto kāyo hoti.**

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin,

**Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ
parihāyi.**

and they lost their strength and energy.

Balavīriye parihīne cetovimutti parihāyi.

Because of this, they lost their heart's release,

**Cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ mārassa
paccāgamimsu tāni ca lokāmisāni.**

so they went back to that same place where Māra had cast the bait and the material delights of the world.

Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu.

Intruding on that place, they recklessly enjoyed eating them ...

**Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam
āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā
yathākāmakaraṇīyā ahesum mārassa amusmiṃ nivāpe
amusmiṅca lokāmise.**

Evañhi te, bhikkhave, dutiyāpi samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

And that's how the second group of ascetics and brahmins failed to get free from Māra's power.

Seyyathāpi te, bhikkhave, dutiyā migajātā tathūpame ahaṃ ime dutiye samaṇabrāhmaṇe vadāmi.

This second group of ascetics and brahmins is just like the second herd of deer, I say.

Tatra, bhikkhave, tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ:

So then a third group of ascetics and brahmins thought up a plan,

‘ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ...pe....

‘The first ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ:

and second groups of ascetics and brahmins ...

“ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ mārassa amūni ca lokāmisāni ...pe....

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivirameyyāma, bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā vihareyyāmā”ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramim̐su.

Bhayabhogā paṭiviratā araññāyatanāni ajjhogāhetvā viharim̐su.

Te tattha sākabhakkhāpi ahesuṃ ...pe... pavattaphalabhojī.

Tesaṃ gimhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti.

Tesaṃ adhimattakasimānaṃ pattakāyānaṃ balavīriyaṃ parihāyi, balavīriye parihīne cetovimutti parihāyi, cetovimuttiyā parihīnāya tameva nivāpaṃ nivuttaṃ māraṣṣa paccāgamiṃsu tāni ca lokāmisāni.

Te tattha anupakhajja mucchitā bhojanāni bhuñjimsu.

Te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇīyā ahesum māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise.

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

failed to get free of Māra's power.

Yannūna mayaṃ amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma, tatrāsayaṃ kappetvā amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma māraṣṣa amusmiṃ nivāpe amusmiṃca lokāmise'ti.

Why don't we set up our lair close by the place where Māra has cast the bait and those material delights of the world? Then we can intrude on it and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

Te amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni upanissāya āsayaṃ kappayimsu.

And that's just what they did.

Tatrāsayaṃ kappetvā amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu.

Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na pamādam āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesum mārassa amusmiṃ nivāpe amusmiñca lokāmise.

Api ca kho evaṃdiṭṭhikā ahesum—

Still, they had such views as these:

sassato loko itipi, asassato loko itipi;

‘The world is eternal’ or ‘The world is not eternal’;

antavā loko itipi, anantavā loko itipi;

‘The world is finite’ or ‘The world is infinite’;

taṃ jīvaṃ taṃ sarīraṃ itipi, aññaṃ jīvaṃ aññaṃ sarīraṃ itipi;

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’;

hoti tathāgato param maraṇā itipi, na hoti tathāgato param maraṇā itipi, hoti ca na ca hoti tathāgato param maraṇā itipi, neva hoti na na hoti tathāgato param maraṇā itipi.

or that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

Evañhi te, bhikkhave, tatiyāpi samaṇabrāhmaṇā na parimuccimsu mārassa iddhānubhāvā.

And that’s how the third group of ascetics and brahmins failed to get free from Māra’s power.

Seyyathāpi te, bhikkhave, tatiyā migajāta tathūpame ahaṃ ime tatiye samaṇabrāhmaṇe vadāmi.

This third group of ascetics and brahmins is just like the third herd of deer, I say.

Tatra, bhikkhave, catutthā samaṇabrāhmaṇā evaṃ samacintesum:

So then a fourth group of ascetics and brahmins thought up a plan,

‘ye kho te paṭhamā samaṇabrāhmaṇā amum nivāpaṃ nivuttaṃ mārassa ...pe....

‘The first ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ:
second ...

‘ye kho te paṭhamā samaṇabrāhmaṇā ...pe....

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivameyyāma bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramim̐su ...pe....

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yepi te tatiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā ...pe....
and third groups of ascetics and brahmins ...

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yepi te dutiyā samaṇabrāhmaṇā evaṃ samacintesuṃ ye kho te paṭhamā samaṇabrāhmaṇā ...pe....

Evañhi te paṭhamā samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yannūna mayaṃ sabbaso nivāpabhojanā lokāmisā paṭivameyyāma, bhayabhogā paṭiviratā araṇṇāyatanāni ajjhogāhetvā vihareyyāmā’ti.

Te sabbaso nivāpabhojanā lokāmisā paṭiviramim̐su ...pe....

Evañhi te dutiyāpi samaṇabrāhmaṇā na parimuccim̐su mārassa iddhānubhāvā.

Yannūna mayam amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni upanissāya āsayam kappeyyāma.

Tatrāsayaṃ kappetvā amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma māraṣṣa amusmiṃ nivāpe amusmiñca lokāmiseti.

Te amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni upanissāya āsayam kappayimsu.

Tatrāsayaṃ kappetvā amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu.

Te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu.

Amattā samānā na pamādam āpajjimsu.

Appamattā samānā na yathākāmakaraṇīyā ahesum māraṣṣa amusmiṃ nivāpe amusmiñca lokāmise.

Api ca kho evaṃdiṭṭhikā ahesum sassato loko itipi ...pe...

neva hoti na na hoti tathāgato param maraṇā itipi.

Evañhi te tatiyāpi samaṇabrāhmaṇā na parimuccimsu māraṣṣa iddhānubhāvā.

failed to get free of Māra's power.

Yannūna mayam yattha agati māraṣṣa ca māraparisāya ca tatrāsayaṃ kappeyyāma.

Why don't we set up our lair somewhere Māra and his assembly can't go?

Tatrāsayaṃ kappetvā amum nivāpaṃ nivuttaṃ māraṣṣa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na pamādam

**āpajjissāma, appamattā samānā na yathākāmakaraṇīyā
bhavissāma mārassa amusmiṃ nivāpe amusmiñca lokāmiseti.**

Then we can intrude on where Māra has cast the bait and those material delights of the world, and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then we won't be vulnerable to Māra on account of that bait and those material delights of the world.'

**Te yattha agati mārassa ca māraparisāya ca tatrāsayaṃ
kappayimsu.**

And that's just what they did.

**Tatrāsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ mārassa amūni
ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu,
te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na
madaṃ āpajjimsu, amattā samānā na pamādaṃ āpajjimsu,
appamattā samānā na yathākāmakaraṇīyā ahesuṃ mārassa
amusmiṃ nivāpe amusmiñca lokāmise.**

**Evañhi te, bhikkhave, catutthā samaṇabrāhmaṇā parimuccimsu
mārassa iddhānubhāvā.**

And that's how the fourth group of ascetics and brahmins got free from Māra's power.

**Seyyathāpi te, bhikkhave, catutthā migajāta tathūpame ahaṃ
ime catutthe samaṇabrāhmaṇe vadāmi.**

This fourth group of ascetics and brahmins is just like the fourth herd of deer, I say.

Kathañca, bhikkhave, agati mārassa ca māraparisāya ca?

And where is it that Māra and his assembly can't go?

**Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first

absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhivā māracakkhuṃ adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ

**atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati.**

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

**Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ
samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ
amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja
viharati.**

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

**Puna caparaṃ, bhikkhave, bhikkhu sabbaso
ākāsañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti
viññāṇañcāyatanaṃ upasampajja viharati.**

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

**Puna caparaṃ, bhikkhave, bhikkhu sabbaso
viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti
ākiñcañcāyatanaṃ upasampajja viharati.**

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and

remains in the dimension of nothingness.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ, apadaṃ vadhitvā māracakkhum adassanaṃ gato pāpimato tiṇṇo loke visattikaṃ”ti.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Nivāpasuttam̐ niṭṭhitam̐ pañcamam̐.

26. Pāsarāsisutta *The Noble Search*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho bhagava pubbaṇhasamayam nivāsetvā
pattacīvaramādāya savatthim piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

**Atha kho sambahulā bhikkhū yenāyasmā ānando
tenupasaṅkamimsu; upasaṅkamtivā āyasmantaṃ ānandaṃ
etadavocum:**

Then several mendicants went up to Venerable Ānanda and said to him,

**“cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī
kathā.**

“Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha.

**Sādhu mayam, āvuso ānanda, labheyyāma bhagavato
sammukhā dhammim katham savanāyā”ti.**

It would be good if we got to hear a Dhamma talk from the Buddha.”

“Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha;

“Well then, reverends, go to the brahmin Rammaka’s hermitage.

appeva nāma labheyyātha bhagavato sammukhā dhammiṃ katham̐ savanāyā”ti.

Hopefully you’ll get to hear a Dhamma talk from the Buddha.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum̐.

“Yes, reverend,” they replied.

Atha kho bhagavā sāvattiyam̐ piṇḍāya carivā pacchābhattam̐ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:

Then, after the meal, on his return from alms-round, the Buddha addressed Ānanda,

“āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti.

“Come, Ānanda, let’s go to the Eastern Monastery, the stilt longhouse of Migāra’s mother for the day’s meditation.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Atha kho bhagavā āyasmatā ānandena saddhim̐ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya.

So the Buddha went with Ānanda to the Eastern Monastery.

Atha kho bhagavā sāyanhasamayam̐ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi:

In the late afternoon the Buddha came out of retreat and addressed Ānanda,

“āyāmānanda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcitun”ti.

“Come, Ānanda, let’s go to the eastern gate to bathe.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

**Atha kho bhagavā āyasmatā ānandena saddhiṃ yena
pubbakoṭṭhako tenupasaṅkami gattāni parisiñcituṃ.**
So the Buddha went with Ānanda to the eastern gate to bathe.

**Pubbakoṭṭhake gattāni parisiñcivā paccuttarivā ekacīvaro
aṭṭhāsi gattāni pubbāpayamāno.**
When he had bathed and emerged from the water he stood in one
robe drying himself.

Atha kho āyasmā ānando bhagavantam etadavoca:
Then Ānanda said to the Buddha,

“ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre.
“Sir, the hermitage of the brahmin Rammaka is nearby.

Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo;
It’s so delightful,

pāsādiko, bhante, rammakassa brāhmaṇassa assamo.
so lovely.

**Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa
assamo tenupasaṅkamatu anukampaṃ upādāyā”ti.**
Please visit it out of compassion.”

Adhivāsesi bhagavā tuṅhībhāvena.
The Buddha consented in silence.

**Atha kho bhagavā yena rammakassa brāhmaṇassa assamo
tenupasaṅkami.**
He went to the brahmin Rammaka’s hermitage.

**Tena kho pana samayena sambahulā bhikkhū rammakassa
brāhmaṇassa assame dhammiyā kathāya sannisinnā honti.**
Now at that time several mendicants were sitting together in the
hermitage talking about the teaching.

Atha kho bhagavā bahidvārakoṭṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno.

The Buddha stood outside the door waiting for the talk to end.

Atha kho bhagavā kathāpariyosānaṃ veditvā ukkāsitvā aggaḷaṃ ākoṭesi.

When he knew the talk had ended he cleared his throat and knocked with the latch.

Vivarimsu kho te bhikkhū bhagavato dvāraṃ.

The mendicants opened the door for the Buddha,

Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane nisīdi.

and he entered the hermitage, where he sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā? Kā ca pana vo antarākathā vipakatā”ti?

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Bhagavantameva kho no, bhante, ārabha dhammī kathā vipakatā, atha bhagavā anuppatto”ti.

“Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived.”

“Sādhu, bhikkhave.

“Good, mendicants!

Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agāraṃ anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha.

It’s appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together and talk about the teaching.

Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ—

When you're sitting together you should do one of two things:

dhammī vā kathā, ariyo vā tuṇhībhāvo.

discuss the teachings or keep noble silence.

Dvemā, bhikkhave, pariyesanā—

Mendicants, there are these two searches:

ariyā ca pariyesanā, anariyā ca pariyesanā.

the noble search and the ignoble search.

Katamā ca, bhikkhave, anariyā pariyesanā?

And what is the ignoble search?

**Idha, bhikkhave, ekacco attanā jātidhammo samāno
jātidhammaṃyeva pariyesati, attanā jarādhammo samāno
jarādhammaṃyeva pariyesati, attanā byādhidhammo samāno
byādhidhammaṃyeva pariyesati, attanā maraṇadhammo
samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo
samāno sokadhammaṃyeva pariyesati, attanā
saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.**

It's when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

Kiñca, bhikkhave, jātidhammaṃ vadetha?

And what should be described as liable to be reborn?

**Puttabhāriyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ
jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ
jātidhammaṃ, hatthigavāssaṃvaḷavaṃ jātidhammaṃ,
jātarūparajataṃ jātidhammaṃ.**

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to be reborn.

Jātidhammā hete, bhikkhave, upadhayo.

These attachments are liable to be reborn.

Etthāyaṃ gathito mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃyeva pariyesati.

Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

Kiñca, bhikkhave, jarādhammaṃ vadetha?

And what should be described as liable to grow old?

Puttabhariyaṃ, bhikkhave, jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssavaḷavaṃ jarādhammaṃ, jātarūparajataṃ jarādhammaṃ.

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to grow old.

Jarādhammā hete, bhikkhave, upadhayo.

These attachments are liable to grow old.

Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃyeva pariyesati.

Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

Kiñca, bhikkhave, byādhidhammaṃ vadetha?

And what should be described as liable to fall sick?

Puttabhariyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssavaḷavaṃ byādhidhammaṃ.

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick.

Byādhidhammā hete, bhikkhave, upadhayo.

These attachments are liable to fall sick.

Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati.

Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

Kiñca, bhikkhave, maraṇadhammaṃ vadetha?

And what should be described as liable to die?

Puttabhāriyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssaṃvaḷavaṃ maraṇadhammaṃ.

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die.

Maraṇadhammā hete, bhikkhave, upadhayo.

These attachments are liable to die.

Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati.

Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

Kiñca, bhikkhave, sokadhammaṃ vadetha?

And what should be described as liable to sorrow?

Puttabhāriyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssaṃvaḷavaṃ sokadhammaṃ.

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to sorrow.

Sokadhammā hete, bhikkhave, upadhayo.

These attachments are liable to sorrow.

Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃyeva pariyesati.

Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha?

And what should be described as liable to corruption?

Puttabhariyaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ, hatthigavāssavaḷavaṃ saṅkilesadhammaṃ, jātārūparajataṃ saṅkilesadhammaṃ.

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are liable to corruption.

Saṅkilesadhammā hete, bhikkhave, upadhayo.

These attachments are liable to corruption.

Etthāyaṃ gathito mucchito ajjhāpanno attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.

Someone who is tied, infatuated, and attached to such things, themselves liable to corruption, seeks what is also liable to corruption.

Ayaṃ, bhikkhave, anariyā pariyesanā.

This is the ignoble search.

Katamā ca, bhikkhave, ariyā pariyesanā?

And what is the noble search?

Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme

**ādīnavam̐ viditvā amataṃ anuttaram̐ yogakkhemaṃ nibbānaṃ
pariyesati, attanā sokadhammo samāno sokadhamme ādīnavam̐
viditvā asokaṃ anuttaram̐ yogakkhemaṃ nibbānaṃ pariyesati,
attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavam̐
viditvā asaṅkiliṭṭham̐ anuttaram̐ yogakkhemaṃ nibbānaṃ
pariyesati.**

It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks the unborn supreme sanctuary, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment.

Ayam̐, bhikkhave, ariyā pariyesaṇā.

This is the noble search.

**Ahampi sudaṃ, bhikkhave, pubbeva sambodhā
anabhisambuddho bodhisattova samāno attanā jātidhammo
samāno jātidhammaṃyeva pariyesāmi, attanā jarādhammo
samāno jarādhammaṃyeva pariyesāmi, attanā byādhidhammo
samāno byādhidhammaṃyeva pariyesāmi, attanā
maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi,
attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi,
attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva
pariyesāmi.**

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things.

Tassa mayham̐, bhikkhave, etadahosi:

Then it occurred to me:

**‘kiṃ nu kho aham̐ attanā jātidhammo samāno
jātidhammaṃyeva pariyesāmi, attanā jarādhammo samāno ...**

**pe... byādhidhammo samāno ... maraṇadhammo samāno ...
sokadhammo samāno ... attanā saṅkilesadhammo samāno
saṅkilesadhammaṃyeva pariyesāmi?**

‘Why do I, being liable to be reborn, grow old, fall sick, sorrow, die,
and become corrupted, seek things that have the same nature?’

**Yannūnāhaṃ attanā jātidhammo samāno jātidhamme ādīnavaṃ
viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ
pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme
ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ
pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme
ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ
pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme
ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ
pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme
ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ
pariyeseyyaṃ, attanā saṅkilesadhammo samāno
saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ
yogakkhemaṃ nibbānaṃ pariyeseyyan’ti.**

Why don’t I seek the unborn, unaging, unailing, undying, sorrowless,
uncorrupted supreme sanctuary, extinguishment?’

**So kho ahaṃ, bhikkhave, aparena samayena daharova samāno
susukāḷakeso, bhadrena yobbanena samannāgato paṭhamena
vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajim.**

Some time later, while still black-haired, blessed with youth, in the
prime of life—though my mother and father wished otherwise,
weeping with tearful faces—I shaved off my hair and beard, dressed
in ocher robes, and went forth from the lay life to homelessness.

**So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ
santivarapadaṃ pariyesamāno yena āḷāro kālāmo
tenupasaṅkamim. upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:**

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him,

‘icchāmaḥ, āvuso kālāma, imasmim̐ dhammavinaye brahmacariyaḥ caritun’ti.

‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evaḥ vutte, bhikkhave, āḷāro kālāmo maḥ etadavoca:

Āḷāra Kālāma replied,

‘viharatāyasmā;

‘Stay, venerable.

tādiso ayaḥ dhammo yattha viññū puriso nacirasseva sakaḥ ācariyakaḥ sayāḥ abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

So kho ahaḥ, bhikkhave, nacirasseva khippameva taḥ dhammaḥ pariyāpuṇim̐.

I quickly memorized that teaching.

So kho ahaḥ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaḥ, bhikkhave, etadahosi:

Then it occurred to me,

‘na kho āḷāro kālāmo imaḥ dhammaḥ kevalaḥ saddhāmattakena sayāḥ abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.
Surely he meditates knowing and seeing this teaching.’

Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamim;
upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:

So I approached Āḷāra Kālāma and said to him,

‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā
sacchikatvā upasampajja viharāmīti pavedesī’ti?

‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’

Evaṃ vutte, bhikkhave, āḷāro kālāmo ākiñcaññāyatanam
pavedesi.

When I said this, he declared the dimension of nothingness.

Tassa mayham, bhikkhave, etadahosi:

Then it occurred to me,

‘na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi
saddhā;

‘It’s not just Āḷāra Kālāma who has faith,

na kho āḷārasseva kālāmassa atthi vīriyam, mayhampatthi
vīriyam;

energy,

na kho āḷārasseva kālāmassa atthi sati, mayhampatthi sati;
mindfulness,

na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi
samādhi;

immersion,

na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā.
and wisdom; I too have these things.

**Yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā
sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa
sacchikiriyāya padaheyyan'ti.**

Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?'

**So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ
dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.**

I quickly realized that teaching with my own insight, and lived having achieved it.

**Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamim;
upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:**

So I approached Āḷāra Kālāma and said to him,

**'Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti?**

'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

**'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedemī'ti.**

'I have, reverend.'

**'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmī'ti.**

'I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.'

'Lābhā no, āvuso, suladdhaṃ no, āvuso,

'We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!

Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi.

So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and live having achieved it.

Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.

The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

So the teaching that I know, you know, and the teaching that you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā'ti.

Come now, reverend! We should both lead this community together.'

Iti kho, bhikkhave, āḷāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmahaṃ, āvuso, imasmim dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evaṃ vutte, bhikkhave, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā;

‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

I quickly memorized that teaching.

So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

**‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhā mattakena
sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesi;**

‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.”

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

Surely he meditated knowing and seeing this teaching.’

**Atha khvāhaṃ, bhikkhave, yena udako rāmaputto
tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ
etadavocaṃ:**

So I approached Uddaka, son of Rāma, and said to him,

**‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmīti pavedesī’ti?**

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

**Evaṃ vutte, bhikkhave, udako rāmaputto
nevasaññānāsaññāyatanaṃ pavedesi.**

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ;

energy,

na kho rāmasseva ahosi sati, mayhampatthi sati;

mindfulness,

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi,

immersion,

na kho rāmasseva ahosi paññā, mayhampatthi paññā.

and wisdom; I too have these things.

**Yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja viharāmīti pavedesi, tassa dhammassa
sacchikiriyāya padaheyyan'ti.**

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?'

**So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ
dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.**

I quickly realized that teaching with my own insight, and lived having achieved it.

**Atha khvāhaṃ, bhikkhave, yena udako rāmaputto
tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ
etadavocaṃ:**

So I approached Uddaka, son of Rāma, and said to him,

**'Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti?**

'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

**'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti.**

'He had, reverend.'

**'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmī'ti.**

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!

**Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharasi.**

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and live having achieved it.

**Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja
viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja pavedesi.**

The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

**Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi,
yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi.**

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

**Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo
ahosi.**

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

Come now, reverend! You should lead this community.’

**Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno
ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.**

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayham, bhikkhave, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’

So kho aham, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho aham, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayham, bhikkhave, etadahosi:

Then it occurred to me,

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadi ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo.

‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, bhikkhave, tattheva nisīdiṃ—

So I sat down right there, thinking,

alamidaṃ padhānāyāti.

‘This is good enough for meditation.’

**So kho ahaṃ, bhikkhave, attanā jātidhammo samāno
jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ
nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ
nibbānaṃ ajjhagamaṃ, attanā jarādhammo samāno
jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ
nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ
nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno
byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ
yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ
yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo
samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ
yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo
samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ
yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo
samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ
anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno
asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.**

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought the unborn supreme sanctuary, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought the unaging, unailing,

undying, sorrowless, uncorrupted supreme sanctuary,
extinguishment—and I found it.

Ñāṇaṅca pana me dassanaṃ udapādi:

Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

**‘adhigato kho myāyaṃ dhammo gambhīro duddaso
duranubodho santo paṇīto atakkāvacaro nipuṇo
paṇḍitavedanīyo.**

‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

But people like attachment, they love it and enjoy it.

**Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya
duddasaṃ idaṃ ṭhānaṃ yadidaṃ—idappaccayatā
paṭiccasamuppādo.**

It’s hard for them to see this thing; that is, specific conditionality, dependent origination.

Idampi kho ṭhānaṃ duddasaṃ yadidaṃ—

**sabbasaṅkhārasamatho sabbūpadhipaṭṭinissaggo taṇhākkhayo
virāgo nirodho nibbānaṃ.**

It’s also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

**Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na
ājāneyyumaṃ, so mamassa kilamatho, sā mamassa vihesā’ti.**

And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'

Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

'Kicchena me adhigataṃ,

'I've struggled hard to realize this,

halaṃ dāni pakāsituṃ;

enough with trying to explain it!

Rāgadosaparetehi,

This teaching is not easily understood

nāyaṃ dhammo susambudho.

by those mired in greed and hate.

Paṭisotagāmiṃ nipuṇaṃ,

Those caught up in greed can't see

gambhīraṃ duddasaṃ aṇuṃ;

what's subtle, going against the stream,

Rāgarattā na dakkhanti,

deep, hard to see, and very fine,

tamokhandhena āvuṭṭā'ti.

for they're shrouded in a mass of darkness.'

Itiha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi:

Then Brahmā Sahampati, knowing what I was thinking, thought,

‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyā’ti.

‘Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Atha kho, bhikkhave, brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca:

He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said,

‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.

‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!’

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.

There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

Bhavissanti dhammassa aññātāro’ti.

There will be those who understand the teaching!’

Idamavoca, bhikkhave, brahmā sahampati.

That's what Brahmā Sahampati said.

Idaṃ vatvā athāparaṃ etadavoca:

Then he went on to say:

‘Pāturahosi magadhesu pubbe,

‘Among the Magadhans there appeared in the past

Dhammo asuddho samalehi cintito;

an impure teaching thought up by those still stained.

Apāpuretaṃ amatassa dvāraṃ,

Fling open the door to the deathless!

Suṇantu dhammaṃ vimalenānubuddhaṃ.

Let them hear the teaching the immaculate one discovered.

Sele yathā pabbatamuddhaniṭṭhito,

Standing high on a rocky mountain,

Yathāpi passe janataṃ samantato;

you can see the people all around.

Tathūpamaṃ dhammamayaṃ sumedha,

In just the same way, all-seer, wise one,

Pāsādamāruyha samantacakkhu;

having ascended the Temple of Truth,

Sokāvatiṇṇaṃ janatamapetasoko,

rid of sorrow, look upon the people

Avekkhassu jātijarābhibhūtaṃ.

swamped with sorrow, oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasāṅgāma,

Rise, hero! Victor in battle, leader of the caravan,

Satthavāha aṇaṇa vicara loke;

wander the world without obligation.

Desassu bhagavā dhammaṃ,
Let the Blessed One teach the Dhamma!

Aññātāro bhavissantī'ti.
There will be those who understand!

**Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ veditvā
sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokam
volokesiṃ.**

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings.

**Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokam
volokento satte apparajakkhe mahārajakkhe, tikkhindriye
mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye,
appekacce paralokavajjabhayadassāvine viharante, appekacce
na paralokavajjabhayadassāvine viharante.**

And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

**Seyyathāpi nāma uppalinīyaṃ vā padumīniyaṃ vā
puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā
puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni
udakānuggatāni antonimuggaposīni, appekaccāni uppālāni vā
padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni
udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppālāni vā
padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni
udakaṃ accuggamma ṭhitāni anupalittāni udakena;**

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

**evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokam
volokento addasaṃ satte apparajakkhe mahārajakkhe,
tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye
duviññāpaye, appekacce paralokavajjabhayadassāvīne
vihārante, appekacce na paralokavajjabhayadassāvīne
vihārante.**

In the same way, I saw sentient beings with little dust in their eyes,
and some with much dust in their eyes.

**Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya
paccabhāsim:**

Then I replied in verse to Brahmā Sahampati:

**‘Apārutā tesam amatassa dvārā,
‘Flung open are the doors to the deathless!**

Ye sotavanto pamuñcantu saddham;
Let those with ears to hear decide their faith.

Vihimsasaññī paṇaṃ na bhāsim,
Thinking it would be troublesome, Brahmā, I did not teach

Dhammaṃ paṇītaṃ manujesu brahme’ti.
the sophisticated, sublime Dhamma among humans.’

**Atha kho, bhikkhave, brahmā sahampati ‘katāvakāso khomhi
bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ
katvā tatthevantaradhāyi.**

Then Brahmā Sahampati, knowing that his request for me to teach
the Dhamma had been granted, bowed and respectfully circled me,
keeping me on his right, before vanishing right there.

Tassa mayhaṃ, bhikkhave, etadahosi:

Then I thought,

**‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ;
‘Who should I teach first of all?**

ko imaṃ dhammaṃ khippameva ājānissatī'ti?

Who will quickly understand this teaching?'

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

'ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.

'That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ āḷārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ.

Why don't I teach him first of all?

So imaṃ dhammaṃ khippameva ājānissatī'ti.

He'll quickly understand the teaching.'

Atha kho maṃ, bhikkhave, devatā upasaṅkamtivā etadavoca:

But a deity came to me and said,

'sattāhakālaṅkato, bhante, āḷāro kālāmo'ti.

'Sir, Āḷāra Kālāma passed away seven days ago.'

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

'sattāhakālaṅkato āḷāro kālāmo'ti.

'Āḷāra Kālāma passed away seven days ago.'

Tassa mayhaṃ, bhikkhave, etadahosi:

I thought,

'mahājāniyo kho āḷāro kālāmo.

'This is a great loss for Āḷāra Kālāma.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.

If he had heard the teaching, he would have understood it quickly.'

Tassa mayhaṃ, bhikkhave, etadahosi:

Then I thought,

‘kassa nu kho ahaṃ paṭhamāṃ dhammāṃ deseyyaṃ;

‘Who should I teach first of all?’

ko imaṃ dhammāṃ khippameva ājānissatī’ti?

Who will quickly understand this teaching?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī

dīgharattaṃ apparajakkhajātiko.

‘That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ udakassa rāmaputtassa paṭhamāṃ dhammāṃ deseyyaṃ.

Why don’t I teach him first of all?’

So imaṃ dhammāṃ khippameva ājānissatī’ti.

He’ll quickly understand the teaching.’

Atha kho maṃ, bhikkhave, devatā upasaṅkamtivā etadavoca:

But a deity came to me and said,

‘abhidosakālaṅkato, bhante, udako rāmaputto’ti.

‘Sir, Uddaka, son of Rāma, passed away just last night.’

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

‘abhidosakālaṅkato udako rāmaputto’ti.

‘Uddaka, son of Rāma, passed away just last night.’

Tassa mayhaṃ, bhikkhave, etadahosi:

I thought,

‘mahājāniyo kho udako rāmaputto.

‘This is a great loss for Uddaka.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

If he had heard the teaching, he would have understood it quickly.’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then I thought,

‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam;

‘Who should I teach first of all?

ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Who will quickly understand this teaching?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then it occurred to me,

‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ

padhānapahitattam upaṭṭhahimsu.

‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving.

Yannūnāham pañcavaggiyānam bhikkhūnam paṭhamam

dhammaṃ deseyyan’ti.

Why don’t I teach them first of all?’

Tassa mayhaṃ, bhikkhave, etadahosi:

Then I thought,

‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti?

‘Where are the group of five mendicants staying these days?’

Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyam viharante isipatane migadāye.

With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer park at Isipatana.

**Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā
yena bārāṇasī tena cārikaṃ pakkamim̃.**

So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

**Addasā kho maṃ, bhikkhave, upako ājīvako antarā ca gayam̃
antarā ca bodhim̃ addhānamaggappaṭipannaṃ.**

While I was traveling along the road between Gaya and Bodhgaya, the Ājīvaka ascetic Upaka saw me

Disvāna maṃ etadavoca:

and said,

**‘vip̃pasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo
pariyodāto.**

‘Reverend, your faculties are so very clear, and your complexion is pure and bright.

**Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā
tvaṃ dhammaṃ rocesī’ti?**

In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

**Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi
ajjhabhāsīm̃:**

I replied to Upaka in verse:

‘Sabbābhibhū sabbavidūhamasmi,

‘I am the champion, the knower of all,

Sabbesu dhammesu anūpalitto;

unsullied in the midst of all things.

Sabbañjaho taṇhākkhaye vimutto,

I’ve given up all, freed through the ending of craving.

Sayaṃ abhiññāya kamuddiseyyaṃ.

Since I know for myself, whose follower should I be?

Na me ācariyo atthi,

I have no teacher.

sadiso me na vijjati;

There is no-one like me.

Sadevakasmim lokasmim,

In the world with its gods,

natthi me paṭipuggalo.

I have no counterpart.

Ahañhi arahā loke,

For in this world, I am the perfected one;

aham satthā anuttaro;

I am the supreme Teacher.

Ekomhi sammāsambuddho,

I alone am fully awakened,

sītibhūtosmi nibbuto.

cooled, extinguished.

Dhammacakkaṃ pavattetuṃ,

I am going to the city of Kāsi

Gacchāmi kāsinaṃ puraṃ;

to roll forth the Wheel of Dhamma.

Andhībhūtasmiṃ lokasmim,

In this world that is so blind,

Āhañchaṃ amatadundubhin'ti.

I'll beat the deathless drum!

'Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino'ti.

'According to what you claim, reverend, you ought to be the Infinite Victor.'

‘Mādisā ve jinā honti,
‘The victors are those who, like me,
ye pattā āsavakkhayaṃ;
have reached the ending of defilements.
Jitā me pāpakā dhammā,
I have conquered bad qualities, Upaka—
tasmāhamupaka jino’ti.
that’s why I’m a victor.’

Evaṃ vutte, bhikkhave, upako ājīvako ‘hupeyyapāvuso’ti vatvā
sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.
When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking
his head, he took a wrong turn and left.

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena
bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū
tenupasaṅkamīṃ.
Traveling stage by stage, I arrived at Benares, and went to see the
group of five mendicants in the deer park at Isipatana.

Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato
āgacchantaṃ.
The group of five mendicants saw me coming off in the distance

Disvāna aññamaññaṃ saṅghapesuṃ:
and stopped each other, saying,

‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko
padhānavibbhanto āvatto bāhullāya.

‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from
the struggle and returned to indulgence.

So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ
paṭiggahetabbaṃ.

We shouldn’t bow to him or rise for him or receive his bowl and robe.

**Api ca kho āsanam̐ ṭhapetabbam̐, sace ākaṅkhissati
nisīdissatī'ti.**

But we can set out a seat; he can sit if he likes.'

**Yathā yathā kho aham̐, bhikkhave, upasaṅkamim̐ tathā tathā
pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya
saṅṭhātum̐.**

Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed.

**Appekacce maṃ paccuggantvā pattacīvaram̐ paṭiggahesum̐,
appekacce āsanam̐ paññapesum̐, appekacce pādodakam̐
upaṭṭhapesum̐.**

Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet.

Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.
But they still addressed me by name and as 'reverend'.

**Evaṃ vutte, aham̐, bhikkhave, pañcavaggiye bhikkhū
etadavocam̐:**

So I said to them,

**'mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca
samudācaratha.**

'Mendicants, don't address me by name and as 'reverend'.

Araham̐, bhikkhave, tathāgato sammāsambuddho.

The Realized One is perfected, a fully awakened Buddha.

**Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ,
ahamanusāsāmi, aham̐ dhammam̐ desemi.**

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

**Yathānusiṭṭham̐ tathā paṭipajjamānā nacirasseva—yassatthāya
kulaputtā sammadeva agārasmā anagāriyam̐ pabbajanti,
tadanuttaram̐—brahmacariyapariyosānam̐ diṭṭheva dhamme
sayam̐ abhiññā sacchikatvā upasampajja viharissathā'ti.**

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Evaṃ vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

But they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ’ti?

‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya.

‘The Realized One has not become indulgent, strayed from the struggle and returned to indulgence.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life.’

Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum:

But for a second time they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesan’ti?

‘Reverend Gotama ... you’ve returned to indulgence.’

Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

So for a second time I said to them,

‘na, bhikkhave, tathāgato bāhulliko ...pe...

‘The Realized One has not become indulgent ...’

upasampajja viharissathā’ti.

Tatīyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum:

But for a third time they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesan’ti?

‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametā’ti?

‘Mendicants, have you ever known me to speak like this before?’

‘No hetāṃ, bhante’.

‘No sir, we have not.’

‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

‘The Realized One is perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ.

I was able to persuade the group of five mendicants.

Dvepi sudam̃, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti.

Then sometimes I advised two mendicants, while the other three went for alms.

Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Then those three would feed all six of us with what they brought back.

Tayopi sudam̃, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti.

Sometimes I advised three mendicants, while the other two went for alms.

Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Then those two would feed all six of us with what they brought back.

Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādhammā samānā jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā byādhidhammā samānā ...pe... attanā maraṇadhammā samānā ... attanā sokadhammā samānā ... attanā saṅkilesadhammā samānā saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu.

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought the unborn supreme sanctuary, extinguishment—and they found it. Being

themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and they found it.

Ñāṇaṅca pana nesam dassanam udapādi:

Knowledge and vision arose in them:

‘akuppā no vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

‘Our freedom is unshakable; this is our last rebirth; now there are no more future lives.’

Pañcime, bhikkhave, kāmaguṇā.

Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā

kāmūpasamhitā rajanīyā,

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā

kāmūpasamhitā rajanīyā.

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they

‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

have met with calamity and disaster, and are vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, ārañṇako mago baddho pāsarāsīm adhisayeyya.

Suppose a deer in the wilderness was lying caught on a pile of snares.

So evamassa veditabbo:

You’d know that it

‘anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa.

has met with calamity and disaster, and is vulnerable to the hunter.

Āgacchante ca pana ludde yena kāmaṃ na pakkamissatī’ti.

And when the hunter comes, it cannot flee where it wants.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they

‘anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

have met with calamity and disaster, and are vulnerable to the Wicked One.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they

‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, āraññako mago abaddho pāsarāsīm adhisayeyya.

Suppose a deer in the wilderness was lying on a pile of snares without being caught.

So evamassa veditabbo:

You’d know that it

‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa.

hasn’t met with calamity and disaster, and isn’t vulnerable to the hunter.

Āgacchante ca pana ludde yena kāmaṃ pakkamissatī’ti.

And when the hunter comes, it can flee where it wants.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they

‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

Seyyathāpi, bhikkhave, ārañṇako mago arañṇe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti.

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence.

Taṃ kissa hetu?

Why is that?

Anāpāthagato, bhikkhave, luddassa.

Because it’s out of the hunter’s range.

Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhivā māraccakkuṃ adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ

avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparam, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ayam vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparam, bhikkhave, bhikkhu sabbaso ākāsañcāyatanaṃ samatikkamma ‘anantaṃ viññānaṃ’ti viññānañcāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Ayam vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparam, bhikkhave, bhikkhu sabbaso viññānañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

Ayam vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparam, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither

perception nor non-perception.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

This is called a mendicant who has blinded Māra ...

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhivā māracakkhuṃ adassanaṃ gato pāpimato.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti.

They've crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence.

Taṃ kissa hetu?

Why is that?

Anāpāthagato, bhikkhave, pāpimato”ti.

Because they're out of the Wicked One's range.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Pāsarāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

27. Cūḷahatthipadopamasutta *The Shorter Elephant's Footprint Simile*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena
vaḷavābhiraṭṭhena savatthiyā niyyāti divādivassa.**

Now at that time the brahmin Jāṇussoṇi drove out from Sāvattḥī in the middle of the day in an all-white chariot drawn by mares.

**Addasā kho jāṇussoṇi brāhmaṇo pilotikam paribbājakam
dūratova āgacchantam.**

He saw the wanderer Pilotika coming off in the distance,

Disvāna pilotikam paribbājakam etadavoca:

and said to him,

“Handa kuto nu bhavam vacchāyano āgacchati divādivassā”ti?

“So, Master Vacchāyana, where are you coming from in the middle of the day?”

**“Ito hi kho aham, bho, āgacchāmi samaṇassa gotamassa
santikā”ti.**

“Just now, good sir, I've come from the presence of the ascetic Gotama.”

“Taṃ kiṃ maññati bhavaṃ vacchāyano samaṇassa gotamassa paññāveyyattiyam paṇḍito maññe”ti.

“What do you think of the ascetic Gotama’s lucidity of wisdom? Do you think he’s astute?”

“Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyam jānissāmi.

“My good man, who am I to judge the ascetic Gotama’s lucidity of wisdom?”

Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyam jāneyyā”ti.

You’d really have to be on the same level to judge his lucidity of wisdom.”

“Uḷārāya khalu bhavaṃ vacchāyano samaṇam gotamaṃ pasaṃsāya pasaṃsati”ti.

“Master Vacchāyana praises the ascetic Gotama with lofty praise indeed.”

“Ko cāhaṃ, bho, ko ca samaṇam gotamaṃ pasaṃsissāmi,

“Who am I to praise the ascetic Gotama?”

pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānan”ti.

He is praised by the praised as the best of gods and humans.”

“Kaṃ pana bhavaṃ vacchāyano atthavaṣaṃ sampassamāno samaṇe gotame evaṃ abhippasanno”ti?

“But for what reason are you so devoted to the ascetic Gotama?”

“Seyyathāpi, bho, kusalo nāgavaniko nāgavanam paviseyya.

“Suppose that a skilled elephant tracker were to enter an elephant wood.

So passeyya nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ.

There he'd see a large elephant's footprint, long and broad.

So niṭṭhaṃ gaccheyya:

He'd draw the conclusion,

'mahā vata bho nāgo'ti.

'This must be a big bull elephant.'

Evameva kho ahaṃ, bho, yato addasaṃ samaṇe gotame cattāri padāni athāhaṃ niṭṭhamagamaṃ:

In the same way, because I saw four footprints of the ascetic Gotama I drew the conclusion,

'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho'ti.

'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Katamāni cattāri?

What four?

Idhāhaṃ, bho, passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vāavedhirūpe, te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

Firstly, I see some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect.

Te suṇanti:

They hear,

'samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī'ti.

'So, gentlemen, that ascetic Gotama will come down to such and such village or town.'

Te pañhaṃ abhisāṅkharonti:

They formulate a question, thinking,

**‘imaṃ mayam pañham samaṇam gotamaṃ upasaṅkamtivā
pucchissāma.**

‘We’ll approach the ascetic Gotama and ask him this question.

**Evañce no puṭṭho evaṃ byākarissati, evamassa mayam vādam
āropessāma.**

If he answers like this, we’ll refute him like that;

**Evañcepi no puṭṭho evaṃ byākarissati, evampissa mayam
vādam āropessāmā’ti.**

and if he answers like that, we’ll refute him like this.’

Te suṇanti:

When they hear that

**‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā
nigamaṃ vā osaṭo’ti.**

he has come down

Te yena samaṇo gotamo tenupasaṅkamanti.

they approach him.

**Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti
samuttejeti sampahaṃseti.**

The ascetic Gotama educates, encourages, fires up, and inspires them with a Dhamma talk.

**Te samaṇena gotamena dhammiyā kathāya sandassitā
samādapitā samuttejitā sampahaṃsitā na ceva samaṇam
gotamaṃ pañham pucchanti, kutossa vādam āropessanti?**

They don’t even get around to asking their question to the ascetic Gotama, so how could they refute his answer?

Aññadatthu samaṇasseva gotamassa sāvakā sampajjanti.

Invariably, they become his disciples.

**Yadāham, bho, samaṇe gotame imaṃ paṭhamam padam
addasaṃ athāham niṭṭhamagamaṃ:**

When I saw this first footprint of the ascetic Gotama, I drew the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅgho’ti. (1)

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bho, passāmi idhekacce brāhmaṇapaṇḍite ... pe... (2)

Furthermore, I see some clever brahmins ...

gahapatipaṇḍite ...

some clever householders ...

pe... (3)

they become his disciples.

samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

Furthermore, I see some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. ...

Te suṇanti:

‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti.

Te pañhaṃ abhisaṅkharonti ‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

Evañce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma.

Evañcepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti.

Te suṇanti ‘samaṇo khalu bho gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti.

Te yena samaṇo gotamo tenupasaṅkamanti.

Te samaṇo gotamo dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Te samaṇena gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva samaṇaṃ gotamaṃ pañhaṃ pucchanti, kutossa vādaṃ āropessanti?

They don't even get around to asking their question to the ascetic Gotama, so how could they refute his answer?

Aññadatthu samaṇaṃyeva gotamaṃ okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya.

Invariably, they ask the ascetic Gotama for the chance to go forth.

Te samaṇo gotamo pabbājeti.

And he gives them the going-forth.

Te tattha pabbajitā samānā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaram—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Te evamaṃsu:

They say,

‘manāṃ vata, bho, anassāma, manāṃ vata, bho, panassāma;

‘We were almost lost! We almost perished!

mayañhi pubbe assamaṇāva samānā samaṇamhāti paṭijānimha, abrahmaṇāva samānā brāhmaṇamhāti paṭijānimha, anarahantova samānā arahantamhāti paṭijānimha.

For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things.

Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto'ti.

But now we really are ascetics, brahmins, and perfected ones!

Yadāhaṃ, bho, samaṇe gotame imaṃ catutthaṃ padaṃ addasaṃ athāhaṃ niṭṭhamagamaṃ:

When I saw this fourth footprint of the ascetic Gotama, I drew the conclusion,

'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho'ti. (4)

'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Yato kho ahaṃ, bho, samaṇe gotame imāni cattāri padāni addasaṃ athāhaṃ niṭṭhamagamaṃ:

It's because I saw these four footprints of the ascetic Gotama that I drew the conclusion,

'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho'”ti.

'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'”

Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjalim paṇāmetvā tikkhattuṃ udānaṃ udānesi:

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

“Namo tassa bhagavato arahato sammāsambuddhassa;

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassa;

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

namo tassa bhagavato arahato sammāsambuddhassāti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

**Appeva nāma mayampi kadāci karahaci tena bhotā gotamena
saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva
kathāsallāpo”ti.**

Hopefully, some time or other I’ll get to meet Master Gotama, and we can have a discussion.”

**Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavatā saddhiṃ sammodi.**

Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side,

**Ekamantaṃ nisinno kho jāṇussoṇi brāhmaṇo yāvatako ahoṣi
pilotikena paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ
bhagavato ārocesi.**

and informed the Buddha of all they had discussed.

Evaṃ vutte, bhagavā jāṇussoṇiṃ brāhmaṇaṃ etadavoca:

When he had spoken, the Buddha said to him,

**“na kho, brāhmaṇa, ettāvatā hatthipadopamo vitthārena
paripūro hoti.**

“Brahmin, the simile of the elephant’s footprint is not yet completed in detail.

Api ca, brāhmaṇa, yathā hatthipadopamo vitthārena paripūro hoti

As to how it is completed in detail,

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsisāmī”ti.

listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho jāṇussoṇi brāhmaṇo bhagavato paccassosi.

“Yes sir,” Jāṇussoṇi replied.

Bhagavā etadavoca:

The Buddha said this:

“Seyyathāpi, brāhmaṇa, nāgavaniko nāgavanam paviseyya.

“Suppose that an elephant tracker were to enter an elephant wood.

So passeyya nāgavane mahantaṃ hatthipadam, dīghato ca āyataṃ, tiriyañca vitthataṃ.

There they’d see a large elephant’s footprint, long and broad.

Yo hoti kusalo nāgavaniko neva tāva niṭṭham gacchati:

A skilled elephant tracker wouldn’t yet come to the conclusion,

‘mahā vata bho nāgo’ti.

‘This must be a big bull elephant.’

Taṃ kissa hetu?

Why not?

Santi hi, brāhmaṇa, nāgavane vāmanikā nāma hatthiniyo mahāpadā, tāsam petam padam assati.

Because in an elephant wood there are dwarf she-elephants with big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadam, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ.

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:

A skilled elephant tracker wouldn't yet come to the conclusion,

'mahā vata bho nāgo'ti.

'This must be a big bull elephant.'

Taṃ kissa hetu?

Why not?

Santi hi, brāhmaṇa, nāgavane uccā kāḷārikā nāma hatthiniyo mahāpadā, tāsaṃ petaṃ padaṃ assāti.

Because in an elephant wood there are tall she-elephants with long trunks and big footprints, and this footprint might be one of theirs.

So tamanugacchati.

Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ, dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā ca dantehi ārañjitāni.

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage and tusk-marks.

Yo hoti kusalo nāgavaniko neva tāva niṭṭhaṃ gacchati:

A skilled elephant tracker wouldn't yet come to the conclusion,

'mahā vata bho nāgo'ti.

'This must be a big bull elephant.'

Taṃ kissa hetu?

Why not?

Santi hi, brāhmaṇa, nāgavane uccā kaṇerukā nāma hatthiniyo mahāpadā, tāsaṃ petaṃ padaṃ assāti.

Because in an elephant wood there are tall and fully-grown she-elephants with big footprints, and this footprint might be one of theirs.

So tamanugacchati.

**Tamanugacchanto passati nāgavane mahantaṃ hatthipadaṃ,
dīghato ca āyataṃ, tiriyañca vitthataṃ, uccā ca nisevitaṃ, uccā
ca dantehi ārañjitāni, uccā ca sākhābhaṅgaṃ.**

They keep following the track until they see a big footprint, long and broad, and, high up, signs of usage, tusk-marks, and broken branches.

**Tañca nāgaṃ passati rukkhamaḷagataṃ vā abbhokāsagataṃ vā
gacchantaṃ vā tiṭṭhantaṃ vā nisinnaṃ vā nipannaṃ vā.**

And they see that bull elephant walking, standing, sitting, or lying down at the root of a tree or in the open.

So niṭṭhaṃ gacchati:

Then they'd come to the conclusion,

‘ayameva so mahānāgo’ti.

‘This is that big bull elephant.’

**Evameva kho, brāhmaṇa, idha tathāgato loke uppajjati arahantaṃ
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho
bhagavā.**

In the same way, brahmin, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ
sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā
sacchikatvā pavedeti.**

He realizes with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely complete and pure.

**Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā
aññatarasmiṃ vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or someone reborn in some good family.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect,

'sambādho gharāvāso rajopatho, abbhokāso pabbajjā.

'Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya
mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā
ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.**

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**So evaṃ pabbajito samāno bhikkhūnaṃ
sikkhāsājīvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā
paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno
sabbapāṇabhūtahitānukampī viharati.**

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

**Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī
dinnapāṭikaṅkhī. Athenena sucibhūtena attanā viharati.**

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

**Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato
methunā gāmadhammā.**

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

**Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī
saccasandho theto paccayiko avisaṃvādako lokassa.**

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

**Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito
sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na
imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā
sahitānaṃ vā anuppadātā, samaggārāmo samaggarato
samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.**

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācam bhāsitā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatim vācam bhāsitā kālena sāpadesam pariyantavatim atthasamhitam.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmbhūtagāmasamārambhā paṭivirato hoti,
They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato, virato vikālabhojanā,
They eat in one part of the day, abstaining from eating at night and at the wrong time.

naccagītavāditavisūkadassanā paṭivirato hoti,
They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti,
They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti,
They avoid high and luxurious beds.

jātarūparajatapaṭiggahaṇā paṭivirato hoti,
They avoid receiving gold and money,

āmakadhaññaṇapaṭiggahaṇā paṭivirato hoti,
raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato hoti,
raw meat,

itthikumārikapaṭiggahaṇā paṭivirato hoti,
women and girls,

dāsidāspaṭiggahaṇā paṭivirato hoti,
male and female bondservants,

ajeḷakapaṭiggahaṇā paṭivirato hoti,
goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti,
chickens and pigs,

hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti,
elephants, cows, horses, and mares,

khettavatthupaṭiggahaṇā paṭivirato hoti,
and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti,
They avoid running errands and messages;

kayavikkayā paṭivirato hoti,
buying and selling;

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti,
falsifying weights, metals, or measures;

ukkoṭanavañcananikatisāciyogā paṭivirato hoti,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.
mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva

pakkamati.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti
sapattabhārova ḍeti;**

They're like a bird: wherever it flies, wings are its only burden.

**evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena
kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati
samādāyeva pakkamati.**

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ
anavajjasukhaṃ paṭisaṃvedeti.**

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

**So cakkhunā rūpaṃ disvā na nimittaggāhī hoti
nānubyañjanaggāhī.**

When they see a sight with their eyes, they don't get caught up in the features and details.

**Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ,
cakkhundriye saṃvaraṃ āpajjati.**

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasam sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusivā ...

When they feel a touch with their body ...

**manasā dhammam viññāya na nimittaggāhī hoti
nānubyañjanaggāhī.**

When they know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum
tassa saṃvarāya paṭipajjati, rakkhati manindriyam, manindriye
saṃvaram āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**So iminā ariyena indriyasamvarena samannāgato ajjhataṃ
abyāsekasukham paṭisamvedeti.**

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

**So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite
sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti,
saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte
khāyite sāyite sampajānakārī hoti, uccārapassāvakamme
sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte
tuṅhībhave sampajānakārī hoti.**

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and

defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṁ senāsanam bhajati araññaṁ rukkhamūlam pabbataṁ kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam paṇidhāya, parimukham satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjam loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṁ parisodheti.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosam pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī byāpādapadosā cittaṁ parisodheti.

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti.

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti.

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This, brahmin, is called ‘a footprint of the Realized One’ and also ‘used by the Realized One’ and also ‘marked by the Realized One’.

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

But a noble disciple wouldn’t yet come to the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Idampi vuccati, brāhmaṇa ...pe...

This too is called ‘a footprint of the Realized One’ ...

suppaṭipanno bhagavato sāvakaśaṅho’ti.

Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Idampi vuccati, brāhmaṇa ...pe...

This too is called ‘a footprint of the Realized One’ ...

suppaṭipanno bhagavato sāvakaśaṅho’ti.

Puna caparaṃ, brāhmaṇa, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ

**atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati.**

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi,
tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.**

This too is called ‘a footprint of the Realized One’ ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

**‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo,
suppaṭipanno bhagavato sāvakaśaṅgho’ti.**

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—
ekampi jātiṃ, dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ
anekavihitaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

**Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi,
tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.**

This too is called ‘a footprint of the Realized One’ ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena ...pe... yathākammūpage satte pajānāti.

With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds.

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This too is called ‘a footprint of the Realized One’ ...

Na tveva tāva ariyasāvako niṭṭhaṃ gacchati:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi, tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.

This, brahmin, is called ‘a footprint of the Realized One’ and also ‘used by the Realized One’ and also ‘marked by the Realized One’.

Na tveva tāva ariyasāvako niṭṭhaṃ gato hoti, api ca kho niṭṭhaṃ gacchati:

At this point a noble disciple has not yet come to a conclusion, but they are coming to the conclusion,

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaśaṅho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

**Idampi vuccati, brāhmaṇa, tathāgatapadaṃ itipi,
tathāgatanisevitaṃ itipi, tathāgatārañjitaṃ itipi.**

This, brahmin, is called ‘a footprint of the Realized One’ and also ‘used by the Realized One’ and also ‘marked by the Realized One’.

Ettāvatā kho, brāhmaṇa, ariyasāvako niṭṭhaṃ gato hoti:

At this point a noble disciple has come to the conclusion,

**‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo,
suppaṭipanno bhagavato sāvakaśaṅgho’ti.**

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

**Ettāvatā kho, brāhmaṇa, hatthipadopamo vitthārena paripūro
hotī”ti.**

And it is at this point that the simile of the elephant’s footprint has been completed in detail.”

Evaṃ vutte, jāṇussoṇi brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, the brahmin Jāṇussoṇi said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Cūḷahatthipadopamasuttaṃ niṭṭhitaṃ sattamaṃ.

28. Mahāhatthipadopamasutta

The Longer Simile of the Elephant's Footprint

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:

There Sāriputta addressed the mendicants,

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

**“Seyyathāpi, āvuso, yāni kānici jaṅgalānaṃ paṇānaṃ
padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti,
hatthipadaṃ tesam aggamakkhāyati yadidaṃ mahantattena;**

“The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all.

**evameva kho, āvuso, ye keci kusalā dhammā sabbete catūsu
ariyasaccesu saṅghaṃ gacchanti.**

In the same way, all skillful qualities can be included in the four noble truths.

Katamesu catūsu?

What four?

Dukkhe ariyasacce, dukkhasamudaye ariyasacce, dukkhanirodhe ariyasacce, dukkhanirodhagāminiyā paṭipadāya ariyasacce.

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṅkhittena, pañcupādānakkhandhā dukkhā.

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katame cāvuso, pañcupādānakkhandhā?

And what are the five grasping aggregates?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

They are as follows: the grasping aggregates of form, feeling, perception, choices, and consciousness.

Katamo cāvuso, rūpupādānakkhandho?

And what is the grasping aggregate of form?

Cattāri ca mahābhūtāni, catunnañca mahābhūtānaṃ upādāya rūpaṃ.

The four primary elements, and form derived from the four primary elements.

Katamā cāvuso, cattāro mahābhūtā?

And what are the four primary elements?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.

The elements of earth, water, fire, and air.

Katamā cāvuso, pathavīdhātu?

And what is the earth element?

Pathavīdhātu siyā ajjhattikā, siyā bāhirā.

The earth element may be interior or exterior.

Katamā cāvuso, ajjhattikā pathavīdhātu?

And what is the interior earth element?

Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ—

Anything hard, solid, and organic that's internal, pertaining to an individual. This includes:

**kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ
vakkaṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ
antaṃ antaguṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññampi kiñci
ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ.**

head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual.

Ayaṃ vuccatāvuso, ajjhattikā pathavīdhātu.

This is called the interior earth element.

**Yā ceva kho pana ajjhattikā pathavīdhātu, yā ca bāhirā
pathavīdhātu, pathavīdhātūvesā.**

The interior earth element and the exterior earth element are just the earth element.

‘Taṃ netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtam sammappaññāya daṭṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtam sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati.

There comes a time when the exterior water element flares up.

Antarahitā tasmim samaye bāhirā pathavīdhātu hoti.

At that time the exterior earth element vanishes.

Tassā hi nāma, āvuso, bāhirāya pathavīdhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the earth element will be revealed as impermanent, liable to end, vanish, and perish.

Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnaṃ ‘ahanti vā mamanti vā asmī’ti vā? Atha khvāssa notevettha hoti.

What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’ or ‘I am’, they still just consider it to be none of these things.

Tañce, āvuso, bhikkhum pare akkosanti paribhāsanti rosentī vihesenti, so evam pajānāti:

If others abuse, attack, harass, and trouble that mendicant, they understand:

‘uppannā kho me ayam sotasamphassajā dukkhavedanā.

‘This painful feeling born of ear contact has arisen in me.

Sā ca kho paṭicca, no apaṭicca.

That’s dependent, not independent.

Kim paṭicca?

Dependent on what?

Phassaṃ paṭicca’.

Dependent on contact.’

So phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati.

They see that contact, feeling, perception, choices, and consciousness are impermanent.

Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Based on that element alone, their mind becomes eager, confident, settled, and decided.

Tañce, āvuso, bhikkhuṃ pare aniṭṭhehi akantehi amanāpehi samudācaranti—

Others might treat that mendicant with disliking, loathing, and detestation,

pāṇisamphassenapi leḍḍusamphassenapi daṇḍasamphassenapi satthasamphassenapi.

striking them with fists, stones, sticks, and swords.

So evaṃ pajānāti:

They understand:

‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti, daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti.

‘This body is such that fists, stones, sticks, and swords strike it.

Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde:

But the Buddha has said in the Simile of the Saw:

“ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyuraṃ, tatrāpi yo mano padūseyya na me

in me.’

Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati;

They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law.

evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti, so tena saṃvijjati saṃvegaṃ āpajjati:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ, yassa me evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhātī’ti.

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṅṭhāti, so tena attamano hoti.

But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that.

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Katamā cāvuso, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhattikā, siyā bāhirā.

The water element may be interior or exterior.

Katamā cāvuso, ajjhattikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ—

Anything that’s water, watery, and organic that’s internal, pertaining to an individual. This includes:

**pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo
siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññaṃpi kiñci ajjhattaṃ
paccattaṃ āpo āpogataṃ upādinnaṃ—**

bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual.

ayaṃ vuccatāvuso, ajjhattikā āpodhātu.

This is called the interior water element.

**Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu,
āpodhātūvesā.**

The interior water element and the exterior water element are just the water element.

**'Taṃ netaṃ mama, nesohamasmi, na meso attā'ti evametaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

**Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā
nibbindati, āpodhātuyā cittaṃ virājeti.**

When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

Hoti kho so, āvuso, samayo yaṃ bāhirā āpodhātu pakuppati.

There comes a time when the exterior water element flares up.

**Sā gāmampi vahati, nigamampi vahati, nagarampi vahati,
janapadampi vahati, janapadapadesampi vahati.**

It sweeps away villages, towns, cities, countries, and regions.

**Hoti kho so, āvuso, samayo yaṃ mahāsamudde
yojanasatikānipi udakāni ogacchanti, dviyojanasatikānipi
udakāni ogacchanti, tiyojanasatikānipi udakāni ogacchanti,
catuyojanasatikānipi udakāni ogacchanti,
pañcayojanasatikānipi udakāni ogacchanti, chayojanasatikānipi
udakāni ogacchanti, sattayojanasatikānipi udakāni ogacchanti.**

There comes a time when the water in the ocean sinks down a hundred leagues, or two, three, four, five, six, up to seven hundred leagues.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattatālampi udakaṃ saṅṭhāti, chattālampi udakaṃ saṅṭhāti, pañcatālampi udakaṃ saṅṭhāti, catuttālampi udakaṃ saṅṭhāti, titālampi udakaṃ saṅṭhāti, dvitālampi udakaṃ saṅṭhāti, tālamattampi udakaṃ saṅṭhāti.

There comes a time when the water in the ocean stands just seven palm trees deep, or six, five, four, three, two, or even just one palm tree deep.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde sattaporisampi udakaṃ saṅṭhāti, chapporisampi udakaṃ saṅṭhāti, pañcaporisampi udakaṃ saṅṭhāti, catupporisampi udakaṃ saṅṭhāti, tiporisampi udakaṃ saṅṭhāti, dviporisampi udakaṃ saṅṭhāti, porisamattampi udakaṃ saṅṭhāti.

There comes a time when the water in the ocean stands just seven fathoms deep, or six, five, four, three, two, or even just one fathom deep.

Hoti kho so, āvuso, samayo yaṃ mahāsamudde aḍḍhaporisampi udakaṃ saṅṭhāti, kaṭimattampi udakaṃ saṅṭhāti, jāṇukamattampi udakaṃ saṅṭhāti, goppakamattampi udakaṃ saṅṭhāti.

There comes a time when the water in the ocean stands just half a fathom deep, or waist deep, or knee deep, or even just ankle deep.

Hoti kho so, āvuso, samayo, yaṃ mahāsamudde aṅgulipabbatemanamattampi udakaṃ na hoti.

There comes a time when there isn't enough water in the ocean even to wet the tip of your finger.

Tassā hi nāma, āvuso, bāhirāya āpodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the water element will be revealed as impermanent, liable to end, vanish, and perish.

**Kim panimassa mattatṭhakassa kāyassa taṇhupādinnaṣṣa
'ahanti vā mamanti vā asmī'ti vā? Atha khvāssa notevettha hoti
...pe...**

What then of this short-lived body produced by craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things. ...

**tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ
dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā
kusalanissitā saṅṭhāti. So tena attamano hoti.**

If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.
At this point, much has been done by that mendicant.

Katamā cāvuso, tejodhātu?
And what is the fire element?

Tejodhātu siyā ajjhattikā, siyā bāhirā.
The fire element may be interior or exterior.

Katamā cāvuso, ajjhattikā tejodhātu?
And what is the interior fire element?

**Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ,
seyyathidaṃ—**

Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes:

**yena ca santappati, yena ca jīriyati, yena ca pariḍayhati, yena ca
asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati, yaṃ vā
panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ
upādinnaṃ—**

that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining to an individual.

ayaṃ vuccatāvuso, ajjhakkā tejjodhātu.

This is called the interior fire element.

Yā ceva kho pana ajjhakkā tejjodhātu yā ca bāhirā tejjodhātu, tejjodhātūvesā.

The interior fire element and the exterior fire element are just the fire element.

'Taṃ netāṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā tejjodhātuyā nibbindati, tejjodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

Hoti kho so, āvuso, samayo yaṃ bāhirā tejjodhātu pakuppati.

There comes a time when the exterior fire element flares up.

Sā gāmampi dahati, nigamampi dahati, nagarampi dahati, janapadampi dahati, janapadapadesampi dahati.

It burns up villages, towns, cities, countries, and regions until

Sā haritantaṃ vā panthantaṃ vā selantaṃ vā udakantaṃ vā ramaṇīyaṃ vā bhūmibhāgaṃ āgamma anāhārā nibbāyati.

it reaches a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it's extinguished for lack of fuel.

Hoti kho so, āvuso, samayo yaṃ kukkuṭapattenapi nhārudaddulenapi aggiraṃ gavesanti.

There comes a time when they go looking for a fire, taking just chicken feathers and strips of sinew as kindling.

Tassā hi nāma, āvuso, bāhirāya tejodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the fire element will be revealed as impermanent, liable to end, vanish, and perish.

Kim panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa ‘ahanti vā mamanti vā asmī’ti vā?

What then of this short-lived body derived from craving? Rather than take it to be ‘I’ or ‘mine’ or ‘I am’, they still just consider it to be none of these things. ...

Atha khvāssa notevettha hoti ...pe... tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalanissitā saṅghāti, so tena attamano hoti.

If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that.

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Katamā cāvuso, vāyodhātu?

And what is the air element?

Vāyodhātu siyā ajjhattikā, siyā bāhirā.

The air element may be interior or exterior.

Katamā cāvuso, ajjhattikā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

Anything that’s wind, windy, and organic that’s internal, pertaining to an individual. This includes:

uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsaya vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ—

winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's wind, windy, and organic that's internal, pertaining to an individual.

ayaṃ vuccatāvuso, ajjhattikā vāyodhātu.

This is called the interior air element.

Yā ceva kho pana ajjhattikā vāyodhātu, yā ca bāhirā vāyodhātu, vāyodhāturesā.

The interior air element and the exterior air element are just the air element.

'Taṃ netāṃ mama nesohamasmi na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

Hoti kho so, āvuso, samayo yaṃ bāhirā vāyodhātu pakuppati.

There comes a time when the exterior air element flares up.

Sā gāmampi vahati, nigamampi vahati, nagarampi vahati, janapadampi vahati, janapadapadesampi vahati.

It sweeps away villages, towns, cities, countries, and regions.

Hoti kho so, āvuso, samayo yaṃ gimhānaṃ pacchime māse tālavaṇṭhenapi vidhūpanenapi vātaṃ pariyesanti, ossavanepi tiṇāni na icchanti.

There comes a time, in the last month of summer, when they look for wind by using a palm-leaf or fan, and even the grasses in the drip-

fringe of a thatch roof don't stir.

Tassā hi nāma, āvuso, bāhirāya vāyodhātuyā tāva mahallikāya aniccatā paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati.

So for all its great age, the air element will be revealed as impermanent, liable to end, vanish, and perish.

Kiṃ panimassa mattaṭṭhakassa kāyassa taṇhupādinnassa 'ahanti vā mamanti vā asmī'ti vā? Atha khvāssa notevettha hoti. What then of this short-lived body derived from craving? Rather than take it to be 'I' or 'mine' or 'I am', they still just consider it to be none of these things. ...

Tañce, āvuso, bhikkhum pare akkosanti paribhāsanti rosentī vihesenti.

If others abuse, attack, harass, and trouble that mendicant, they understand:

So evaṃ pajānāti, uppannā kho me ayaṃ sotasaṃphassaajā dukkhā vedanā.

'This painful feeling born of ear contact has arisen in me.

Sā ca kho paṭicca, no apaṭicca.

That's dependent, not independent.

Kiṃ paṭicca?

Dependent on what?

Phassaṃ paṭicca.

Dependent on contact.

Sopi phasso aniccoti passati, vedanā aniccāti passati, saññā aniccāti passati, saṅkhārā aniccāti passati, viññāṇaṃ aniccanti passati.

They see that contact, feeling, perception, choices, and consciousness are impermanent.

**Tassa dhātārammaṇameva cittaṃ pakkhandati pasīdati
santiṭṭhati adhimuccati.**

Based on that element alone, their mind becomes eager, confident, settled, and decided.

**Tañce, āvuso, bhikkhuṃ pare aniṭṭhehi akantehi amanāpehi
samudācaranti, pāṇisamphassenapi leḍḍusamphassenapi
daṇḍasamphassenapi satthasamphassenapi.**

Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords.

**So evaṃ pajānāti ‘tathābhūto kho ayaṃ kāyo yathābhūtasmiṃ
kāye pāṇisamphassāpi kamanti, leḍḍusamphassāpi kamanti,
daṇḍasamphassāpi kamanti, satthasamphassāpi kamanti.**

They understand: ‘This body is such that fists, stones, sticks, and swords strike it.

Vuttaṃ kho panetaṃ bhagavatā kakacūpamovāde

**“ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā
aṅgamaṅgāni okanteyyuraṃ. Tatrāpi yo mano padūseyya, na me
so tena sāsanaṃ”ti.**

But the Buddha has said in the Simile of the Saw: “Even if low-down bandits were to sever you limb from limb, anyone who had a thought of hate on that account would not be following my instructions.”

**Āraddhaṃ kho pana me vīriyaṃ bhavissati asallīnaṃ, upaṭṭhitā
sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ
cittaṃ ekaggaṃ.**

My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed in samādhi.

**Kāmaṃ dāni imasmimṃ kāye pāṇisamphassāpi kamantu,
leḍḍusamphassāpi kamantu, daṇḍasamphassāpi kamantu,
satthasamphassāpi kamantu. Karīyati hidaṃ buddhānaṃ
sāsanaṃ’ti.**

Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅṭhāti.

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them.

So tena saṃvijjati saṃvegaṃ āpajjati:

In that case they stir up a sense of urgency:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ.

‘It’s my loss, my misfortune,

Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato upekkhā kusalanissitā na saṅṭhātī’ti.

that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’

Seyyathāpi, āvuso, suṇisā sasuraṃ disvā saṃvijjati saṃvegaṃ āpajjati;

They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law.

evameva kho, āvuso, tassa ce bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhāti.

So tena saṃvijjati saṃvegaṃ āpajjati:

‘alābhā vata me, na vata me lābhā; dulladdhaṃ vata me, na vata me suladdhaṃ.

Yassa me evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā na saṅṭhātī’ti.

Tassa ce, āvuso, bhikkhuno evaṃ buddhaṃ anussarato, evaṃ dhammaṃ anussarato, evaṃ saṅghaṃ anussarato, upekkhā kusalanissitā saṅṭhāti, so tena attamano hoti.

But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that.

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Seyyathāpi, āvuso, kaṭṭhañca paṭicca valliñca paṭicca tiṇaṅca paṭicca mattikañca paṭicca ākāso parivārīto agārantveva saṅkhaṃ gacchati;

When a space is enclosed by sticks, creepers, grass, and mud it becomes known as a 'building'.

evameva kho, āvuso, aṭṭhiñca paṭicca nhāruñca paṭicca maṃsañca paṭicca cammañca paṭicca ākāso parivārīto rūpantveva saṅkhaṃ gacchati.

In the same way, when a space is enclosed by bones, sinews, flesh, and skin it becomes known as a 'form'.

Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti, bāhirā ca rūpā na āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Reverends, though the eye is intact internally, so long as exterior sights don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Ajjhattikañceva, āvuso, cakkhuṃ aparibhinnaṃ hoti bāhirā ca rūpā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Though the eye is intact internally and exterior sights come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Yato ca kho, āvuso, ajjhattikañceva cakkhum aparibhinnaṃ hoti, bāhirā ca rūpā āpāthaṃ āgacchanti, tajjo ca samannāhāro hoti. Evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti.

But when the eye is intact internally and exterior sights come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅghaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅghaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅghaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅghaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅghaṃ gacchati.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

So evaṃ pajānāti:

They understand:

‘evaṃhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgho sannipāto samavāyo hoti.

‘So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has said:

“yo paṭiccasamuppādaṃ passati so dhammaṃ passati;

“One who sees dependent origination sees the teaching.

yo dhammaṃ passati so paṭiccasamuppādaṃ passatī”ti.

One who sees the teaching sees dependent origination.”

Paṭiccasamuppannā kho panime yadidaṃ pañcupādānakkhandhā.

And these five grasping aggregates are indeed dependently originated.

Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo ajjhosaṇaṃ so dukkhasamudayo.

The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering.

Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo chandarāgappahānaṃ, so dukkhanirodho'ti.

Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.'

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hoti.

At this point, much has been done by that mendicant.

Ajjhattikañceva, āvuso, sotaṃ aparibhinnaṃ hoti ...pe...

Though the ear ...

ghānaṃ aparibhinnaṃ hoti ...

nose ...

jivhā aparibhinnā hoti ...

tongue ...

kāyo aparibhinno hoti ...

body ...

mano aparibhinno hoti, bāhirā ca dhammā na āpāthaṃ āgacchanti no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

mind is intact internally, so long as exterior thoughts don't come into range and there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Ajjhattiko ceva, āvuso, mano aparibhinno hoti, bāhirā ca dhammā āpāthaṃ āgacchanti, no ca tajjo samannāhāro hoti, neva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti.

Though the mind is intact internally and exterior thoughts come into range, so long as there's no corresponding engagement, there's no manifestation of the corresponding type of consciousness.

Yato ca kho, āvuso, ajjhattiko ceva mano aparibhinno hoti, bāhirā ca dhammā āpātham āgacchanti, tajjo ca samannāhāro hoti, evam tajjassa viññāṇabhāgassa pātubhāvo hoti.

But when the mind is intact internally and exterior thoughts come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā sā saññupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇam taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

So evaṃ pajānāti:

They understand:

‘evaṃhi kira imesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hoti.

‘So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

Vuttaṃ kho panetaṃ bhagavatā:

But the Buddha has also said:

“yo paṭiccasamuppādaṃ passati so dhammaṃ passati;

“One who sees dependent origination sees the teaching.

yo dhammaṃ passati so paṭiccasamuppādaṃ passatī”ti.

One who sees the teaching sees dependent origination.”

**Paṭiccasamuppannā kho panime yadidaṃ
pañcupādānakkhandhā.**

And these five grasping aggregates are indeed dependently originated.

**Yo imesu pañcasu upādānakkhandhesu chando ālayo anunayo
ajjhosānaṃ so dukkhasamudayo.**

The desire, adherence, attraction, and attachment for these five grasping aggregates is the origin of suffering.

**Yo imesu pañcasu upādānakkhandhesu chandarāgavinayo
chandarāgappahānaṃ so dukkhanirodho’ti.**

Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’

Ettāvatāpi kho, āvuso, bhikkhuno bahukataṃ hotī”ti.

At this point, much has been done by that mendicant.”

Idamavoca āyasmā sāriputto.

That’s what Venerable Sāriputta said.

**Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ
abhinanduntī.**

Satisfied, the mendicants were happy with what Sāriputta said.

Mahāhatthipadopamasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

29. Mahāsāropamasutta

The Longer Simile of the Heartwood

Evam me sutam—

So I have heard.

**ekam samayam bhagava rājagahe viharati gijjhakūṭe pabbate
acirapakkante devadatte.**

At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain, not long after Devadatta had left.

Tatra kho bhagava devadattam ārabha bhikkhū āmantesi:

There the Buddha spoke to the mendicants about Devadatta:

**“Idha, bhikkhave, ekacco kulaputto saddhā agāasmā
anagāriyam pabbajito hoti:**

“Mendicants, take the case of a gentleman who has gone forth from the lay life to homelessness, thinking,

**‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā’ti.**

Hopefully I can find an end to this entire mass of suffering.’

So evam pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity.

**So tena lābhasakkārasilokena attamano hoti
paripuññasankappo.**

They're happy with that, and they've got all they wished for.

So tena lābhasakkārasilokena attānukkaṃseti paraṃ vambheti:
And they glorify themselves and put others down because of that:

**‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū
appaññātā appesakkhā’ti.**

‘I’m the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’

**So tena lābhasakkārasilokena majjati pamajjati pamādaṃ
āpajjati, pamatto samāno dukkhaṃ viharati.**

And so they become indulgent and fall into negligence regarding those possessions, honor, and popularity. And being negligent they live in suffering.

**Seyyathāpi, bhikkhave, puriso sārattiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguraṃ atikkamma tacaraṃ
atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya
pakkameyya ‘sāraṃ’ti maññamāno.**

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood.

Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw him they'd say,

**‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguraṃ,
na aññāsi tacaraṃ, na aññāsi papaṭikaṃ, na aññāsi
sākāpalāsaṃ.**

‘This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

**Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguaṃ atikkamma taccaṃ
atikkamma papaṭikaṃ, sākāpalāsaṃ chetvā ādāya pakkanto
“sāraṃ”ti maññaṃāno.**

That’s why he passed them over, cut off the branches and leaves,
and departed imagining they were heartwood.

**Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ
nānubhavissatī’ti.**

Whatever he needs to make from heartwood, he won’t succeed.’ ...

**Evameva kho, bhikkhave, idhekacco kulaputto saddhā
agārasmā anagāriyaṃ pabbajito hoti:**

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ
paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

**So tena lābhasakkārasilokena attamano hoti
paripuṇṇasaṅkappo.**

**So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti
‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū
appaññātā appesakkhā’ti.**

**So tena lābhasakkārasilokena majjati pamajjati pamādaṃ
āpajjati, pamatto samāno dukkhaṃ viharati.**

**Ayaṃ vuccati, bhikkhave, bhikkhu sākāpalāsaṃ aggahesi
brahmacariyassa;**

This is called a mendicant who has grabbed the branches and
leaves of the spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

They’re not happy with that, and haven’t got all they wished for.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

They don’t glorify themselves and put others down on account of that.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity.

Appamatto samāno sīlasampadaṃ ārādheti.

Being diligent, they become accomplished in ethics.

So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo.

They’re happy with that, and they’ve got all they wished for.

So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti.

‘I’m the one who is ethical, of good character. These other mendicants are unethical, of bad character.’

So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

And so they become indulgent and fall into negligence regarding their accomplishment in ethics. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacam, papaṭikaṃ chetvā ādāya pakkameyya ‘sāraṃ’ti maññaṃāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, and bark, he’d cut off the shoots and depart imagining they were heartwood.

Tamenam cakkhumā puriso disvā evam vadeyya:

If a person with good eyesight saw him they’d say,

‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi tacam, na aññāsi papaṭikaṃ, na aññāsi sākhaṃpalāsaṃ.

‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattiko sāragavesī sārapiyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacam, papaṭikaṃ chetvā ādāya pakkanto “sāraṃ”ti maññaṃāno;

That’s why he passed them over, cut off the shoots, and departed imagining they were heartwood.

yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissatī’ti.

Whatever he needs to make from heartwood, he won’t succeed.’ ...

Evameva kho, bhikkhave, idhekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti paripuṇṇasaṅkappo.

So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti:

‘ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū dussīlā pāpadhammā’ti.

So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu papaṭikaṃ aggahesi brahmacariyassa;

This is called a mendicant who has grabbed the shoots of the spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity. ...

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati.

Appamatto samāno samādhisampadaṃ ārādheti.

Being diligent, they achieve immersion.

So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo.

They’re happy with that, and they’ve got all they wished for.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti.

‘I’m the one with immersion and unified mind. These other mendicants lack immersion, they have straying minds.’

**So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati,
pamatto samāno dukkhaṃ viharati.**

And so they become indulgent and fall into negligence regarding that accomplishment in immersion. And being negligent they live in suffering.

**Seyyathāpi, bhikkhave, puriso sārattiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguṃ tacam chetvā ādāya
pakkameyya ‘sāraṃ’ti maññamāno.**

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood and softwood, he'd cut off the bark and depart imagining it was heartwood.

**Tamenam cakkhumā puriso disvā evaṃ vadeyya ‘na vatāyaṃ
bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ, na aññāsi
tacam, na aññāsi papaṭikam, na aññāsi sākhāpalāsam.**

If a person with good eyesight saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are.

**Tathā hayaṃ bhavaṃ puriso sārattiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguṃ tacam chetvā ādāya
pakkanto “sāraṃ”ti maññamāno.**

That's why he passed them over, cut off the bark, and departed imagining it was heartwood.

**Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ
nānubhavissatī'ti.**

Whatever he needs to make from heartwood, he won't succeed.' ...

**Evameva kho, bhikkhave, idhekacco kulaputto saddhā
agāasmā anagāriyaṃ pabbajito hoti:**

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

So tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti.

So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayaṃ vuccati, bhikkhave, bhikkhu tacāṃ aggahesi brahmacariyassa;

This is called a mendicant who has grabbed the bark of the spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

**Idha pana, bhikkhave, ekacco kulaputto saddhā agāasmā
anagāriyaṃ pabbajito hoti:**

Next, take a gentleman who has gone forth from the lay life to
homelessness ...

**‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā’ti.**

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and
popularity. ...

**So tena lābhasakkārasilokena na attamano hoti na
paripuṇṇasaṅkappo.**

**So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ
vambheti.**

**So tena lābhasakkārasilokena na majjati nappamajjati na
pamādaṃ āpajjati.**

Appamatto samāno sīlasampadaṃ ārādheti.

**So tāya sīlasampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

**So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ
āpajjati, appamatto samāno samādhisampadaṃ ārādheti.**

**So tāya samādhisampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

**So tāya samādhisampadāya na attānukkaṃseti, na paraṃ
vambheti.**

**So tāya samādhisampadāya na majjati nappamajjati na
pamādaṃ āpajjati appamatto samāno ñāṇadassanaṃ ārādheti.**

Being diligent, they achieve knowledge and vision.

So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo.
They're happy with that, and they've got all they wished for.

So tena ñāṇadassanena attānukkamseti, param vambheti:
And they glorify themselves and put others down on account of that,
'ahamasmi jānaṃ passaṃ viharāmi.
'I'm the one who meditates knowing and seeing.

Ime panañṇe bhikkhū ajānaṃ apassaṃ viharantī'ti.
These other mendicants meditate without knowing and seeing.'

So tena ñāṇadassanena majjati pamajjati pamādaṃ āpajjati,
pamatto samāno dukkhaṃ viharati.
And so they become indulgent and fall into negligence regarding that
knowledge and vision. And being negligent they live in suffering.

Seyyathāpi, bhikkhave, puriso sārattiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ pheggum chetvā ādāya pakkameyya
'sāraṃ'ti maññamāno.

Suppose there was a person in need of heartwood. And while
wandering in search of heartwood he'd come across a large tree
standing with heartwood. But, passing over the heartwood, he'd cut
out the softwood and depart imagining it was heartwood.

Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya:
If a person with good eyesight saw him they'd say,

'na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ na aññāsi pheggum
na aññāsi tacam na aññāsi papaṭikaṃ na aññāsi sākḥāpalāsaṃ.
'This gentleman doesn't know what heartwood, softwood, bark,
shoots, or branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ pheggum chetvā ādāya pakkanto "sāraṃ"ti
maññamāno.

That's why he passed them over, cut out the softwood, and departed imagining it was heartwood.

**Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ
nānubhavissatī'ti.**

Whatever he needs to make from heartwood, he won't succeed.' ...

**Evameva kho, bhikkhave, idhekacco kulaputto saddhā
agāasmā anagāriyaṃ pabbajito hoti:**

**'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā'ti.**

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

**So tena lābhasakkārasilokena na attamano hoti na
paripuṇṇasaṅkappo.**

**So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ
vambheti.**

**So tena lābhasakkārasilokena na majjati nappamajjati na
pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.**

**So tāya sīlasampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

**So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ
āpajjati, appamatto samāno samādhisampadaṃ ārādheti.**

**So tāya samādhisampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

**So tāya samādhisampadāya na attānukkaṃseti, na paraṃ
vambheti.**

**So tāya samādhisampadāya na majjati nappamajjati na
pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti.**

So tena ñāṇadassanena attamano hoti paripuṇṇasaṅkappo.

So tena ñāṇadassanena attānukkaṃseti, paraṃ vambheti:

**‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū
ajānaṃ apassaṃ viharantī’ti.**

**So tena ñāṇadassanena majjati pamajjati pamādaṃ āpajjati,
pamatto samāno dukkhaṃ viharati.**

**Ayaṃ vuccati, bhikkhave, bhikkhu pheggum aggahesi
brahmacariyassa;**

This is called a mendicant who has grabbed the softwood of the
spiritual life

tena ca vosānaṃ āpādi.

and stopped short with that.

**Idha pana, bhikkhave, ekacco kulaputto saddhā agārasmā
anagāriyaṃ pabbajito hoti:**

Next, take a gentleman who has gone forth from the lay life to
homelessness, thinking,

**‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation,
pain, sadness, and distress. I’m swamped by suffering, mired in
suffering.

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā’ti.**

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and
popularity.

**So tena lābhasakkārasilokena na attamano hoti, na
paripuṇṇasaṅkappo.**

They’re not happy with that, and haven’t got all they wished for.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

So tena lābhasakkārasilokena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.

Nor do they become indulgent and fall into negligence regarding those possessions, honor, and popularity. Being diligent, they become accomplished in ethics.

So tāya sīlasampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

They're happy with that, but they haven't got all they wished for.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti.

Nor do they become indulgent and fall into negligence regarding that accomplishment in ethics. Being diligent, they achieve immersion.

So tāya samādhisampadāya attamano hoti, no ca kho paripuṇṇasaṅkappo.

They're happy with that, but they haven't got all they wished for.

So tāya samādhisampadāya na attānukkaṃseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

So tāya samādhisampadāya na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti.

Nor do they become indulgent and fall into negligence regarding that accomplishment in immersion. Being diligent, they achieve knowledge and vision.

So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.

They're happy with that, but they haven't got all they wished for.

So tena ñāṇadassanena na attānukkaṃseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

So tena ñāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti.

Nor do they become indulgent and fall into negligence regarding that knowledge and vision. Being diligent, they achieve permanent liberation.

Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

And it's impossible for that mendicant to fall away from that irreversible liberation.

Seyyathāpi, bhikkhave, puriso sārattiko sāragavesī sārariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkameyya 'sāran'ti jānamāno.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and depart knowing it was heartwood.

Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw him they'd say,

'aññāsi vatāyaṃ bhavaṃ puriso sāraṃ, aññāsi pheggum, aññāsi tacam, aññāsi papaṭikaṃ, aññāsi sākḥāpalāsaṃ.

'This gentleman knows what heartwood, softwood, bark, shoots, and branches and leaves are.

Tathā hayaṃ bhavaṃ puriso sārattiko sāragavesī sārariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato sāraññeva chetvā ādāya pakkanto "sāran"ti jānamāno.

That's why he cut out just the heartwood and departed knowing it was heartwood.

**Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ
anubhavissatī'ti.**

Whatever he needs to make from heartwood, he will succeed.' ...

**Evameva kho, bhikkhave, idhekacco kulaputto saddhā
agāasmā anagāriyaṃ pabbajito hoti:**

**'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā'ti.**

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

**So tena lābhasakkārasilokena na attamano hoti, na
paripuṇṇasaṅkappo.**

**So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ
vambheti.**

**So tena lābhasakkārasilokena na majjati nappamajjati na
pamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārādheti.**

**So tāya sīlasampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

**So tāya sīlasampadāya na majjati nappamajjati na pamādaṃ
āpajjati, appamatto samāno samādhisampadaṃ ārādheti.**

**So tāya samādhisampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

**So tāya samādhisampadāya na attānukkaṃseti, na paraṃ
vambheti.**

**So tāya samādhisampadāya na majjati nappamajjati na
pamādaṃ āpajjati, appamatto samāno ñāṇadassanaṃ ārādheti.**

So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.

So tena ñāṇadassanena na attānukkaṃseti, na paraṃ vambheti.

So tena ñāṇadassanena na majjati nappamajjati na pamādaṃ āpajjati, appamatto samāno asamayavimokkhaṃ ārādheti.

Aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ so bhikkhu tāya asamayavimuttiyā parihāyetha.

It's impossible for that mendicant to fall away from that irreversible liberation.

Iti kho, bhikkhave, nayidaṃ brahmacariyaṃ lābhasakkārasilokānisaṃsaṃ, na sīlasampadānisaṃsaṃ, na samādhisampadānisaṃsaṃ, na ñāṇadassanānisaṃsaṃ.

And so, mendicants, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision.

Yā ca kho ayaṃ, bhikkhave, akuppā cetovimutti—

Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart.”

etadatthamidaṃ, bhikkhave, brahmacariyaṃ, etaṃ sāraṃ etaṃ pariyosānaṃ”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahāsāropamasuttaṃ niṭṭhitaṃ navamaṃ.

30. Cūḷasāropamasutta

The Shorter Simile of the Heartwood

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho piṅgalakoccho brāhmaṇo yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the brahmin Piṅgalakoccha went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho piṅgalakoccho brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino
gaṇācariyā ñātā yasassino tittakarā sādhusammatā,
bahujanassa,**

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people.

**seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito
kesakambalo, pakudho kaccāyano, sañcayo belaṭṭhaputto,
nigaṇṭho nāṭaputto,**

Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta,
Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

**sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva
nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce
nābbhaññaṃsū”ti?**

According to their own claims, did all of them have direct knowledge,
or none of them, or only some?”

“Alaṃ, brāhmaṇa, tiṭṭhatetaṃ—

“Enough, brahmin, let this be:

**sabbete sakāya paṭiññāya abbhaññaṃsu sabbeva
nābbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce
nābbhaññaṃsūti.**

‘According to their own claims, did all of them have direct knowledge,
or none of them, or only some?’

Dhammaṃ te, brāhmaṇa, desessāmi,

I will teach you the Dhamma.

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

**“Evaṃ, bho”ti kho piṅgalakoccho brāhmaṇo bhagavato
paccassosi.**

“Yes sir,” Piṅgalakoccha replied.

Bhagavā etadavoca:

The Buddha said this:

**“Seyyathāpi, brāhmaṇa, puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāvato
atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacaraṃ**

**atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya
pakkameyya ‘sāraṇ’ti maññaṃāno.**

“Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he’d cut off the branches and leaves and depart imagining they were heartwood.

Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw him they’d say:

**‘na vatāyaṃ bhavaṃ puriso aññaṃsi sāraṃ, na aññaṃsi phegguṃ,
na aññaṃsi tacāṃ, na aññaṃsi papaṭikaṃ, na aññaṃsi
sākhāpalāsaṃ.**

‘This gentleman doesn’t know what heartwood, softwood, bark, shoots, or branches and leaves are.

**Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacāṃ
atikkamma papaṭikaṃ, sākhāpalāsaṃ chetvā ādāya pakkanto
“sāraṇ”ti maññaṃāno.**

That’s why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood.

**Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ
nānubhavissatī’ti.**

Whatever he needs to make from heartwood, he won’t succeed.’

**Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacāṃ,
papaṭikaṃ chetvā ādāya pakkameyya ‘sāraṇ’ti maññaṃāno.**

Suppose there was another person in need of heartwood ... he’d cut off the shoots and depart imagining they were heartwood ...

Tameṇaṃ cakkhumā puriso disvā evaṃ vadeyya:

**‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ,
na aññāsi tacāṃ, na aññāsi papaṭikaṃ, na aññāsi
sākhāpalāsaṃ.**

**Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacāṃ
papaṭikaṃ chetvā ādāya pakkanto “sāran”ti maññamāno.**

**Yañcassa sārena sarakaraṇīyaṃ tañcassa atthaṃ
nānubhavissatī’ti.**

**Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguṃ, tacāṃ chetvā ādāya
pakkameyya ‘sāran’ti maññamāno.**

Suppose there was another person in need of heartwood ... he’d cut off the bark and depart imagining it was heartwood ...

Tamenaṃ cakkhumā puriso disvā evaṃ vadeyya:

**‘na vatāyaṃ bhavaṃ puriso aññāsi sāraṃ, na aññāsi phegguṃ,
na aññāsi tacāṃ, na aññāsi papaṭikaṃ, na aññāsi
sākhāpalāsaṃ.**

**Tathā hayaṃ bhavaṃ puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguṃ, tacāṃ chetvā ādāya
pakkanto “sāran”ti maññamāno.**

**Yañcassa sārena sarakaraṇīyaṃ tañcassa atthaṃ
nānubhavissatī’ti.**

**Seyyathāpi vā pana, brāhmaṇa, puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkameyya
‘sāran’ti maññamāno.**

Suppose there was another person in need of heartwood ... he’d cut out the softwood and depart imagining it was heartwood ...

Tamenam cakkhumā puriso disvā evam vadeyya:

‘na vatāyam bhavam puriso aññāsi sāram, na aññāsi pheggum, na aññāsi tacam, na aññāsi papaṭikam, na aññāsi sākḥāpalāsam.

Tathā hayam bhavam puriso sārattiko sāragavesī sārapiyesanam caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāram, pheggum chetvā ādāya pakkanto “sāran”ti maññamāno.

Yañcassa sārena sarakaraṇīyam tañcassa attham nānubhavissatī’ti.

Seyyathāpi vā pana, brāhmaṇa, puriso sārattiko sāragavesī sārapiyesanam caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkameyya ‘sāran’ti jānamāno.

Suppose there was another person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

Tamenam cakkhumā puriso disvā evam vadeyya:

If a person with good eyesight saw him they’d say:

‘aññāsi vatāyam bhavam puriso sāram, aññāsi pheggum, aññāsi tacam, aññāsi papaṭikam, aññāsi sākḥāpalāsam.

‘This gentleman knows what heartwood, softwood, bark, shoots, or branches and leaves are.

Tathā hayam bhavam puriso sārattiko sāragavesī sārapiyesanam caramāno mahato rukkhassa tiṭṭhato sāravato sārāññeva chetvā ādāya pakkanto “sāran”ti jānamāno.

That’s why he cut out just the heartwood and departed knowing it was heartwood.

Yañcassa sārena sarakaraṇīyam tañcassa attham anubhavissatī’ti.

Whatever he needs to make from heartwood, he will succeed.’

Evameva kho, brāhmaṇa, idhekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:

In the same way, take a certain person who goes forth from the lay life to homelessness, thinking:

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā’ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and popularity.

So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.

They’re happy with that, and they’ve got all they wished for.

So tena lābhasakkārasilokena attānukkaṃseti, paraṃ vambheti:

And they glorify themselves and put others down on account of that:

‘ahamasmi lābhasakkārasilokavā, ime panaññe bhikkhū appaññātā appesakkhā’ti.

‘I’m the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.’

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, oḷīnavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their possessions, honor, and popularity, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārattthiko sāragavesī sārappariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato

**atikkammeva sāraṃ atikkamma phegguṃ atikkamma tacam
atikkamma papaṭikam, sākhāpalāsam chetvā ādāya pakkanto
'sāran'ti maññamāno.**

**Yañcassa sārena sārakaraṇīyaṃ tañcassa attham
nānubhavissati.**

Tathūpamāham, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They're like the person who mistakes branches and leaves for
heartwood, I say.

**Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā
anagāriyaṃ pabbajito hoti:**

Next, take a gentleman who has gone forth from the lay life to
homelessness ...

**'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā'ti.**

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

**So tena lābhasakkārasilokena na attamano hoti na
paripuṇṇasaṅkappo.**

**So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ
vambheti.**

**Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca
paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ
janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.**

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti, paripuṇṇasaṅkappo.

So tāya sīlasampadāya attānukkaṃseti, paraṃ vambheti:

**'ahamasmi sīlavā kalyāṇadhammo, ime panaññe bhikkhū
dussīlā pāpadhammā'ti.**

**Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañīatarā ca
tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na
vāyamati, oḷīnavuttiko ca hoti sāthaliko.**

They become lazy and slack regarding their accomplishment in ethics, not generating enthusiasm or trying to realize those things that are better and finer. ...

**Seyyathāpi so, brāhmaṇa, puriso sārathhiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ atikkamma phegguraṃ atikkamma tacamaṃ,
papaṭikamaṃ chetvā ādāya pakkanto ‘sāraṃ’ti maññaṃāno.**

**Yañcassa sārena sārakaraṇīyaṃ, tañcassa atthaṃ
nānubhavissati.**

Tathūpamaṃhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes shoots for heartwood, I say.

**Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā
anagāriyaṃ pabbajito hoti:**

Next, take a gentleman who has gone forth from the lay life to homelessness ...

**‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā’ti.**

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

**So tena lābhasakkārasilokena na attamaṇo hoti, na
paripuṇṇasaṅkappo.**

**So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ
vambheti.**

**Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca
pañīatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ
janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.**

So sīlasampadaṃ ārādheti.

So tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

So samādhisampadaṃ ārādheti.

So tāya samādhisampadāya attamano hoti, paripuṇṇasaṅkappo.

So tāya samādhisampadāya attānukkaṃseti, paraṃ vambheti:

‘ahamasmi samāhito ekaggacitto, ime panaññe bhikkhū asamāhitā vibbhantacittā’ti.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca, tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na vāyamati, olīnavuttiko ca hoti sāthaliko.

They become lazy and slack regarding their accomplishment in immersion, not generating enthusiasm or trying to realize those things that are better and finer. ...

Seyyathāpi so, brāhmaṇa, puriso sārathhiko sāragavesī sārariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva sāraṃ atikkamma phegguṃ, tacam chetvā ādāya pakkanto ‘sāran’ti maññamāno.

Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ nānubhavissati.

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes bark for heartwood, I say.

Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti:

Next, take a gentleman who has gone forth from the lay life to homelessness ...

‘otiṇṇomhi jātiyā jarāya maraṇena ...pe...

antakiriyā paññāyethā’ti.

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

**So tena lābhasakkārasilokena na attamano hoti na
paripuṇṇasaṅkappo.**

**So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ
vambheti.**

**Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca
paṇītatarā ca tesam dhammānaṃ sacchikiriyāya chandaṃ
janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.**

So sīlasampadaṃ ārādheti.

**So tāya sīlasampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

**Sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca
tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati,
anolīnavuttiko ca hoti asāthaliko.**

So samādhisampadaṃ ārādheti.

**So tāya samādhisampadāya attamano hoti, no ca kho
paripuṇṇasaṅkappo.**

**So tāya samādhisampadāya na attānukkaṃseti, na paraṃ
vambheti.**

**Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā
ca tesam dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati,
anolīnavuttiko ca hoti asāthaliko.**

So ñāṇadassanaṃ ārādheti.

So tena ñāṇadassanena attamano hoti, paripuṇṇasaṅkappo.

So tena ñāṇadassanena attānukkaṃseti, paraṃ vambheti:

**‘ahamasmi jānaṃ passaṃ viharāmi, ime panaññe bhikkhū
ajānaṃ apassaṃ viharantī’ti.**

**Ñāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca
tesaṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti, na
vāyamati, olīnavuttiko ca hoti sāthaliko.**

They become lazy and slack regarding their knowledge and vision,
not generating enthusiasm or trying to realize those things that are
better and finer. ...

**Seyyathāpi so, brāhmaṇa, puriso sārathhiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva sāraṃ, phegguṃ chetvā ādāya pakkanto ‘sāraṃ’ti
maññamāno.**

**Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ
nānubhavissati.**

Tathūpamāhaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

They’re like the person who mistakes softwood for heartwood, I say.

**Idha pana, brāhmaṇa, ekacco puggalo saddhā agārasmā
anagāriyaṃ pabbajito hoti:**

Next, take a gentleman who has gone forth from the lay life to
homelessness, thinking:

**‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,**

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation,
pain, sadness, and distress. I’m swamped by suffering, mired in
suffering.

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethā’ti.**

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbatteti.

When they’ve gone forth they generate possessions, honor, and
popularity.

So tena lābhasakkārasilokena na attamano hoti, na paripuñṇasaṅkappo.

They're not happy with that, and haven't got all they wished for.

So tena lābhasakkārasilokena na attānukkaṃseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

Lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca pañītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

They don't become lazy and slack regarding their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer.

So sīlasampadaṃ ārādheti.

They become accomplished in ethics.

So tāya sīlasampadāya attamano hoti, no ca kho paripuñṇasaṅkappo.

They're happy with that, but they haven't got all they wished for.

So tāya sīlasampadāya na attānukkaṃseti, na paraṃ vambheti.

They don't glorify themselves and put others down on account of that.

Sīlasampadāya ca ye aññe dhammā uttaritarā ca pañītatarā ca tesaṃ dhammānaṃ sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

They don't become lazy and slack regarding their accomplishment in ethics, but generate enthusiasm and try to realize those things that are better and finer.

So samādhisampadaṃ ārādheti.

They become accomplished in immersion.

So tāya samādhisampadāya attamano hoti, no ca kho paripuñṇasaṅkappo.

They're happy with that, but they haven't got all they wished for.

So tāya samādhisampadāya na attānukkaṃseti, na param vambheti.

They don't glorify themselves and put others down on account of that.

Samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānam sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

They don't become lazy and slack regarding their accomplishment in immersion, but generate enthusiasm and try to realize those things that are better and finer.

So ñāṇadassanaṃ ārādheti.

They achieve knowledge and vision.

So tena ñāṇadassanena attamano hoti, no ca kho paripuṇṇasaṅkappo.

They're happy with that, but they haven't got all they wished for.

So tena ñāṇadassanena na attānukkaṃseti, na param vambheti.

They don't glorify themselves and put others down on account of that.

Ñāṇadassanena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesam dhammānam sacchikiriyāya chandaṃ janeti, vāyamati, anolīnavuttiko ca hoti asāthaliko.

They don't become lazy and slack regarding their knowledge and vision, but generate enthusiasm and try to realize those things that are better and finer.

Katame ca, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca paṇītatarā ca?

And what are those things that are better and finer than knowledge and vision?

Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparam̐, brāhmaṇa, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparam̐, brāhmaṇa, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparam̐, brāhmaṇa, bhikkhu sabbaso ākāsañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’ti viññāṇañcāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca paṇītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Puna caparaṃ, brāhmaṇa, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayampi kho, brāhmaṇa, dhammo ñāṇadassanena uttaritaro ca pañītataro ca.

This too is something better and finer than knowledge and vision.

Ime kho, brāhmaṇa, dhammā ñāṇadassanena uttaritarā ca pañītatarā ca.

These are the things that are better and finer than knowledge and vision.

**Seyyathāpi so, brāhmaṇa, puriso sārattthiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
sāraṃyeva chetvā ādāya pakkanto ‘sāran’ti jānamāno.**

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. He’d cut out just the heartwood and depart knowing it was heartwood.

**Yañcassa sārena sārakaraṇīyaṃ tañcassa atthaṃ
anubhavissati.**

Whatever he needs to make from heartwood, he will succeed.

Tathūpamaṃ, brāhmaṇa, imaṃ puggalaṃ vadāmi.

That’s what this person is like, I say.

**Iti kho, brāhmaṇa, nayidaṃ brahmacariyaṃ
lābhasakkārasilokānisaṃsaṃ, na sīlasampadānisaṃsaṃ, na
samādhisampadānisaṃsaṃ, na ñāṇadassanānisaṃsaṃ.**

And so, brahmin, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision.

Yā ca kho ayaṃ, brāhmaṇa, akuppā cetovimutti—

Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart.”

**etadatthamidaṃ, brāhmaṇa, brahmacariyaṃ, etaṃ sāraṃ etaṃ
pariyosānan”ti.**

Evaṃ vutte, piṅgalakoccho brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, the brahmin Piṅgalakoccha said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay
follower who has gone for refuge for life.”

Cūlasāropamasuttaṃ niṭṭhitaṃ dasamaṃ.

Opammavaggo niṭṭhito tatiyo.

Tassuddānaṃ

**Moḷiyaphaggunariṭṭhañca nāmo,
Andhavane kathipuṇṇaṃ nivāpo;
Rāsikaṇerumahāgajanāmo,
Sārūpamo puna piṅgalakoccho.**

4. The Great Division of Pairs Mahāyamakavagga

31. Cūḷagosiṅgasutta

The Shorter Discourse at Gosiṅga

Evam me sutam—

So I have heard.

ekam samayam bhagavaṃ nātike viharati giṅjakāvasathe.

At one time the Buddha was staying at Nādika in the brick house.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo gosiṅgasālavanadāye viharanti.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the sal forest park at Gosiṅga.

Atha kho bhagavaṃ sāyanhasamayam paṭisallānā vuṭṭhito yena gosiṅgasālavanadāyo tenupasaṅkami.

Then in the late afternoon, the Buddha came out of retreat and went to that park.

Addasā kho dāyapālo bhagavantam dūratova āgacchantam.

The park keeper saw the Buddha coming off in the distance

Disvāna bhagavantam etadavoca:

and said to him,

“mā, samaṇa, etam dāyam pāvisi.

“Don’t come into this park, ascetic.

Santettha tayo kulaputtā attakāmarūpā viharanti.

There are three gentlemen who love themselves staying here.

Mā tesam aphāsumakāsī”ti.

Don't disturb them."

**Assosi kho āyasmā anuruddho dāyapālassa bhagavatā
saddhiṃ mantayamānassa.**

Anuruddha heard the park keeper conversing with the Buddha,

Sutvāna dāyapālaṃ etadavoca:

and said to him,

“mā, āvuso dāyapāla, bhagavantam vāresi.

“Don't keep the Buddha out, good park keeper!

Satthā no bhagavā anuppatto”ti.

Our Teacher, the Blessed One, has arrived.”

**Atha kho āyasmā anuruddho yenāyasmā ca nandiyo āyasmā ca
kimilo tenupasaṅkami; upasaṅkamtivā āyasmantañca nandiyaṃ
āyasmantañca kimilaṃ etadavoca:**

Then Anuruddha went to Nandiya and Kimbila, and said to them,

**“abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no
bhagavā anuppatto”ti.**

“Come forth, venerables, come forth! Our Teacher, the Blessed One,
has arrived!”

**Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca
kimilo bhagavantam paccuggantvā—**

Then Anuruddha, Nandiya, and Kimbila came out to greet the
Buddha.

**eko bhagavato pattacīvaram paṭiggahesi, eko āsanam
paññapesi, eko pādodakam upaṭṭhāpesi.**

One received his bowl and robe, one spread out a seat, and one set
out water for washing his feet.

Nisīdi bhagavā paññatte āsane.

He sat on the seat spread out

Nisajja kho bhagavā pāde pakkhālesi.

and washed his feet.

Tepi kho āyasmanto bhagavantam abhivādetvā ekamantaṃ nisīdimsu.

Those venerables bowed and sat down to one side.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddhaṃ bhagavā etadavoca:

The Buddha said to Anuruddha,

“Kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti?

“I hope you’re keeping well, Anuruddha and friends; I hope you’re alright. And I hope you’re having no trouble getting alms-food.”

“Khamanīyaṃ, bhagavā, yāpanīyaṃ, bhagavā; na ca mayaṃ, bhante, piṇḍakena kilamāmā”ti.

“We’re alright, Blessed One, we’re getting by. And we have no trouble getting alms-food.”

“Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

“Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

“Indeed, sir, we live in harmony like this.”

“Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“But how do you live this way?”

“Idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think,

‘lābhā vata me, suladdhaṃ vata me,

‘I’m fortunate, so very fortunate,

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi’ti.

to live together with spiritual companions such as these.’

Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ

kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;

I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca;

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa mayhaṃ, bhante, evaṃ hoti:

I think,

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva

āyasmantānaṃ cittassa vasena vatteyyan’ti.

‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva

āyasmantānaṃ cittassa vasena vattāmi.

And that’s what I do.

Nānā hi kho no, bhante, kāyā ekañca pana maññe cittaṃ”ti.

Though we’re different in body, sir, we’re one in mind, it seems to me.”

Āyasmāpi kho nandiyo ...pe...

And the venerables Nandiya and Kimbila spoke likewise, and they added:

āyasmāpi kho kimilo bhagavantaṃ etadavoca:

“mayhampi, bhante, evaṃ hoti:

‘lābhā vata me, suladdham vata me,

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti.

Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ

kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa mayhaṃ, bhante, evaṃ hoti:

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva

āyasmantānaṃ cittassa vasena vatteyyan’ti.

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva

āyasmantānaṃ cittassa vasena vattāmi.

Nānā hi kho no, bhante, kāyā ekañca pana maññe cittaṃ”ti.

“Evaṃ kho mayaṃ, bhante, samaggā sammodamānā

avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi

sampassantā viharāmā”ti.

“That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā

viharathā”ti?

But I hope you’re living diligently, keen, and resolute?”

“Taggha mayaṃ, bhante, appamattā ātāpino pahitattā

viharāmā”ti.

“Indeed, sir, we live diligently.”

“Yathā kathaṃ pana tumhe, anuruddhā, appamattā ātāpino

pahitattā viharathā”ti?

“But how do you live this way?”

“Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanāni paññāpeti, pānīyam paribhojanīyam upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti.

“In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin.

Yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso sace ākaṅkhati bhuñjati, no ce ākaṅkhati appaharite vā chaḍḍeti, appāṇake vā udake opilāpeti.

If there’s anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.

So āsanāni paṭisāmeti, pānīyam paribhojanīyam paṭisāmeti, avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati.

Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory.

Yo passati pānīyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham so upaṭṭhāpeti.

If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up.

Sacassa hoti avisayham, hatthavikārena dutiyam āmantetvā hatthavilaṅghakena upaṭṭhāpema, na tveva mayam, bhante, tappaccayā vācam bhindāma.

If he can’t do it, he summons another with a wave of the hand, and they set it up by lifting it with their hands. But we don’t break into speech for that reason.

Pañcāhikam kho pana mayam, bhante, sabbarattikam dhammiyā kathāya sannisīdāma.

And every five days we sit together for the whole night and discuss the teachings.

Evam kho mayam, bhante, appamattā ātāpino pahitattā viharāmā”ti.

That's how we live diligently, keen, and resolute.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

**Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ
pahitattānaṃ viharantānaṃ uttari manussadhammā
alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?**

But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

**Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vivicceva kāmehi
vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ
pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharāma.**

Whenever we want, quite secluded from sensual pleasures, secluded from unskillful qualities, we enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Ayaṃ kho no, bhante, amhākaṃ appamattānaṃ ātāpīnaṃ
pahitattānaṃ viharantānaṃ uttari manussadhammā
alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.**

This is a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved while living diligent, keen, and resolute.”

“Sādhu sādhu, anuruddhā.

“Good, good!

**Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa
vihārassa paṭippassaddhiyā atthañño uttari manussadhammā
alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?**

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?”

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharāma.

Whenever we want, as the placing of the mind and keeping it connected are stilled, we enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Etassa, bhante, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhu sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, viharassa samatikkamāya etassa viharassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?”

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma pītiyā ca virāgā upekkhā ca viharāma, satā ca sampajānā, sukhañca kāyena

paṭisaṃvedema, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharāma.

Whenever we want, with the fading away of rapture, we enter and remain in the third absorption, where we meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhu sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharāma.

Whenever we want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, we enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttari manussadhammā

alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhu sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanam upasampajja viharāma.

Whenever we want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, we enter and remain in the dimension of infinite space.

Etassa, bhante, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā ayamañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti.

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhu sādhu, anuruddhā.

“Good, good!

Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa vihārassa paṭippassaddhiyā atthañño uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?

**Idha mayaṃ, bhante, yāvadeva ākañkhāma sabbaso
ākāsānañcāyatanam samatikkamma ‘anantaṃ viññāṇan’ti
viññāṇañcāyatanam upasampajja viharāma ...pe...**

Whenever we want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, we enter and remain in the dimension of infinite consciousness. ...

**sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti
ākiñcaññāyatanam upasampajja viharāma ...pe...**

going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, we enter and remain in the dimension of nothingness. ...

**sabbaso ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharāma.**

going totally beyond the dimension of nothingness, we enter and remain in the dimension of neither perception nor non-perception.

**Etassa, bhante, vihārassa samatikkamāya etassa vihārassa
paṭippassaddhiyā ayamañño uttari manussadhammā
alamariyañāḍassanaviseso adhigato phāsuvihāro”ti.**

This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Sādhu sādhu, anuruddhā.

“Good, good!

**Etassa pana vo, anuruddhā, vihārassa samatikkamāya etassa
viharassa paṭippassaddhiyā atthañño uttari manussadhammā
alamariyañāḍassanaviseso adhigato phāsuvihāro”ti?**

But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“Kiñhi no siyā, bhante.

“How could we not, sir?”

**Idha mayaṃ, bhante, yāvadeva ākaṅkhāma sabbaso
nevasaññānāsaññāyatanaṃ samatikkamma
saññāvedayitanirodhaṃ upasampajja viharāma, paññāya ca no
disvā āsavā parikkhīṇā.**

Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end.

**Etassa, bhante, vihārassa samatikkamāya etassa vihārassa
paṭippassaddhiyā ayamañño uttari manussadhammā
alamariyaññadassanaviseso adhigato phāsuvihāro.**

This is another superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved for going beyond and stilling that meditation.

**Imamhā ca mayaṃ, bhante, phāsuvihārā aññaṃ phāsuvihāraṃ
uttaritaraṃ vā paṇītataṃ vā na samanupassāmā”ti.**

And we don’t see any better or finer way of meditating at ease than this.”

“Sādhu sādhu, anuruddhā.

“Good, good!

**Imamhā phāsuvihārā uttaritaro vā paṇītataro vā phāsuvihāro
natthī”ti.**

There is no better or finer way of meditating at ease than this.”

**Atha kho bhagavā āyasmantañca anuruddhaṃ āyasmantañca
nandiyaṃ āyasmantañca kimilaṃ dhammiyā kathāya
sandassetvā samādapetvā samuttejetvā sampahaṃsetvā
uṭṭhāyāsanā pakkāmi.**

Then the Buddha educated, encouraged, fired up, and inspired the venerables Anuruddha, Nandiya, and Kimbila with a Dhamma talk,

after which he got up from his seat and left.

Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam̐ anusam̐yāyitvā tato paṭinivattitvā āyasmā ca nandiyo āyasmā ca kimilo āyasmantam̐ anuruddham̐ etadavocum̐:

The venerables then accompanied the Buddha for a little way before turning back. Nandiya and Kimbila said to Anuruddha,

“kim̐ nu kho mayam̐ āyasmato anuruddhassa evamārocimha:
“Did we ever tell you that we had

‘imāsañca imāsañca vihārasamāpattīnam̐ mayam̐ lābhino’ti, yam̐ no āyasmā anuruddho bhagavato sammukhā yāva āsavānam̐ khayā pakāsetī’”ti?

gained such and such meditations and attainments, up to the ending of defilements, as you revealed to the Buddha?”

“Na kho me āyasmanto evamārocesum̐:

“The venerables did not tell me that they had

‘imāsañca imāsañca vihārasamāpattīnam̐ mayam̐ lābhino’ti, api ca me āyasmantānam̐ cetasā ceto paricca vidito:

gained such meditations and attainments. But I discovered it by comprehending your minds,

‘imāsañca imāsañca vihārasamāpattīnam̐ ime āyasmanto lābhino’ti.

Devatāpi me etamattham̐ ārocesum̐:

and deities also told me.

‘imāsañca imāsañca vihārasamāpattīnam̐ ime āyasmanto lābhino’ti.

Tamenam̐ bhagavatā pañhābhipuṭṭhena byākatan’”ti.

I answered when the Buddha directly asked about it.”

**Atha kho dīgho parajano yakkho yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhito kho dīgho parajano yakkho bhagavantam̐
etadavoca:**

Then the native spirit Dīgha Parajana went up to the Buddha,
bowed, stood to one side, and said to him,

**“lābhā vata, bhante, vajjīnaṃ, suladdhalābhā vajjipajāya,
“The Vajjis are lucky! The Vajjian people are so very lucky**

**yattha tathāgato viharati araham̐ sammāsambuddho, ime ca
tayo kulaputtā—**

that the Realized One, the perfected one, the fully awakened
Buddha stays there, as well as these three gentlemen,

**āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.
the venerables Anuruddha, Nandiya, and Kimbila.”**

**Dīghassa parajanassa yakkhassa saddam̐ sutvā bhumṃ devā
saddamanussāvesuṃ:**

Hearing the cry of Dīgha Parajana, the Earth Gods raised the cry ...

“lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya,

**yattha tathāgato viharati araham̐ sammāsambuddho, ime ca
tayo kulaputtā—**

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.

**Bhumṃnam̐ devānam̐ saddam̐ sutvā cātumahārājikā devā ...
pe...**

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings

...

tāvatiṃsā devā ...pe...

the Gods of the Thirty-Three ...

yāmā devā ...pe...

the Gods of Yama ...

tusitā devā ...pe...

the Joyful Gods ...

nimmānaratī devā ...pe...

the Gods Who Love to Create ...

paranimmitavasavattī devā ...pe...

the Gods Who Control the Creations of Others ...

brahmakāyikā devā saddamanussāvesum̐:

the Gods of Brahmā's Host raised the cry,

“lābhā vata, bho, vajjīnaṃ, suladdhalābhā vajjipajāya,

“The Vajjis are lucky! The Vajjian people are so very lucky

yattha tathāgato viharati araham̐ sammāsambuddho, ime ca tayo kulaputtā—

that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen,

āyasmā ca anuruddho, āyasmā ca nandiyo, āyasmā ca kimilo”ti.

the venerables Anuruddha, Nandiya, and Kimbila.”

Itiha te āyasmanto tena khaṇena tena layena tena muhuttena yāva brahmalokā veditā ahesum̐.

And so at that moment, in that instant, those venerables were known as far as the Brahmā realm.

“Evametaṃ, dīgha, evametaṃ, dīgha.

“That's so true, Dīgha! That's so true!

Yasmāpi, dīgha, kulā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi kulaṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa kulassa dīgharattaṃ hitāya sukhāya.

If the family from which those three gentlemen went forth from the lay life to homelessness were to recollect those venerables with confident heart, that would be for that family's lasting welfare and happiness.

Yasmāpi, dīgha, kulaparivaṭṭā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi kulaparivaṭṭo ete tayo kulaputte pasannacitto anussareyya, tassapāssa kulaparivaṭṭassa dīgharattaṃ hitāya sukhāya.

If the family circle ...

Yasmāpi, dīgha, gāmā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi gāmo ete tayo kulaputte pasannacitto anussareyya, tassapāssa gāmassa dīgharattaṃ hitāya sukhāya.
village ...

Yasmāpi, dīgha, nigamā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi nigamo ete tayo kulaputte pasannacitto anussareyya, tassapāssa nigamassa dīgharattaṃ hitāya sukhāya.

town ...

Yasmāpi, dīgha, nagarā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, tañcepi nagaraṃ ete tayo kulaputte pasannacittaṃ anussareyya, tassapāssa nagarassa dīgharattaṃ hitāya sukhāya.

city ...

Yasmāpi, dīgha, janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so cepi janapado ete tayo kulaputte pasannacitto anussareyya, tassapāssa janapadassa dīgharattaṃ hitāya sukhāya.

country ...

Sabbe cepi, dīgha, khattiyā ete tayo kulaputte pasannacittā anussareyyuṃ, sabbesānampāssa khattiyānaṃ dīgharattaṃ hitāya sukhāya.

all the aristocrats ...

Sabbe cepi, dīgha, brāhmaṇā ...pe...

all the brahmins ...

sabbe cepi, dīgha, vessā ...pe...

all the merchants ...

**sabbe cepi, dīgha, suddā ete tayo kulaputte pasannacittā
anussareyyum, sabbesānampāssa suddānaṃ dīgharattaṃ
hitāya sukhāya.**

all the workers were to recollect those venerables with confident heart, that would be for all those workers' lasting welfare and happiness.

**Sadevako cepi, dīgha, loko samārako sabrahmako
sassamaṇabrāhmaṇī pajā sadevamanussā ete tayo kulaputte
pasannacittā anussareyya, sadevakassapāssa lokassa
samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya dīgharattaṃ hitāya sukhāya.**

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to recollect those venerables with confident heart, that would be for the whole world's lasting welfare and happiness.

**Passa, dīgha, yāva ete tayo kulaputtā bahujanahitāya paṭipannā
bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya
devamanussānaṃ”ti.**

See, Dīgha, how those three gentlemen are practicing for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!”

Idamavoca bhagavā.

That is what the Buddha said.

**Attamano dīgho parajano yakkho bhagavato bhāsitaṃ
abhinandīti.**

Satisfied, the native spirit Dīgha Parajana was happy with what the Buddha said.

Cūḷagosiṅgasuttaṃ niṭṭhitaṃ paṭhamam.

32. Mahāgosiṅgasutta

The Longer Discourse at Gosiṅga

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā gosiṅgasālavanadāye viharati
sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhim**

—
At one time the Buddha was staying in the sal forest park at Gosiṅga, together with several well-known senior disciples, such as

**āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena
āyasmatā ca mahākassapena āyasmatā ca anuruddhena
āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca
abhiññātehi abhiññātehi therehi sāvakehi saddhim.**

the venerables Sāriputta, Mahāmoggallāna, Mahākassapa,
Anuruddha, Revata, Ānanda, and others.

**Atha kho āyasmā mahāmoggallāno sāyanhasamayaṃ
paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami;
upasaṅkamitvā āyasmantaṃ mahākassapaṃ etadavoca:**

Then in the late afternoon, Venerable Mahāmoggallāna came out of
retreat, went to Venerable Mahākassapa, and said,

**“āyāmāvuso, kassapa, yenāyasmā sāriputto
tenupasaṅkamissāma dhammassavanāyā”ti.**

“Come, Reverend Kassapa, let’s go to Venerable Sāriputta to hear
the teaching.”

“Evamāvuso”ti kho āyasmā mahākassapo āyasmato mahāmoggallānassa paccassosi.

“Yes, reverend,” Mahākassapa replied.

Atha kho āyasmā ca mahāmoggallāno āyasmā ca mahākassapo āyasmā ca anuruddho yenāyasmā sāriputto tenupasaṅkamimsu dhammassavanāya.

Then, together with Venerable Anuruddha, they went to Sāriputta to hear the teaching.

Addasā kho āyasmā ānando āyasmantañca mahāmoggallānaṃ āyasmantañca mahākassapaṃ āyasmantañca anuruddhaṃ yenāyasmā sāriputto tenupasaṅkamante dhammassavanāya.

Seeing them, Venerable Ānanda

Disvāna yenāyasmā revato tenupasaṅkami; upasaṅkamtivā āyasmantaṃ revataṃ etadavoca:

went to Venerable Revata, told him what was happening,

“upasaṅkamantā kho amū, āvuso revata, sappurisā yenāyasmā sāriputto tena dhammassavanāya.

and invited him also.

Āyāmāvuso revata, yenāyasmā sāriputto tenupasaṅkamissāma dhammassavanāyā”ti.

“Evamāvuso”ti kho āyasmā revato āyasmato ānandassa paccassosi.

Atha kho āyasmā ca revato āyasmā ca ānando yenāyasmā sāriputto tenupasaṅkamimsu dhammassavanāya.

Addasā kho āyasmā sāriputto āyasmantañca revataṃ āyasmantañca ānandaṃ dūratova āgacchante.

Sāriputta saw them coming off in the distance

Disvāna āyasmantaṃ ānandaṃ etadavoca:

and said to Ānanda,

“etu kho āyasmā ānando.

“Come, Venerable Ānanda.

**Svāgataṃ āyasmato ānandassa bhagavato upatṭhākassa
bhagavato santikāvacarassa.**

Welcome to Ānanda, the Buddha’s attendant, who is so close to the Buddha.

**Ramaṇīyaṃ, āvuso ānanda, gosiṅgasālavanam, dosinā ratti,
sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;**
Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright,
the sal trees are in full blossom, and divine scents seem to float on
the air.

**kathaṃrūpena, āvuso ānanda, bhikkhunā gosiṅgasālavanam
sobheyyā”ti?**

What kind of mendicant would beautify this park?”

**“Idhāvuso sāriputta, bhikkhu bahussuto hoti sutadharo
sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā
pariyosānakalyāṇā sātthā sabyañjanā; kevalaparipuṇṇam
parisuddham brahmacariyam abhivadanti, tathārūpāssa
dhammā bahussutā honti, dhātā, vacasā paricitā,
manasānupekkhitā, diṭṭhiyā suppaṭividdhā.**

“Reverend Sāriputta, it’s a mendicant who is very learned,
remembering and keeping what they’ve learned. These teachings
are good in the beginning, good in the middle, and good in the end,
meaningful and well-phrased, describing a spiritual practice that’s
entirely full and pure. They are very learned in such teachings,
remembering them, reinforcing them by recitation, mentally
scrutinizing them, and comprehending them theoretically.

**So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi
padabyañjanehi anuppabandhehi anusayasamugghātāya.**

And they teach the four assemblies in order to uproot the underlying
tendencies with well-rounded and systematic words and phrases.

**Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam
sobheyyā”ti.**

That's the kind of mendicant who would beautify this park.”

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ revataṃ etadavoca:

When he had spoken, Sāriputta said to Revata,

“byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ paṭibhānaṃ.

“Reverend Revata, Ānanda has answered by speaking from his heart.

Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma:

And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso revata, gosiṅgasālavanaṃ, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti;

kathaṃrūpena, āvuso revata, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti?

“Idhāvuso sāriputta, bhikkhu paṭisallānārāmo hoti paṭisallānarato, ajjhattaṃ cetosamathanuyutto anirākatajjhāno, vipassanāya samannāgato, brūhetā suññāgārānaṃ.

“Reverend Sāriputta, it's a mendicant who enjoys retreat and loves retreat. They're committed to inner serenity of the heart, they don't neglect absorption, they're endowed with discernment, and they frequent empty huts.

Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That's the kind of mendicant who would beautify this park.”

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ anuruddhaṃ etadavoca:

When he had spoken, Sāriputta said to Anuruddha,

“byākataṃ kho, āvuso anuruddha, āyasmatā revatena yathāsakaṃ paṭibhānaṃ.

“Reverend Anuruddha, Revata has answered by speaking from his heart.

Tattha dāni mayam āyasmantaṃ anuruddhaṃ pucchāma:

And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso anuruddha, gosiṅgasālavanaṃ, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti;

kathamrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti?

“Idhāvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi.

“Reverend Sāriputta, it’s a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human,

Seyyathāpi, āvuso sāriputta, cakkhumā puriso

uparipāsādavaragato sahasaṃ nemimaṇḍalānaṃ volokeyya;

just as a person with good sight could survey a thousand wheel rims from the upper floor of a stilt longhouse.

evameva kho, āvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahasaṃ lokānaṃ voloketi.

Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahākassapaṃ etadavoca:

When he had spoken, Sāriputta said to Mahākassapa,

“byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsakaṃ paṭibhānaṃ.

“Reverend Kassapa, Anuruddha has answered by speaking from his heart.

Tattha dāni mayam āyasmantaṃ mahākassapaṃ pucchāma:

And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso kassapa, gosiṅgasālavanam, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti;

kathamrūpena, āvuso kassapa, bhikkhunā gosiṅgasālavanam sobheyyā”ti?

“Idhāvuso sāriputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko hoti tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhavīriyo hoti vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī.

“Reverend Sāriputta, it’s a mendicant who lives in the wilderness, eats only alms-food, wears rag robes, and owns just three robes; and they praise these things. They are of few wishes, content, secluded, aloof, and energetic; and they praise these things. They are accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom; and they praise these things.

Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

Evaṃ vutte, āyasmā sāriputto āyasmantaṃ mahāmoggallānaṃ etadavoca:

When he had spoken, Sāriputta said to Mahāmoggallāna,

“byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ.

“Reverend Moggallāna, Mahākassapa has answered by speaking from his heart.

Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma:
And now we ask you the same question.”

‘ramaṇīyaṃ, āvuso moggallāna, gosiṅgasālavanaṃ, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti; kathamrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā’”ti?

“Idhāvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti, te aññamaññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ kathā pavattinī hoti.

“Reverend Sāriputta, it’s when two mendicants engage in discussion about the teaching. They question each other and answer each other’s questions without faltering, and their discussion on the teaching flows on.

Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā’”ti.

That’s the kind of mendicant who would beautify this park.”

Atha kho āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadavoca:

Then Mahāmoggallāna said to Sāriputta,

“byākataṃ kho, āvuso sāriputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

“Each of us has spoken from our heart.

Tattha dāni mayaṃ āyasmantaṃ sāriputtaṃ pucchāma:

And now we ask you:

‘ramaṇīyaṃ, āvuso sāriputta, gosiṅgasālavanam, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti;
Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

kathamrūpena, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā”ti?

What kind of mendicant would beautify this park?”

“Idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittassa vasena vattati.

“Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it.

So yāya vihārasamāpattiyā ākaṅkhati pubbaṅhasamayam viharitum, tāya vihārasamāpattiyā pubbaṅhasamayam viharati;
In the morning, they abide in whatever meditation or attainment they want.

yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayam viharitum, tāya vihārasamāpattiyā majjhanhikasamayam viharati;

At midday,

yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum, tāya vihārasamāpattiyā sāyanhasamayam viharati.

and in the evening, they abide in whatever meditation or attainment they want.

Seyyathāpi, āvuso moggallāna, rañño vā rājamahāmatassa vā nānārattānam dussānam dussakaraṇḍako pūro assa.

Suppose that a ruler or their minister had a chest full of garments of different colors.

So yaññadeva dussayugam ākaṅkheyya pubbaṅhasamayam pārūpitem, tam tadeva dussayugam pubbaṅhasamayam pārūpeyya;

In the morning, they’d don whatever pair of garments they wanted.

**yaññadeva dussayugaṃ ākaṅkheyya majjhanhikasamayaṃ
pārupituṃ, taṃ tadeva dussayugaṃ majjhanhikasamayaṃ
pārupeyya;**

At midday,

**yaññadeva dussayugaṃ ākaṅkheyya sāyanhasamayaṃ
pārupituṃ, taṃ tadeva dussayugaṃ sāyanhasamayaṃ
pārupeyya.**

and in the evening, they'd don whatever pair of garments they wanted.

**Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti,
no ca bhikkhu cittassa vasena vattati.**

In the same way, a mendicant masters their mind and is not mastered by it.

**So yāya vihārasamāpattiyā ākaṅkhati pubbaṅhasamayaṃ
vihārituṃ, tāya vihārasamāpattiyā pubbaṅhasamayaṃ viharati;**

In the morning, they abide in whatever meditation or attainment they want.

**yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ
vihārituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ
viharati;**

At midday,

**yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharituṃ,
tāya vihārasamāpattiyā sāyanhasamayaṃ viharati.**

and in the evening, they abide in whatever meditation or attainment they want.

**Evarūpena kho, āvuso moggallāna, bhikkhunā
gosiṅgasālavanaṃ sobheyyā"ti.**

That's the kind of mendicant who would beautify this park."

Atha kho āyasmā sārīputto te āyasmante etadavoca:

Then Sāriputta said to those venerables,

“byākataṃ kho, āvuso, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

“Each of us has spoken from the heart.

**Āyāmāvuso, yena bhagavā tenupasaṅkamissāma;
upasaṅkamtivā etamatthaṃ bhagavato ārocessāma.**

Come, reverends, let’s go to the Buddha, and inform him about this.

Yathā no bhagavā byākarissati tathā naṃ dhāressāma”ti.

As he answers, so we’ll remember it.”

“Evamāvuso”ti kho te āyasmanto āyasmato sāriputtassa paccassosum.

“Yes, reverend,” they replied.

**Atha kho te āyasmanto yena bhagavā tenupasaṅkamim̐su;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ
nisīdim̐su. Ekamantaṃ nisinno kho āyasmā sāriputto
bhagavantaṃ etadavoca:**

Then those venerables went to the Buddha, bowed, and sat down to one side. Venerable Sāriputta told the Buddha of how the mendicants had come to see him, and how he had asked Ānanda:

**“idha, bhante, āyasmā ca revato āyasmā ca ānando yenāhaṃ
tenupasaṅkamim̐su dhammassavanāya.**

**Addasaṃ kho ahaṃ, bhante, āyasmantañca revataṃ
āyasmantañca ānandaṃ dūratova āgacchante.**

Disvāna āyasmantaṃ ānandaṃ etadavocaṃ:

‘etu kho āyasmā ānando.

**Svāgataṃ āyasmato ānandassa bhagavato upaṭṭhākassa
bhagavato santikāvacarassa.**

**Ramaṇīyaṃ, āvuso ānanda, gosiṅgasālavanaṃ, dosinā ratti,
sabbaphāliphullā sālā, dibbā, maññe, gandhā sampavanti;**

“Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

**kathamrūpena, āvuso ānanda, bhikkhunā gosīngasālavanam
sobheyā'ti?**

What kind of mendicant would beautify this park?’

Evaṃ vutte, bhante, āyasmā ānando maṃ etadavoca:

When I had spoken, Ānanda said to me:

‘idhāvuso, sāriputta, bhikkhu bahussuto hoti sutadharo ...pe...

‘Reverend Sāriputta, it’s a mendicant who is very learned ...

anusayasamugghātāya.

**Evarūpena kho, āvuso sāriputta, bhikkhunā gosīngasālavanam
sobheyā’”ti.**

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Yathā taṃ ānandova sammā byākaramāno byākareyya.

Ānanda answered in the right way for him.

**Ānando hi, sāriputta, bahussuto sutadharo sutasannicayo. Ye te
dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā
sabyañjanā; kevalaparipuṇṇam parisuddham brahmacariyam
abhivadanti, tathārūpāssa dhammā bahussutā honti, dhātā,
vacasā paricitā, manasānupekkhitā, diṭṭhiyā suppaṭividdhā.**

For Ānanda is very learned ...”

**So catassannaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi
padabyañjanehi anuppabandhehi anusayasamugghātāyā’”ti.**

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ revataṃ etadavocaṃ:

“Next I asked Revata the same question.

**‘byākataṃ kho, āvuso revata, āyasmatā ānandena yathāsakaṃ
paṭibhānaṃ.**

Tattha dāni mayaṃ āyasmantaṃ revataṃ pucchāma—

**ramaṇīyaṃ, āvuso revata, gosiṅgasālavanaṃ, dosinā ratti,
sabbaphālipullā sālā, dibbā maññe gandhā sampavanti.**

**Kathaṃrūpena, āvuso revata, bhikkhunā gosiṅgasālavanaṃ
sobheyyā'ti?**

Evaṃ vutte, bhante, āyasmā revato maṃ etadavoca:

He said:

**'idhāvuso sāriputta, bhikkhu paṭisallānārāmo hoti
paṭisallānarato, ajjhattaṃ cetosamathanuyutto,
anirākatajjhāno, vipassanāya samannāgato, brūhetā
suññāgārānaṃ.**

'It's a mendicant who enjoys retreat ...

**Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ
sobheyyā'ti.**

That's the kind of mendicant who would beautify this park."

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Yathā taṃ revatova sammā byākaramāno byākareyya.

Revata answered in the right way for him.

**Revato hi, sāriputta, paṭisallānārāmo paṭisallānarato, ajjhattaṃ
cetosamathanuyutto anirākatajjhāno, vipassanāya
samannāgato brūhetā suññāgārānaṃ'ti.**

For Revata enjoys retreat ...”

**“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ anuruddhaṃ
etadavocaṃ:**

“Next I asked Anuruddha the same question.

'byākataṃ kho, āvuso anuruddha, āyasmatā revatena ...pe...

**kathaṃrūpena, āvuso anuruddha, bhikkhunā gosiṅgasālavanaṃ
sobheyyā'ti.**

Evaṃ vutte, bhante, āyasmā anuruddho maṃ etadavoca:

He said:

‘idhāvuso sāriputta, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena sahaṣṣaṃ lokānaṃ voloketi.

‘It’s a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human ...

Seyyathāpi, āvuso sāriputta, cakkhumā puriso ...pe...

evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā’”ti.

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sāriputta, yathā taṃ anuruddhova sammā byākaramāno byākareyya.

“Good, good, Sāriputta! Anuruddha answered in the right way for him.

Anuruddho hi, sāriputta, dibbena cakkhunā visuddhena atikkantamānusakena sahaṣṣaṃ lokānaṃ voloketi’”ti.

For Anuruddha surveys the entire galaxy with clairvoyance that is purified and surpasses the human.”

“Evaṃ vutte, ahaṃ, bhante, āyasmantaṃ mahākassapaṃ etadavocaṃ:

“Next I asked Mahākassapa the same question.

‘byākataṃ kho, āvuso kassapa, āyasmatā anuruddhena yathāsakaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ mahākassapaṃ pucchāma ... pe...

kathaṃrūpena kho, āvuso kassapa, bhikkhunā gosiṅgasālavanaṃ sobheyyā’”ti?

Evaṃ vutte, bhante, āyasmā mahākassapo maṃ etadavoca:

He said:

‘idhāvuso sāriputta, bhikkhu attanā ca āraññiko hoti āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti ...pe... attanā ca paṃsukūliko hoti ...pe... attanā ca tecīvariko hoti ...pe... attanā ca appiccho hoti ...pe... attanā ca santuṭṭho hoti ...pe... attanā ca pavivitto hoti ...pe... attanā ca asaṃsaṭṭho hoti ...pe... attanā ca āraddhavīriyo hoti ...pe... attanā ca sīlasampanno hoti ...pe... attanā ca samādhisampanno hoti ...pe... attanā ca paññāsampanno hoti ... attanā ca vimuttisampanno hoti ... attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadāya ca vaṇṇavādī.

‘It’s a mendicant who lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and they praise these things.

Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanam sobheyyā”’ti.

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Yathā taṃ kassapova sammā byākaramāno byākareyya.

Kassapa answered in the right way for him.

Kassapo hi, sāriputta, attanā ca āraññiko āraññikattassa ca vaṇṇavādī, attanā ca piṇḍapātiko piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecīvariko tecīvarikattassa ca vaṇṇavādī, attanā ca appiccho appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhavīriyo vīriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno

vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādī”ti.

For Kassapa lives in the wilderness ... and is accomplished in the knowledge and vision of freedom; and he praises these things.”

“Evaṃ vutte, ahaṃ bhante āyasmantaṃ mahāmoggallānaṃ etadavocaṃ:

“Next I asked Mahāmoggallāna the same question.

‘byākataṃ kho, āvuso moggallāna, āyasmatā mahākassapena yathāsakaṃ paṭibhānaṃ.

Tattha dāni mayaṃ āyasmantaṃ mahāmoggallānaṃ pucchāma ...pe...

kathaṃrūpena, āvuso moggallāna, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti?

Evaṃ vutte, bhante, āyasmā mahāmoggallāno maṃ etadavoca:
He said:

‘idhāvuso sāriputta, dve bhikkhū abhidhammakathaṃ kathenti. Te aññamaññaṃ pañhaṃ pucchanti, aññamaññaṃ pañhaṃ puṭṭhā vissajjenti, no ca saṃsādentī, dhammī ca nesaṃ kathā pavattinī hoti.

‘It’s when two mendicants engage in discussion about the teaching ...

Evarūpena kho, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā”ti.

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, sāriputta, yathā taṃ moggallānova sammā byākaramāno byākareyya.

“Good, good, Sāriputta! Moggallāna answered in the right way for him.

Moggallāno hi, sāriputta, dhammakathiko”ti.

For Moggallāna is a Dhamma speaker.”

Evaṃ vutte, āyasmā mahāmoggallāno bhagavantaṃ etadavoca:

When he had spoken, Moggallāna said to the Buddha,

“atha khvāhaṃ, bhante, āyasmantaṃ sāriputtaṃ etadavocaṃ:

“Next, I asked Sāriputta:

‘byākataṃ kho, āvuso sāriputta, amhehi sabbeheva yathāsakaṃ paṭibhānaṃ.

‘Each of us has spoken from our heart.

Tattha dāni mayaṃ āyasmantaṃ sāriputtaṃ pucchāma—

And now we ask you:

ramaṇīyaṃ, āvuso sāriputta, gosiṅgasālavanaṃ, dosinā ratti, sabbaphālipullā sālā, dibbā, maññe, gandhā sampavanti.

Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air.

Kathaṃrūpena, āvuso sāriputta, bhikkhunā gosiṅgasālavanaṃ sobheyyā’ti?

What kind of mendicant would beautify this park?’

Evaṃ vutte, bhante, āyasmā sāriputto maṃ etadavoca:

When I had spoken, Sāriputta said to me:

‘idhāvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti no ca bhikkhu cittassa vasena vattati.

‘Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it ...

So yāya vihārasamāpattiyā ākaṅkhati pubbaṅhasamayaṃ viharituṃ, tāya vihārasamāpattiyā pubbaṅhasamayaṃ viharati;

yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati;

**yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum,
tāya vihārasamāpattiyā sāyanhasamayam viharati.**

**Seyyathāpi, āvuso moggallāna, raṅṅo vā rājamahāmattassa vā
nānārattānam dussānam dussakaraṇḍako pūro assa.**

**So yaññadeva dussayugam ākaṅkheyya pubbaṅhasamayam
pārupitum, tam tadeva dussayugam pubbaṅhasamayam
pārupeyya;**

**yaññadeva dussayugam ākaṅkheyya majjhanhikasamayam
pārupitum, tam tadeva dussayugam majjhanhikasamayam
pārupeyya;**

**yaññadeva dussayugam ākaṅkheyya sāyanhasamayam
pārupitum, tam tadeva dussayugam sāyanhasamayam
pārupeyya.**

**Evameva kho, āvuso moggallāna, bhikkhu cittaṃ vasaṃ vatteti,
no ca bhikkhu cittassa vasena vattati.**

**So yāya vihārasamāpattiyā ākaṅkhati pubbaṅhasamayam
viharitum, tāya vihārasamāpattiyā pubbaṅhasamayam viharati;**

**yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayam
viharitum, tāya vihārasamāpattiyā majjhanhikasamayam
viharati;**

**yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayam viharitum,
tāya vihārasamāpattiyā sāyanhasamayam viharati.**

**Evarūpena kho, āvuso moggallāna, bhikkhunā
gosiṅgasālavanam sobheyyā”ti.**

That’s the kind of mendicant who would beautify this park.”

“Sādhu sādhu, moggallāna.

“Good, good, Moggallāna!

Yathā tam sārīputtova sammā byākaramāno byākareyya.

Sāriputta answered in the right way for him.

Sāriputto hi, moggallāna, cittaṃ vasaṃ vatteti no ca sāriputto cittaṃ vasena vattati.

For Sāriputta masters his mind and is not mastered by it ...”

So yāya vihārasamāpattiyā ākaṅkhati pubbaṅhasamayaṃ viharituṃ, tāya vihārasamāpattiyā pubbaṅhasamayaṃ viharati;

yāya vihārasamāpattiyā ākaṅkhati majjhanhikasamayaṃ viharituṃ, tāya vihārasamāpattiyā majjhanhikasamayaṃ viharati;

yāya vihārasamāpattiyā ākaṅkhati sāyanhasamayaṃ viharituṃ, tāya vihārasamāpattiyā sāyanhasamayaṃ viharatī”ti.

Evaṃ vutte, āyasmā sāriputto bhagavantaṃ etadavoca:

When he had spoken, Sāriputta asked the Buddha,

“kassa nu kho, bhante, subhāsitaṃ”ti?

“Sir, who has spoken well?”

“Sabbesaṃ vo, sāriputta, subhāsitaṃ pariyāyena.

“You’ve all spoken well in your own way.

Api ca mamapi suṅātha yathārūpena bhikkhunā gosiṅgasālavanaṃ sobheyya.

However, listen to me also as to what kind of mendicant would beautify this sal forest park at Gosiṅga.

Idha, sāriputta, bhikkhu pacchābhattaṃ piṇḍapātaṇṅikanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā:

It’s a mendicant who, after the meal, returns from alms-round, sits down cross-legged with their body straight, and establishes mindfulness right there, thinking:

‘na tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi yāva me nānupādāya āsavehi cittaṃ vimuccissatī’ti.

‘I will not break this sitting posture until my mind is freed from the defilements by not grasping!’

**Evarūpena kho, sāriputta, bhikkhunā gosiṅgasālavanam
sobheyā”ti.**

That’s the kind of mendicant who would beautify this park.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te āyasmanto bhagavato bhāsitaṃ abhinanduntī.

Satisfied, those venerables were happy with what the Buddha said.

Mahāgosiṅgasuttaṃ niṭṭhitaṃ dutiyaṃ.

33. Mahāgopālakasutta

The Longer Discourse on the Cowherd

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako abhabbo
gogaṇam pariharitum phātirū kātum.**

“Mendicants, a cowherd with eleven factors can’t maintain and
expand a herd of cattle.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, gopālako na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti anavasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te na atirekapūjāya pūjetā hoti.

It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to the bulls who are fathers and leaders of the herd.

Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātiṃ kātum.

A cowherd with these eleven factors can't maintain and expand a herd of cattle.

Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjitum.

In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, bhikkhu na rūpaññū hoti, na lakkhaṇakusalo hoti, na āsāṭikaṃ hāretā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vīthiṃ jānāti, na gocarakusalo hoti, anavasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti.

It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't smoke out pests, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks

dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathaṅca, bhikkhave, bhikkhu na rūpaññū hoti?

And how does a mendicant not know form?

**Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ
'cattāri mahābhūtāni, catunnaṅca mahābhūtānaṃ
upādāyarūpan'ti yathābhūtaṃ nappajānāti.**

It's when a mendicant doesn't truly understand that all form is the four primary elements, or form derived from the four primary elements.

Evaṃ kho, bhikkhave, bhikkhu na rūpaññū hoti. (1)

That's how a mendicant doesn't know form.

Kathaṅca, bhikkhave, bhikkhu na lakkhaṇakusalo hoti?

And how is a mendicant not skilled in characteristics?

**Idha, bhikkhave, bhikkhu 'kammalakkhaṇo bālo,
kammalakkhaṇo paṇḍito'ti yathābhūtaṃ nappajānāti.**

It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evaṃ kho, bhikkhave, bhikkhu na lakkhaṇakusalo hoti. (2)

That's how a mendicant isn't skilled in characteristics.

Kathaṅca, bhikkhave, bhikkhu na āsāṭikaṃ hāretā hoti?

And how does a mendicant not pick out flies' eggs?

**Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ adhivāseti,
nappajahati na vinodeti na byantī karoti na anabhāvaṃ gameti.
Uppannaṃ byāpādavittakkaṃ ...pe... uppannaṃ
vihimsāvitakkaṃ ...pe... uppannuppanne pāpake akusale
dhamme adhivāseti, nappajahati na vinodeti na byantī karoti na
anabhāvaṃ gameti.**

It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They tolerate any bad, unskillful qualities

that have arisen. They don't give them up, get rid of them, eliminate them, and obliterate them.

Evaṃ kho, bhikkhave, bhikkhu na āsāṭīkaṃ hāretā hoti. (3)

That's how a mendicant doesn't pick out flies' eggs.

Kathaṅca, bhikkhave, bhikkhu na vaṇaṃ paṭicchādetā hoti?

And how does a mendicant not dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī.

When a mendicant sees a sight with their eyes, they get caught up in the features and details.

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati.

Since the faculty of sight is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...pe...

taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

feel a touch with their body ...

manasā dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī.

know a thought with their mind, they get caught up in the features and details.

Yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya na paṭipajjati, na rakkhati manindriyam, manindriye na saṃvaram āpajjati.

Since the faculty of the mind is left unrestrained, bad unskillful qualities of desire and aversion become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint.

Evaṃ kho, bhikkhave, bhikkhu na vaṇam paṭicchādetā hoti. (4)
That's how a mendicant doesn't dress wounds.

Kathaṅca, bhikkhave, bhikkhu na dhūmam kattā hoti?

And how does a mendicant not smoke out pests?

Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti.

It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it.

Evaṃ kho, bhikkhave, bhikkhu na dhūmam kattā hoti. (5)

That's how a mendicant doesn't smoke out pests.

Kathaṅca, bhikkhave, bhikkhu na titthaṃ jānāti?

And how does a mendicant not know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhara, te kālena kālam upasaṅkamtivā na paripucchati, na paripaṅhati:

It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and ask them questions:

'idaṃ, bhante, kathaṃ?

'Why, sir, does it say this?

Imassa ko attho'ti?

What does that mean?'

Tassa te āyasmanto avivaṭaṅceva na vivaranti, anuttānīkatañca na uttānīkaronti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ na paṭivinodenti.

Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evaṃ kho, bhikkhave, bhikkhu na titthaṃ jānāti. (6)

That's how a mendicant doesn't know the ford.

Kathaṅca, bhikkhave, bhikkhu na pītaṃ jānāti?

And how does a mendicant not know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedaṃ, na labhati dhammavedaṃ, na labhati dhammūpasamhitaṃ pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no joy in the meaning and the teaching, and finds no joy connected with the teaching.

Evaṃ kho, bhikkhave, bhikkhu na pītaṃ jānāti. (7)

That's how a mendicant doesn't know satisfaction.

Kathaṅca, bhikkhave, bhikkhu na vīthiṃ jānāti?

And how does a mendicant not know the trail?

Idha, bhikkhave, bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the noble eightfold path.

Evaṃ kho, bhikkhave, bhikkhu na vīthiṃ jānāti. (8)

That's how a mendicant doesn't know the trail.

Kathaṅca, bhikkhave, bhikkhu na gocarakusalo hoti?

And how is a mendicant not skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ nappajānāti.

It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation.

Evaṃ kho, bhikkhave, bhikkhu na gocarakusalo hoti. (9)

That's how a mendicant is not skilled in pastures.

Kathaṅca, bhikkhave, bhikkhu anavasesadohī hoti?

And how does a mendicant milk dry?

Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick, and that mendicant doesn't know moderation in accepting.

Evaṃ kho, bhikkhave, bhikkhu anavasesadohī hoti. (10)

That's how a mendicant milks dry.

Kathaṅca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti?

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

na mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

**Evam̐ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū
cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na
atirekapūjāya pūjetā hoti. (11)**

That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

**Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato
bhikkhu abhabbo imasmim̐ dhammavinaye vuddhim̐ virūḥim̐
vepullam̐ āpajjitum̐.**

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

**Ekādasahi, bhikkhave, aṅgehi samannāgato gopālako bhabbo
gogaṇam̐ pariharitum̐ phātīm̐ kātum̐.**

A cowherd with eleven factors can maintain and expand a herd of cattle.

Katamehi ekādasahi?

What eleven?

**Idha, bhikkhave, gopālako rūpaññū hoti, lakkhaṇakusalo hoti,
āsāṭikam̐ hāretā hoti, vaṇam̐ paṭicchādetā hoti, dhūmam̐ kattā
hoti, tittham̐ jānāti, pītam̐ jānāti, vīthim̐ jānāti, gocarakusalo hoti,
sāvasesadohī ca hoti. Ye te usabhā gopitaro gopariṇāyakā te
atirekapūjāya pūjetā hoti.**

It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd.

**Imehi kho, bhikkhave, ekādasahi aṅgehi samannāgato gopālako
bhabbo gogaṇam̐ pariharitum̐ phātīm̐ kātum̐.**

A cowherd with these eleven factors can maintain and expand a herd of cattle.

Evameva kho, bhikkhave, ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjitum.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training.

Katamehi ekādasahi?

What eleven?

Idha, bhikkhave, bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam hāretā hoti, vaṇam paṭicchādetā hoti, dhūmam kattā hoti, tittham jānāti, pītam jānāti, vīthim jānāti, gocarakusalo hoti, sāvasesadohī ca hoti. Ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, smokes out pests, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

Kathaṅca, bhikkhave, bhikkhu rūpaññū hoti?

And how does a mendicant know form?

Idha, bhikkhave, bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ 'cattāri mahābhūtāni, catunnaṅca mahābhūtānam upādāyarūpan'ti yathābhūtaṃ pajānāti.

It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements.

Evaṃ kho, bhikkhave, bhikkhu rūpaññū hoti. (1)

That's how a mendicant knows form.

Kathaṅca, bhikkhave, bhikkhu lakkhaṇakusalo hoti?

And how is a mendicant skilled in characteristics?

Idha, bhikkhave, bhikkhu kammalakkhaṇo bālo, kammalakkhaṇo paṇḍitoti yathābhūtaṃ pajānāti.

It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds.

Evaṃ kho, bhikkhave, bhikkhu lakkhaṇakusalo hoti. (2)

That's how a mendicant is skilled in characteristics.

Kathaṅca, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti?

And how does a mendicant pick out flies' eggs?

Idha, bhikkhave, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti. Uppannaṃ byāpādavitaṅkaṃ ...pe... uppannaṃ vihiṃsāvitaṅkaṃ ...pe... uppannuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantī karoti anabhāvaṃ gameti.

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

Evaṃ kho, bhikkhave, bhikkhu āsāṭikaṃ hāretā hoti. (3)

That's how a mendicant picks out flies' eggs.

Kathaṅca, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti?

And how does a mendicant dress wounds?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇaṃ namaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...pe...

taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti
nānubyañjanaggāhī.**

know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye
saṃvaraṃ āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evaṃ kho, bhikkhave, bhikkhu vaṇaṃ paṭicchādetā hoti. (4)

That's how a mendicant dresses wounds.

Kathaṅca, bhikkhave, bhikkhu dhūmaṃ kattā hoti?

And how does a mendicant smoke out pests?

**Idha, bhikkhave, bhikkhu yathāsutaṃ yathāpariyattaṃ
dhammaṃ vitthārena paresaṃ desetā hoti.**

It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it.

Evaṃ kho, bhikkhave, bhikkhu dhūmaṃ kattā hoti. (5)

That's how a mendicant smokes out pests.

Kathañca, bhikkhave, bhikkhu titthaṃ jānāti?

And how does a mendicant know the ford?

Idha, bhikkhave, bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā te kālena kālaṃ upasaṅkamtvā paripucchati, paripañhati:

It's when from time to time a mendicant goes up to those mendicants who are very learned—knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines—and asks them questions:

'idaṃ, bhante, kathaṃ?

'Why, sir, does it say this?

Imassa ko attho'ti?

What does that mean?'

Tassa te āyasmanto avivaṭaṅgeva vivaranti, anuttānīkatañca uttānīkaronti, anekavīhitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti.

Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

Evaṃ kho, bhikkhave, bhikkhu titthaṃ jānāti. (6)

That's how a mendicant knows the ford.

Kathañca bhikkhave, bhikkhu pītaṃ jānāti?

And how does a mendicant know satisfaction?

Idha, bhikkhave, bhikkhu tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds joy in the meaning and the teaching, and finds joy connected with the teaching.

Evaṃ kho, bhikkhave, bhikkhu pītaṃ jānāti. (7)

That's how a mendicant knows satisfaction.

Kathañca, bhikkhave, bhikkhu vīthim jānāti?

And how does a mendicant know the trail?

Idha, bhikkhave, bhikkhu ariyam aṭṭhaṅgikam maggam yathābhūtam pajānāti.

It's when a mendicant truly understands the noble eightfold path.

Evam kho, bhikkhave, bhikkhu vīthim jānāti. (8)

That's how a mendicant knows the trail.

Kathañca, bhikkhave, bhikkhu gocarakusalo hoti?

And how is a mendicant skilled in pastures?

Idha, bhikkhave, bhikkhu cattāro satipaṭṭhāne yathābhūtam pajānāti.

It's when a mendicant truly understands the four kinds of mindfulness meditation.

Evam kho, bhikkhave, bhikkhu gocarakusalo hoti. (9)

That's how a mendicant is skilled in pastures.

Kathañca, bhikkhave, bhikkhu sāvasesadohī hoti?

And how does a mendicant not milk dry?

Idha, bhikkhave, bhikkhum saddhā gahapatikā abhihaṭṭhum pavārenti

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.

It's when a mendicant is invited by a householder to accept robes, alms-food, lodgings, and medicines and supplies for the sick,

Tatra bhikkhu mattam jānāti paṭiggahaṇāya.

and that mendicant knows moderation in accepting.

Evam kho, bhikkhave, bhikkhu sāvasesadohī hoti. (10)

That's how a mendicant doesn't milk dry.

Kathañca, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te atirekapūjāya pūjetā hoti?

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha?

**Idha, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū
cirapabbajitā saṅghapitaro saṅghapariṇāyakā tesu mettaṃ
kāyakammaṃ paccupaṭṭhāpeti āvi ceva raho ca;**

It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhāpeti āvi ceva raho ca;

mettaṃ manokammaṃ paccupaṭṭhāpeti āvi ceva raho ca.

**Evaṃ kho, bhikkhave, bhikkhu ye te bhikkhū therā rattaññū
cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya
pūjetā hoti. (11)**

That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

**Imehi kho, bhikkhave, ekādasahi dhammehi samannāgato
bhikkhu bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ
vepullaṃ āpajjitun"ti.**

A mendicant with these eleven qualities can achieve growth, improvement, and maturity in this teaching and training."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Mahāgopālakasuttaṃ niṭṭhitaṃ tatiyaṃ.

34. Cūḷagopālakasutta

The Shorter Discourse on the Cowherd

Evam me sutam—

So I have heard.

ekam samayam bhagavaṃ vajjisu viharati ukkacelāyam gaṅgāya nadiyā tīre.

At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river.

Tatra kho bhagavaṃ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṃ etadavoca:

The Buddha said this:

“Bhūtapubbam, bhikkhave, māgadhako gopālako duppaññajātiko, vassānam pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

“Once upon a time, mendicants, there was an unintelligent Magadhan cowherd. In the last month of the rainy season, without inspecting the near shore or the far shore, he drove his cattle across

a place with no ford on the Ganges river to the land of the Suvidehans on the northern shore.

Atha kho, bhikkhave, gāvo majjhegaṅgāya nadiyā sote āmaṇḍaliyaṃ karitvā tattheva anayabyasanaṃ āpajjimsu.

But the cattle bunched up in mid-stream and came to ruin right there.

Taṃ kissa hetu?

Why is that?

Tathā hi so, bhikkhave, māgadhako gopālako duppaññajātiko, vassānaṃ pacchime māse saradasamaye, asamavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, asamavekkhitvā pārimaṃ tīraṃ, atittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Because the unintelligent cowherd failed to inspect the shores before driving the cattle across at a place with no ford.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā parassa lokassa, akusalā māradheyassa akusalā amāradheyassa, akusalā maccudheyassa akusalā amaccudheyassa, tesaṃ ye sotabbaṃ saddahātabbaṃ maññissanti, tesaṃ taṃ bhavissati dīgharattaṃ ahitāya dukkhāya.

In the same way, there are ascetics and brahmins who are unskilled in this world and the other world, unskilled in Māra's sovereignty and its opposite, and unskilled in Death's sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting harm and suffering.

Bhūtapubbaṃ, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Once upon a time, mendicants, there was an intelligent Magadhan cowherd. In the last month of the rainy season, after inspecting the

near shore and the far shore, he drove his cattle across a ford on the Ganges river to the land of the Suvidehans on the northern shore.

So paṭhamam patāresi ye te usabhā gopitaro gopariṇāyakā.

First he drove across the bulls, the fathers and leaders of the herd.

Te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu.

They breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi balavagāvo dammagāvo.

Then he drove across the strong and tractable cattle.

Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi vacchatare vacchatariyo.

Then he drove across the bullocks and heifers.

Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Athāpare patāresi vacchake kisābalake.

Then he drove across the calves and weak cattle.

Tepi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu.

They too breasted the stream of the Ganges and safely reached the far shore.

Bhūtapubbaṃ, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno, sopi tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamāsi.

Once it happened that a baby calf had just been born. Urged on by its mother's lowing, even it managed to breast the stream of the Ganges and safely reach the far shore.

Tam kissa hetu?

Why is that?

Tathā hi so, bhikkhave, māgadhako gopālako sappaññajātiko, vassānaṃ pacchime māse saradasamaye, samavekkhitvā gaṅgāya nadiyā orimaṃ tīraṃ, samavekkhitvā pārimaṃ tīraṃ, tittheneva gāvo patāresi uttaraṃ tīraṃ suvidehānaṃ.

Because the intelligent cowherd inspected both shores before driving the cattle across at a ford.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā māradheyassa kusalā amāradheyassa, kusalā maccudheyassa kusalā amaccudheyassa, tesaṃ ye sotabbaṃ saddahātabbaṃ maññissanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

In the same way, there are ascetics and brahmins who are skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting welfare and happiness.

Seyyathāpi, bhikkhave, ye te usabhā gopitaro gopariṇāyakā te tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamaṃsu;

Just like the bulls, fathers and leaders of the herd, who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā, te tiriyaṃ māraṃ sotaṃ chetvā sotthinā pāraṅgatā.

are the mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Having breasted Māra's stream, they have safely crossed over to the far shore.

Seyyathāpi te, bhikkhave, balavagāvo dammagāvo tiriyaṃ gaṅgāya sotam chetvā sotthinā pāram agamaṃsu;

Just like the strong and tractable cattle who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā, tepi tiriyaṃ mārasa sotam chetvā sotthinā pāram gamissanti.

are the mendicants who, with the ending of the five lower fetters, are reborn spontaneously. They're extinguished there, and are not liable to return from that world. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi te, bhikkhave, vaccharā vacchariyo tiriyaṃ gaṅgāya sotam chetvā sotthinā pāram agamaṃsu;

Just like the bullocks and heifers who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokam āgantvā dukkhassantaṃ karissanti, tepi tiriyaṃ mārasa sotam chetvā sotthinā pāram gamissanti.

are the mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi te, bhikkhave, vacchakā kisābalakā tiriyaṃ gaṅgāya sotam chetvā sotthinā pāram agamaṃsu;

Just like the calves and weak cattle who crossed the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, tepi tiriyaṃ mārasa sotam chetvā sotthinā pāram gamissanti.

are the mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. They too, having breasted Māra's stream, will safely cross over to the far shore.

Seyyathāpi so, bhikkhave, vacchako taruṇako tāvadeva jātako mātugoravakena vuyhamāno tiriyaṃ gaṅgāya sotaṃ chetvā sotthinā pāraṃ agamāsi;

Just like the baby calf who had just been born, but, urged on by its mother's lowing, still managed to cross the Ganges to safety

evameva kho, bhikkhave, ye te bhikkhū dhammānusārino saddhānusārino, tepi tiriyaṃ mārassa sotaṃ chetvā sotthinā pāraṃ gamissanti.

are the mendicants who are followers of principles, followers by faith. They too, having breasted Māra's stream, will safely cross over to the far shore.

Ahaṃ kho pana, bhikkhave, kusalo imassa lokassa kusalo parassa lokassa, kusalo māradheyassa kusalo amāradheyassa, kusalo maccudheyassa kusalo amaccudheyassa. Tassa mayhaṃ, bhikkhave, ye sotabbaṃ saddahātabbaṃ maññissanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

Mendicants, I am skilled in this world and the other world, skilled in Māra's sovereignty and its opposite, and skilled in Death's sovereignty and its opposite. If anyone thinks I am worth listening to and trusting, it will be for their lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvā sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Ayaṃ loko paro loko,

“This world and the other world

jānatā suppakāsito;

have been clearly explained by one who knows;

Yañca mārena sampattaṃ,

as well as Māra’s reach,

appattaṃ yañca maccunā.

and what’s out of Death’s reach.

Sabbaṃ lokaṃ abhiññāya,

Directly knowing the whole world,

sambuddhena pajānatā;

the Buddha who understands

Vivaṭaṃ amatadvāraṃ,

has flung open the door of the deathless,

khemam nibbānapattiyā.

for realizing the sanctuary, extinguishment.

Chinnaṃ pāpimato sotaṃ,

The Wicked One’s stream has been breasted,

Viddhastam vinaḷikataṃ;

it’s smashed and gutted.

Pāmojjabahulā hotha,

Be full of joy, mendicants,

Khemam pattattha bhikkhavo”ti.

set your heart on the sanctuary!”

Cūḷagopālakasuttaṃ niṭṭhitaṃ catutthaṃ.

35. Cūḷasaccakasutta

The Shorter Discourse With Saccaka

Evam me sutam—

So I have heard.

**ekam samayam bhagava vesāliyam viharati mahāvane
kūṭāgārasālāyam.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena saccako nigaṇṭhaputto vesāliyam
paṭivasati bhassappavādako paṇḍitavādo sādhusammato
bahujanassa.**

Now at that time Saccaka, the son of Jain parents, was staying in Vesālī. He was a debater and clever speaker regarded as holy by many people.

So vesāliyam parisati evam vācam bhāsati:

He was telling a crowd in Vesālī,

**“nāham taṃ passāmi samaṇam vā brāhmaṇam vā, saṅghim
gaṇim gaṇācariyam, api arahantaṃ sammāsambuddham
paṭijānamānam, yo mayā vādena vādam samāradho na
saṅkampeyya na sampakampeyya na sampavedheyya, yassa na
kacchehi sedā mucceyyum.**

“If I was to take them on in debate, I don’t see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits.

**Thūṇaṃ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ,
sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya
sampakampeyya sampavedheyya.**

Even if I took on an insentient post in debate, it would shake and rock and tremble.

Ko pana vādo manussabhūtaṃ”ti?

How much more than a human being!”

**Atha kho āyasmā assaji pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya vesāliṃ piṇḍāya pāvisi.**

Then Venerable Assaji robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

**Addasā kho saccako nigaṇṭhaputto vesāliyaṃ jaṅghāvihāraṃ
anucaṅkamamāno anuvicaramāno āyasmantaṃ assajim
dūratova āgacchantaṃ.**

As Saccaka was going for a walk he saw Assaji coming off in the distance.

**Disvāna yenāyasmā assaji tenupasaṅkami; upasaṅkamtivā
āyasmatā assajinā saddhim sammodi.**

He approached him and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ
aṭṭhāsi. Ekamantaṃ ṭhito kho saccako nigaṇṭhaputto
āyasmantaṃ assajim etadavoca:**

When the greetings and polite conversation were over, Saccaka stood to one side and said to Assaji,

**“kathaṃ pana, bho assaji, samaṇo gotamo sāvake vineti,
kathaṃbhāgā ca pana samaṇassa gotamassa sāvakesu
anusāsanī bahulā pavattatī”ti?**

“Master Assaji, how does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?”

“Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattati:

“Aggivessana, this is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds:

‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

‘Form, feeling, perception, choices, and consciousness are impermanent.

Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā.

Form, feeling, perception, choices, and consciousness are not-self.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti.

All conditions are impermanent. All things are not-self.’

Evaṃ kho, aggivessana, bhagavā sāvake vineti, evaṃbhāgā ca pana bhagavato sāvakesu anusāsanī bahulā pavattati’ti.

This is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds.”

“Dussutaṃ vata, bho assaji, assumha ye mayaṃ evaṃvādiṃ samaṇaṃ gotamaṃ assumha.

“It’s sad to hear, Master Assaji, that the ascetic Gotama has such a doctrine.

Appeva nāma mayaṃ kadāci karahaci tena bhotā gotamena saddhiṃ samāgaccheyyāma, appeva nāma siyā kocideva kathāsallāpo, appeva nāma tasmā pāpakā diṭṭhigatā viveceyyāmā’ti.

Hopefully, some time or other I’ll get to meet Master Gotama, and we can have a discussion. And hopefully I can dissuade him from this harmful misconception.”

Tena kho pana samayena pañcamattāni licchavisatāni santhāgāre sannipatitāni honti kenacideva karaṇīyena.

Now at that time around five hundred Licchavis were sitting together at the meeting hall on some business.

**Atha kho saccako nigaṇṭhaputto yena te licchavī
tenupasaṅkami; upasaṅkamtivā te licchavī etadavoca:**

Then Saccaka went up to them and said,

**“abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī,
ajja me samaṇena gotamena saddhiṃ kathāsallāpo bhavissati.**

“Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama.

**Sace me samaṇo gotamo tathā patiṭṭhissati yathā ca me
ñātaññatarena sāvakena assajinā nāma bhikkhunā patiṭṭhitam,
seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu
gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya;**

If he stands by the position stated to me by one of his well-known disciples—a mendicant named Assaji—I’ll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about!

**evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi
parikaḍḍhissāmi samparikaḍḍhissāmi.**

**Seyyathāpi nāma balavā soṇḍikākammaḥāro mahantaṃ
soṇḍikākiḷaṅjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe
gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya;**

Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about!

**evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi
parikaḍḍhissāmi samparikaḍḍhissāmi.**

**Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā
odhuneyya niddhuneyya nipphoṭeyya;**

Taking him on in debate, I’ll shake him down and about, and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating!

**evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi
niddhunissāmi nipphoṭṭessāmi.**

**Seyyathāpi nāma kuñjaro satṭhihāyano gambhīraṃ
pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati;**
I'll play a game of ear-washing with the ascetic Gotama, like a sixty-
year-old elephant would plunge into a deep lotus pond and play a
game of ear-washing!

**evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe
kīḷitajātaṃ kīḷissāmi.**

**Abhikkamantu bhonto licchavī, abhikkamantu bhonto licchavī,
ajja me samaṇena gotamena saddhiṃ kathāsallāpo
bhavissatī”ti.**

Come forth, good Licchavīs, come forth! Today I am going to have a
discussion with the ascetic Gotama.”

Tatrekacce licchavī evamāhaṃsu:

At that, some of the Licchavis said,

**“kiṃ samaṇo gotamo saccakassa nigaṇṭhaputtassa vādaṃ
āropessati, atha kho saccako nigaṇṭhaputto samaṇassa
gotamassa vādaṃ āropessatī”ti?**

“How can the ascetic Gotama refute Saccaka’s doctrine, when it is
Saccaka who will refute Gotama’s doctrine?”

Ekacce licchavī evamāhaṃsu:

But some of the Licchavis said,

**“kiṃ so bhavamāno saccako nigaṇṭhaputto yo bhagavato
vādaṃ āropessati, atha kho bhagavā saccakassa
nigaṇṭhaputtassa vādaṃ āropessatī”ti?**

“Who is Saccaka to refute the Buddha’s doctrine, when it is the
Buddha who will refute Saccaka’s doctrine?”

Atha kho saccako nigaṇṭhaputto pañcamattehi licchavisatehi parivuto yena mahāvanam kūṭāgārasālā tenupasaṅkami.

Then Saccaka, escorted by the five hundred Licchavis, went to the hall with the peaked roof in the Great Wood.

Tena kho pana समयena sambahulā bhikkhū abbhokāse caṅkamanti.

At that time several mendicants were walking mindfully in the open air.

Atha kho saccako nigaṇṭhaputto yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca:

Then Saccaka went up to them and said,

“kham nu kho, bho, etarahi so bhavam gotamo viharati?”

“Gentlemen, where is Master Gotama at present?”

Dassanakāmā hi mayam tam bhavantam gotaman”ti.

For we want to see him.”

“Esa, aggivessana, bhagavā mahāvanam ajjhogāhetvā aññatarasmim rukkhamūle divāvihāram nisinno”ti.

“Aggivessana, the Buddha has plunged deep into the Great Wood and is sitting at the root of a tree for the day’s meditation.”

Atha kho saccako nigaṇṭhaputto mahatiyā licchaviparisāya saddhim mahāvanam ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhim sammodi.

Then Saccaka, together with a large group of Licchavis, went to see the Buddha in the Great Wood, and exchanged greetings with him.

Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Tepi kho licchavī appekacce bhagavantam abhivādetvā ekamantaṃ nisīdimsu, appekacce bhagavatā saddhim

sammodiṃsu, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu.

Before sitting down to one side, some of the Licchavīs bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

Then Saccaka said to the Buddha,

“puccheyyāhaṃ bhavantaṃ gotamaṃ kiñcideva desaṃ, sace me bhavaṃ gotamo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

“I’d like to ask Master Gotama about a certain point, if you’d take the time to answer.”

“Puccha, aggivessana, yadākaṅkhasī”ti.

“Ask what you wish, Aggivessana.”

“Kathaṃ pana bhavaṃ gotamo sāvake vineti, kathaṃbhāgā ca pana bhoto gotamassa sāvakesu anusāsanī bahulā pavattatī”ti?

“How does the ascetic Gotama guide his disciples? And how does instruction to his disciples generally proceed?”

“Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsanī bahulā pavattati:

“This is how I guide my disciples, and how instruction to my disciples generally proceeds:

‘rūpaṃ, bhikkhave, aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ.

‘Form, feeling, perception, choices, and consciousness are impermanent.

**Rūpaṃ, bhikkhave, anattā, vedanā anattā, saññā anattā,
saṅkhārā anattā, viññāṇaṃ anattā.**

Form, feeling, perception, choices, and consciousness are not-self.

Sabbe saṅkhārā aniccā, sabbe dhammā anattā'ti.

All conditions are impermanent. All things are not-self.'

**Evaṃ kho ahaṃ, aggivessana, sāvake vinemi, evaṃbhāgā ca
pana me sāvakesu anusāsanī bahulā pavattatī'ti.**

This is how I guide my disciples, and how instruction to my disciples generally proceeds.”

“Upamā maṃ, bho gotama, paṭibhātī”ti.

“A simile strikes me, Master Gotama.”

“Paṭibhātu taṃ, aggivessanā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

**“Seyyathāpi, bho gotama, ye kecime bījagāmahūtagāmā
vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti, sabbe te pathaviṃ nissāya
pathaviyaṃ paṭiṭṭhāya.**

“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth.

**Evamate bījagāmahūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ
āpajjanti.**

**Seyyathāpi vā pana, bho gotama, ye kecime balakaraṇīyā
kammantā karīyanti, sabbe te pathaviṃ nissāya pathaviyaṃ
paṭiṭṭhāya.**

All the hard work that gets done depends on the earth and is grounded on the earth.

Evamate balakaraṇīyā kammantā karīyanti.

**Evameva kho, bho gotama, rūpattāyaṃ purisapuggalo rūpe
paṭiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, vedanattāyaṃ**

purisapuggalo vedanāyaṃ patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saññattāyaṃ purisapuggalo saññāyaṃ patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, saṅkhārattāyaṃ purisapuggalo saṅkhāresu patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati, viññāṇattāyaṃ purisapuggalo viññāṇe patiṭṭhāya puññaṃ vā apuññaṃ vā pasavati”ti.

In the same way, an individual’s self is form. Grounded on form they make good and bad choices. An individual’s self is feeling ... perception ... choices ... consciousness. Grounded on consciousness they make good and bad choices.”

“Nanu tvaṃ, aggivessana, evaṃ vadesi:

“Aggivessana, are you not saying this:

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’”ti?

‘Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self’?”

“Ahañhi, bho gotama, evaṃ vadāmi:

“Indeed, Master Gotama, that is what I am saying.

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’ti, ayaṅca mahatī janatā”ti.

And this big crowd agrees with me!”

“Kiñhi te, aggivessana, mahatī janatā karissati?

“What has this big crowd to do with you?

lñgha tvaṃ, aggivessana, sakaññeva vādaṃ nibbeṭṭhehī”ti.

Please just explain your own statement.”

“Ahañhi, bho gotama, evaṃ vadāmi:

“Then, Master Gotama, what I am saying is this:

‘rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññāṇaṃ me attā’”ti.

‘Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self’.”

“Tena hi, aggivessana, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, Aggivessana, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, aggivessana,
What do you think, Aggivessana?

vatteyya rañño khattiyassa muddhāvasittassa sakasmim vijite vaso—

Consider an anointed king such as Pasenadi of Kosala or Ajātasattu Vedehiputta of Magadha.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassā”ti?

Would they have the power in their own realm to execute, fine, or banish those who are guilty?”

“Vatteyya, bho gotama, rañño khattiyassa muddhāvasittassa sakasmim vijite vaso—

“An anointed king would have such power, Master Gotama.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassa.

Imesampi hi, bho gotama, saṅghānaṃ gaṇānaṃ—

Even federations such as the

Seyyathidaṃ—vajjīnaṃ mallānaṃ—

Vajjis and Mallas

vattati sakasmim vijite vaso—

have such power in their own realm.

ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ.

Kiṃ pana rañño khattiyassa muddhāvasittassa, seyyathāpi rañño pasenadissa kosalassa, seyyathāpi vā pana rañño māgadhassa ajātasattussa vedehiputtassa?

So of course an anointed king such as Pasenadi or Ajātasattu

Vatteyya, bho gotama, vattituñca maraḥatī”ti.

would wield such power, as is their right.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso—

‘Form is my self,’ do you have power over that form to say:

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?

‘May my form be like this! May it not be like that’?”

Evaṃ vutte, saccako nigaṇṭhaputto tuṅhī ahoṣi.

When he said this, Saccaka kept silent.

Dutiyampi kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:

The Buddha asked the question a second time,

“taṃ kiṃ maññasi, aggivessana, yaṃ tvaṃ evaṃ vadesi:

‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso—

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī”ti?

Dutiyampi kho saccako nigaṇṭhaputto tuṅhī ahoṣi.

but Saccaka still kept silent.

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:

So the Buddha said to Saccaka,

“byākarohi dāni, aggivessana, na dāni te tuṅhībhāvassa kālo.
“Answer now, Aggivessana. Now is not the time for silence.

**Yo koci, aggivessana tathāgatena yāvatatiyaṃ sahadhammikaṃ
pañhaṃ puṭṭho na byākaroti, ethevassa sattadhā muddhā
phalatī”ti.**

If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

**Tena kho pana samayena vajirapāṇi yakkho āyasaṃ vajiraṃ
ādāya ādittaṃ sampajjalitaṃ sajotibhūtaṃ saccakassa
nigaṇṭhaputtassa uparivehāsaṃ ṭhito hoti:**

Now at that time the spirit Vajirapāṇi, taking up a burning iron thunderbolt, blazing and glowing, stood in the sky above Saccaka, thinking,

**“sacāyaṃ saccako nigaṇṭhaputto bhagavatā yāvatatiyaṃ
sahadhammikaṃ pañhaṃ puṭṭho na byākarissati ethevassa
sattadhā muddhaṃ phālessāmī”ti.**

“If this Saccaka doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!”

**Taṃ kho pana vajirapāṇiṃ yakkhaṃ bhagavā ceva passati
saccako ca nigaṇṭhaputto.**

And both the Buddha and Saccaka could see Vajirapāṇi.

**Atha kho saccako nigaṇṭhaputto bhīto saṃviggo lomahaṭṭhajāto
bhagavantāmyeva tāṇaṃ gavesī bhagavantāmyeva leṇaṃ
gavesī bhagavantāmyeva saraṇaṃ gavesī bhagavantaṃ
etadavoca:**

Saccaka was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he said,

“pucchatu maṃ bhavaṃ gotamo, byākarissāmī”ti.

“Ask me, Master Gotama. I will answer.”

“Taṃ kiṃ maññasi, aggivessana,
“What do you think, Aggivessana?”

yaṃ tvaṃ evaṃ vadesi:
When you say,

‘rūpaṃ me attā’ti, vattati te tasmim rūpe vaso—
‘Form is my self,’ do you have power over that form to say:

evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti?
‘May my form be like this! May it not be like that?’”

“No hidaṃ, bho gotama”.
“No, Master Gotama.”

“Manasi karohi, aggivessana;
“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākarohi.
You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,
What do you think, Aggivessana?”

yaṃ tvaṃ evaṃ vadesi:
When you say,

‘vedanā me attā’ti, vattati te tissaṃ vedanāyaṃ vaso—
‘Feeling is my self,’ do you have power over that feeling to say:

evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti?
‘May my feeling be like this! May it not be like that?’”

“No hidaṃ, bho gotama”.
“No, Master Gotama.”

“Manasi karohi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don't match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘saññā me attā’ti, vattati te tissaṃ saññāyaṃ vaso—

‘Perception is my self,’ do you have power over that perception to say:

evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī’ti?

‘May my perception be like this! May it not be like that?’”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karohi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don't match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘saṅkhārā me attā’ti, vattati te tesu saṅkhāresu vaso—

‘Choices are my self,’ do you have power over those choices to say:

evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti?

‘May my choices be like this! May they not be like that?’”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karohi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

yaṃ tvaṃ evaṃ vadesi:

When you say,

‘viññāṇaṃ me attā’ti, vattati te tasmim viññāṇe vaso—

‘Consciousness is my self,’ do you have power over that consciousness to say:

evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti?

‘May my consciousness be like this! May it not be like that?’”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Manasi karohi, aggivessana;

“Think about it, Aggivessana!

manasi karitvā kho, aggivessana, byākarohi.

You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don't match up.

Taṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?”

“Aniccaṃ, bho gotama”.

“Impermanent.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“Dukkhaṃ, bho gotama”.

“Suffering.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it's impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

vedanā ...pe...

Is feeling ...

saññā ...pe...

perception ...

saṅkhārā ...pe...

choices ...

taṃ kiṃ maññasi, aggivessana, viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bho gotama”.

“Impermanent.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bho gotama”.

“Suffering.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and liable to fall apart, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?”

yo nu kho dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ ‘etaṃ mama, esohamasmi, eso me attā’ti

samanupassati, api nu kho so sāmaṃ vā dukkhaṃ parijāneyya, dukkhaṃ vā parikkhepetvā vihareyyā”ti?

Consider someone who clings, holds, and attaches to suffering, regarding it thus: ‘This is mine, I am this, this is my self.’ Would such a person be able to completely understand suffering themselves, or live having wiped out suffering?”

“Kiñhi siyā, bho gotama?

“How could they?

No hidaṃ, bho gotamā”ti.

No, Master Gotama.”

“Taṃ kiṃ maññasi, aggivessana,

“What do you think, Aggivessana?

nanu tvaṃ evaṃ sante dukkhaṃ allīno dukkhaṃ upagato dukkhaṃ ajjhosito, dukkhaṃ:

This being so, aren’t you someone who clings, holds, and attaches to suffering, regarding it thus: ‘This is mine, I am this, this is my self’?”

‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasī”ti?

“Kiñhi no siyā, bho gotama?

“How could I not?

Evametam, bho gotamā”ti.

Yes, Master Gotama.”

“Seyyathāpi, aggivessana, puriso sārathhiko sārāgavesī sārāpariyesanam caramāno tiṅham kuṭhāriṃ ādāya vanam paviseyya.

“Suppose, Aggivessana, there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest.

So tattha passeyya mahantaṃ kadalikkhandhaṃ ujum̐ navam̐ akukkukajātaṃ.

There they'd see a big banana tree, straight and young and grown free of defects.

Tamenam̐ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavaṭṭim̐ vinibbhujeyya.

They'd cut it down at the base, cut off the top, and unroll the coiled sheaths.

So tattha pattavaṭṭim̐ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṃ?

But they wouldn't even find sapwood, much less heartwood.

Evameva kho tvaṃ, aggivessana, mayā sakasmim̐ vāde samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno ritto tuccho aparaddho.

In the same way, when pursued, pressed, and grilled by me on your own doctrine, you turn out to be void, hollow, and mistaken.

Bhāsītā kho pana te esā, aggivessana, vesāliyaṃ parisati vācā:

But it was you who stated before the assembly of Vesālī:

‘nāhaṃ taṃ passāmi samaṇam̐ vā brāhmaṇam̐ vā, saṅghim̐ gaṇim̐ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāradhho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kacchehi sedā mucceyyuṃ.

‘If I was to take them on in debate, I don't see any ascetic or brahmin—leader of an order or a community, or the teacher of a community, even one who claims to be a perfected one, a fully awakened Buddha—who would not shake and rock and tremble, sweating from the armpits.

Thūṇam̐ cepāhaṃ acetanaṃ vādena vādaṃ samārabheyyaṃ sāpi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya.

Even if I took on an insentient post in debate, it would shake and rock and tremble.

Ko pana vādo manussabhūtassā'ti?

How much more than a human being!

Tuyhaṃ kho pana, aggivessana, appekaccāni sedaphusitāni nalāṭā muttāni, uttarāsaṅgaṃ vinibhinditvā bhūmiyaṃ patitṭhitāni.

But sweat is pouring from your forehead; it's soaked through your robe and drips on the ground.

Mayhaṃ kho pana, aggivessana, natthi etarahi kāyasmimṃ sedo'ti.

While I now have no sweat on my body."

Iti bhagavā tasmimṃ parisati suvaṇṇavaṇṇaṃ kāyaṃ vivari.

So the Buddha revealed his golden body to the assembly.

Evaṃ vutte, saccako nigaṇṭhaputto tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When this was said, Saccaka sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho dummukho licchaviputto saccakaṃ nigaṇṭhaputtaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā bhagavantaṃ etadavoca:

Knowing this, the Licchavi Dummukha said to the Buddha,

“upamā maṃ, bhagavā, paṭibhātī”ti.

“A simile strikes me, Blessed One.”

“Paṭibhātu taṃ, dummukhā”ti bhagavā avoca.

“Then speak as you feel inspired,” said the Buddha.

“Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharāṇī.

“Sir, suppose there was a lotus pond not far from a town or village,

Tatrāssa kakkaṭako.

and a crab lived there.

**Atha kho, bhante, sambahulā kumārakā vā kumārikā vā tamhā
gāmā vā nigamā vā nikkhamitvā yena sā pokkharāṇī
tenupasaṅkameyyum; upasaṅkamtivā taṃ pokkharāṇim
ogāhetvā taṃ kakkaṭakaṃ udakā uddharitvā thale
patiṭṭhāpeyyum.**

Then several boys or girls would leave the town or village and go to the pond, where they'd pull out the crab and put it on dry land.

**Yaññadeva hi so, bhante, kakkaṭako aḷaṃ abhininnāmeyya taṃ
tadeva te kumārakā vā kumārikā vā kaṭṭhena vā kathalena vā
sañchindeyyum sambhañjeyyum sampalibhañjeyyum.**

Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone.

**Evañhi so, bhante, kakkaṭako sabbehi aḷehi sañchinnehi
sambhaggehi sampalibhaggehi abhabbo taṃ pokkharāṇim
puna otaritum, seyyathāpi pubbe.**

And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able to return down into that lotus pond.

**Evameva kho, bhante, yāni saccakassa nigaṇṭhaputtassa
visūkāyitāni visevitāni vipphanditāni tānipi sabbāni bhagavatā
sañchinnāni sambhaggāni sampalibhaggāni;**

In the same way, sir, the Buddha has snapped, cracked, and broken off all Saccaka's tricks, dodges, and evasions.

**abhabbo ca dāni, bhante, saccako nigaṇṭhaputto puna
bhagavantam upasaṅkamtum yadidaṃ vādādhippāyo”ti.**

Now he can't get near the Buddha again looking for a debate.”

**Evaṃ vutte, saccako nigaṇṭhaputto dummukhaṃ
licchaviputtaṃ etadavoca:**

But Saccaka said to him,

**“āgamehi tvaṃ, dummukha, āgamehi tvaṃ, dummukha, (...) na
mayam tayā saddhim mantema, idha mayam bhotā gotamena**

saddhiṃ mantema.

“Hold on, Dummukha, hold on! I wasn’t talking with you, I was talking with Master Gotama.

**Tiṭṭhatesā, bho gotama, amhākañceva aññesañca
puthusamaṇabrāhmaṇānaṃ vācā.**

Master Gotama, leave aside that statement I made—as did various other ascetics and brahmins—

Vilāpaṃ vilapitaṃ maññe.

it was, like, just a bit of nonsense.

**Kittāvatā ca nu kho bho gotamassa sāvako sāsana-karo hoti
ovādapatikaro tiṇṇavicikiccho vigatakathaṅkatho
vesārajjappatto aparappaccayo satthusāsane viharatī”ti?**

How do you define a disciple of Master Gotama who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions?”

**“Idha, aggivessana, mama sāvako yaṃ kiñci rūpaṃ
atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ
vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā,
sabbaṃ rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya passati;**

“It’s when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

yā kāci vedanā ...pe...

They truly see any kind of feeling ...

yā kāci saññā ...pe...

perception ...

ye keci saṅkhārā ...pe...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya passati.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Ettāvatā kho, aggivessana, mama sāvako sāsana-karo hoti ovādapatikaro tiṇṇavicikiccho vigatakaṭṭhako vesārajjappatto aparappaccayo satthusāsane viharatī”ti.

That’s how to define one of my disciples who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher’s instructions.”

“Kittāvatā pana, bho gotama, bhikkhu arahamaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto”ti?

“But how do you define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment?”

“Idha, aggivessana, bhikkhu yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti;

“It’s when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not

mine, I am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping.

yā kāci vedanā ...pe...

They truly see any kind of feeling ...

yā kāci saññā ...pe...

perception ...

ye keci saṅkhārā ...pe...

choices ...

yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ 'netāṃ mama, nesohamasmi, na meso attā'ti evametaṃ yathābhūtaṃ sammappaññāya disvā anupādā vimutto hoti.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping.

Ettāvatā kho, aggivessana, bhikkhu arahāṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto.

That's how to define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.

Evam vimuttacitto kho, aggivessana, bhikkhu tīhi anuttariyehi samannāgato hoti—

A mendicant whose mind is freed like this has three unsurpassable qualities:

dassanānuttariyena, paṭipadānuttariyena, vimuttānuttariyena.

unsurpassable vision, practice, and freedom.

Evaṃ vimuttacitto kho, aggivessana, bhikkhu tathāgataññeva sakkaroti garuṃ karoti māneti pūjeti—

They honor, respect, esteem, and venerate only the Realized One:

buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti”ti.

‘The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment.’”

Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

When he had spoken, Saccaka said to him,

“mayameva, bho gotama, dhamṣī, mayaṃ pagabbā, ye mayaṃ bhavantaṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha.

“Master Gotama, it was rude and impudent of me to imagine I could attack you in debate.

Siyā hi, bho gotama, hatthiṃ pabhinnaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

For a person might find safety after attacking a rutting elephant, but not after attacking Master Gotama.

Siyā hi, bho gotama, pajjalitaṃ aggikkhandhaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

A person might find safety after attacking a blazing mass of fire, but not after attacking Master Gotama.

Siyā hi, bho gotama, āsīvisaṃ ghoravisaṃ āsajja purisassa sotthibhāvo, na tveva bhavantaṃ gotamaṃ āsajja siyā purisassa sotthibhāvo.

They might find safety after attacking a poisonous viper, but not after attacking Master Gotama.

Mayameva, bho gotama, dhaṃsī, mayaṃ pagabbā, ye mayaṃ bhavantāṃ gotamaṃ vādena vādaṃ āsādetabbaṃ amaññimha.
It was rude and impudent of me to imagine I could attack you in debate.

Adhivāsetu me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?”

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho saccako nigaṇṭhaputto bhagavato adhivāsanāṃ viditvā te licchavī āmantesi:

Then, knowing that the Buddha had consented, Saccaka addressed those Licchavis,

“suṇantu me bhonto licchavī, samaṇo me gotamo nimantito svātanāya saddhiṃ bhikkhusaṅghena.

“Listen, gentlemen. I have invited the ascetic Gotama together with the Saṅgha of mendicants for tomorrow’s meal.

Tena me abhihareyyātha yamassa patirūpaṃ maññeyyāthā”ti.

You may all bring me what you think is suitable.”

Atha kho te licchavī tassā rattiyā accayena saccakassa nigaṇṭhaputtassa pañcamattāni thālipākasatāni bhattābhihāraṃ abhihariṃsu.

Then, when the night had passed, those Licchavis presented Saccaka with an offering of five hundred servings of food.

Atha kho nigaṇṭhaputto sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:

And Saccaka had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.

“It’s time, Master Gotama, the meal is ready.”

**Atha kho bhagavā pubbaṅhasamayam nivāsetvā
pattacīvaramādāya yena saccakassa nigaṇṭhaputtassa ārāmo
tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi saddhim
bhikkhusaṅghena.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Saccaka's park, where he sat on the seat spread out, together with the Saṅgha of mendicants.

**Atha kho saccako nigaṇṭhaputto buddhappamukham
bhikkhusaṅgham paṇītena khādaniyena bhojanīyena sahatthā
santappesi sampavāresi.**

Then Saccaka served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

**Atha kho saccako nigaṇṭhaputto bhagavantam bhuttāvim
onītapattapāṇim aññataram nīcam āsanam gahetvā ekamantam
nisīdi.**

When the Buddha had eaten and washed his hand and bowl, Saccaka took a low seat and sat to one side.

**Ekamantam nisinno kho saccako nigaṇṭhaputto bhagavantam
etadavoca:**

Then Saccaka said to the Buddha,

**“yamidaṃ, bho gotama, dāne puññaṅca puññamahī ca taṃ
dāyakānam sukhāya hotū”ti.**

“Master Gotama, may the merit and the growth of merit in this gift be for the happiness of the donors.”

**“Yam kho, aggivessana, tādisam dakkhiṇeyyam āgamma
avītarāgam avītadosam avītamoham, taṃ dāyakānam
bhavissati.**

“Aggivessana, whatever comes from giving to a recipient of a religious donation such as yourself—who is not free of greed, hate, and delusion—will accrue to the donors.

**Yaṃ kho, aggivessana, mādisaṃ dakkhiṇeyyaṃ āgamma
vītarāgaṃ vītadosaṃ vītamohaṃ, taṃ tuyhaṃ bhavissatī”ti.**

Whatever comes from giving to a recipient of a religious donation such as myself—who is free of greed, hate, and delusion—will accrue to you.”

Cūlasaccakasuttaṃ niṭṭhitaṃ pañcamaṃ.

36. Mahāsaccakasutta

The Longer Discourse With Saccaka

Evam me sutam—

So I have heard.

**ekam samayam bhagava vesāliyam viharati mahāvane
kūṭāgārasālāyam.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena bhagava pubbaṇhasamayam
sunivattho hoti pattacīvaramādāya vesālim piṇḍāya
pavisitukāmo.**

Now at that time in the morning the Buddha, being properly dressed, took his bowl and robe, wishing to enter Vesālī for alms.

**Atha kho saccako nigaṇṭhaputto jaṅghāvihāram
anucaṅkamamāno anuvicaramāno yena mahāvanam
kūṭāgārasālā tenupasaṅkami.**

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood.

**Addasā kho āyasmā ānando saccakam nigaṇṭhaputtam
dūratova āgacchantam.**

Venerable Ānanda saw him coming off in the distance,

Disvāna bhagavantam etadavoca:

and said to the Buddha,

**“ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati
bhassappavādako paṇḍitavādo sādhusammato bahujanassa.**

“Sir, Saccaka, the son of Jain parents, is coming. He’s a debater and clever speaker regarded as holy by many people.

**Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo
dhammassa, avaṇṇakāmo saṅghassa.**

He wants to discredit the Buddha, the teaching, and the Saṅgha.

**Sādhū, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ
upādāyā”ti.**

Please, sir, sit for a moment out of compassion.”

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out.

**Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi, sammodanīyaṃ
kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:**

Then Saccaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

**“Santi, bho gotama, eke samaṇabrāhmaṇā
kāyabhāvanānuyogamanuyuttā viharanti, no cittabhāvanaṃ.**

“Master Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind.

Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ.

They experience painful physical feelings.

**Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya
phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi
nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati,
ummādampi pāpuṇissati cittakkhepaṃ.**

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati.

Their mind was subject to the body, and the body had power over it.

Taṃ kissa hetu?

Why is that?

Abhāvitattā cittassa.

Because their mind was not developed.

Santi pana, bho gotama, eke samaṇabrāhmaṇā citta bhāvanānuyogamanuyuttā viharanti, no kāyabhāvanāṃ.

There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance.

Phusanti hi te, bho gotama, cetasi kaṃ dukkhaṃ vedanaṃ.

They experience painful mental feelings.

Bhūtapubbaṃ, bho gotama, cetasi kāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uḥhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati citta kkepaṃ.

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Tassa kho eso, bho gotama, citta nvayo kāyo hoti, citta ssa vasena vattati.

Their body was subject to the mind, and the mind had power over it.

Taṃ kissa hetu?

Why is that?

Abhāvitattā kāyassa.

Because their physical endurance was not developed.

Tassa mayhaṃ, bho gotama, evaṃ hoti:

It occurs to me that

‘addhā bhoto gotamassa sāvaka citta bhāvanānuyogamanuyuttā viharanti, no kāyabhāvanan’”ti.

Master Gotama’s disciples must live committed to the practice of developing the mind, without developing physical endurance.”

“Kinti pana te, aggivessana, kāyabhāvanā sutā”ti?

“But Aggivessana, what have you heard about the development of physical endurance?”

“Seyyathidaṃ—

“Take, for example,

nando vaccho, kiso saṅkicco, makkhali gosālo—

Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.

ete hi, bho gotama, acelakā muttācārā hatthāpalekhanā na ehibhaddantikā natiṭṭhabhaddantikā na abhihaṭaṃ na uddissakataṃ na nimantanaṃ sādhiyanti,

They go naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

te na kumbhimukhā paṭiggaṇhanti na kaḷopimukhā paṭiggaṇhanti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti.

They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where

there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā ... pe... sattāgārikā vā honti sattālopikā.

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

Ekissāpi dattiyā yāpenti, dvīhipi dattīhi yāpenti ...pe... sattahipi dattīhi yāpenti.

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

Ekāhikampi āhāraṃ āhārenti, dvīhikampi āhāraṃ āhārenti ... pe... sattāhikampi āhāraṃ āhārenti. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyuttā viharantī”ti.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.”

“Kiṃ pana te, aggivessana, tāvatakeneva yāpentī”ti?

“But Aggivessana, do they get by on so little?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

Appekadā, bho gotama, uḷārāni uḷārāni khādanīyāni khādanti, uḷārāni uḷārāni bhojanāni bhuñjanti, uḷārāni uḷārāni sāyanīyāni sāyanti, uḷārāni uḷārāni pānāni pivanti.

Sometimes they eat a variety of luxury foods and drink a variety of luxury beverages.

Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāmā”ti.

They gather their body's strength, build it up, and get fat.”

“Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti.

“What they earlier gave up, they later got back. That is how there is the increase and decrease of this body.

Kinti pana te, aggivessana, cittabhāvanā sutā”ti?

But Aggivessana, what have you heard about development of the mind?”

Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

When Saccaka was questioned by the Buddha about development of the mind, he was unable to answer.

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:

So the Buddha said to Saccaka,

“yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsitā sāpi ariyassa vinaye no dhammikā kāyabhāvanā.

“The development of physical endurance that you have described is not the legitimate development of physical endurance in the noble one’s training.

Kāyabhāvanampi kho tvaṃ, aggivessana, na aññāsi, kuto pana tvaṃ cittabhāvanam jānissasi?

And since you don’t even understand the development of physical endurance, how can you possibly understand the development of the mind?

Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca.

Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind,

Taṃ suṇāhi, sādhucaṃ manasi karohi, bhāsissāmī”ti.

listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.

“Yes, sir,” replied Saccaka.

Bhagavā etadavoca:

The Buddha said this:

“Kathaṅca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca?

“And how is someone undeveloped in physical endurance and mind?

Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā.

Take an uneducated ordinary person who has a pleasant feeling.

So sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti sukhasārāgitaṅca āpajjati.

When they experience pleasant feeling they become full of lust for it.

Tassa sā sukhā vedanā nirujjhati.

Then that pleasant feeling ceases.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

And when it ceases, a painful feeling arises.

So dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷim kandati sammohaṃ āpajjati.

When they experience painful feeling, they sorrow and pine and lament, beating their breast and falling into confusion.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittassa.

Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind.

Yassa kassaci, aggivessana, evaṃ ubhatopakkaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā

cittassa, evaṃ kho, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

Someone whose mind is occupied by both pleasant and painful feelings like this is undeveloped in physical endurance and in mind.

Kathañca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca?

And how is someone developed in physical endurance and mind?

Idha, aggivessana, sutavato ariyasāvakaṃ uppajjati sukhā vedanā.

Take an educated noble disciple who has a pleasant feeling.

So sukhāya vedanāya phuṭṭho samāno na sukhasārāgī ca hoti, na sukhasārāgitañca āpajjati.

When they experience pleasant feeling they don't become full of lust for it.

Tassa sā sukhā vedanā nirujjhati.

Then that pleasant feeling ceases.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

And when it ceases, painful feeling arises.

So dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati.

When they experience painful feelings they don't sorrow or pine or lament, beating their breast and falling into confusion.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaṃ.

Because their physical endurance is developed, pleasant feelings don't occupy the mind. And because their mind is developed, painful feelings don't occupy the mind.

Yassa kassaci, aggivessana, evaṃ ubhatopakkhaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati

bhāvitattā cittaṣṣa. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā”ti.

Someone whose mind is not occupied by both pleasant and painful feelings like this is developed in physical endurance and in mind.”

“Evaṃ pasanno ahaṃ bhoṭo gotamaṣṣa.

“I am quite confident that Master Gotama

Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā”ti.

is developed in physical endurance and in mind.”

“Addhā kho te ayaṃ, aggivessana, āsajja upanīya vācā bhāsitā,

“Your words are clearly invasive and intrusive, Aggivessana.

api ca te ahaṃ byākarissāmi.

Nevertheless, I will answer you.

Yato kho ahaṃ, aggivessana, kesamaṣṣuṃ ohāretvā kāṣāyāni vatthāni acchādetvā agāraṣṣmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya ṭhassatīti netam ṭhānaṃ vijjatī”ti.

Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind.”

“Na hi nūna bhoṭo gotamaṣṣa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bhoṭo gotamaṣṣa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyā”ti.

“Surely you must have had feelings so pleasant or so painful that they could occupy your mind?”

“Kiñhi no siyā, aggivessana?

“How could I not, Aggivessana?

**Idha me, aggivessana, pubbeva sambodhā
anabhisambuddhassa bodhisattasseva sato etadahosi:**

Before my awakening—when I was still unawakened but intent on awakening—I thought:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti.**

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So kho ahaṃ, aggivessana, aparena samayena daharova
samāno, susukāḷakeso bhadrena yobbanena samannāgato
paṭhamena vayasā, akāmakānaṃ mātāpitūnaṃ assumukhānaṃ
rudantānaṃ, kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajim.**

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

**So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ
santivarapadaṃ pariyesamāno yena āḷāro kālāmo
tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:**

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him,

**‘icchāmaḥ, āvuso kālāma, imasmim̐ dhammavinaye
brahmacariyaṃ caritun’ti.**

‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evam̐ vutte, aggivessana, āḷāro kālāmo maṃ etadavoca:

Āḷāra Kālāma replied,

‘viharatāyasmā,

‘Stay, venerable.

**tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ
ācariyakaṃ sayam̐ abhiññā sacchikatvā upasampajja
vihareyyā’ti.**

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

**So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ
dhammaṃ pariyāpuṇim̐.**

I quickly memorized that teaching.

**So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena
lapitalāpanamattena ñāṇavādañca vadāmi theravādañca,
‘jānāmi passāmī’ti ca paṭijānāmi, ahañceva aññe ca.**

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

**‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ
saddhāmattakena sayam̐ abhiññā sacchikatvā upasampajja
viharāmīti pavedeti,**

‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

Surely he meditates knowing and seeing this teaching.'

**Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo
tenupasaṅkamiraṃ; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:**

So I approached Āḷāra Kālāma and said to him,

**'kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmīti pavedesī'ti?**

'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?'

**Evaṃ vutte, aggivessana, āḷāro kālāmo ākiñcaññāyatanam
pavedesi.**

When I said this, he declared the dimension of nothingness.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

**'na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi
saddhā;**

'It's not just Āḷāra Kālāma who has faith,

**na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhampatthi
vīriyaṃ;**

energy,

na kho āḷārasseva kālāmassa atthi sati, mayhampatthi sati;
mindfulness,

**na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi
samādhi;**

immersion,

na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā;
and wisdom; I too have these things.

**yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā
sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa
sacchikiriyāya padaheyyan'ti.**

Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?'

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim.

I quickly realized that teaching with my own insight, and lived having achieved it.

Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:
So I approached Āḷāra Kālāma and said to him,

'ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesī'ti?

'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi'ti.

'I have, reverend.'

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmi'ti.

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'Lābhā no, āvuso, suladdhaṃ no, āvuso,

'We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!

Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi;

So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and live having achieved it.

yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.

The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

So the teaching that I know, you know, and the teaching you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā'ti.

Come now, reverend! We should both lead this community together.'

Iti kho, aggivessana, āḷāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti.

'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.'

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim̃.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, aggivessana, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamim̃; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmahaṃ, āvuso, imasmim̃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evaṃ vutte, aggivessana, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā,

‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam̃ abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim̃.

I quickly memorized that teaching.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, ‘jānāmi passāmī’ti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayham, aggivessana, etadahosi:

Then it occurred to me,

**‘na kho rāmo imam dhammam kevalam saddhā mattakena
sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi.**

‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.”

Addhā rāmo imam dhammam jānam passam vihāsī’ti.

Surely he meditated knowing and seeing this teaching.’

**Atha khvāham, aggivessana, yena udako rāmaputto
tenupasaṅkamim; upasaṅkamtivā udakam rāmaputtam
etadavocam:**

So I approached Uddaka, son of Rāma, and said to him,

**‘kittāvatā no āvuso rāmo imam dhammam sayam abhiññā
sacchikatvā upasampajja viharāmīti pavedesī’ti?**

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

**Evaṃ vutte, aggivessana, udako rāmaputto
nevasaññānāsaññāyatanam pavedesi.**

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Tassa mayham, aggivessana, etadahosi:

Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyam, mayhampatthi vīriyam;
energy,

na kho rāmasseva ahosi sati, mayhampatthi sati;
mindfulness,

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi;
immersion,

na kho rāmasseva ahosi paññā, mayhampatthi paññā;
and wisdom; I too have these things.

**yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja viharāmīti pavedesi tassa dhammassa
sacchikiriyāya padaheyyan'ti.**

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?

**So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ
dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.**
I quickly realized that teaching with my own insight, and lived having achieved it.

**Atha khvāhaṃ, aggivessana, yena udako rāmaputto
tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ
etadavocaṃ:**

So I approached Uddaka, son of Rāma, and said to him,

**'ettāvatā no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti?**

'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

**'Ettāvatā kho āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti.**

'He had, reverend.'

**'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmī'ti.**

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

**'Lābhā no, āvuso, suladdhaṃ no, āvuso,
'We are fortunate, reverend, so very fortunate**

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!

**Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayāṃ
abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo
sayāṃ abhiññā sacchikatvā upasampajja pavedesi.**

The teaching that Rāma had realized with his own insight, and declared having achieved it, you have realized with your own insight, and live having achieved it. The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

**Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi;
yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.**

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

**Iti yādiso rāmo ahosi tādiso tuvaṃ; yādiso tuvaṃ tādiso rāmo
ahosi.**

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti.

Come now, reverend! You should lead this community.'

**Iti kho, aggivessana, udako rāmaputto sabrahmacārī me
samāno ācariyaṭṭhāne ca maṃ ṭhapesi, uḷārāya ca maṃ pūjāya
pūjesi.**

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

**'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na
upasaṃyāya na abhiññāya na sambodhāya na nibbānāya
saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti.**

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, aggivessana, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadi ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo.

‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, aggivessana, tattheva nisīdim

So I sat down right there, thinking:

‘alamidaṃ padhānāyā’ti.

‘This is good enough for meditation.’

**Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu
anacchariyā pubbe assutapubbā.**

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

**Seyyathāpi, aggivessana, allam kaṭṭham sasneham udake
nikkhittam.**

Suppose there was a green, sappy log, and it was lying in water.

Atha puriso āgaccheyya uttarāraṇim ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti.
to light a fire and produce heat.

Tam kim maññasi, aggivessana,
What do you think, Aggivessana?

**api nu so puriso amum allam kaṭṭham sasneham, udake
nikkhittam, uttarāraṇim ādāya abhimanthento aggim
abhinibbatteyya, tejo pātukareyyā”ti?**

By drilling the stick against that green, sappy log lying in the water, could they light a fire and produce heat?”

“No hidam, bho gotama”.

“No, Master Gotama.

“Tam kissa hetu”?

Why not?

**“Aduñhi, bho gotama, allam kaṭṭham sasneham, tañca pana
udake nikkhittam.**

Because it’s a green, sappy log, and it’s lying in the water.

**Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī
assā”ti.**

That person will eventually get weary and frustrated.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the first example that occurred to me.

Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a second example occurred to me.

Seyyathāpi, aggivessana, allamaṃ kaṭṭham sasneham, ārakā udakā thale nikkhittamaṃ.

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggiṃ abhinibbattessāmi, tejo pātukarissāmi’ti.

to light a fire and produce heat.

Tamaṃ kiṃ maññasi, aggivessana,

What do you think, Aggivessana?

api nu so puriso amuṃ allam kaṭṭham sasneham, ārakā udakā thale nikkhattam, uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyā”ti?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hidam, bho gotama”.

“No, Master Gotama.

“Tam kissa hetu”?

Why not?

“Aduñhi, bho gotama, allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhattam.

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

That person will eventually get weary and frustrated.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to

overexertion, they are incapable of knowledge and vision, of supreme awakening.

**Ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi
anacchariyā pubbe assutapubbā**

This was the second example that occurred to me.

**Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi
anacchariyā pubbe assutapubbā.**

Then a third example occurred to me.

**Seyyathāpi, aggivessana, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā
udakā thale nikkhattaṃ.**

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.
to light a fire and produce heat.

Taṃ kiṃ maññasi, aggivessana,
What do you think, Aggivessana?

**api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā
thale nikkhattaṃ, uttarāraṇiṃ ādāya abhimanthento aggim
abhinibbatteyya, tejo pātukareyyā”**ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bho gotama”.

“Yes, Master Gotama.

“Taṃ kissa hetu”?

Why is that?

**“Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana
ārakā udakā thale nikkhattaṃ”**ti.

Because it's a dried up, withered log, and it's lying on dry land far from water.”

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening.

Ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the third example that occurred to me.

Imā kho maṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ’ti.

‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.’

So kho ahaṃ, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.

So that's what I did,

Tassa mayhaṃ, aggivessana, dantebhi dantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

until sweat ran from my armpits.

Seyyathāpi, aggivessana, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan'ti.

‘Why don’t I practice the breathless absorption?’

**So kho ahaṃ, aggivessana, mukhato ca nāsato ca
assāsapassāse uparundhiṃ.**

So I cut off my breathing through my mouth and nose.

**Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca
assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ
nikkhamantānaṃ adhimatto saddo hoti.**

But then winds came out my ears making a loud noise,

**Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto
saddo hoti;**

like the puffing of a blacksmith’s bellows.

**evameva kho me, aggivessana, mukhato ca nāsato ca
assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ
nikkhamantānaṃ adhimatto saddo hoti.**

**Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ
upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti
appaṭippassaddho teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

**Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā
cittaṃ na pariyādāya tiṭṭhati.**

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

**So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhiṃ.**

So I cut off my breathing through my mouth and nose and ears.

**Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā vātā muddhani
ūhananti.**

But then strong winds ground my head,

**Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena
muddhani abhimattheyya;**

like a strong man was drilling into my head with a sharp point.

**evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato
ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani
ūhananti.**

**Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ
upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti
appaṭippassaddho teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

**Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā
cittaṃ na pariyādāya tiṭṭhati.**

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

**So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhiṃ.**

So I cut off my breathing through my mouth and nose and ears.

**Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā
honti.**

But then I got a severe headache,

**Seyyathāpi, aggivessana, balavā puriso daḷhena
varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya;**

like a strong man was tightening a tough leather strap around my head.

**evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato
ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā
honti.**

**Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ
upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti
appaṭippassaddho teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

**Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā
cittaṃ na pariyādāya tiṭṭhati.**

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

**So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhiṃ.**

So I cut off my breathing through my mouth and nose and ears.

**Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ
parikantanti.**

But then strong winds carved up my belly,

**Seyyathāpi, aggivessana, dakkho goghātako vā
goghātakantevāsī vā tiṇhena govikantanena kucchiṃ
parikanteyya;**

like a deft butcher or their apprentice was slicing my belly open with a meat cleaver.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchīm parikantanti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose and ears.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̐ ḍāho hoti.

But then there was an intense burning in my body,

Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ;

like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̐ ḍāho hoti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such painful feeling did not occupy my mind.

Apissu maṃ, aggivessana, devatā disvā evamāhaṃsu:

Then some deities saw me and said,

‘kālaṅkato samaṇo gotamo’ti.

‘The ascetic Gotama is dead.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karotī’ti.

‘He’s not dead, but he’s dying.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, napi kālaṃ karoti, arahāṃ samaṇo gotamo, vihāro tveva so arahato evarūpo hotī’ti.

‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyan’ti.

‘Why don’t I practice completely cutting off food?’

**Atha kho maṃ, aggivessana, devatā upasaṅkamtivā
etadavocum:**

But deities came to me and said,

‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.

‘Good sir, don’t practice totally cutting off food.

**Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya
paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi
ajjhohāressāma, tāya tvaṃ yāpessasī’ti.**

If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

**‘ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ, imā ca me
devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyumaṃ, tāya cāhaṃ
yāpeyyaṃ, taṃ mamassa musā’ti.**

‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’

**So kho ahaṃ, aggivessana, tā devatā paccācikkhāmi, ‘halan’ti
vadāmi.**

So I dismissed those deities, saying, ‘There’s no need.’

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

**‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ, pasataṃ
pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā
kaḷāyayūsaṃ, yadi vā hareṇukayūsan’ti.**

‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’

**So kho ahaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhāresim,
pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā
kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.**

So that's what I did,

**Tassa mayham, aggivessana, thokam thokam aharam
aharayato, pasatam pasatam, yadi va muggayusam, yadi va
kulatthayusam, yadi va kalayayusam, yadi va hareṇukayusam,
adhimattakasimānam patto kāyo hoti.**

until my body became extremely emaciated.

**Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā;
evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.**

Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,

**Seyyathāpi nāma oṭṭhapadam; evamevassu me ānisadam hoti
tāyevappāhāratāya.**

my bottom became like a camel's hoof,

**Seyyathāpi nāma vaṭṭanāvaḷi; evamevassu me piṭṭhikaṇṭako
uṇṇatāvanato hoti tāyevappāhāratāya.**

my vertebrae stuck out like beads on a string,

**Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā
bhavanti; evamevassu me phāsuliyo oluggaviluggā bhavanti
tāyevappāhāratāya.**

and my ribs were as gaunt as the broken-down rafters on an old barn.

**Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā
okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā
gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.**

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

**Seyyathāpi nāma tittakālābu āmakacchinno vātātapena
samphuṭito hoti sammilāto; evamevassu me sīsacchavi
samphuṭitā hoti sammilātā tāyevappāhāratāya.**

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

So kho ahaṃ, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, piṭṭhikaṇṭakaṃ parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

So kho ahaṃ, aggivessana, vaccaṃ vā muttaṃ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

So kho ahaṃ, aggivessana, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, aggivessana, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.

Then some people saw me and said: ‘The ascetic Gotama is black.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.

Some said: ‘He’s not black, he’s brown.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti.

Some said: ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’

Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Tassa mayhaṃ, aggivessana, etadahosi:

Then I thought,

**‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā
opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayīmsu,
etāvaparamaṃ, nayito bhiyyo.**

‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

**Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā
opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayissanti,
etāvaparamaṃ, nayito bhiyyo.**

**Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā
dukkhā tībā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ,
nayito bhiyyo.**

**Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya
adhigacchāmi uttari manussadhammā
alamariyaññadassanavisesaṃ.**

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.

Siyā nu kho añño maggo bodhāyā’ti?

Could there be another path to awakening?’

Tassa mayhaṃ, aggivessana, etadahosi:

Then it occurred to me,

**‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya
jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharitā.**

‘I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained

in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Siyā nu kho eso maggo bodhāyā'ti?

Could that be the path to awakening?

Tassa mayham, aggivessana, satānusāri viññāṇam ahosi:

Stemming from that memory came the realization:

'eseva maggo bodhāyā'ti.

'*That* is the path to awakening!'

Tassa mayham, aggivessana, etadahosi:

Then it occurred to me,

'kiṃ nu kho aham tassa sukhasa bhāyāmi, yaṃ taṃ sukham aññatreva kāmehi aññatra akusalehi dhammehī'ti?

'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Tassa mayham, aggivessana, etadahosi:

Then I thought,

'na kho aham tassa sukhasa bhāyāmi, yaṃ taṃ sukham aññatreva kāmehi aññatra akusalehi dhammehī'ti.

'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Tassa mayham, aggivessana, etadahosi:

Then I thought,

'na kho taṃ sukaram sukham adhigantum evaṃ adhimattakasimānam pattakāyena, yannūnāham oḷārikam āhāram āhāreyyam odanakummāsan'ti.

'I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?'

So kho aham, aggivessana, oḷārikam āhāram āhāresim odanakummāsam.

So I ate some solid food.

Tena kho pana maṃ, aggivessana, samayena pañca bhikkhū paccupaṭṭhitā honti:

Now at that time the five mendicants were attending on me, thinking,

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī’ti.

‘The ascetic Gotama will tell us of any truth that he realizes.’

Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañca bhikkhū nibbija pakkamimsu:

But when I ate some solid food, they left disappointed in me, saying,

‘bāhulliko samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāretvā, balaṃ gahetvā, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja vihāsim.

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānam upasampajja vihāsim.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Pītiyā ca virāgā upekkhako ca vihāsiṃ, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesiṃ yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte

pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim̐.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

**So anekavihitam̐ pubbenivāsam̐ anussarāmi, seyyathidam̐—
ekampi jātim̐ ...pe... iti sākāram̐ sauddesam̐ anekavihitam̐
pubbenivāsam̐ anussarāmi.**

I recollected my many kinds of past lives, with features and details.

**Ayam̐ kho me, aggivessana, rattiyā paṭhame yāme paṭhamā vijjā
adhigatā;**

This was the first knowledge, which I achieved in the first watch of the night.

**avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā
tam̐ appamattassa ātāpino pahitattassa viharato.**

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

**Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ
na pariyādāya tiṭṭhati.**

But even such pleasant feeling did not occupy my mind.

**So evam̐ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
sattānam̐ cutūpapātañāṇāya cittaṃ abhininnāmesim̐.**

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte
passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe
dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ...
pe...**

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

ayaṃ kho me, aggivessana, rattiyā majjhime yāme dutiyā vijjā adhigatā;

This was the second knowledge, which I achieved in the middle watch of the night.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Ime āsavā’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbhaññāsim, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbhaññāsim.

I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.

When it was freed, I knew it was freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abbhaññāsim.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṃ kho me, aggivessana, rattiyā pacchime yāme tatiyā vijjā adhigatā;

This was the third knowledge, which I achieved in the last watch of the night.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

But even such pleasant feeling did not occupy my mind.

Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā.

Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds,

Apissu maṃ ekameko evaṃ maññati:

and each person thinks

‘mamevārabba samaṇo gotamo dhammaṃ desetī’ti.

that I am teaching the Dhamma especially for them.

Na kho panetaṃ, aggivessana, evaṃ datṭhabbaṃ;

But it should not be seen like this.

yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti.

The Realized One teaches others only so that they can understand.

So kho ahaṃ, aggivessana, tassāyeva kathāya pariyoṣāne, tasmim̐yeva purimasmiṃ samādhinimitte ajjhattameva cittaṃ saṅṭhapemi sannisādemi ekodiṃ karomi samādahāmi, yena sudaṃ niccakappaṃ viharāmi”ti.

When that talk is finished, I still, settle, unify, and immerse my mind in samādhi internally, using the same meditation subject as a foundation of immersion that I used before, which is my usual meditation.”

“Okappaniyametaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa.

“I’d believe that of Master Gotama, just like a perfected one, a fully awakened Buddha.

Abhijānāti kho pana bhavaṃ gotamo divā supitā”ti?

But do you ever recall sleeping during the day?”

“Abhijānāmahaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātaṭṭikkanto catugguṇaṃ saṅghāṭim̐

**paññapetvā dakkhiṇena passena sato sampajāno niddaṃ
okkamitā”ti.**

“I do recall that in the last month of the summer, I have spread out my outer robe folded in four and lain down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.”

**“Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā
sammohavihārasmiṃ vadantī”ti?**

“Some ascetics and brahmins call that a deluded abiding.”

**“Na kho, aggivessana, ettāvatā sammūḷho vā hoti asammūḷho
vā.**

“That’s not how to define whether someone is deluded or not.

Api ca, aggivessana, yathā sammūḷho ca hoti asammūḷho ca,
But as to how to define whether someone is deluded or not,

taṃ suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmī”ti.
listen and pay close attention, I will speak.”

**“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato
paccassosi.**

“Yes, sir,” replied Saccaka.

Bhagavā etadavoca:

The Buddha said this:

**“Yassa kassaci, aggivessana, ye āsavā saṅkilesikā
ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā
appahīnā, tamahaṃ ‘sammūḷho’ti vadāmi.**

“Whoever has not given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is deluded, I say.

Āsavānañhi, aggivessana, appahānā sammūḷho hoti.

For it's not giving up the defilements that makes you deluded.

**Yassa kassaci, aggivessana, ye āsavā saṅkilesikā
ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā
pahīnā, tamahaṃ 'asammūḷho'ti vadāmi.**

Whoever has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death—is not deluded, I say.

Āsavānañhi, aggivessana, pahānā asammūḷho hoti.

For it's giving up the defilements that makes you not deluded.

**Tathāgatassa kho, aggivessana, ye āsavā saṅkilesikā
ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā
pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim
anuppādadhammā.**

The Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

**Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna
virūḷhiyā;**

Just as a palm tree with its crown cut off is incapable of further growth,

**evameva kho, aggivessana, tathāgatassa ye āsavā saṅkilesikā
ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā
pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim
anuppādadhammā”ti.**

in the same way, the Realized One has given up the defilements so they are unable to arise in the future.”

Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

When he had spoken, Saccaka said to him,

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It’s incredible, Master Gotama, it’s amazing!

**Yāvañcidaṃ bhoṭo gotamassa evaṃ āsajja āsajja
vuccamānassa, upanītehi vacanappathehi
samudācariyamānassa, chavivaṇṇo ceva pariyodāyati,
mukhavaṇṇo ca vipprasīdati, yathā taṃ arahato
sammāsambuddhassa.**

When Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

**Abhijānāmahaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena
vādaṃ samārabhitā.**

I recall taking on Pūraṇa Kassapa in debate.

**Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari,
bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca
pātvākāsi.**

He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

**Bhoṭo pana gotamassa evaṃ āsajja āsajja vuccamānassa,
upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo
ceva pariyodāyati, mukhavaṇṇo ca vipprasīdati, yathā taṃ
arahato sammāsambuddhassa.**

But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Abhijānāmahaṃ, bho gotama, makkhalim̐ gosālaṃ ...pe...

I recall taking on Makkhali Gosāla,

ajitaṃ kesakambalaṃ ...

Ajita Kesakambala,

pakudhaṃ kaccāyanaṃ ...

Pakudha Kaccāyana,

sañjayaṃ belatṭhaputtaṃ ...

Sañjaya Belatṭhiputta,

nigaṇṭhaṃ nāṭaputtaṃ vādena vādaṃ samārabhitā.

and Nigaṇṭha Nātaputta in debate.

**Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari,
bahiddhā kathaṃ apanāmesi, kopañca dosañca appaccayañca
pātvākāsi.**

They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

**Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa,
upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo
ceva pariyodāyati, mukhavaṇṇo ca vipprasīdati, yathā taṃ
arahato sammāsambuddhassa.**

But when Master Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Handa ca dāni mayaṃ, bho gotama, gacchāma.

Well, now, Master Gotama, I must go.

Bahukiccā mayaṃ, bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, aggivessana, kālaṃ maññasī”ti.

“Please, Aggivessana, go at your convenience.”

**Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ
abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmīti.**

Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, got up from his seat and left.

Mahāsaccakasuttam̐ niṭṭhitam̐ chaṭṭham̐.

37. Cūḷataṇhāsaṅkhayasutta

The Shorter Discourse on the Ending of Craving

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvatthiyam viharati pubbārāme
migāramātupāsāde.**

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra’s mother.

**Atha kho sakko devānamindo yena bhagavaṁ tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṁ aṭṭhāsi.
Ekamantaṁ ṭhito kho sakko devānamindo bhagavantam
etadavoca:**

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

**“kittāvatā nu kho, bhante, bhikkhu saṅkhittena
taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī
accantabrahmacārī accantapariyosāno seṭṭho
devamanussānaṁ”ti?**

“Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?”

“Idha, devānaminda, bhikkhuno sutam hoti:

“Lord of Gods, it’s when a mendicant has heard:

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

‘Nothing is worth insisting on.’

Evañcetaṃ, devānaminda, bhikkhuno sutam hoti:

When a mendicant has heard that

‘sabbe dhammā nālaṃ abhinivesāyā’ti.

nothing is worth insisting on,

**So sabbaṃ dhammaṃ abhijānāti; sabbaṃ dhammaṃ abhiññāya
sabbaṃ dhammaṃ parijānāti; sabbaṃ dhammaṃ pariññāya
yaṃ kiñci vedanaṃ vedeti—**

they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—

**sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so tāsu
vedanāsu aniccānupassī viharati, virāgānupassī viharati,
nirodhānupassī viharati, paṭinissaggānupassī viharati.**

they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.

**So tāsu vedanāsu aniccānupassī viharanto, virāgānupassī
viharanto, nirodhānupassī viharanto, paṭinissaggānupassī
viharanto na kiñci loke upādiyati.**

Meditating in this way, they don’t grasp at anything in the world.

**Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva
parinibbāyati:**

Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ettāvatā kho, devānaminda, bhikkhu saṅkhittena taṅhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ”ti.

That’s how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.”

Atha kho sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Then Sakka, lord of gods, having approved and agreed with what the Buddha said, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinna hoti.

Now, at that time Venerable Mahāmoggallāna was sitting not far from the Buddha.

Atha kho āyasmato mahāmoggallānassa etadahosi:

He thought,

“kiṃ nu kho so yakkho bhagavato bhāsitaṃ abhisamecca anumodi udāhu no;

“Did that spirit comprehend what the Buddha said when he agreed with him, or not?

yannūnāhaṃ taṃ yakkhaṃ jāneyyaṃ—

Why don’t I find out?”

yadi vā so yakkho bhagavato bhāsitaṃ abhisamecca anumodi yadi vā no”ti?

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ

**samiñjeyya; evameva—pubbārāme migāramātupāsāde
antarahito devesu tāvatimśesu pāturahosi.**

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Eastern Monastery and reappeared among the gods of the Thirty-Three.

**Tena kho pana samayena sakko devānamindo ekapuṇḍarīke
uyyāne dibbehi pañcahi tūriyasatehi samappito samañgībhūto
paricāreti.**

Now at that time Sakka was amusing himself in the Single Lotus Park, supplied and provided with a divine orchestra.

**Addasā kho sakko devānamindo āyasmantaṃ
mahāmoggallānaṃ dūratova āgacchantaṃ.**

Seeing Mahāmoggallāna coming off in the distance,

**Disvāna tāni dibbāni pañca tūriyasatāni paṭippanāmetvā
yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ mahāmoggallānaṃ etadavoca:**

he dismissed the orchestra, approached Mahāmoggallāna, and said,

“ehi kho, mārīsa moggallāna, svāgataṃ, mārīsa moggallāna.

“Come, my good Moggallāna! Welcome, good sir!

**Cirassaṃ kho, mārīsa moggallāna, imaṃ pariyāyaṃ akāsi
yadidaṃ idhāgamaṇāya.**

It’s been a long time since you took the opportunity to come here.

Nisīda, mārīsa moggallāna, idamāsaṇaṃ paññattaṃ”ti.

Sit, my good Moggallāna, this seat is for you.”

Nisīdi kho āyasmā mahāmoggallāno paññatte āsane.

Mahāmoggallāna sat down on the seat spread out,

**Sakkopi kho devānamindo aññataraṃ nīcaṃ āsaṇaṃ gahetvā
ekamantaṃ nisīdi.**

while Sakka took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakkaṃ devānamindaṃ āyasmā mahāmoggallāno etadavoca:

Mahāmoggallāna said to him,

“yathā kathaṃ pana kho, kosiya, bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsi?

“Kosiya, how did the Buddha briefly explain freedom through the ending of craving?”

Sādhū mayampi etissā kathāya bhāgino assāma savaṇāyā”ti.

Please share this talk with me so that I can also get to hear it.”

“Mayaṃ kho, mārisa moggallāna, bahukiccā bahukaraṇīyā—

“My good Moggallāna, I have many duties, and much to do,

appeva sakena karaṇīyena, api ca devānaṃyeva tāvatimsānaṃ karaṇīyena.

not only for myself, but also for the Gods of the Thirty-Three.

Api ca, mārisa moggallāna, sussutaṃyeva hoti suggahitaṃ sumanasikataṃ sūpadhāritaṃ, yaṃ no khippameva antaradhāyati.

Besides, I quickly forget even things I’ve properly heard, learned, attended, and memorized.

Bhūtapubbaṃ, mārisa moggallāna, devāsurasāṅgāmo samupabyūḷho ahoṣi.

Once upon a time, a battle was fought between the gods and the demons.

Tasmiṃ kho pana, mārisa moggallāna, saṅgāme devā jiniṃsu, asurā parājiniṃsu.

In that battle the gods won and the demons lost.

So kho ahaṃ, mārisa moggallāna, taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmo tato paṭinivattitvā vejayantaṃ nāma pāsādaṃ māpesiṃ.

When I returned from that battle as a conqueror, I created the Palace of Victory.

Vejayantassa kho, mārīsa moggallāna, pāsādassa ekasataṃ niyyūhaṃ.

The Palace of Victory has a hundred towers.

Ekekasmīṃ niyyūhe satta satta kūṭāgārasatāni.

Each tower has seven hundred chambers.

Ekamekasmīṃ kūṭāgāre satta satta accharāyo.

Each chamber has seven nymphs.

Ekamekissā accharāya satta satta paricārikāyo.

Each nymph has seven maids.

lccheyyāsi no tvaṃ, mārīsa moggallāna, vejayantassa pāsādassa rāmaṇeyyakam daṭṭhun”ti?

Would you like to see the lovely Palace of Victory?”

Adhivāsesi kho āyasmā mahāmoggallāno tuṅhībhāvena.

Mahāmoggallāna consented in silence.

Atha kho sakko ca devānamindo vessavaṇo ca mahārājā āyasmantaṃ mahāmoggallānaṃ purakkhatvā yena vejayanto pāsādo tenupasaṅkamīṃsu.

Then, putting Venerable Mahāmoggallāna in front, Sakka, lord of gods, and Vessavaṇa, the Great King, went to the Palace of Victory.

Addasaṃsu kho sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ;

When they saw Moggallāna coming off in the distance, Sakka’s maids,

disvā ottappamānā hirīyamānā sakaṃ sakaṃ ovarakaṃ pavisīṃsu.

being prudent and discreet, each went to her own bedroom.

Seyyathāpi nāma suṇisā sasuraṃ disvā ottappati hirīyati;

They were just like a daughter-in-law who is prudent and discreet when they see their father-in-law.

evameva sakkassa devānamindassa paricārikāyo āyasmantaṃ mahāmoggallānaṃ disvā ottappamānā hirīyamānā sakaṃ

sakaṃ ovarakaṃ pavisiṃsu.

**Atha kho sakko ca devānamindo vessavaṇo ca mahārājā
āyasmantaṃ mahāmogallānaṃ vejayante pāsāde
anucaṅkamāpentī anuvicarāpentī:**

Then Sakka and Vessavaṇa encouraged Moggallāna to wander and explore the palace, saying,

**“idampi, mārisa moggallāna, passa vejayantassa pāsādassa
rāmaṇeyyakaṃ;**

“See, in the palace, my good Moggallāna, this lovely thing!

**idampi, mārisa moggallāna, passa vejayantassa pāsādassa
rāmaṇeyyakaṃ”ti.**

And that lovely thing!”

**“Sobhati idaṃ āyasmato kosiyaṃ, yathā taṃ pubbe
katapuññaṃ.**

“That looks nice for Venerable Kosiya, just like for someone who has made merit in the past.

Manussāpi kiñcīdeva rāmaṇeyyakaṃ disvā evamāhaṃsu:

Humans, when they see something lovely, also say:

‘sobhati vata bho yathā devānaṃ tāvatimsānaṃ’ti.

‘It looks nice enough for the Gods of the Thirty-Three!’

**Tayidaṃ āyasmato kosiyaṃ sobhati, yathā taṃ pubbe
katapuññaṃ”ti.**

That looks nice for Venerable Kosiya, just like for someone who has made merit in the past.”

Atha kho āyasmato mahāmogallānassa etadahosi:

Then Moggallāna thought,

“atibāḷhaṃ kho ayaṃ yakkho pamatto viharati.

“This spirit lives much too negligently.

Yannūnāhaṃ imaṃ yakkhaṃ saṃvejeyyaṃ”ti.

Why don't I stir up a sense of urgency in him?"

**Atha kho āyasmā mahāmoggallāno tathārūpaṃ
iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā vejayantaṃ pāsādaṃ
pādaṅguṭṭhakena saṅkampesi sampakampesi sampavedhesi.**
Then Moggallāna used his psychic power to make the Palace of
Victory shake and rock and tremble with his big toe.

**Atha kho sakko ca devānamindo, vessavaṇo ca mahārājā, devā
ca tāvatimsā acchariyabbhutacittajātā ahesuṃ:**
Then Sakka, Vessavaṇa, and the Gods of the Thirty-Three, their
minds full of wonder and amazement, thought,

“acchariyaṃ vata, bho, abbhutaṃ vata, bho.
“It's incredible, it's amazing!

**Samaṇassa mahiddhikatā mahānubhāvatā, yatra hi nāma
dibbabhavanaṃ pādaṅguṭṭhakena saṅkampessati
sapakampessati sampavedhessatī”ti.**
The ascetic has such power and might that he makes the god's
home shake and rock and tremble with his big toe!”

**Atha kho āyasmā mahāmoggallāno sakkaṃ devānamindaṃ
saṃviggāṃ lomahaṭṭhajātaṃ veditvā sakkaṃ devānamindaṃ
etadavoca:**
Knowing that Sakka was shocked and awestruck, Moggallāna said
to him,

**“yathā kathaṃ pana kho, kosiya, bhagavā saṅkhittena
taṇhāsaṅkhayavimuttiṃ abhāsi?**
“Kosiya, how did the Buddha briefly explain freedom through the
ending of craving?

Sādhu mayampi etissā kathāya bhāgino assāma savanāyā”ti.
Please share this talk with me so that I can also get to hear it.”

**“Idhāhaṃ, mārisa moggallāna, yena bhagavā tenupasaṅkamim;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsim.**

Ekamantaṃ ʒhito kho ahaṃ, mārisa moggallāna, bhagavantaṃ etadavocaṃ:

“My dear Moggallāna, I approached the Buddha, bowed, stood to one side, and said to him,

‘kittāvatā nu kho, bhante, bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ’ti?

‘Sir, how do you briefly define a mendicant who is freed with the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?’

Evaṃ vutte, mārisa moggallāna, bhagavā maṃ etadavoca:

When I had spoken the Buddha said to me:

‘idha, devānaminda, bhikkhuno sutaṃ hoti:

‘Lord of Gods, it’s when a mendicant has heard:

“sabbe dhammā nālaṃ abhinivesāyā”ti.

“Nothing is worth insisting on”

Evañcetaṃ, devānaminda, bhikkhuno sutaṃ hoti

When a mendicant has heard that

“sabbe dhammā nālaṃ abhinivesāyā”ti.

nothing is worth insisting on,

So sabbāṃ dhammāṃ abhijānāti, sabbāṃ dhammāṃ abhiññāya sabbāṃ dhammāṃ parijānāti, sabbāṃ dhammāṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—

So tāsū vedanāsū aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.
they meditate observing impermanence, dispassion, cessation, and letting go in those feelings.

So tāsū vedanāsū aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiñci loke upādiyati,
Meditating in this way, they don't grasp at anything in the world.

anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati:

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāti.

They understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”

Ettāvatā kho, devānaminda, bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussāna'ti.

That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.'

Evaṃ kho me, mārisa moggallāna, bhagavā saṅkhittena taṇhāsaṅkhayavimuttiṃ abhāsī”ti.

That's how the Buddha briefly explained freedom through the ending of craving to me.”

Atha kho āyasmā mahāmoggallāno sakkassa devānamindassa bhāsitaṃ abhinanditvā anumoditvā—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ

**samiñjeyya; evameva—devesu tāvatimsesu antarahito
pubbārāme migāramātupāsāde pāturahosi.**

Moggallāna approved and agreed with what Sakka said. As easily as a strong person would extend or contract their arm, he vanished from among the Gods of the Thirty-Three and reappeared in the Eastern Monastery.

**Atha kho sakkassa devānamindassa paricārikāyo acirapakkante
āyasmante mahāmoggallāne sakkaṃ devānamindaṃ
etadavocuṃ:**

Soon after Moggallāna left, Sakka’s maids said to him,

“eso nu te, mārisa, so bhagavā satthā”ti?

“Good sir, was that the Blessed One, your Teacher?”

“Na kho me, mārisa, so bhagavā satthā.

“No, it was not.

Sabrahmacārī me eso āyasmā mahāmoggallāno”ti.

That was my spiritual companion Venerable Mahāmoggallāna.”

“Lābhā te, mārisa, suladdhaṃ te, mārisa

“You’re fortunate, good sir, so very fortunate,

yassa te sabrahmacārī evaṃmahiddhiko evaṃmahānubhāvo.

to have a spiritual companion of such power and might!

Aho nūna te so bhagavā satthā”ti.

We can’t believe that’s not the Blessed One, your Teacher!”

**Atha kho āyasmā mahāmoggallāno yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā
mahāmoggallāno bhagavantaṃ etadavoca:**

Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and said to him,

“abhijānāti no, bhante, bhagavā ahu ñātaññatarassa mahesakkhassa yakkhassa saṅkhittena taṇhāsaṅkhayavimuttiṃ bhāsītā”ti?

“Sir, do you recall briefly explaining freedom through the ending of craving to a certain well-known and illustrious spirit?”

“Abhijānāmahaṃ, moggallāna, idha sakko devānamindo yenāhaṃ tenupasaṅkami; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, moggallāna, sakko devānamindo maṃ etadavoca:

“I do, Moggallāna.” And the Buddha retold all that happened when Sakka came to visit him, adding:

‘kittāvatā nu kho, bhante, bhikkhu saṅkhittena taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānaṃ’ti.

Evaṃ vutte, ahaṃ, moggallāna, sakkaṃ devānamindaṃ etadavocaṃ

‘idha devānaminda, bhikkhuno suttaṃ hoti

“sabbe dhammā nālaṃ abhinivesāyā”ti.

Evaṃ cetaṃ, devānaminda, bhikkhuno suttaṃ hoti

“sabbe dhammā nālaṃ abhinivesāyā”ti.

So sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabbaṃ dhammaṃ pariājānāti, sabbaṃ dhammaṃ pariññāya yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

So tāsū vedanāsū aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.

So tāsū vedanāsū aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto,

**paṭinissaggānupassī viharanto na kiñci loke upādiyati,
anupādiyam̐ na paritassati, aparitassam̐ paccattaññeva
parinibbāyati:**

**“khīṇā jāti, vusitaṃ brahmacariyam̐, kataṃ karaṇīyam̐, nāparam̐
itthattāyā”ti pajānāti.**

**Ettāvatā kho, devānaminda, bhikkhu saṅkhittena
taṇhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhemī
accantabrahmacārī accantapariyosāno seṭṭho
devamanussānan’ti.**

**Evaṃ kho aham̐, moggallāna, abhijānāmi sakkassa
devānamindassa saṅkhittena taṇhāsaṅkhayavimuttiṃ
bhāsītā”ti.**

“That’s how I recall briefly explaining freedom through the ending of
craving to Sakka, lord of gods.”

Idamavoca bhagavā.

That is what the Buddha said.

**Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṃ
abhinandīti.**

Satisfied, Venerable Mahāmoggallāna was happy with what the
Buddha said.

Cūḷataṇhāsaṅkhayasuttaṃ niṭṭhitaṃ sattamaṃ.

38. Mahātaṇhāsaṅkhasutta

The Longer Discourse on the Ending of Craving

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena sātissa nāma bhikkhuno
kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ
hoti:**

Now at that time a mendicant called Sāti, the fisherman’s son, had the following harmful misconception:

**“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā
tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti.**

“As I understand the Buddha’s teachings, it is this very same consciousness that roams and transmigrates, not another.”

Assosum kho sambahulā bhikkhū:

Several mendicants heard about this.

**“sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ
pāpakaṃ diṭṭhigataṃ uppannaṃ:**

**‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā
tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti.**

**Atha kho te bhikkhū yena sāti bhikkhu kevaṭṭaputto
tenupasaṅkamim̐su; upasaṅkamtivā sātīm bhikkhum̐
kevaṭṭaputtam̐ etadavocum̐:**

They went up to Sāti and said to him,

**“saccam̐ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ
uppannam̐:**

“Is it really true, Reverend Sāti, that you have such a harmful
misconception:

**‘tathāham̐ bhagavatā dhammam̐ desitam̐ ājānāmi yathā
tadevidam̐ viññāṇam̐ sandhāvati saṃsarati, anaññan’”ti?**

‘As I understand the Buddha’s teachings, it is this very same
consciousness that roams and transmigrates, not another’?”

**“Evaṃ byā kho aham̐, āvuso, bhagavatā dhammam̐ desitam̐
ājānāmi yathā tadevidam̐ viññāṇam̐ sandhāvati saṃsarati,
anaññan’”ti.**

“Absolutely, reverends. As I understand the Buddha’s teachings, it is
this very same consciousness that roams and transmigrates, not
another.”

**Atha kho te bhikkhū sātīm bhikkhum̐ kevaṭṭaputtam̐ etasmā
pāpakā diṭṭhigatā vivecetukāmā samanuyuñjanti
samanugāhanti samanubhāsanti:**

Then, wishing to dissuade Sāti from his view, the mendicants
pursued, pressed, and grilled him,

**“mā evaṃ, āvuso sāti, avaca, mā bhagavantam̐ abbhācikkhi, na
hi sādhu bhagavato abbhakkhānam̐, na hi bhagavā evaṃ
vadeyya.**

“Don’t say that, Sāti! Don’t misrepresent the Buddha, for
misrepresentation of the Buddha is not good. And the Buddha would
not say that.

**Anekapariyāyenāvuso sāti, paṭiccasamuppannam̐ viññāṇam̐
vuttam̐ bhagavatā, aññatra paccayā natthi viññāṇassa**

sambhavo”ti.

In many ways the Buddha has said that consciousness is dependently originated, since consciousness does not arise without a cause.”

Evampi kho sāti bhikkhu kevaṭṭaputto tehi bhikkhūhi samanuyuññijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmāsā abhinivissa voharati:

But even though the mendicants pressed him in this way, Sāti obstinately stuck to his misconception and insisted on stating it.

“evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati anaññaṃ”ti.

Yato kho te bhikkhū nāsakkhiṃsu sātiraṃ bhikkhuraṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā viveceturaṃ, atha kho te bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuraṃ:

When they weren’t able to dissuade Sāti from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

“sātissa nāma, bhante, bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’ti.

Assumha kho mayaṃ, bhante, sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’ti.

Atha kho mayaṃ, bhante, yena sāti bhikkhu kevaṭṭaputto tenupasaṅkamimha; upasaṅkamitvā sātiraṃ bhikkhuraṃ

kevaṭṭaputtaṃ etadavocumha:

‘saccaṃ kira te, āvuso sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ:

“tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ”’ti?

Evaṃ vutte, bhante, sāti bhikkhu kevaṭṭaputto amhe etadavoca:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’ti.

Atha kho mayaṃ, bhante, sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā vivecetukāmā samanuyuñjimha samanugāhimha samanubhāsīmha:

‘mā evaṃ, āvuso sāti, avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.

Anekapariyāyenāvuso sāti, paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo’ti.

Evampi kho, bhante, sāti bhikkhu kevaṭṭaputto amhehi samanuyuñjijyamāno samanugāhiyamāno samanubhāsiyamāno tadeva pāpakaṃ diṭṭhigataṃ thāmasā parāmasā abhinivissa voharati:

‘evaṃ byā kho ahaṃ, āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’ti.

Yato kho mayaṃ, bhante, nāsakkhimha sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etasmā pāpakā diṭṭhigatā viveceturaṃ, atha mayaṃ etamatthaṃ bhagavato ārocemaṃ”’ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

**“ehi tvaṃ bhikkhu, mama vacanena sātīṃ bhikkhuṃ
kevaṭṭaputtaṃ āmantehi:**

“Please, monk, in my name tell the mendicant Sāti that

‘sathā taṃ, āvuso sāti, āmantetī’”ti.

the teacher summons him.”

**“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena
sāti bhikkhu kevaṭṭaputto tenupasaṅkami; upasaṅkamtivā sātīṃ
bhikkhuṃ kevaṭṭaputtaṃ etadavoca:**

“Yes, sir,” that monk replied. He went to Sāti and said to him,

“sathā taṃ, āvuso sāti, āmantetī”ti.

“Reverend Sāti, the teacher summons you.”

**“Evaṃāvuso”ti kho sāti bhikkhu kevaṭṭaputto tassa bhikkhuno
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinnaṃ kho sātīṃ bhikkhuṃ kevaṭṭaputtaṃ bhagavā
etadavoca:**

“Yes, reverend,” Sāti replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

**“saccaṃ kira te, sāti, evarūpaṃ pāpakaṃ diṭṭhigataṃ
uppannaṃ:**

“Is it really true, Sāti, that you have such a harmful misconception:

**‘tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā
tadevidaṃ viññāṇaṃ sandhāvati saṃsarati, anaññaṃ’”ti?**

‘As I understand the Buddha’s teachings, it is this very same consciousness that roams and transmigrates, not another’?”

**“Evaṃ byā kho ahaṃ, bhante, bhagavatā dhammaṃ desitaṃ
ājānāmi yathā tadevidaṃ viññāṇaṃ sandhāvati saṃsarati,
anaññaṃ”ti.**

“Absolutely, sir. As I understand the Buddha’s teachings, it is this very same consciousness that roams and transmigrates, not

another.”

“Katamaṃ taṃ, sāti, viññāṇaṃ”ti?

“Sāti, what is that consciousness?”

“Yvāyaṃ, bhante, vado vedeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedetī”ti.

“Sir, it is he who speaks and feels and experiences the results of good and bad deeds in all the different realms.”

“Kassa nu kho nāma tvaṃ, moghapurisa, mayā evaṃ dhammaṃ desitaṃ ājānāsi?

“Silly man, who on earth have you ever known me to teach in that way?”

Nanu mayā, moghapurisa, anekapariyāyena paṭiccasamuppannaṃ viññāṇaṃ vuttaṃ, aññatra paccayā natthi viññāṇassa sambhavoti?

Haven’t I said in many ways that consciousness is dependently originated, since consciousness does not arise without a cause?

Atha ca pana tvaṃ, moghapurisa, attanā duggahitena amhe ceva abbhācikkhasi, attānañca khaṇasi, bahuñca apuññaṃ pasavasi.

But still you misrepresent me by your wrong grasp, harm yourself, and make much bad karma.

Taṃhi te, moghapurisa, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

api nāyaṃ sāti bhikkhu kevaṭṭaputto usmīkatopi imasmim dhammavinaye”ti?

Has this mendicant Sāti kindled even a spark of wisdom in this teaching and training?”

“Kiñhi siyā, bhante?

“How could that be, sir?

No hetam, bhante”ti.

No, sir.”

Evaṃ vutte, sāti bhikkhu kevaṭṭaputto tuṅhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When this was said, Sāti sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā sātīm bhikkhum kevaṭṭaputtam tuṅhībhūtam maṅkubhūtam pattakkhandham adhomukham pajjhāyantam appaṭibhānam veditvā sātīm bhikkhum kevaṭṭaputtam etadavoca:

Knowing this, the Buddha said,

“paññāyissasi kho tvam, moghapurisa, etena sakena pāpakena diṭṭhigatena.

“Silly man, you will be known by your own harmful misconception.

Idhāham bhikkhū paṭipucchissāmī”ti.

I’ll question the mendicants about this.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“tumhepi me, bhikkhave, evaṃ dhammam desitam ājānātha yathāyaṃ sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavatī”ti?

“Mendicants, do you understand my teachings as Sāti does, when he misrepresents me by his wrong grasp, harms himself, and makes

much bad karma?”

“No hetam, bhante.

“No, sir.

Anekapariyāyena hi no, bhante, paṭiccasamuppannam viññāṇam vuttam bhagavatā, aññatra paccayā natthi viññāṇassa sambhavo”ti.

For in many ways the Buddha has told us that consciousness is dependently originated, since consciousness does not arise without a cause.”

“Sādhu sādhu, bhikkhave.

“Good, good, mendicants!

Sādhu kho me tumhe, bhikkhave, evam dhammam desitam ājānātha.

It’s good that you understand my teaching like this.

Anekapariyāyena hi vo, bhikkhave, paṭiccasamuppannam viññāṇam vuttam mayā, aññatra paccayā natthi viññāṇassa sambhavo”ti.

For in many ways I have told you that consciousness is dependently originated, since consciousness does not arise without a cause.

Atha ca panāyam sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe ceva abbhācikkhati, attānañca khaṇati, bahuñca apuññaṃ pasavati.

But still this Sāti misrepresents me by his wrong grasp, harms himself, and makes much bad karma.

Taṃhi tassa moghapurisassa bhavissati dīgharattam ahitāya dukkhāya.

This will be for his lasting harm and suffering.

“Yam yadeva, bhikkhave, paccayam paṭicca uppajjati viññāṇam, tena teneva viññāṇantveva saṅkhyam gacchati.

Consciousness is reckoned according to the specific conditions dependent upon which it arises.

**Cakkhuñca paṭicca rūpe ca uppajjati viññāṇaṃ,
cakkhaviññāṇantveva saṅkhyāṃ gacchati;**

Consciousness that arises dependent on the eye and sights is reckoned as eye consciousness.

**sotañca paṭicca sadde ca uppajjati viññāṇaṃ,
sotaviññāṇantveva saṅkhyāṃ gacchati;**

Consciousness that arises dependent on the ear and sounds is reckoned as ear consciousness.

**ghānañca paṭicca gandhe ca uppajjati viññāṇaṃ,
ghānaviññāṇantveva saṅkhyāṃ gacchati;**

Consciousness that arises dependent on the nose and smells is reckoned as nose consciousness.

**jivhañca paṭicca rase ca uppajjati viññāṇaṃ,
jivhāviññāṇantveva saṅkhyāṃ gacchati;**

Consciousness that arises dependent on the tongue and tastes is reckoned as tongue consciousness.

**kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ,
kāyaviññāṇantveva saṅkhyāṃ gacchati;**

Consciousness that arises dependent on the body and touches is reckoned as body consciousness.

**manañca paṭicca dhamme ca uppajjati viññāṇaṃ,
manoviññāṇantveva saṅkhyāṃ gacchati.**

Consciousness that arises dependent on the mind and thoughts is reckoned as mind consciousness.

**Seyyathāpi, bhikkhave, yaṃ yadeva paccayaṃ paṭicca aggi
jalati tena teneva saṅkhyāṃ gacchati.**

It's like fire, which is reckoned according to the specific conditions dependent upon which it burns.

Kaṭṭhañca paṭicca aggi jalati, kaṭṭhaggitveva sañkhyam gacchati;

A fire that burns dependent on logs is reckoned as a log fire.

sakalikañca paṭicca aggi jalati, sakalikaggitveva sañkhyam gacchati;

A fire that burns dependent on twigs is reckoned as a twig fire.

tiṇaṅca paṭicca aggi jalati, tiṇaggitveva sañkhyam gacchati;

A fire that burns dependent on grass is reckoned as a grass fire.

gomayañca paṭicca aggi jalati, gomayaggitveva sañkhyam gacchati;

A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

thusañca paṭicca aggi jalati, thusaggitveva sañkhyam gacchati;

A fire that burns dependent on husks is reckoned as a husk fire.

sañkārañca paṭicca aggi jalati, sañkāraggitveva sañkhyam gacchati.

A fire that burns dependent on rubbish is reckoned as a rubbish fire.

Evameva kho, bhikkhave, yaṃ yadeva paccayam paṭicca uppajjati viññāṇam, tena teneva sañkhyam gacchati.

In the same way, consciousness is reckoned according to the specific conditions dependent upon which it arises. ...

Cakkhuñca paṭicca rūpe ca uppajjati viññāṇam, cakkhaviññāṇantveva sañkhyam gacchati;

sotañca paṭicca sadde ca uppajjati viññāṇam, sotaviññāṇantveva sañkhyam gacchati,

ghānañca paṭicca gandhe ca uppajjati viññāṇam, ghānaviññāṇantveva sañkhyam gacchati,

jivhañca paṭicca rase ca uppajjati viññāṇam, jivhāviññāṇantveva sañkhyam gacchati.

**Kāyañca paṭicca phoṭṭhabbe ca uppajjati viññāṇaṃ,
kāyaviññāṇantveva saṅkhyāṃ gacchati.**

**Manañca paṭicca dhamme ca uppajjati viññāṇaṃ,
manoviññāṇantveva saṅkhyāṃ gacchati.**

Bhūtamidanti, bhikkhave, passathā”ti?

Mendicants, do you see that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, passathā”ti?

“Do you see that it originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

**“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhamanti,
bhikkhave, passathā”ti?**

“Do you see that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

**“Bhūtamidaṃ nossūti, bhikkhave, kaṅkhato uppajjati
vicikicchā”ti?**

“Does doubt arise when you’re uncertain whether or not this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavaṃ noṣṣūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammaṃ noṣṣūti, bhikkhave, kaṅkhato uppajjati vicikicchā”ti?

“Does doubt arise when you’re uncertain whether or not when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti?

“Is doubt given up in someone who truly sees with right understanding that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīyatī”ti?

“Is doubt given up in someone who truly sees with right understanding that this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ, taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya passato yā

vicikicchā sā pahīyatī”ti?

“Is doubt given up in someone who truly sees with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, itipi vo ettha nibbikicchā”ti?

“Are you free of doubt as to whether this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, itipi vo ettha nibbikicchā”ti?

“Are you free of doubt as to whether this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, itipi vo ettha nibbikicchā”ti?

“Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Bhūtamidanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhan”ti?

“Have you truly seen clearly with right understanding that this has come to be?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhārasambhavanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhan”ti?

“Have you truly seen clearly with right understanding that this has originated with that as fuel?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammanti, bhikkhave, yathābhūtaṃ sammappaññāya sudiṭṭhan”ti?

“Have you truly seen clearly with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Evaṃ, bhante”.

“Yes, sir.”

“Imañce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ allīyetha kelāyetha dhanāyetha mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Pure and bright as this view is, mendicants, if you cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“No hetam, bhante”.

“No, sir.”

“Imañce tumhe, bhikkhave, diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ na allīyetha na kelāyetha na dhanāyetha na

mamāyetha, api nu me tumhe, bhikkhave, kullūpamaṃ dhammaṃ desitaṃ ājāneyyātha nittharaṇatthāya no gahaṇatthāyā”ti?

“Pure and bright as this view is, mendicants, if you don’t cherish it, fancy it, treasure it, and treat it as your own, would you be understanding how the Dhamma is similar to a raft: for crossing over, not for holding on?”

“Evaṃ, bhante”.

“Yes, sir.”

“Cattārome, bhikkhave, āhārā bhūtānaṃ vā sattānaṃ tṭhiyā, sambhavesīnaṃ vā anuggahāya.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?

What four?

Kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime ca, bhikkhave, cattāro āhārā kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

What is the source, origin, birthplace, and root of these four fuels?

Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

Craving.

Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?

And what is the source of craving?

**Tañhā vedanānidānā vedanāsamudayā vedanājātikā
vedanāpabhavā.**

Feeling.

**Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā
kiṃpabhavā?**

And what is the source of feeling?

**Vedanā phassanidānā phassasamudayā phassajātikā
phassapabhavā.**

Contact.

**Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjātikō
kiṃpabhavo?**

And what is the source of contact?

**Phasso saḷāyatanaṇidāno saḷāyatanaṣamudayo
saḷāyatanaḷjātikō saḷāyatanaḷpabhavo.**

The six sense fields.

**Saḷāyatanaṇcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ?**

And what is the source of the six sense fields?

**Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ
nāmarūpaḷjātikaṃ nāmarūpaḷpabhavaṃ.**

Name and form.

**Nāmarūpaṇcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ?**

And what is the source of name and form?

**Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ
viññāṇaḷjātikaṃ viññāṇaḷpabhavaṃ.**

Consciousness.

**Viññāṇaṅcīdam, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ
kiṃjātikaṃ kiṃpabhavaṃ?**

And what is the source of consciousness?

**Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ
saṅkhārajātikaṃ saṅkhārapabhavaṃ.**

Choices.

**Saṅkhārā cīme, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā
kiṃpabhavā?**

And what is the source of choices?

**Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā
avijjāpabhavā.**

Ignorance.

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā,

So, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,

Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ,

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṃ,

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,

The six sense fields are conditions for contact.

phassapaccayā vedanā,

Contact is a condition for feeling.

vedanāpaccayā taṇhā,

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ,

Craving is a condition for grasping.

upādānapaccayā bhavo,

Grasping is a condition for continued existence.

bhavapaccayā jāti,

Continued existence is a condition for rebirth.

jātipaccayā jarāmarañam

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Jātipaccayā jarāmarañanti iti kho panetaṃ vuttaṃ;

‘Rebirth is a condition for old age and death.’ That’s what I said.

jātipaccayā nu kho, bhikkhave, jarāmarañam, no vā, katham vā ettha hotī”ti?

Is that how you see this or not?”

“Jātipaccayā, bhante, jarāmarañam;

evaṃ no ettha hoti—

“That’s how we see it.”

jātipaccayā jarāmarāṇan”ti.

“Bhavapaccayā jātīti iti kho panetaṃ vuttaṃ;

“Continued existence is a condition for rebirth.’ ...

bhavapaccayā nu kho, bhikkhave, jāti, no vā, katham vā ettha hotī”ti?

“Bhavapaccayā, bhante, jāti;

evaṃ no ettha hoti—

bhavapaccayā jātī”ti.

“Upādānapaccayā bhavoti iti kho panetaṃ vuttaṃ;

upādānapaccayā nu kho, bhikkhave, bhavo, no vā, kathaṃ vā ettha hotī”ti?

“Upādānapaccayā, bhante, bhavo;
evaṃ no ettha hoti—
upādānapaccayā bhavo”ti.

“Taṇhāpaccayā upādānanti iti kho panetaṃ vuttaṃ,
taṇhāpaccayā nu kho, bhikkhave, upādānaṃ, no vā, kathaṃ vā ettha hotī”ti?

“Taṇhāpaccayā, bhante, upādānaṃ;
evaṃ no ettha hoti—
taṇhāpaccayā upādānaṃ”ti.

“Vedanāpaccayā taṇhāti iti kho panetaṃ vuttaṃ;
vedanāpaccayā nu kho, bhikkhave, taṇhā, no vā, kathaṃ vā ettha hotī”ti?

“Vedanāpaccayā, bhante, taṇhā;
evaṃ no ettha hoti—
vedanāpaccayā taṇhā”ti.

“Phassapaccayā vedanāti iti kho panetaṃ vuttaṃ;
phassapaccayā nu kho, bhikkhave, vedanā, no vā, kathaṃ vā ettha hotī”ti?

“Phassapaccayā, bhante, vedanā;
evaṃ no ettha hoti—
phassapaccayā vedanā”ti.

“Saḷāyatanapaccayā phassoti iti kho panetaṃ vuttaṃ;

saḷāyatanapaccayā nu kho, bhikkhave, phasso, no vā, kathaṃ vā ettha hotī”ti?

**“Saḷāyatanapaccayā, bhante, phasso;
evaṃ no ettha hoti—
saḷāyatanapaccayā phasso”ti.**

**“Nāmarūpapaccayā saḷāyatananti iti kho panetaṃ vuttaṃ;
nāmarūpapaccayā nu kho, bhikkhave, saḷāyatanam, no vā,
kathaṃ vā ettha hotī”ti?**

**“Nāmarūpapaccayā, bhante, saḷāyatanam;
evaṃ no ettha hoti—
nāmarūpapaccayā saḷāyatanan”ti.**

**“Viññāṇapaccayā nāmarūpanti iti kho panetaṃ vuttaṃ;
viññāṇapaccayā nu kho, bhikkhave, nāmarūpaṃ, no vā, kathaṃ
vā ettha hotī”ti?**

**“Viññāṇapaccayā, bhante, nāmarūpaṃ;
evaṃ no ettha hoti—
viññāṇapaccayā nāmarūpan”ti.**

**“Saṅkhārapaccayā viññāṇanti iti kho panetaṃ vuttaṃ;
saṅkhārapaccayā nu kho, bhikkhave, viññāṇam, no vā, kathaṃ
vā ettha hotī”ti?**

**“Saṅkhārapaccayā, bhante, viññāṇam;
evaṃ no ettha hoti—
saṅkhārapaccayā viññāṇan”ti.**

“Avijjāpaccayā saṅkhārāti iti kho panetaṃ vuttaṃ;

‘Ignorance is a condition for choices.’ That’s what I said.

avijjāpaccayā nu kho, bhikkhave, saṅkhārā, no vā, kathaṃ vā ettha hotī”ti?

Is that how you see this or not?”

“Avijjāpaccayā, bhante, saṅkhārā;

evaṃ no ettha hoti—

“That’s how we see it.”

avijjāpaccayā saṅkhārā”ti.

“Sādhu, bhikkhave.

“Good, mendicants!

Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi

—

So both you and I say this.

imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ

—

When this exists, that is; due to the arising of this, that arises. That is:

avijjāpaccayā saṅkhārā,

Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,

Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṃ,

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṃ,

Name and form are conditions for the six sense fields.

saḷāyatanaṃ paccayā phasso,

The six sense fields are conditions for contact.

phassapaccayā vedanā,

Contact is a condition for feeling.

vedanāpaccayā taṇhā,

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ,

Craving is a condition for grasping.

upādānapaccayā bhavo,

Grasping is a condition for continued existence.

bhavapaccayā jāti,

Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho,

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho,

When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho,

When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho,

When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho,

When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho,

When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho,

When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho,
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho,
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho,
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaṇaṃ
soka-parideva-dukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain,
sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Jātinirodhā jarāmaṇanirodhoti iti kho panetaṃ vuttaṃ;
'When rebirth ceases, old age and death cease.' That's what I said.

jātinirodhā nu kho, bhikkhave, jarāmaṇanirodho, no vā,
kathaṃ vā ettha hotī"ti?
Is that how you see this or not?"

"Jātinirodhā, bhante, jarāmaṇanirodho;

evaṃ no ettha hoti—
"That's how we see it."

jātinirodhā jarāmaṇanirodho"ti.

"Bhavanirodhā jātinirodhoti iti kho panetaṃ vuttaṃ;
'When continued existence ceases, rebirth ceases.' ...

bhavanirodhā nu kho, bhikkhave, jātinirodho, no vā, kathaṃ vā
ettha hotī"ti?

"Bhavanirodhā, bhante, jātinirodho;

evaṃ no ettha hoti—
bhavanirodhā jātinirodho”ti.

“Upādānanirodhā bhavanirodhoti iti kho panetaṃ vuttaṃ;
upādānanirodhā nu kho, bhikkhave, bhavanirodho, no vā,
kathaṃ vā ettha hotī”ti?

“Upādānanirodhā, bhante, bhavanirodho;
evaṃ no ettha hoti—
upādānanirodhā bhavanirodho”ti.

“Taṇhānirodhā upādānanirodhoti iti kho panetaṃ vuttaṃ;
taṇhānirodhā nu kho, bhikkhave, upādānanirodho, no vā,
kathaṃ vā ettha hotī”ti?

“Taṇhānirodhā, bhante, upādānanirodho;
evaṃ no ettha hoti—
taṇhānirodhā upādānanirodho”ti.

“Vedanānirodhā taṇhānirodhoti iti kho panetaṃ vuttaṃ;
vedanānirodhā nu kho, bhikkhave, taṇhānirodho, no vā, kathaṃ
vā ettha hotī”ti?

“Vedanānirodhā, bhante, taṇhānirodho;
evaṃ no ettha hoti—
vedanānirodhā taṇhānirodho”ti.

“Phassanirodhā vedanānirodhoti iti kho panetaṃ vuttaṃ;
phassanirodhā nu kho, bhikkhave, vedanānirodho, no vā,
kathaṃ vā ettha hotī”ti?

“Phassanirodhā, bhante, vedanānirodho;

evaṃ no ettha hoti—

phassanīrodhā vedanānīrodho”ti.

“Saḷāyatanaṇīrodhā phassanīrodhoti iti kho panetaṃ vuttaṃ;
saḷāyatanaṇīrodhā nu kho, bhikkhave, phassanīrodho, no vā,
kathaṃ vā ettha hotī”ti?

Saḷāyatanaṇīrodhā, bhante, phassanīrodho;

evaṃ no ettha hoti—

saḷāyatanaṇīrodhā phassanīrodho”ti.

“Nāmarūpanīrodhā saḷāyatanaṇīrodhoti iti kho panetaṃ vuttaṃ;
nāmarūpanīrodhā nu kho, bhikkhave, saḷāyatanaṇīrodho, no vā,
kathaṃ vā ettha hotī”ti?

Nāmarūpanīrodhā, bhante, saḷāyatanaṇīrodho;

evaṃ no ettha hoti—

nāmarūpanīrodhā saḷāyatanaṇīrodho”ti.

“Viññāṇanīrodhā nāmarūpanīrodhoti iti kho panetaṃ vuttaṃ;
viññāṇanīrodhā nu kho, bhikkhave, nāmarūpanīrodho, no vā,
kathaṃ vā ettha hotī”ti?

Viññāṇanīrodhā, bhante, nāmarūpanīrodho;

evaṃ no ettha hoti—

viññāṇanīrodhā nāmarūpanīrodho”ti.

“Saṅkhāranīrodhā viññāṇanīrodhoti iti kho panetaṃ vuttaṃ;
saṅkhāranīrodhā nu kho, bhikkhave, viññāṇanīrodho, no vā,
kathaṃ vā ettha hotī”ti?

Saṅkhāranīrodhā, bhante, viññāṇanīrodho;

evaṃ no ettha hoti—

saṅkhāranirodhā viññāṇanirodho”ti.

“Avijjānirodhā saṅkhāranirodhoti iti kho panetaṃ vuttaṃ;
‘When ignorance ceases, choices cease.’ That’s what I said.

**avijjānirodhā nu kho, bhikkhave, saṅkhāranirodho, no vā,
kathaṃ vā ettha hotī”ti?**
Is that how you see this or not?”

“Avijjānirodhā, bhante, saṅkhāranirodho;

evaṃ no ettha hoti—

“That’s how we see it.”

avijjānirodhā saṅkhāranirodho”ti.

“Sādhu, bhikkhave.

“Good, mendicants!

Iti kho, bhikkhave, tumhepi evaṃ vadetha, ahampi evaṃ vadāmi

—

So both you and I say this.

**imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,
yadidaṃ—**

When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjānirodhā saṅkhāranirodho,

When ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho,

When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho,

When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho,

When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho,

When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho,

When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho,

When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho,

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho,

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho,

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṃ

sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā

pubbantaṃ vā paṭidhāveyyātha:

Knowing and seeing in this way, mendicants, would you turn back to the past, thinking,

‘ahesumha nu kho mayaṃ atītamaddhānaṃ, nanu kho

ahesumha atītamaddhānaṃ, kiṃ nu kho ahesumha

atītamaddhānaṃ, kathaṃ nu kho ahesumha atītamaddhānaṃ,

kiṃ hutvā kiṃ ahesumha nu kho mayaṃ atītamaddhānaṃ”’ti?

‘Did we exist in the past? Did we not exist in the past? What were we in the past? How were we in the past? After being what, what did we become in the past?’”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aparantaṃ vā paṭidhāveyyātha—

“Knowing and seeing in this way, mendicants, would you turn forward to the future, thinking,

bhavissāma nu kho mayaṃ anāgatamaddhānaṃ, nanu kho bhavissāma anāgatamaddhānaṃ, kiṃ nu kho bhavissāma anāgatamaddhānaṃ, kathaṃ nu kho bhavissāma anāgatamaddhānaṃ, kiṃ hutvā kiṃ bhavissāma nu kho mayaṃ anāgatamaddhānaṃ”ti?

‘Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?’”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā etarahi vā paccuppannamaddhānaṃ ajjhattaṃ kathaṅkathī assatha—

“Knowing and seeing in this way, mendicants, would you be undecided about the present, thinking,

ahaṃ nu khosmi, no nu khosmi, kiṃ nu khosmi, kathaṃ nu khosmi, ayaṃ nu kho satto kuto āgato, so kuhiṃ gāmī bhavissatī”ti?

‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha—

“Knowing and seeing in this way, would you say,

satthā no garu, satthugāravena ca mayaṃ evaṃ vademā”ti?

‘Our teacher is respected. We speak like this out of respect for our teacher.’?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā evaṃ vadeyyātha—

“Knowing and seeing in this way, would you say,

samaṇo evamāha, samaṇā ca nāma mayaṃ evaṃ vademā”ti?

‘Our ascetic says this. It’s only because of him that we say this’?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā aññaṃ satthāraṃ uddiseyyāthā”ti?

“Knowing and seeing in this way, would you acknowledge another teacher?”

“No hetam, bhante”.

“No, sir.”

“Api nu tumhe, bhikkhave, evaṃ jānantā evaṃ passantā yāni tāni puthusamaṇabrāhmaṇānaṃ vata kotūhalamaṅgalāni tāni sārato paccāgaccheyyāthā”ti?

“Knowing and seeing in this way, would you believe that the observances and noisy, superstitious rites of the various ascetics and brahmins are the most important things?”

“No hetam, bhante”.

“No, sir.”

“Nanu, bhikkhave, yadeva tumhākaṃ sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ veditaṃ, tadeva tumhe vadethā”ti.

“Aren’t you speaking only of what you have known and seen and realized for yourselves?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave, upanītā kho me tumhe, bhikkhave, iminā sandiṭṭhikena dhammena akālikena ehipassikena opaneyyikena paccattaṃ veditabbena viññūhi.

“Good, mendicants! You have been guided by me with this teaching that’s visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Sandiṭṭhiko ayaṃ, bhikkhave, dhammo akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi—

For when I said that this teaching is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves,

iti yantaṃ vuttaṃ, idametaṃ paṭicca vuttanti.

this is what I was referring to.

Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti.

Mendicants, when three things come together an embryo is conceived.

Idha mātāpitāro ca sannipatitā honti, mātā ca na utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

In a case where the mother and father come together, but the mother is not in the fertile part of her menstrual cycle, and the spirit being reborn is not present, the embryo is not conceived.

Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca na paccupaṭṭhito hoti, neva tāva gabbhassāvakkanti hoti.

In a case where the mother and father come together, the mother is in the fertile part of her menstrual cycle, but the spirit being reborn is not present, the embryo is not conceived.

Yato ca kho, bhikkhave, mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti—evaṃ tiṇṇaṃ sannipātā gabbhassāvakkanti hoti.

But when these three things come together—the mother and father come together, the mother is in the fertile part of her menstrual cycle, and the spirit being reborn is present—an embryo is conceived.

Tamenaṃ, bhikkhave, mātā nava vā dasa vā māse gabbhaṃ kucchinā pariharati mahatā saṃsayena garubhāraṃ.

The mother nurtures the embryo in her womb for nine or ten months at great risk to her heavy burden.

Tamenaṃ, bhikkhave, mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garubhāraṃ.

When nine or ten months have passed, the mother gives birth at great risk to her heavy burden.

Tamenaṃ jātaṃ samānaṃ sakena lohiteṇa poseti.

When the infant is born she nourishes it with her own blood.

Lohitañhetam, bhikkhave, ariyassa vinaye yadidaṃ mātuthaññaṃ.

For mother's milk is regarded as blood in the training of the noble one.

Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ paripākamanvāya

That boy grows up and his faculties mature.

**yāni tāni kumārakānaṃ kīlāpanakāni tehi kīḷati, seyyathidaṃ—
vaṅkakaṃ ghaṭikaṃ mokkhacikaṃ ciṅgulakaṃ pattāḷhakaṃ
rathakaṃ dhanukaṃ.**

He accordingly plays childish games such as toy plows, tipcat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

**Sa kho so, bhikkhave, kumāro vuddhimanvāya indriyānaṃ
paripākamanvāya**

That boy grows up and his faculties mature further.

pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti—

He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation.

**cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi
kāmuṇasaṃhitehi rajanīyehi,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyehi saddehi ...

Sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

Smells known by the nose ...

jivhāviññeyyehi rasehi ...

Tastes known by the tongue ...

**kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi
piyarūpehi kāmuṇasaṃhitehi rajanīyehi.**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe byāpajati, anupaṭṭhitakāyasati ca viharati parittacetaso.

When they see a sight with their eyes, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it.

Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

This gives rise to relishing.

Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.

Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...pe...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When they feel a touch with their body ...

**manasā dhammaṃ viññāya piyarūpe dhamme sārājati,
appiyarūpe dhamme byāpajati, anupaṭṭhitakāyasati ca viharati
parittacetaso.**

When they know a thought with their mind, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

**Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti
yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.**

And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

**So evaṃ anurodhavirodhaṃ samāpanno yaṃ kiñci vedanaṃ
vedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ
vedanaṃ abhinandati abhivadati ajjhosāya tiṭṭhati.**

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it.

**Tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato
uppajjati nandī.**

This gives rise to relishing.

**Yā vedanāsu nandī tadupādānaṃ, tassupādānapaccayā bhavo,
bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ
sokaparidevadukkhadomanassupāyāsā sambhavanti.**

Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

**Idha, bhikkhave, tathāgato loke uppajjati araham̃
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānam̃ buddho
bhagavā.**

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So imam̃ lokam̃ sadevakam̃ samārakam̃ sabrahmakam̃
sassamaṇabrāhmaṇim̃ pajam̃ sadevamanussam̃ sayam̃ abhiññā
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammam̃ deseti ādikalyāṇam̃ majjhekalyāṇam̃
pariyosānakalyāṇam̃ sāttham̃ sabyañjanam̃;**

He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing.

kevalaparipuṇṇam̃ parisuddham̃ brahmacariyam̃ pakāseti.
He reveals an entirely full and pure spiritual life.

**Tam̃ dhammam̃ suṇāti gahapati vā gahapatiputto vā
aññatarasmim̃ vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or someone reborn in some good family.

So tam̃ dhammam̃ sutvā tathāgate saddham̃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect,

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā, kāsāyāni vatthāni
acchādetvā, agāraṃ anagāriyaṃ pabbajeyyaṃ”ti.**

Why don’t I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?’

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya,
mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā
ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya,
kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā,
agāraṃ anagāriyaṃ pabbajati.**

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**So evaṃ pabbajito samāno bhikkhūnaṃ
sikkhāsājīvasamāpanno paṇātipātaṃ pahāya paṇātipātā
paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno
sabbapāṇabhūtāhitānukampī viharati.**

Once they’ve gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti, ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti—ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī, samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti—yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

**Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti,
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī,
nidhānavatim̐ vācaṃ bhāsitaṃ kālena, sāpadesaṃ pariyantavatim̐
atthasaṃhitam̐.**

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāma bhūtagāmasamārambhā paṭivirato hoti,

They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato, virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti,

They avoid dancing, singing, music, and seeing shows.

**mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
paṭivirato hoti,**

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti,

They avoid high and luxurious beds.

jātarūparajata paṭiggahaṇā paṭivirato hoti,

They avoid receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato hoti,

raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato hoti,

raw meat,

itthikumārikapaṭiggahaṇā paṭivirato hoti,

women and girls,

dāsīdāsapaṭiggahaṇā paṭivirato hoti,

male and female bondservants,

ajeḷakapaṭiggahaṇā paṭivirato hoti,
goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti,
chickens and pigs,

hatthigavāssavaḷavapaṭiggahaṇā paṭivirato hoti,
elephants, cows, horses, and mares,

khettavatthupaṭiggahaṇā paṭivirato hoti,
and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti,
They avoid running errands and messages;

kayavikkayā paṭivirato hoti,
buying and selling;

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti,
falsifying weights, metals, or measures;

ukkoṭanavañcananikatisāciyogā paṭivirato hoti,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti sapattabhārova ḍeti;

They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati

samādāyeva pakkamati.

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...pe...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When they feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti
nānubyañjanaggāhī.**

When they know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjati, rakkhati manindriyam manindriye
saṃvaram āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**So iminā ariyena indriyasamvarena samannāgato ajjhataṃ
abyāsekasukhaṃ paṭisamvedeti.**

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

**So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite
sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti,
saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte
khāyite sāyite sampajānakārī hoti, uccārapassāvakamme
sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte
tuṅhībhave sampajānakārī hoti.**

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

**So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca
ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena
indriyasamvarena samannāgato, iminā ca ariyena
satisampajaññaena samannāgato,**

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittam senāsanam bhajati—araññam rukkhamūlam pabbatam kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattam piṇḍapātaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam pañidhāya, parimukham satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjam loke pahāya vigatābhijjena cetasā viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosam pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddham pahāya vigatathinamiddho viharati ālokasaññī, sato sampajāno, thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of

restlessness and remorse.

**vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī
kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.**

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbalīkaṇe,**

They give up these five hindrances, corruptions of the heart that weaken wisdom.

**vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam
upasampajja viharati.**

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā
ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ
avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...pe...**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption

...

tatiyaṃ jhānaṃ ...pe...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

**So cakkhunā rūpaṃ disvā piyarūpe rūpe na sārājati,
appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyasati ca viharati
appamañacetaso.**

When they see a sight with their eyes, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with

mindfulness of the body established and a limitless heart.

**Tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti
yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.**

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

**So evaṃ anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti,
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ
vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.**

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it.

**Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya
tiṭṭhato yā vedanāsu nandī sā nirujjhanti.**

As a result, relishing of feelings ceases.

**Tassa nandīnirodhā upādānanirodho, upādānanirodhā
bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā
jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā
nirujjhanti.**

When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When they smell an odor with their nose ...

jivhāya rasam sāyivā ...pe...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusivā ...pe...

When they feel a touch with their body ...

**manasā dhammam viññāya piyarūpe dhamme na sārājati,
appiyarūpe dhamme na byāpajati, upatṭhitakāyasati ca viharati
appamāṇacetaso,**

When they know a thought with their mind, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

**tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti
yatthassa te pāpakā akusalā dhammā aparisesā nirujjhanti.**

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

**So evam anurodhavirodhavippahīno yaṃ kiñci vedanaṃ vedeti,
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, so taṃ
vedanaṃ nābhinandati nābhivadati nājjhosāya tiṭṭhati.**

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it.

**Tassa taṃ vedanaṃ anabhinandato anabhivadato anajjhosāya
tiṭṭhato yā vedanāsu nandī sā nirujjhanti.**

As a result, relishing of feelings ceases.

**Tassa nandīnirodhā upādānanirodho, upādānanirodhā
bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā
jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā
nirujjhanti.**

When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence

ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

**Imaṃ kho me tumhe, bhikkhave, saṅkhittena
taṇhāsaṅkhayavimuttiṃ dhāretha, sātiṃ pana bhikkhuṃ
kevaṭṭaputtaṃ mahātaṇhājālatanāhāsaṅghāṭappaṭimukkan”ti.**

Mendicants, you should memorize that brief statement on freedom through the ending of craving. But the mendicant Sāti, the fisherman’s son, is caught in a vast net of craving, a tangle of craving.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahātaṇhāsaṅkhayasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

39. Mahāassapurasutta

The Longer Discourse at Assapura

Evam me sutam—

So I have heard.

ekam samayam bhagavaṅgesu viharati assapuram nama aṅgānam nigamo.

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura.

Tatra kho bhagavaṅ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṅ etadavoca:

The Buddha said this:

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti.

“Mendicants, people label you as ascetics.

Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha;

And when they ask you what you are, you claim to be ascetics.

**tesaṃ vo, bhikkhave, evaṃsamaññaṇaṃ sataṃ
evaṃpaṭiññaṇaṃ sataṃ ‘ye dhammā samaṇakaraṇā ca
brāhmaṇakaraṇā ca te dhamme samādāya vattissāma, evaṃ no
ayaṃ amhākaṃ samañña ca saccā bhavissati paṭiñña ca bhūtā.**

Given this label and this claim, you should train like this: ‘We will undertake and follow the things that make one an ascetic and a brahmin. That way our label will be accurate and our claim correct.

Yesañca mayaṃ

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ
paribhuñjāma, tesaṃ te kārā amhesu mahapphalā bhavissanti
mahānisaṃsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati
saphalā saudrayā’ti.**

Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

**Katame ca, bhikkhave, dhammā samaṇakaraṇā ca
brāhmaṇakaraṇā ca?**

And what are the things that make one an ascetic and a brahmin?

**‘Hirottappena samannāgatā bhavissāmā’ti evañhi vo,
bhikkhave, sikkhitabbaṃ.**

You should train like this: ‘We will have conscience and prudence.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

**‘hirottappenamha samannāgatā, alamettāvatā katamettāvatā,
anupatto no sāmaññaṭṭho, natthi no kiñci uttarim karaṇīyaṇ’ti
tāvatakeneva tuṭṭhim āpajjeyyātha.**

‘We have conscience and prudence. Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

I declare this to you, mendicants, I announce this to you:

‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttarim̃ karaṇīye’.

‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim̃ karaṇīyaṃ?

What more is there to do?

‘Parisuddho no kāyasamācāro bhavissati uttāno vivaṭo na ca chiddavā saṃvuto ca.

You should train like this: ‘Our bodily behavior will be pure, clear, open, neither inconsistent nor secretive.

Tāya ca pana parisuddhakāyasamācāratāya nevattānukkaṃsessaṃa na paraṃ vambhessaṃa’ti evaṇhi vo, bhikkhave, sikkhitabbaṃ.

And we won’t glorify ourselves or put others down on account of our pure bodily behavior.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro;
‘We have conscience and prudence, and our bodily behavior is pure.

alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarim̃ karaṇīyaṃ’ti tāvatakena va tuṭṭhim̃ āpajjeyyātha.

Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

I declare this to you, mendicants, I announce this to you:

‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati uttarim̃ karaṇīye’.

‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim̃ karaṇīyaṃ?

What more is there to do?

‘Parisuddho no vacīsamācāro bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca.

You should train like this: ‘Our verbal behavior ...

**Tāya ca pana parisuddhavadīsamācāratāya
nevattānukkaṁsessāma na param vambhessāmā’ti evaṇhi vo,
bhikkhave, sikkhitabbaṁ.**

Siyā kho pana, bhikkhave, tumhākaṁ evamassa:

**‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro,
parisuddho vacīsamācāro;**

**alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi
no kiñci uttarim karaṇīyan’ti tāvatakeneva tuṭṭhim āpajjeyyātha.**

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

**‘mā vo sāmāññatthikānaṁ sataṁ sāmāññattho parihāyi, sati
uttarim karaṇīye’.**

Kiñca, bhikkhave, uttarim karaṇīyaṁ?

**‘Parisuddho no manosamācāro bhavissati uttāno vivaṭo na ca
chiddavā saṁvuto ca.**

mental behavior ...

**Tāya ca pana parisuddhamanosamācāratāya
nevattānukkaṁsessāma na param vambhessāmā’ti evaṇhi vo,
bhikkhave, sikkhitabbaṁ.**

Siyā kho pana, bhikkhave, tumhākaṁ evamassa:

**‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro,
parisuddho vacīsamācāro, parisuddho manosamācāro;**

**alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi
no kiñci uttarim karaṇīyan’ti tāvatakeneva tuṭṭhim āpajjeyyātha.**

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

**‘mā vo sāmāññatthikānaṁ sataṁ sāmāññattho parihāyi, sati
uttarim karaṇīye’.**

Kiñca, bhikkhave, uttarim̄ karaṇīyam̄?

‘Parisuddho no ājīvo bhavissati uttāno vivaṭo na ca chiddavā saṁvuto ca.

livelihood will be pure, clear, open, neither inconsistent nor secretive.

Tāya ca pana parisuddhājīvatāya nevattānukkaṁsessāma na paraṁ vambhessāmā’ti evañhi vo, bhikkhave, sikkhitabbaṁ.

And we won’t glorify ourselves or put others down on account of our pure livelihood.’

Siyā kho pana, bhikkhave, tumhākaṁ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, and our livelihood is pure.

alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi no kiñci uttarim̄ karaṇīyan’ti tāvatakeneva tuṭṭhim̄ āpajjeyyātha.

Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

I declare this to you, mendicants, I announce this to you:

‘mā vo sāmaññatthikānaṁ sataṁ sāmaññattho parihāyi, sati uttarim̄ karaṇīye’.

‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

Kiñca, bhikkhave, uttarim̄ karaṇīyam̄?

What more is there to do?

‘Indriyesu guttadvārā bhavissāma;

You should train yourselves like this: ‘We will restrain our sense doors.

cakkhunā rūpaṃ disvā na nimittaggāhī nānubyañjanaggāhī.

When we see a sight with our eyes, we won't get caught up in the features and details.

Yatvādhikaraṇamenam cakkhundriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyam, cakkhundriye saṃvaram āpajjissāma.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of sight, and we will achieve its restraint.

Sotena saddaṃ sutvā ...pe...

When we hear a sound with our ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When we smell an odor with our nose ...

jivhāya rasaṃ sāyitvā ...pe...

When we taste a flavor with our tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When we feel a touch with our body ...

manasā dhammaṃ viññāya na nimittaggāhī nānubyañjanaggāhī.

When we know a thought with our mind, we won't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyam, manindriye saṃvaram āpajjissāmā'ti evañhi vo, bhikkhave, sikkhitabbaṃ.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of mind, and we will achieve its restraint.'

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

**‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro,
parisuddho vacīsamācāro, parisuddho manosamācāro,
parisuddho ājīvo, indriyesumha guttadvārā;**

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, and our sense doors are restrained.

**alamettāvatā katamettāvatā, anuppatto no sāmaññattho, natthi
no kiñci uttarim̃ karaṇīyan’ti tāvatakeneva tuṭṭhim̃ āpajjeyyātha.**
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

**‘mā vo sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi, sati
uttarim̃ karaṇīye’.**

Kiñca, bhikkhave, uttarim̃ karaṇīyaṃ?

What more is there to do?

**‘Bhojane mattaññuno bhavissāma, paṭisaṅkhā yoniso āhāraṃ
āharissāma,**

You should train yourselves like this: ‘We will not eat too much. We will only eat after reflecting properly on our food.

**neva davāya na madāya na maṇḍanāya na vibhūsanāya
yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā,
brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihaṅkhāma
navaṅca vedanaṃ na uppādessāma, yātrā ca no bhavissati,
anavajjatā ca, phāsu vihāro cā’ti evañhi vo, bhikkhave,
sikkhitabbaṃ.**

We will eat not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, we shall put an end to old discomfort and not give rise to new discomfort, and we will live blamelessly and at ease.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

**‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro,
parisuddho vacīsamācāro, parisuddho manosamācāro,
parisuddho ājīvo, indriyesumha guttadvārā, bhojane
mattañño;**

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, and we don’t eat too much.

**alamettāvatā katamettāvatā, anupatto no sāmaññattho, natthi
no kiñci uttarim̐ karaṇīyaṃ’ti tāvatakena va tuṭṭhim̐ āpajjeyyātha.**
Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

**‘mā vo, sāmaññatthikānaṃ sataṃ sāmaññattho parihāyi sati
uttarim̐ karaṇīye’.**

Kiñca, bhikkhave, uttarim̐ karaṇīyaṃ?

What more is there to do?

**‘Jāgariyaṃ anuyuttā bhavissāma, divasaṃ caṅkamaṇa nisajjāya
āvaraṇīyehi dhammehi cittaṃ parisodhessāma.**

You should train yourselves like this: ‘We will be dedicated to wakefulness. When practicing walking and sitting meditation by day, we will purify our mind from obstacles.

**Rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi
dhammehi cittaṃ parisodhessāma.**

In the evening, we will continue to practice walking and sitting meditation.

**Rattiyā majjhimam̐ yāmaṃ dakkhiṇena passena sīhaseyyam̐
kappessāma pāde pādam̐ accādhāya, sato sampajāno
uṭṭhānasaññaṃ manasi karitvā.**

In the middle of the night, we will lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and

aware, and focused on the time of getting up.

Rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhessāmā'ti, evañhi vo, bhikkhave, sikkhitabbaṃ.

In the last part of the night, we will get up and continue to practice walking and sitting meditation, purifying our mind from obstacles.'

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

'hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattañño, jāgariyaṃ anuyuttā;

'We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don't eat too much, and we are dedicated to wakefulness.

alamettāvatā katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttariṃ karaṇīyaṇ'ti, tāvatakenaeva tuṭṭhiṃ āpajjeyyātha.
Just this much is enough ...'

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

'mā vo, sāmāññatthikānaṃ sataṃ sāmāññattho parihāyi sati uttariṃ karaṇīye'.

Kiñca, bhikkhave, uttariṃ karaṇīyaṃ?

What more is there to do?

'Satisampajaññaṇa samannāgatā bhavissāma, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī, saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhave sampajānakārī'ti, evañhi vo, bhikkhave, sikkhitabbaṃ.

You should train yourselves like this: ‘We will have situational awareness and mindfulness. We will act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’

Siyā kho pana, bhikkhave, tumhākaṃ evamassa:

Now, mendicants, you might think,

‘hirottappenamha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesumha guttadvārā, bhojane mattaññuno, jāgariyaṃ anuyuttā, satisampajaññaena samannāgatā;

‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don’t eat too much, we are dedicated to wakefulness, and we have mindfulness and situational awareness.

alamettāvatā katamettāvatā, anupatto no sāmaññaṭṭho, natthi no kiñci uttarim̐ karaṇīyaṃ’ti tāvatakenaeva tuṭṭhim̐ āpajjeyyātha. Just this much is enough ...’

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave:

‘mā vo, sāmaññaṭṭhikānaṃ sataṃ sāmaññaṭṭho parihāyi sati uttarim̐ karaṇīye’.

Kiñca, bhikkhave, uttarim̐ karaṇīyaṃ?

What more is there to do?

Idha, bhikkhave, bhikkhu vivittaṃ senāsaṇaṃ bhajati—araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanappatthaṃ abbhokāsaṃ palālapuñjaṃ.

Take a mendicant who frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattam piṇḍapātaṭikkanto nisīdati pallaṅkam ābhujitvā, ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjham loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti;

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosam pahāya abyāpannacitto viharati, sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddham pahāya vigatathinamiddho viharati, ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccam pahāya anuddhato viharati, ajjhattam vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikiccham pahāya tiṇṇavicikiccho viharati, akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Seyyathāpi, bhikkhave, puriso iṇam ādāya kammante payojeyya.

Suppose a man who has gotten into debt were to apply himself to work,

Tassa te kammantā samijjheyum.

and his efforts proved successful.

So yāni ca porāṇāni iṇamūlāni tāni ca byantī kareyya, siyā cassa uttarim avasiṭṭham dārabharaṇāya.

He would pay off the original loan and have enough left over to support his partner.

Tassa evamassa:

Thinking about this,

‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesim, tassa me te kammantā samijjhimsu.

Sohaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantī akāsim, atthi ca me uttarim avasiṭṭham dārabharaṇāyā’ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

he’d be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso ābādhiko assa dukkhito bāḷhagilāno, bhattañcassa nacchādeyya, na cassa kāye balamattā.

Suppose a person was sick, suffering, and gravely ill. They’d lose their appetite and get physically weak.

So aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa kāye balamattā.

But after some time they’d recover from that illness, and regain their appetite and their strength.

Tassa evamassa:

Thinking about this,

‘ahaṃ kho pubbe ābādhiko ahosim dukkhito bāḷhagilāno, bhattañca me nacchādesi, na ca me āsi kāye balamattā, somhi

etarahi tamhā ābādhā mutto, bhattañca me chādeti, atthi ca me kāye balamattā'ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

they'd be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso bandhanāgāre baddho assa.

Suppose a person was imprisoned in a jail.

So aparena samayena tamhā bandhanā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo.

But after some time they were released from jail, safe and sound, with no loss of wealth.

Tassa evamassa:

Thinking about this,

'ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanā mutto, sotthinā abbhayena, natthi ca me kiñci bhogānaṃ vayo'ti.

So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.

they'd be filled with joy and happiness.

Seyyathāpi, bhikkhave, puriso dāso assa anattādhīno parādhīno na yena kāmaṅgamo.

Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wished.

So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yena kāmaṅgamo.

But after some time they'd be freed from servitude and become their own master, an emancipated individual able to go where they wished.

Tassa evamassa:

Thinking about this,

**‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na
yena kāmaṅgamo, somhi etarahi tamhā dāsabyā mutto attādhīno
aparādhīno bhujisso yena kāmaṅgamo’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya
somanassaṃ.**

they’d be filled with joy and happiness.

**Seyyathāpi, bhikkhave, puriso sadhano sabhogo
kantāraddhānamaggaṃ paṭipajjeyya.**

Suppose there was a person with wealth and property who was
traveling along a desert road.

**So aparena samayena tamhā kantārā nitthareyya sotthinā
abbhayena, na cassa kiñci bhogaṇaṃ vayo.**

But after some time they crossed over the desert, safe and sound,
with no loss of wealth.

Tassa evamassa:

Thinking about this,

**‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ
paṭipajjiṃ.**

**Somhi etarahi tamhā kantārā nitthiṅṅo sotthinā abbhayena,
natthi ca me kiñci bhogaṇaṃ vayo’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya
somanassaṃ.**

they’d be filled with joy and happiness.

**Evameva kho, bhikkhave, bhikkhu yathā iṇaṃ yathā rogaṃ
yathā bandhanāgāraṃ yathā dāsabyaṃ yathā
kantāraddhānamaggaṃ, ime pañca nīvaraṇe appahīne attani
samanupassati.**

In the same way, as long as these five hindrances are not given up
inside themselves, a mendicant regards them as a debt, a disease, a
prison, slavery, and a desert crossing.

Seyyathāpi, bhikkhave, āṇaṇyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ; evameva bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya. Sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā, phuṭā snehena na ca pagghariṇī.

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, bhikkhave, udakarahado ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni

paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa.
It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.
In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.
Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.
They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

Seyyathāpi, bhikkhave, puriso odātena vatthena sasīsaṃ pārupetvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa.
It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ, dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, with features and details.

Seyyathāpi, bhikkhave, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya, so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa: 'ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchīṃ, tatrapī evaṃ aṭṭhāsīṃ evaṃ nisīdīṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ; tamhāpi gāmā amuṃ gāmaṃ agacchīṃ, tatrapī evaṃ aṭṭhāsīṃ evaṃ nisīdīṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ; somhī tamhā gāmā sakamyeva gāmaṃ paccāgato'ti.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

Evameva kho, bhikkhave, bhikkhu anekavihitam pubbenivasam anussarati, seyyathidam—ekampi jatim dvepi jatiyo ...pe... iti sakaram sauddesam anekavihitam pubbenivasam anussarati.

In the same way, a mendicant recollects their many kinds of past lives, with features and details.

So evam samahite citte parisuddhe pariyodate anangaṇe vigatupakkilese mudubhute kammaniye thite anejjappatte sattanam cutupapatananaya cittam abhinnameti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate, yathākammūpage satte pajānāti ...pe...

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

seyyathāpi, bhikkhave, dve agārā sadvārā. Tattha cakkhumā puriso majjhe thito passeyya manusse geham pavisantepi nikkhamantepi, anucaṅkamantepi anuvicarantepi.

Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

Evameva kho, bhikkhave, bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti ...pe....

In the same way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior

and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements.’

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti:

When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Seyyathāpi, bhikkhave, pabbatasaṅkhepe udakarahado accho vippasanno anāvilo.

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.

Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi, carantampi tiṭṭhantampi.

Tassa evamassa:

They'd think:

'ayaṃ kho udakarahado accho vippasanno anāvilo. Tatime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī'ti'.

'This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.'

Evameva kho, bhikkhave, bhikkhu 'idaṃ dukkhan'ti yathābhūtaṃ pajānāti ...pe...

In the same way, a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

nāparaṃ itthattāyāti pajānāti.

They understand: '... there is no return to any state of existence.'

Ayaṃ vuccati, bhikkhave, bhikkhu 'samaṇo' itipi 'brāhmaṇo' itipi 'nhātako' itipi 'vedagū' itipi 'sottiyo' itipi 'ariyo' itipi 'araham' itipi.

This mendicant is called an ‘ascetic’, a ‘brahmin’, a ‘bathed initiate’, a ‘knowledge master’, a ‘scholar’, a ‘noble one’, and a ‘perfected one’.

Kathañca, bhikkhave, bhikkhu samaṇo hoti?

And how is a mendicant an ascetic?

Samitāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhaviḱā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā.

They have quelled the bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evaṃ kho, bhikkhave, bhikkhu samaṇo hoti.

That’s how a mendicant is an ascetic.

Kathañca, bhikkhave, bhikkhu brāhmaṇo hoti?

And how is a mendicant a brahmin?

Bāhitāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhaviḱā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā.

They have barred out the bad, unskillful qualities.

Evaṃ kho, bhikkhave, bhikkhu brāhmaṇo hoti.

That’s how a mendicant is a brahmin.

Kathañca, bhikkhave, bhikkhu nhātako hoti?

And how is a mendicant a bathed initiate?

Nhātāssa honti pāpakā akusalā dhammā, saṅkilesikā, ponobbhaviḱā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā.

They have bathed off the bad, unskillful qualities.

Evaṃ kho, bhikkhave, bhikkhu nhātako hoti.

That’s how a mendicant is a bathed initiate.

Kathañca, bhikkhave, bhikkhu vedagū hoti?

And how is a mendicant a knowledge master?

**Viditāssa honti pāpakā akusalā dhammā, saṅkilesikā,
ponobbhavigā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā.**
They have known the bad, unskillful qualities.

Evaṃ kho, bhikkhave, bhikkhu vedagū hoti.
That's how a mendicant is a knowledge master.

Kathaṅca, bhikkhave, bhikkhu sottiyo hoti?
And how is a mendicant a scholar?

**Nissutāssa honti pāpakā akusalā dhammā, saṅkilesikā,
ponobbhavigā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā.**
They have scoured off the bad, unskillful qualities.

Evaṃ kho, bhikkhave, bhikkhu sottiyo hoti.
That's how a mendicant is a scholar.

Kathaṅca, bhikkhave, bhikkhu ariyo hoti?
And how is a mendicant a noble one?

**Ārakāssa honti pāpakā akusalā dhammā, saṅkilesikā,
ponobbhavigā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā.**
They are far away from the bad, unskillful qualities.

Evaṃ kho, bhikkhave, bhikkhu ariyo hoti.
That's how a mendicant is a noble one.

Kathaṅca, bhikkhave, bhikkhu araham hoti?
And how is a mendicant a perfected one?

**Ārakāssa honti pāpakā akusalā dhammā, saṅkilesikā,
ponobbhavigā, sadarā, dukkhavipākā, āyatim, jātijarāmarañiyā.**
They are far away from the bad, unskillful qualities that are
corrupted, leading to future lives, hurtful, resulting in suffering and
future rebirth, old age, and death.

Evaṃ kho, bhikkhave, bhikkhu araham hoti”ti.
That's how a mendicant is a perfected one.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Mahāassapurasuttaṃ niṭṭhitaṃ navamaṃ.

40. Cūḷaassapurasutta

The Shorter Discourse at Assapura

Evam me sutam—

So I have heard.

ekam samayam bhagavaṅgesu viharati assapuram nama aṅgānam nigamo.

At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura.

Tatra kho bhagavaṅ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṅ etadavoca:

The Buddha said this:

“Samaṇā samaṇāti vo, bhikkhave, jano sañjānāti.

“Mendicants, people label you as ascetics.

Tumhe ca pana ‘ke tumhe’ti puṭṭhā samānā ‘samaṇāmhā’ti paṭijānātha.

And when they ask you what you are, you claim to be ascetics.

**Tesaṃ vo, bhikkhave, evaṃsamaññaṃ satam
evaṃpaṭiññaṃ satam:**

Given this label and this claim, you should train like this: ‘We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct.

‘yā samaṇasāmīcippaṭipadā taṃ paṭipajjissāma;

**evaṃ no ayaṃ amhākaṃ samañña ca saccā bhavissati paṭiñña
ca bhūtā;**

yesañca mayaṃ

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ
paribhuñjāma, tesaṃ te kārā amhesu mahapphalā bhavissanti
mahānisaṃsā, amhākañcevāyaṃ pabbajjā avañjhā bhavissati
saphalā saudrayā’ti.**

Any robes, alms-food, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

Evañhi vo, bhikkhave, sikkhitabbaṃ.

**Kathañca, bhikkhave, bhikkhu na samaṇasāmīcippaṭipadaṃ
paṭipanno hoti?**

And how does a mendicant not practice in the way that is proper for an ascetic?

**Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā
appahīnā hoti, byāpannacittassa byāpādo appahīno hoti,
kodhanassa kodho appahīno hoti, upanāhissa upanāho
appahīno hoti, makkhissa makkho appahīno hoti, paḷāsissa
paḷāso appahīno hoti, issukissa issā appahīnā hoti,
maccharissa macchariyaṃ appahīnaṃ hoti, saṭhassa
sāṭheyyaṃ appahīnaṃ hoti, māyāvissa māyā appahīnā hoti,
pāpicchassa pāpikā icchā appahīnā hoti, micchādiṭṭhikassa
micchādiṭṭhi appahīnā hoti—**

There are some mendicants who have not given up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.

**imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ
samaṇadosānaṃ samaṇakasaṭṭhānaṃ āpāyikānaṃ ṭhānānaṃ
duggativedaniyānaṃ appahānā ‘na samaṇasāmīcippaṭipadaṃ
paṭipanno’ti vadāmi.**

These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. As long as they have not given these up, they do not practice in the way that is proper for an ascetic, I say.

**Seyyathāpi, bhikkhave, matajaṃ nāma āvudhajātaṃ
ubhatodhāraṃ pītanisitaṃ.**

I say that such a mendicant’s going forth may be compared to the kind of weapon called ‘death-dealer’—double-edged, hardened, and keen—covered and wrapped in the outer robe.

Tadassa saṅghāṭiyā sampārutaṃ sampaliveṭṭhitaṃ.

**Tathūpamaṃ, bhikkhave, imassa bhikkhuno pabbajjaṃ
vadāmi.**

**Nāhaṃ, bhikkhave, saṅghāṭikassa saṅghāṭidhāraṇamattena
sāmaññaṃ vadāmi.**

I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

**Nāhaṃ, bhikkhave, acelakassa acelakamattena sāmaññaṃ
vadāmi.**

You don’t deserve the label ‘naked ascetic’ just because you go naked.

**Nāhaṃ, bhikkhave, rajojallikassa rajojallikamattena sāmaññaṃ
vadāmi.**

You don’t deserve the label ‘dust and dirt wearer’ just because you’re caked in dust and dirt.

Nāhaṃ, bhikkhave, udakorohakassa udakorohaṇamattena sāmaññaṃ vadāmi.

You don't deserve the label 'water immerser' just because you immerse yourself in water.

Nāhaṃ, bhikkhave, rukkhamūlikassa rukkhamūlikamattena sāmaññaṃ vadāmi.

You don't deserve the label 'tree root dweller' just because you stay at the root of a tree.

Nāhaṃ, bhikkhave, abbhokāsikassa abbhokāsikamattena sāmaññaṃ vadāmi.

You don't deserve the label 'open air dweller' just because you stay in the open air.

Nāhaṃ, bhikkhave, ubbhaṭṭhakassa ubbhaṭṭhakamattena sāmaññaṃ vadāmi.

You don't deserve the label 'stander' just because you continually stand.

Nāhaṃ, bhikkhave, pariyāyabhattikassa pariyāyabhattikamattena sāmaññaṃ vadāmi.

You don't deserve the label 'interval eater' just because you eat food at set intervals.

Nāhaṃ, bhikkhave, mantajjhāyakassa mantajjhāyakamattena sāmaññaṃ vadāmi.

You don't deserve the label 'reciter' just because you recite scriptures.

Nāhaṃ, bhikkhave, jaṭilakassa jaṭādhāraṇamattena sāmaññaṃ vadāmi.

You don't deserve the label 'matted-hair ascetic' just because you have matted hair.

Saṅghāṭikassa ce, bhikkhave, saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha, kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha, makkhissa makkho pahīyetha, paḷāsissa paḷāso

**pahīyetha, issukissa issā pahīyetha, maccharissa macchariyaṃ
pahīyetha, saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā
pahīyetha, pāpicchassa pāpikā icchā pahīyetha,
micchādiṭṭhikassa micchādiṭṭhi pahīyetha, tamenāṃ mittāmaccā
ñātisālohitā jātameva naṃ saṅghāṭikaṃ kareyyuṃ,
saṅghāṭikattameva samādapeyyuṃ:**

Imagine that just by wearing an outer robe someone with
covetousness, ill will, irritability, hostility, disdain, contempt, jealousy,
stinginess, deviousness, deceit, bad desires, and wrong view could
give up these things. If that were the case, your friends and
colleagues, relatives and kin would make you an outer robe wearer
as soon as you were born. They'd encourage you:

**'ehi tvaṃ, bhadrāmukha, saṅghāṭiko hohi, saṅghāṭikassa te
sato saṅghāṭidhāraṇamattena abhijjhālussa abhijjhā
pahīyissati, byāpannacittassa byāpādo pahīyissati, kodhanassa
kodho pahīyissati, upanāhissa upanāho pahīyissati, makkhissa
makkho pahīyissati, paḷāsissa paḷāso pahīyissati, issukissa issā
pahīyissati, maccharissa macchariyaṃ pahīyissati, saṭhassa
sāṭheyyaṃ pahīyissati, māyāvissa māyā pahīyissati,
pāpicchassa pāpikā icchā pahīyissati, micchādiṭṭhikassa
micchādiṭṭhi pahīyissatī'ti.**

'Please, my dear, wear an outer robe! By doing so you will give up
covetousness, ill will, irritability, hostility, disdain, contempt, jealousy,
stinginess, deviousness, deceit, bad desires, and wrong view.'

**Yasmā ca kho ahaṃ, bhikkhave, saṅghāṭikampi idhekaccaṃ
passāmi abhijjhāluṃ byāpannacittaṃ kodhanaṃ upanāhiṃ
makkhiṃ paḷāsiṃ issukiṃ macchariṃ saṭhaṃ māyāviṃ
pāpicchaṃ micchādiṭṭhikaṃ, tasmā na saṅghāṭikassa
saṅghāṭidhāraṇamattena sāmaññaṃ vadāmi.**

But sometimes I see someone with these bad qualities who is an
outer robe wearer. That's why I say that you don't deserve the label
'outer robe wearer' just because you wear an outer robe.

Acelakassa ce, bhikkhave ...pe...

Imagine that just by going naked ...

rajojallikassa ce, bhikkhave ...pe...

wearing dust and dirt ...

udakorohakassa ce, bhikkhave ...pe...

immersing in water ...

rukkhamūlikassa ce, bhikkhave ...pe...

staying at the root of a tree ...

abbhokāsikassa ce, bhikkhave ...pe...

staying in the open air ...

ubbhaṭṭhakassa ce, bhikkhave ...pe...

standing continually ...

pariyāyabhattikassa ce, bhikkhave ...pe...

eating at set intervals ...

mantajjhāyakassa ce, bhikkhave ...pe...

reciting scriptures ...

**jaṭilakassa ce, bhikkhave, jaṭadhāraṇamattena abhijjhālussa
abhijjhā pahīyetha, byāpannacittassa byāpādo pahīyetha,
kodhanassa kodho pahīyetha, upanāhissa upanāho pahīyetha,
makkhissa makkho pahīyetha, paḷāsissa paḷāso pahīyetha,
issukissa issā pahīyetha, maccharissa macchariyaṃ pahīyetha,
saṭhassa sāṭheyyaṃ pahīyetha, māyāvissa māyā pahīyetha,
pāpicchassa pāpikā icchā pahīyetha, micchādiṭṭhikassa
micchādiṭṭhi pahīyetha, tamenāṃ mittāmaccā ñātisālohitā
jātameva naṃ jaṭilakaṃ kareyyuṃ, jaṭilakattameva
samādapeyyuṃ:**

having matted hair someone with covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They'd encourage you:

‘ehi tvam, bhadrāmukha, jaṭilako hohi, jaṭilakassa te sato jaṭādhāraṇamattena abhijjhālussa abhijjhā pahīyissati byāpannacittassa byāpādo pahīyissati, kodhanassa kodho pahīyissati ...pe... pāpicchassa pāpikā icchā pahīyissati micchādiṭṭhikassa micchādiṭṭhi pahīyissatī’ti.

‘Please, my dear, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.’

Yasmā ca kho ahaṃ, bhikkhave, jaṭilakampi idhekaccaṃ passāmi abhijjhālum byāpannacittam kodhanam upanāhim makkhim palāsim issukim maccharim saṭham māyāvim pāpiccham micchādiṭṭhim, tasmā na jaṭilakassa jaṭādhāraṇamattena sāmaññaṃ vadāmi.

But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That’s why I say that you don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

Kathaṅca, bhikkhave, bhikkhu samaṇasāmīcippaṭipadam paṭipanno hoti?

And how does a mendicant practice in the way that is proper for an ascetic?

Yassa kassaci, bhikkhave, bhikkhuno abhijjhālussa abhijjhā pahīnā hoti, byāpannacittassa byāpādo pahīno hoti, kodhanassa kodho pahīno hoti, upanāhissa upanāho pahīno hoti, makkhissa makkho pahīno hoti, palāsissa palāso pahīno hoti, issukissa issā pahīnā hoti, maccharissa macchariyam pahīnam hoti, saṭhassa saṭheyam pahīnam hoti, māyāvissa māyā pahīnā hoti, pāpicchassa pāpikā icchā pahīnā hoti, micchādiṭṭhikassa micchādiṭṭhi pahīnā hoti—

There are some mendicants who have given up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, bad desires, and wrong view.

**imesaṃ kho ahaṃ, bhikkhave, samaṇamalānaṃ
samaṇadosānaṃ samaṇakasaṭṭhānaṃ āpāyikānaṃ ṭhānānaṃ
duggativedaniyānaṃ pahānā ‘samaṇasāmīcippaṭipadaṃ
paṭipanno’ti vadāmi.**

These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. When they have given these up, they are practicing in the way that is proper for an ascetic, I say.

**So sabbehi imehi pāpakehi akusalehi dhammehi
visuddhamattānaṃ samanupassati (...).**

They see themselves purified from all these bad, unskillful qualities.

**Tassa sabbehi imehi pāpakehi akusalehi dhammehi
visuddhamattānaṃ samanupassato (...) pāmojjaṃ jāyati,
pamuditassa pīti jāyati, pītimanassa kāyo passambhati,
passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.**

Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

**So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena
cetasā vipulena mahaggatena appamāṇena averena
abyābajjhena pharitvā viharati.**

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ...pe...

They meditate spreading a heart full of compassion ...

muditāsaḥagatena cetasā ...pe...

They meditate spreading a heart full of rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, bhikkhave, pokkharāṇī acchodakā sātodakā sītodakā setakā supatitthā ramaṇīyā.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful.

Puratthimāya cepi disāya puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.

Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched.

So taṃ pokkharāṇiṃ āgamma vineyya udakapipāsaṃ vineyya ghammapariḷāhaṃ ...pe... pacchimāya cepi disāya puriso āgaccheyya ...pe... uttarāya cepi disāya puriso āgaccheyya ...pe... dakkhiṇāya cepi disāya puriso āgaccheyya. Yato kuto cepi naṃ puriso āgaccheyya ghammābhitatto ghammapareto, kilanto tasito pipāsito. So taṃ pokkharāṇiṃ āgamma vineyya udakapipāsaṃ, vineyya ghammapariḷāhaṃ.

No matter what direction they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion.

Evameva kho, bhikkhave, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ

dhammavinayaṃ āgama, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ. Ajjhattaṃ vūpasamā ‘samaṇasāmicippaṭipadaṃ paṭipanno’ti vadāmi. Brāhmaṇakulā cepi ...pe... vessakulā cepi ...pe... suddakulā cepi ...pe... yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgama, evaṃ mettaṃ karuṇaṃ muditaṃ upekkhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ.

In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—and has arrived at the teaching and training proclaimed by a Realized One. Having developed love, compassion, rejoicing, and equanimity in this way they gain inner peace.

Ajjhattaṃ vūpasamā ‘samaṇasāmicippaṭipadaṃ paṭipanno’ti vadāmi.

Because of that inner peace they are practicing the way proper for an ascetic, I say.

Khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti.

And suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, merchants, or workers—

So ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

and they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Āsavānaṃ khayā samaṇo hoti. Brāhmaṇakulā cepi ...pe... vessakulā cepi ... suddakulā cepi ... yasmā kasmā cepi kulā agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Āsavānaṃ khayā samaṇo hotī’ti.

They're an ascetic because of the ending of defilements.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Cūḷaassapurasuttaṃ niṭṭhitaṃ dasamaṃ.

Mahāyamakavaggo niṭṭhito catuttho.

Tassuddānaṃ

Giñjakasālavanaṃ pariharitum,

Paññavato puna saccakanisedho;

Mukhavaṇṇapasīdanatāpindo,

Kevaṭṭaassapurajaṭilena.

5. The Shorter Division of Pairs Cūḷayamakavagga

41. Sāleyyakasutta *The People of Sālā*

Evam me sutam—

So I have heard.

**ekam samayam bhagava kosalesu carikam caramano mahata
bhikkhusanghena saddhim yena salā nama kosalanam
brahmanagamō tadavasari.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

Assosum kho sāleyyakā brahmanagahapatikā:

The brahmins and householders of Sālā heard,

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito
kosalesu carikam caramano mahata bhikkhusanghena saddhim
salam anuppatto.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants.

**Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo
abhuggato:**

He has this good reputation:

**‘itipi so bhagava araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānam buddho
bhagavā’.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokam sadevakam samarakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam;

He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing.

kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.

He reveals an entirely full and pure spiritual life.

Sādhu kho pana tathārūpānam arahatam dassanam hoti”ti.

It’s good to see such perfected ones.”

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantam abhivādetvā ekamantam nisīdimsu; appekacce bhagavatā saddhim sammodimsu, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantam nisīdimsu; appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu; appekacce tuṅhībhūtā ekamantam nisīdimsu. Ekamantam nisinnā kho sāleyyakā brāhmaṇagahapatikā bhagavantam etadavocum:

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yena m’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti?”

“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

Ko pana, bho gotama, hetu, ko paccayo, yena m’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti”ti?”

And what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Dhammacariyāsamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti”ti.

Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Na kho mayaṃ imassa bho gotamassa saṅkhittena bhāsitaṃ, vitthārena atthaṃ avibhattaṃ, vitthārena atthaṃ ājānāma.

“We don’t understand the detailed meaning of Master Gotama’s brief statement.

Sādhū no bhavaṃ gotamo tathā dhammaṃ desetu, yathā mayaṃ imassa bho gotamassa saṅkhittena bhāsitaṃ,

**vitthārena atthaṃ avibhattassa, vitthārena atthaṃ
ājāneyyāma”ti.**

Master Gotama, please teach us this matter in detail so we can understand the meaning.”

**“Tena hi, gahapatayo, suṇātha, sādhukaṃ manasi karotha,
bhāsissāmi”ti.**

“Well then, householders, listen and pay close attention, I will speak.”

**“Evaṃ, bho”ti kho sāleyyakā brāhmaṇagahapatikā bhagavato
paccassosum.**

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Tividhaṃ kho, gahapatayo, kāyena
adhammacariyāvisamacariyā hoti, catubbidhaṃ vācāya
adhammacariyāvisamacariyā hoti, tividhaṃ manasā
adhammacariyāvisamacariyā hoti.**

“Householders, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

**Kathaṅca, gahapatayo, tividhaṃ kāyena
adhammacariyāvisamacariyā hoti?**

And how is unprincipled and immoral conduct threefold by way of body?

**Idha, gahapatayo, ekacco paṇātipātī hoti, luddo lohitapāṇi
hatappahate niviṭṭho adayāpanno paṇabhūtesu.**

It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

Adinnādāyī kho pana hoti. Yam taṃ parassa paravittūpakaraṇaṃ, gāmagataṃ vā araṇṇagataṃ vā, taṃ adinnaṃ theyyasaṅkhātā ādātā hoti.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā sapaṛidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti.

This is how unprincipled and immoral conduct is threefold by way of body.

Kathaṅca, gahapatayo, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti?

And how is unprincipled and immoral conduct fourfold by way of speech?

Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā parisāgato vā, ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti, so ajānaṃ vā āha: ‘jānāmī’ti, jānaṃ vā āha: na jānāmī’ti, ‘apassaṃ vā āha: ‘passāmī’ti, passaṃ vā āha: ‘na passāmī’ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti.

It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācaṃ bhāsītā hoti.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjanī kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsītā hoti.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

Samphappalāpī kho pana hoti. Akālavādī abhūtavādī anatthavādī adhammavādī avinayavādī. Anidhānavatiṃ vācaṃ bhāsītā hoti akālena anapadesaṃ apariyantavatiṃ anatthasaṃhitā.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

Evaṃ kho, gahapatayo, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti.

This is how unprincipled and immoral conduct is fourfold by way of speech.

**Kathañca, gahapatayo, tividhañ manasā
adhammacariyāvisamacariyā hoti?**

And how is unprincipled and immoral conduct threefold by way of mind?

**Idha, gahapatayo, ekacco abhijjhālu hoti, yañ tañ parassa
paravittūpakaraṇaṃ tañ abhijjhātā hoti: ‘aho vata yañ parassa
tañ mamassā’ti.**

It's when a certain person is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

**Byāpannacitto kho pana hoti paduṭṭhamanasañkappo: ‘ime
sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā
vā ahesun’ti.**

They have ill will and malicious intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

Micchādiṭṭhiko kho pana hoti viparītadassano:

They have wrong view. Their perspective is distorted:

**‘natthi dinnam natthi yiṭṭham natthi hutañ, natthi
sukatadukkaṭānañ kammānañ phalañ vipāko, natthi ayañ loko
natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā,
natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye
imañca lokañ parañca lokañ sayañ abhiññā sacchikatvā
pavedentī’ti.**

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

**Evam̐ kho, gahapatayo, tividham̐ manasā
adhammacariyāvisamacariyā hoti.**

This is how unprincipled and immoral conduct is threefold by way of mind.

**Evam̐ adhammacariyāvisamacariyāhetu kho, gahapatayo,
evam̐'idhekacce sattā kāyassa bhedaṃ param̐ maraṇā apāyam̐
duggatiṃ vinipātam̐ nirayam̐ upapajjanti.**

That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

**Tividham̐ kho, gahapatayo, kāyena dhammacariyāsamacariyā
hoti, catubbidham̐ vācāya dhammacariyāsamacariyā hoti,
tividham̐ manasā dhammacariyāsamacariyā hoti.**

Householders, principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

**Kathaṅca, gahapatayo, tividham̐ kāyena
dhammacariyāsamacariyā hoti?**

And how is principled and moral conduct threefold by way of body?

**Idha, gahapatayo, ekacco paṇātipātam̐ pahāya paṇātipātā
paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno
sabbapaṇabhūtahitānukampī viharati.**

It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

**Adinnādānam̐ pahāya adinnādānā paṭivirato hoti. Yam̐ tam̐
parassa paravittūpakaraṇam̐, gāmagatam̐ vā araṅṅagatam̐ vā,
tam̐ nādinnaṃ theyyasaṅkhātam̐ ādātā hoti.**

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

Kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā sapaṛidaṇḍā antamaso mālāguḷaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti.

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evaṃ kho, gahapatayo, tividhaṃ kāyena dhammacariyāsamacariyā hoti.

This is how principled and moral conduct is threefold by way of body.

Kathaṅca, gahapatayo, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti?

And how is principled and moral conduct fourfold by way of speech?

Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā parisāgato vā, ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhipuṭṭho: 'ehambho purisa, yaṃ jānāsi taṃ vadehī'ti, so ajānaṃ vā āha: 'na jānāmī'ti, jānaṃ vā āha: 'jānāmī'ti, apassaṃ vā āha: 'na passāmī'ti, passaṃ vā āha: 'passāmī'ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsītā hoti.

It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā—tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti. Kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācaṃ bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

Evaṃ kho, gahapatayo, catubbidhaṃ vācāya dhammacariyāsamacariyā hoti.

This is how principled and moral conduct is fourfold by way of speech.

Kathaṅca, gahapatayo, tividhaṃ manasā dhammacariyāsamacariyā hoti?

And how is principled and moral conduct threefold by way of mind?

Idha, gahapatayo, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamassā’ti.

It's when a certain person is not covetous. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti.

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

Sammādiṭṭhiko kho pana hoti aviparītadassano:

They have right view, an undistorted perspective:

‘atthi dinnam atthi yiṭṭham atthi hutam, atthi sukatadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti.

'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

Evam kho, gahapatayo, tividham manasā dhammacariyāsamacariyā hoti.

This is how principled and moral conduct is threefold by way of mind.

Evam dhammacariyāsamacariyāhetu kho, gahapatayo, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokam upapajjanti.

This is how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;**

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!’

**ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ
maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya.**

It’s possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī.

Because they have principled and moral conduct.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
brāhmaṇamahāsālānaṃ ...pe...**

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ...

gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;
well-to-do householders ...

**ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ
maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya.**

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;
the Gods of the Four Great Kings ...

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā tāvatimsānaṃ devānaṃ ...pe...
the Gods of the Thirty-Three ...

yāmānaṃ devānaṃ ...
the Gods of Yama ...

tusitānaṃ devānaṃ ...
the Joyful Gods ...

nimmānaratīnaṃ devānaṃ ...
the Gods Who Love to Create ...

paranimmitavasavattīnaṃ devānaṃ ...
the Gods Who Control the Creations of Others ...

brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;
the Gods of Brahmā’s Host ...

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;
the Radiant Gods ...

**ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ
maraṇā ābhānaṃ devānaṃ sahaḃyataṃ upapajjeyya.**

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ
devānaṃ ...pe...**

the Gods of Limited Radiance ...

appamaṇābhānaṃ devānaṃ ...

the Gods of Limitless Radiance ...

ābhassarānaṃ devānaṃ ...

the Gods of Streaming Radiance ...

parittasubhānaṃ devānaṃ ...

the Gods of Limited Glory ...

appamaṇasubhānaṃ devānaṃ ...

the Gods of Limitless Glory ...

subhakiṇhānaṃ devānaṃ ...

the Gods Replete with Glory ...

vehapphalānaṃ devānaṃ ...

the Gods of Abundant Fruit ...

avihānaṃ devānaṃ ...

the Gods of Aviha ...

atappānaṃ devānaṃ ...

the Gods of Atappa ...

sudassānaṃ devānaṃ ...

the Gods Fair to See ...

sudassīnaṃ devānaṃ ...

the Fair Seeing Gods ...

akaniṭṭhānaṃ devānaṃ ...

the Gods of Akaniṭṭha ...

ākāsānañcāyatanūpagānaṃ devānaṃ ...

the gods of the dimension of infinite space ...

viññāṇañcāyatanūpagānaṃ devānaṃ ...

the gods of the dimension of infinite consciousness ...

ākiñcaññāyatanūpagānaṃ devānaṃ ...

the gods of the dimension of nothingness ...

**nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ
upapajjeyyan'ti;**

the gods of the dimension of neither perception nor non-perception.'

**ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ
maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ
saḥabyataṃ upapajjeyya.**

It's possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī.

Because they have principled and moral conduct.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

**'aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā
upasampajja vihareyyan'ti;**

'If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.'

**ṭhānaṃ kho panetaṃ vijjati, yaṃ so āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā
sacchikatvā upasampajja vihareyya.**

It's possible that this might happen.

Tam kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī”ti.

Because they have principled and moral conduct.”

**Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantam
etadavocum:**

When he had spoken, the brahmins and householders of Sālā said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

**Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma
dhammañca bhikkhusaṅghaṃca.**

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete
saraṇaṃ gate”ti.**

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Sāleyyakasuttaṃ niṭṭhitaṃ paṭhamaṃ.

42. Verañjakasutta *The People of Verañja*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena verañjakā brāhmaṇagahapatikā
savatthiyam paṭivasanti kenacideva karaṇīyena.**

Now at that time the brahmins and householders of Verañja were residing in Sāvattḥī on some business.

Assosum kho verañjakā brāhmaṇagahapatikā:

The brahmins and householders of Verañja heard:

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito
savatthiyam viharati jetavane anathapiṇḍikassa ārame.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Sāvattḥī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo
abhuggato:**

He has this good reputation ...” ...

**‘itipi so bhagava araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro**

purisadammasārathi satthā devamanussānaṃ buddho bhagavā’.

So imaṃ lokam sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyoṣānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

Atha kho verañjakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

“ko nu kho, bho gotama, hetu, ko paccayo yena m’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti?

Ko pana, bho gotama, hetu, ko paccayo yena m’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjanti”ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

Dhammacariyāsamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjanti”ti.

“Na kho mayaṃ imassa bhoto gotamassa saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājānāma.

Sādhu no bhavaṃ gotamo tathā dhammaṃ desetu yathā mayaṃ imassa bhoto gotamassa saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājāneyyāma”ti.

“Tena hi, gahapatayo, suṇātha sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Evaṃ, bho”ti kho verañjakā brāhmaṇagahapatikā bhagavato paccassosum.

Bhagavā etadavoca:

“Tividhaṃ kho, gahapatayo, kāyena adhammacārī visamacārī hoti, catubbidhaṃ vācāya adhammacārī visamacārī hoti, tividhaṃ manasā adhammacārī visamacārī hoti.

“Householders, a person of unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. ...” ...

Kathaṅca, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti?

(The remainder of this discourse is identical with MN 41.)

Idha, gahapatayo, ekacco paṇātipātī hoti. Luddo lohitapāṇi hatappahate nivijjho adayāpanno paṇabhūtesu.

Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ ... taṃ adinnaṃ theyyasaṅkhātaṃ ādātā hoti.

Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā ... tathārūpāsu cārittaṃ āpajjitā hoti.

**Evam̄ kho, gahapatayo, tividham̄ kāyena adhammacārī
visamacārī hoti.**

**Kathañca, gahapatayo, catubbidham̄ vācāya adhammacārī
visamacārī hoti?**

**Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā ...
sampajānamusā bhāsītā hoti.**

**Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā ...
vaggakaraṇim̄ vācam̄ bhāsītā hoti.**

**Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā kakkasā ...
tathārūpim̄ vācam̄ bhāsītā hoti.**

**Samphappalāpī kho pana hoti. Akālavādī ... apariyantavatim̄
anattasam̄hitam̄.**

**Evam̄ kho, gahapatayo, catubbidham̄ vācāya adhammacārī
visamacārī hoti.**

**Kathañca, gahapatayo, tividham̄ manasā adhammacārī
visamacārī hoti?**

**Idha, gahapatayo, ekacco abhijjhālu hoti ...pe... tam̄
mamassā'ti.**

**Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo: 'ime
sattā haññantu vā ... mā vā ahesun'ti.**

Micchādiṭṭhiko kho pana hoti viparītadassano:

'natthi dinnam̄, natthi yiṭṭham̄ ... sacchikatvā pavedentī'ti.

**Evam̄ kho, gahapatayo, tividham̄ manasā adhammacārī
visamacārī hoti.**

**Evam̄ adhammacariyāvisamacariyāhetu kho, gahapatayo,
evam'idhekacce sattā kāyassa bhedā param̄ maraṇā apāyam̄
duggatim̄ vinipātam̄ nirayam̄ upapajjanti.**

Tividhaṃ kho, gahapatayo, kāyena dhammacārī samacārī hoti, catubbidhaṃ vācāya dhammacārī samacārī hoti, tividhaṃ manasā dhammacārī samacārī hoti.

Kathaṅca, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa ... taṃ nādinnaṃ theyyasaṅkhātaṃ ādātā hoti.

Kāmesumicchācāraṃ pahāya ... tathārūpāsu na cārittaṃ āpajjitā hoti.

Evaṃ kho, gahapatayo, tividhaṃ kāyena dhammacārī samacārī hoti.

Kathaṅca, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā ...pe... na sampajānamusā bhāsītā hoti.

Pisuṇaṃ vācaṃ pahāya ... samaggakaraṇiṃ vācaṃ bhāsītā hoti.

Pharusaṃ vācaṃ pahāya ... tathārūpaṃ vācaṃ bhāsītā hoti.

Samphappalāpaṃ pahāya ... kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

Evaṃ kho, gahapatayo, catubbidhaṃ vācāya dhammacārī samacārī hoti.

Kathaṅca, gahapatayo, tividhaṃ manasā dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: ‘aho vata yaṃ parassa, taṃ mamassā’ti.

Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti.

Sammādiṭṭhiko kho pana hoti aviparītadassano:

‘atthi dinnam, atthi yiṭṭham ... sayam abhiññā sacchikatvā pavedentī’ti.

Evaṃ kho, gahapatayo, tividham manasā dhammacārī samacārī hoti.

Evaṃ dhammacariyāsamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjanti.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bhedaṃ paraṃ maraṇā brāhmaṇamahāsālānaṃ ...pe...

gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā tāvatimsānaṃ devānaṃ ...

yāmānaṃ devānaṃ ...

tusitānaṃ devānaṃ ...

nimmānaratīnaṃ devānaṃ ...

paranimmitavasavattīnaṃ devānaṃ ...

brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ devānaṃ ...pe...

appamaṇābhānaṃ devānaṃ ...

ābhassarānaṃ devānaṃ ...

parittasubhānaṃ devānaṃ ...

appamaṇasubhānaṃ devānaṃ ...

subhakiṇhānaṃ devānaṃ ...

vehapphalānaṃ devānaṃ ...

avihānaṃ devānaṃ ...

atappānaṃ devānaṃ ...

sudassānaṃ devānaṃ ...

sudassīnaṃ devānaṃ ...

akaniṭṭhānaṃ devānaṃ ...

ākāsānañcāyatanūpagānaṃ devānaṃ ...

viññāṇañcāyatanūpagānaṃ devānaṃ ...

ākiñcaññāyatanūpagānaṃ devānaṃ ...

nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;

ṭhānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

**‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja vihareyyan’ti;**

**ṭhānaṃ kho panetaṃ vijjati, ‘yaṃ so āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihareyya.**

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī””ti.

**Evaṃ vutte, verañjakā brāhmaṇagahapatikā bhagavantaṃ
etadavocuṃ:**

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.**

**Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma
dhammañca bhikkhusaṅghañca.**

**Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete
saraṇaṃ gate””ti.**

Verañjakasuttaṃ niṭṭhitaṃ dutiyaṃ.

43. Mahāvedallasutta *The Great Classification*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā mahākoṭṭhiko sāyanhasamayam paṭisallānā
vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā
āyasmatā sāriputtena saddhiṃ sammodi.**

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

**Sammodanīyam katham saraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko
āyasmantaṃ sāriputtaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Duppañño duppañño'ti, āvuso, vuccati.

“Reverend, they speak of ‘a witless person’.

Kittāvatā nu kho, āvuso, duppaññoti vuccatī'ti?

How is a witless person defined?”

“Nappajānāti nappajānātī”ti kho, āvuso, tasmā duppaññoti vuccati.

“Reverend, they’re called witless because they don’t understand.

Kiñca nappajānāti?

And what don’t they understand?

‘Idaṃ dukkhan’ti nappajānāti, ‘ayaṃ dukkhasamudayo’ti nappajānāti, ‘ayaṃ dukkhanirodho’ti nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti nappajānāti.

They don’t understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Nappajānāti nappajānātī’ti kho, āvuso, tasmā duppaññoti vuccatī”ti.

They’re called witless because they don’t understand.”

“Sādhāvuso”ti kho āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttariṃ pañhaṃ apucchi:

Saying “Good, reverend,” Mahākoṭṭhita approved and agreed with what Sāriputta said. Then he asked another question:

“Paññavā paññavā’ti, āvuso, vuccati.

“They speak of ‘a wise person’.

Kittāvatā nu kho, āvuso, paññavāti vuccatī”ti?

How is a wise person defined?”

“Pajānāti pajānātī”ti kho, āvuso, tasmā paññavāti vuccati.

“They’re called wise because they understand.

Kiñca pajānāti?

And what do they understand?

‘Idaṃ dukkhan’ti pajānāti, ‘ayaṃ dukkhasamudayo’ti pajānāti, ‘ayaṃ dukkhanirodho’ti pajānāti, ‘ayaṃ dukkhanirodhagāminī

paṭipadā'ti pajānāti.

They understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering.'

'Pajānāti pajānātī'ti kho, āvuso, tasmā paññavāti vuccatī'ti.

They're called wise because they understand."

“Viññāṇaṃ viññāṇan'ti, āvuso, vuccati.

“They speak of 'consciousness'.

Kittāvatā nu kho, āvuso, viññāṇanti vuccatī'ti?

How is consciousness defined?"

“Vijānāti vijānātī'ti kho, āvuso, tasmā viññāṇanti vuccati.

“It's called consciousness because it cognizes.

Kiñca vijānāti?

And what does it cognize?

Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti.

It cognizes 'pleasure' and 'pain' and 'neutral'.

'Vijānāti vijānātī'ti kho, āvuso, tasmā viññāṇanti vuccatī'ti.

It's called consciousness because it cognizes."

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā?

are these things mixed or separate?

Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun'ti?

And can we completely dissect them so as to describe the difference between them?"

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā.

these things are mixed, not separate.

**Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā
nānākaraṇaṃ paññāpetuṃ.**

And you can never completely dissect them so as to describe the difference between them.

Yaṃ hāvuso, pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti.

For you understand what you cognize, and you cognize what you understand.

Tasmā ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā.

That’s why these things are mixed, not separate.

**Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā
nānākaraṇaṃ paññāpetun”ti.**

And you can never completely dissect them so as to describe the difference between them.”

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

**imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ kiṃ
nānākaraṇaṃ”ti?**

what is the difference between these things that are mixed, not separate?”

“Yā cāvuso, paññā yañca viññāṇaṃ—

**imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ paññā
bhāvetabbā, viññāṇaṃ pariññeyyaṃ.**

“The difference between these things is that wisdom should be developed, while consciousness should be completely understood.”

Idaṃ nesaṃ nānākaraṇaṃ”ti.

“Vedanā vedanā’ti, āvuso, vuccati.

“They speak of this thing called ‘feeling’.

Kittāvatā nu kho, āvuso, vedanāti vuccatī”ti?

How is feeling defined?”

“Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccati.

“It’s called feeling because it feels.

Kiñca vedeti?

And what does it feel?

Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti.

It feels pleasure, pain, and neutral.

‘Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccatī”ti.

It’s called feeling because it feels.”

“Saññā saññā’ti, āvuso, vuccati.

“They speak of this thing called ‘perception’.

Kittāvatā nu kho, āvuso, saññāti vuccatī”ti?

How is perception defined?”

“Sañjānāti sañjānātī’ti kho, āvuso, tasmā saññāti vuccati.

“It’s called perception because it perceives.

Kiñca sañjānāti?

And what does it perceive?

Nīlakampi sañjānāti, pītakampi sañjānāti, lohītakampi sañjānāti, odātampi sañjānāti.

It perceives blue, yellow, red, and white.

‘Sañjānāti sañjānātī’ti kho, āvuso, tasmā saññāti vuccatī”ti.

It’s called perception because it perceives.”

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ—

“Feeling, perception, and consciousness—

ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā?

are these things mixed or separate?

**Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā
nānākaraṇaṃ paññāpetun”ti?**

And can we completely dissect them so as to describe the difference between them?”

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ—

“Feeling, perception, and consciousness—

ime dhammā saṃsaṭṭhā, no visaṃsaṭṭhā.

these things are mixed, not separate.

**Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā
nānākaraṇaṃ paññāpetum.**

And you can never completely dissect them so as to describe the difference between them.

Yaṃ hāvuso, vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti.

For you perceive what you feel, and you cognize what you perceive.

Tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā.

That’s why these things are mixed, not separate.

**Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā
nānākaraṇaṃ paññāpetun”ti.**

And you can never completely dissect them so as to describe the difference between them.”

**“Nissaṭṭhena hāvuso, pañcahi indriyehi parisuddhena
manoviññāṇena kiṃ neyyan”ti?**

“What can be known by purified mind consciousness released from the five senses?”

**“Nissaṭṭhena, āvuso, pañcahi indriyehi parisuddhena
manoviññāṇena ‘ananto ākāso’ti ākāsañcāyatanam neyyam,**

‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanaṃ neyyaṃ, ‘natthi kiñcī’ti ākiñcaññāyatanaṃ neyyaṃ”ti.

“Aware that ‘space is infinite’ it can know the dimension of infinite space. Aware that ‘consciousness is infinite’ it can know the dimension of infinite consciousness. Aware that ‘there is nothing at all’ it can know the dimension of nothingness.”

“Neyyaṃ panāvuso, dhammaṃ kena pajānātī”ti?

“How do you understand something that can be known?”

“Neyyaṃ kho, āvuso, dhammaṃ paññācakkhunā pajānātī”ti.

“You understand something that can be known with the eye of wisdom.”

“Paññā panāvuso, kimatthiyā”ti?

“What is the purpose of wisdom?”

“Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā”ti.

“The purpose of wisdom is direct knowledge, complete understanding, and giving up.”

“Kati panāvuso, paccayā sammādiṭṭhiyā uppādāyā”ti?

“How many conditions are there for the arising of right view?”

“Dve kho, āvuso, paccayā sammādiṭṭhiyā uppādāyā—

“There are two conditions for the arising of right view:

parato ca ghoso, yoniso ca manasikāro.

the words of another and proper attention.

Ime kho, āvuso, dve paccayā sammādiṭṭhiyā uppādāyā”ti.

These are the two conditions for the arising of right view.”

“Katihi panāvuso, aṅgehi anuggahitā sammādiṭṭhi

cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca,

paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisaṃsā cā”ti?

“When right view is supported by how many factors does it have freedom of heart and freedom by wisdom as its fruit and benefit?”

“Pañcahi kho, āvuso, aṅgehi anuggahitā sammādiṭṭhi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisaṃsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisaṃsā ca.

“When right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

Idhāvuso, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti.

It’s when right view is supported by ethics, learning, discussion, serenity, and discernment.

Imehi kho, āvuso, pañcahaṅgehi anuggahitā sammādiṭṭhi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisaṃsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisaṃsā cā”ti.

When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

“Kati paṇāvuso, bhavā”ti?

“How many states of existence are there?”

“Tayome, āvuso, bhavā—

“Reverend, there are these three states of existence.

kāmabhavo, rūpabhavo, arūpabhavo”ti.

Existence in the sensual realm, the realm of luminous form, and the formless realm.”

“Kathaṃ paṇāvuso, āyatim punabbhavābhiniḥḥatti hoti”ti?

“But how is there rebirth into a new state of existence in the future?”

“Avijjānīvaraṇānaṃ kho, āvuso, sattānaṃ taṇhāsaṃyojanānaṃ tatrataṛābhīnandanā—

“It’s because of sentient beings—hindered by ignorance and fettered by craving—taking pleasure in various different realms.

evaṃ āyatīṃ punabbhavābhīnibbatti hotī”ti.

That’s how there is rebirth into a new state of existence in the future.”

“Kathaṃ paṇāvuso, āyatīṃ punabbhavābhīnibbatti na hotī”ti?

“But how is there no rebirth into a new state of existence in the future?”

“Avijjāvirāgā kho, āvuso, vijjuppādā taṇhānirodhā—

“It’s when ignorance fades away, knowledge arises, and craving ceases.

evaṃ āyatīṃ punabbhavābhīnibbatti na hotī”ti.

That’s how there is no rebirth into a new state of existence in the future.”

“Katamaṃ paṇāvuso, paṭhamaṃ jhānaṃ”ti?

“But what, reverend, is the first absorption?”

“Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati—

“Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

idaṃ vuccati, āvuso, paṭhamaṃ jhānaṃ”ti.

This is called the first absorption.”

“Paṭhamaṃ paṇāvuso, jhānaṃ katiṅgikaṃ”ti?

“But how many factors does the first absorption have?”

“Paṭhamam kho, āvuso, jhānam pañcaṅgikam.

“The first absorption has five factors.

Idhāvuso, paṭhamam jhānam samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca.

When a mendicant has entered the first absorption, placing the mind, keeping it connected, rapture, bliss, and unification of mind are present.

Paṭhamam kho, āvuso, jhānam evam pañcaṅgikan”ti.

That’s how the first absorption has five factors.”

“Paṭhamam panāvuso, jhānam kataṅgavippahīnam kataṅgasamannāgatan”ti?

“But how many factors has the first absorption given up and how many does it possess?”

“Paṭhamam kho, āvuso, jhānam pañcaṅgavippahīnam, pañcaṅgasamannāgataṃ.

“The first absorption has given up five factors and possesses five factors.

Idhāvuso, paṭhamam jhānam samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddham pahīnam hoti, uddhaccakukkuccam pahīnam hoti, vicikicchā pahīnā hoti;

When a mendicant has entered the first absorption, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt are given up.

vitakko ca vattati, vicāro ca pīti ca sukhañca cittekaggatā ca.

Placing the mind, keeping it connected, rapture, bliss, and unification of mind are present.

Paṭhamam kho, āvuso, jhānam evam pañcaṅgavippahīnam pañcaṅgasamannāgatan”ti.

That's how the first absorption has given up five factors and possesses five factors.”

“Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ—
“Reverend, these five faculties have different scopes and different ranges, and don't experience each others' scope and range. That is,
cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

the faculties of the eye, ear, nose, tongue, and body.

Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, kiṃ paṭisaraṇaṃ, ko ca nesaṃ gocaravisayaṃ paccanubhotī”ti?

What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“Pañcimāni, āvuso, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ—
cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayānaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca nesaṃ gocaravisayaṃ paccanubhotī”ti.

“These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ—

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imāni kho, āvuso, pañcindriyāni kiṃ paṭicca tiṭṭhantī”ti?

“These five faculties depend on what to continue?”

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ—

**cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ,
kāyindriyaṃ.**

Imāni kho, āvuso, pañcindriyāni āyuraṃ paṭicca tiṭṭhantī”ti.

“These five faculties depend on life to continue.”

“Āyu panāvuso, kiṃ paṭicca tiṭṭhatī”ti?

“But what does life depend on to continue?”

“Āyu usmaṃ paṭicca tiṭṭhatī”ti.

“Life depends on warmth to continue.”

“Usmā panāvuso, kiṃ paṭicca tiṭṭhatī”ti?

“But what does warmth depend on to continue?”

“Usmā āyuraṃ paṭicca tiṭṭhatī”ti.

“Warmth depends on life to continue.”

**“Idāneva kho mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ
evaṃ ājānāma:**

“Just now I understood you to say:

‘āyu usmaṃ paṭicca tiṭṭhatī’ti.

‘Life depends on warmth to continue.’

**Idāneva pana mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ
evaṃ ājānāma:**

But I also understood you to say:

‘usmā āyuraṃ paṭicca tiṭṭhatī’ti.

‘Warmth depends on life to continue.’

Yathā kathaṃ panāvuso, imassa bhāsitassa attho daṭṭhabbo”ti?

How then should we see the meaning of this statement?”

“Tena hāvuso, upamaṃ te karissāmi;

“Well then, reverend, I shall give you a simile.

upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso, telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati;

Suppose there was an oil lamp burning. The light appears dependent on the flame, and the flame appears dependent on the light.

evameva kho, āvuso, āyu usmaṃ paṭicca tiṭṭhati, usmā āyuraṃ paṭicca tiṭṭhatī”ti.

In the same way, life depends on warmth to continue, and warmth depends on life to continue.”

“Teva nu kho, āvuso, āyusaṅkhārā, te vedaniyā dhammā udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā”ti?

“Are the life forces the same things as the phenomena that are felt? Or are they different things?”

“Na kho, āvuso, teva āyusaṅkhārā te vedaniyā dhammā.

“The life forces are not the same things as the phenomena that are felt.

Te ca hāvuso, āyusaṅkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodhaṃ samāpannassa bhikkhuno vuṭṭhānaṃ paññāyetha.

For if the life forces and the phenomena that are felt were the same things, a mendicant who had attained the cessation of perception and feeling would not emerge from it.

Yasmā ca kho, āvuso, aññe āyusaṅkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannassa

bhikkhuno vuṭṭhānaṃ paññāyatī”ti.

But because the life forces and the phenomena that are felt are different things, a mendicant who has attained the cessation of perception and feeling can emerge from it.”

**“Yadā nu kho, āvuso, imaṃ kāyaṃ kati dhammā jahanti;
athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ
acetanan”ti?**

“How many things must this body lose before it lies forsaken, tossed aside like an insentient log?”

**“Yadā kho, āvuso, imaṃ kāyaṃ tayo dhammā jahanti—āyu
usmā ca viññāṇaṃ; athāyaṃ kāyo ujjhito avakkhitto seti, yathā
kaṭṭhaṃ acetanan”ti.**

“This body must lose three things before it lies forsaken, tossed aside like an insentient log: vitality, warmth, and consciousness.”

**“Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu
saññāvedayitanirodhaṃ samāpanno—imesaṃ kiṃ
nānākaraṇaṃ”ti?**

“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

**“Yvāyaṃ, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā
paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā,
cittasaṅkhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā
vūpasantā, indriyāni paribhinnāni.**

“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated.

**Yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi
kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā**

paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vipasannāni.

When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear.

Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno—idaṃ nesaṃ nānākaraṇaṃ”ti.

That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

“Kati paṇāvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti?

“How many conditions are necessary to attain the neutral release of the heart?”

“Cattāro kho, āvuso, paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā.

“Four conditions are necessary to attain the neutral release of the heart.

Idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ime kho, āvuso, cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā”ti.

These four conditions are necessary to attain the neutral release of the heart.”

“Kati panāvuso, paccayā animittāya cetovimuttiyā samāpattiyā”ti?

“How many conditions are necessary to attain the signless release of the heart?”

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyā

—

“Two conditions are necessary to attain the signless release of the heart:

sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro.

not focusing on any signs, and focusing on the signless.

Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiyā”ti.

These two conditions are necessary to attain the signless release of the heart.”

“Kati panāvuso, paccayā animittāya cetovimuttiyā ṭhitiyā”ti?

“How many conditions are necessary to remain in the signless release of the heart?”

“Tayo kho, āvuso, paccayā animittāya cetovimuttiyā ṭhitiyā—

“Three conditions are necessary to remain in the signless release of the heart:

sabbanimittānañca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisankhāro.

not focusing on any signs, focusing on the signless, and a previous determination.

Ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā ṭhitiyā”ti.

These three conditions are necessary to remain in the signless release of the heart.”

“Kati panāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti?

“How many conditions are necessary to emerge from the signless release of the heart?”

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya

—

“Two conditions are necessary to emerge from the signless release of the heart:

sabbanimittānañca manasikāro, animittāya ca dhātuyā amanasikāro.

focusing on all signs, and not focusing on the signless.

Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti.

These two conditions are necessary to emerge from the signless release of the heart.”

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti—ime dhammā nānāthā ceva nānābyañjanā ca udāhu ekatthā byañjanameva nānan”ti?

“The limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti—atthi kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāthā ceva nānābyañjanā ca;

“There is a way in which these things differ in both meaning and phrasing.

atthi ca kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā, byañjanameva nānaṃ.

But there's also a way in which they mean the same thing, and differ only in the phrasing.

Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāttā ceva nānābyañjanā ca?

And what's the way in which these things differ in both meaning and phrasing?

Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ...pe...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ vuccatāvuso, appamaṇā cetovimutti.

This is called the limitless heart's release.

Katamā cāvuso, ākiñcaññā cetovimutti?

And what is the heart's release through nothingness?

Idhāvuso, bhikkhu sabbaso viññāṇaṅcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Ayaṃ vuccatāvuso, ākiñcaññā cetovimutti.

This is called the heart's release through nothingness.

Katamā cāvuso, suññatā cetovimutti?

And what is the heart's release through emptiness?

Idhāvuso, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

'suññamidaṃ attena vā attaniyena vā'ti.

'This is empty of a self or what belongs to a self.'

Ayaṃ vuccatāvuso, suññatā cetovimutti.

This is called the heart's release through emptiness.

Katamā cāvuso, animittā cetovimutti?

And what is the signless heart's release?

Idhāvuso, bhikkhu sabbanimittānam amanasikārā animittam cetosamādhim upasampajja viharati.

It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

Ayaṃ vuccatāvuso, animittā cetovimutti.

This is called the signless heart's release.

Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāthā ceva nānābyañjanā ca.

This is the way in which these things differ in both meaning and phrasing.

Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānaṃ?

And what's the way in which they mean the same thing, and differ only in the phrasing?

Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo.

Greed, hate, and delusion are makers of limits.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsam̐ cetovimutti aggamakkhāyati.

The unshakable heart's release is said to be the best kind of limitless heart's release.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, āvuso, kiñcano, doso kiñcano, moho kiñcano.

Greed is something, hate is something, and delusion is something.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, āvuso, ākiñcaññā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamakkhāyati.

The unshakable heart's release is said to be the best kind of heart's release through nothingness.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, āvuso, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.

Greed, hate, and delusion are makers of signs.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, āvuso, animittā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamakkhāyati.

The unshakable heart's release is said to be the best kind of signless heart's release.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā byañjanameva nānan”ti.

This is the way in which they mean the same thing, and differ only in the phrasing.”

Idamavocāyasmā sāriputto.

This is what Venerable Sāriputta said.

**Attamano āyasmā mahākoṭṭhiko āyasmato sāriputtassa
bhāsitaṃ abhinandīti.**

Satisfied, Venerable Mahākoṭṭhita was happy with what Sāriputta said.

Mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.

44. Cūḷavedallasutta *The Shorter Classification*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho visākho upāsako yena dhammadinnā bhikkhunī
tenupasaṅkami; upasaṅkamtvā dhammadinnaṃ bhikkhuniṃ
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho visākho
upāsako dhammadinnaṃ bhikkhuniṃ etadavoca:**

Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

“sakkāyo sakkāyo'ti, ayye, vuccati.

“Ma'am, they speak of this thing called 'identity'.

Katamo nu kho, ayye, sakkāyo vutto bhagavatā'ti?

What is this identity that the Buddha spoke of?”

**“Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo
vutto bhagavatā,**

“Visākha, the Buddha said that these five grasping aggregates are identity.

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

Ime kho, āvuso visākhā, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.

The Buddha said that these five grasping aggregates are identity.”

“Sādhayye”ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttariṃ pañhaṃ apucchi:

Saying “Good, ma’am,” Visākhā approved and agreed with what Dhammadinnā said. Then he asked another question:

“sakkāyasamudayo sakkāyasamudayo’ti, ayye, vuccati.

“Ma’am, they speak of this thing called ‘the origin of identity’.

Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā”ti?

What is the origin of identity that the Buddha spoke of?”

“Yāyaṃ, āvuso visākhā, taṇhā ponobbhavikā

nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ—

“It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmataṇhā bhavataṇhā vibhavataṇhā;

craving for sensual pleasures, craving to continue existence, and craving to end existence.

ayaṃ kho, āvuso visākhā, sakkāyasamudayo vutto bhagavatā”ti.

The Buddha said that this is the origin of identity.”

“Sakkāyanirodho sakkāyanirodho’ti, ayye, vuccati.

“Ma’am, they speak of this thing called ‘the cessation of identity’.

Katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā”ti?
What is the cessation of identity that the Buddha spoke of?”

“Yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo;

“It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā”ti.
The Buddha said that this is the cessation of identity.”

“Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā”ti, ayye, vuccati.

“Ma’am, they speak of the practice that leads to the cessation of identity.

Katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā”ti?

What is the practice that leads to the cessation of identity that the Buddha spoke of?”

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ

—

“The practice that leads to the cessation of identity that the Buddha spoke of is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi”ti.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“Taññeva nu kho, ayye, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādānan”ti?

“But ma’am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ.

“That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another.

Yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ”ti.

The desire and greed for the five grasping aggregates is the grasping there.”

“Kathaṃ panāyye, sakkāyadiṭṭhi hotī”ti?

“But ma’am, how does identity view come about?”

“Idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,

“It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Vedanaṃ ...pe...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ,
attani vā viññāṇaṃ, viññāṇasmimṃ vā attānaṃ.**

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṃ kho, āvuso visākha, sakkāyadiṭṭhi hotī”ti.

That’s how identity view comes about.”

“Kathaṃ panāyye, sakkāyadiṭṭhi na hotī”ti?

“But ma’am, how does identity view not come about?”

**“Idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto,**

“It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

**na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na
attani vā rūpaṃ, na rūpasmimṃ vā attānaṃ.**

They don’t regard form as self, self as having form, form in self, or self in form.

Na vedanaṃ ...pe...

They don’t regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...pe...

choices ...

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṃ kho, āvuso visākha, sakkāyaditṭhi na hotī”ti.
That’s how identity view does not come about.”

“Katamo panāyye, ariyo aṭṭhaṅgiko maggo”ti?
“But ma’am, what is the noble eightfold path?”

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi”ti.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“Ariyo panāyye, aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato”ti?

“But ma’am, is the noble eightfold path conditioned or unconditioned?”

“Ariyo kho, āvuso visākha, aṭṭhaṅgiko maggo saṅkhato”ti.

“The noble eightfold path is conditioned.”

“Ariyena nu kho, ayye, aṭṭhaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito”ti?

“Are the three practice categories included in the noble eightfold path? Or is the noble eightfold path included in the three practice categories?”

“Na kho, āvuso visākha, ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā; tīhi ca kho, āvuso visākha, khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito.

“The three practice categories are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three practice categories.

Yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammāājīvo ime dhammā sīlakkhandhe saṅgahitā.

Right speech, right action, and right livelihood: these things are included in the category of ethics.

Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā.

Right effort, right mindfulness, and right immersion: these things are included in the category of immersion.

Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā”ti.

Right view and right thought: these things are included in the category of wisdom.”

“Katamo panāyye, samādhi, katame dhammā samādhinimittā, katame dhammā samādhiparikkhārā, katamā samādhibhāvanā”ti?

“But ma’am, what is immersion? What things are the foundations of immersion? What things are the prerequisites for immersion? What is the development of immersion?”

“Yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi;

“Unification of the mind is immersion.

cattāro satipaṭṭhānā samādhinimittā;

The four kinds of mindfulness meditation are the foundations of immersion.

cattāro sammappadhānā samādhiparikkhārā.

The four right efforts are the prerequisites for immersion.

Yā tesam̐yeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha samādhībhāvanā”ti.

The cultivation, development, and making much of these very same things is the development of immersion.”

“Kati panāyye, saṅkhārā”ti?

“How many processes are there?”

“Tayome, āvuso visākha, saṅkhārā—

“There are these three processes.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti.

Physical, verbal, and mental processes.”

“Katamo panāyye, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?

“But ma’am, what is the physical process? What’s the verbal process? What’s the mental process?”

“Assāsapassāsā kho, āvuso visākha, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“Kasmā panāyye, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?

“But ma’am, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro.

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process.

Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācam bhindati, tasmā vitakkavicārā vacīsaṅkhāro.

First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes.

Saññā ca vedanā ca cetasikā ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.

Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“Katham panāyye, saññāvedayitanirodhasamāpatti hotī”ti?

“But ma’am, how does someone attain the cessation of perception and feeling?”

“Na kho, āvuso visākha, saññāvedayitanirodham samāpajjantassa bhikkhuno evaṃ hoti:

“A mendicant who is entering such an attainment does not think:

‘aham saññāvedayitanirodham samāpajjissan’ti vā, ‘aham saññāvedayitanirodham samāpajjāmī’ti vā, ‘aham saññāvedayitanirodham samāpanno’ti vā.

‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’

Atha khvāssa pubbeva tathā cittaṃ bhāvitaṃ hoti yaṃ taṃ tathattāya upanetī”ti.

Rather, their mind has been previously developed so as to lead to such a state.”

“Saññāvedayitanirodham samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamam nirujjhanti—yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But ma’am, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodham samāpajantassa kho, āvuso visākha, bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.

“Verbal processes cease first, then physical, then mental.”

“Katham panāyye, saññāvedayitanirodhasamāpattiyā vuṭṭhānam hotī”ti?

“But ma’am, how does someone emerge from the cessation of perception and feeling?”

“Na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evam hoti:

“A mendicant who is emerging from such an attainment does not think:

**‘aham saññāvedayitanirodhasamāpattiyā vuṭṭhahissan’ti vā,
‘aham saññāvedayitanirodhasamāpattiyā vuṭṭhahāmī’ti vā,
‘aham saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā.**

‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’

Atha khvāssa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti”ti.

Rather, their mind has been previously developed so as to lead to such a state.”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam uppajjanti—yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But ma’am, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental

processes?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam̐ uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.

“Mental processes arise first, then physical, then verbal.”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam̐ panāyye, bhikkhum̐ kati phassā phusantī”ti?

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitam̐ kho, āvuso visākha, bhikkhum̐ tayo phassā phusanti—suññato phasso, animitto phasso, appaṇihito phasso”ti.

“They experience three kinds of contact: emptiness, signless, and undirected contacts.”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa panāyye, bhikkhuno kimninnam̐ cittam̐ hoti kimpoṇam̐ kimpabbhāran”ti?

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso visākha, bhikkhuno vivekaninnam̐ cittam̐ hoti, vivekapoṇam̐ vivekapabbhāran”ti.

“Their mind slants, slopes, and inclines to seclusion.”

“Kati panāyye, vedanā”ti?

“But ma’am, how many feelings are there?”

“Tisso kho imā, āvuso visākha, vedanā—

“There are three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.
pleasant, painful, and neutral feeling.”

**“Katamā panāyye, sukhā vedanā, katamā dukkhā vedanā,
katamā adukkhamasukhā vedanā”ti?**

“What are these three feelings?”

**“Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ
sātaṃ vedayitaṃ—**

“Anything felt physically or mentally as pleasant or enjoyable.

ayaṃ sukhā vedanā.

This is pleasant feeling.

**Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ
asātaṃ vedayitaṃ—**

Anything felt physically or mentally as painful or unpleasant.

ayaṃ dukkhā vedanā.

This is painful feeling.

**Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātaṃ
nāsātaṃ vedayitaṃ—**

Anything felt physically or mentally as neither pleasurable nor painful.

ayaṃ adukkhamasukhā vedanā”ti.

This is neutral feeling.”

**“Sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā
kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā
kiṃdukkhā”ti?**

“What is pleasant and what is painful in each of the three feelings?”

**“Sukhā kho, āvuso visākha, vedanā ṭhitisukhā
vipariṇāmadukkhā;**

“Pleasant feeling is pleasant when it remains and painful when it perishes.

dukkhā vedanā t̥hitidukkhā vipariṇāmasukhā;

Painful feeling is painful when it remains and pleasant when it perishes.

adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā”ti.

Neutral feeling is pleasant when there is knowledge, and painful when there is ignorance.”

“Sukhāya panāyye, vedanāya kiṃ anusayo anuseti, dukkhāya vedanāya kiṃ anusayo anuseti, adukkhamasukhāya vedanāya kiṃ anusayo anusetī”ti?

“What underlying tendencies underlie each of the three feelings?”

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anusetī”ti.

“The underlying tendency for greed underlies pleasant feeling. The underlying tendency for repulsion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling.”

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetī”ti?

“Do these underlying tendencies always underlie these feelings?”

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anusetī”ti.

“No, they do not.”

“Sukhāya panāyye, vedanāya kiṃ pahātabbaṃ, dukkhāya vedanāya kiṃ pahātabbaṃ, adukkhamasukhāya vedanāya kiṃ pahātabban”ti?

“What should be given up in regard to each of these three feelings?”

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

“The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.”

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“Should these underlying tendencies be given up regarding all instances of these feelings?”

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo.

“No, not in all instances.

Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Rāgaṃ tena pajahati, na tattha rāgānusayo anuseti.

With this they give up greed, and the underlying tendency to greed does not lie within that.

Idhāvuso visākha, bhikkhu iti paṭisañcikkhati:

And take a mendicant who reflects:

‘kudāssu nāmāhaṃ tadāyatanam upasampajja viharissāmi yadariyā etarahi āyatanam upasampajja viharantī’ti?

‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?’

Iti anuttaresu vimokkhesu piham upaṭṭhāpayato uppajjati pihāppaccayā domanassam.

Nursing such a longing for the supreme liberations gives rise to sadness due to longing.

Paṭigham tena pajahati, na tattha paṭighānusayo anuseti.

With this they give up repulsion, and the underlying tendency to repulsion does not lie within that.

Idhāvuso visākha, bhikkhu sukhasa ca pahānā, dukkhasa ca pahānā, pubbeva somanassadomanassānam atthaṅgamā, adukkhamasukham upekkhāsatipārisuddhim catuttham jhānam upasampajja viharati.

Take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Avijjam tena pajahati, na tattha avijjānusayo anuseti”ti.

With this they give up ignorance, and the underlying tendency to ignorance does not lie within that.”

“Sukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“But ma’am, what is the counterpart of pleasant feeling?”

“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

“Painful feeling.”

“Dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo”ti?

“What is the counterpart of painful feeling?”

“Dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

“Pleasant feeling.”

“Adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“What is the counterpart of neutral feeling?”

“Adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

“Ignorance.”

“Avijjāya panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of ignorance?”

“Avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

“Knowledge.”

“Vijjāya panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of knowledge?”

“Vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

“Freedom.”

“Vimuttiyā panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of freedom?”

“Vimuttiyā kho, āvuso visākha, nibbānaṃ paṭibhāgo”ti.

“Extinguishment.”

“Nibbānassa panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of extinguishment?”

**“Accayāsi, āvuso visākha, pañhaṃ, nāsakkhi pañhānaṃ
pariyantaṃ gahetuṃ.**

“Your question goes too far, Visākha. You couldn’t figure out the limit of questions.

**Nibbānogadhañhi, āvuso visākha, brahmacariyaṃ,
nibbānaparāyanaṃ nibbānapariyosānaṃ.**

For extinguishment is the culmination, destination, and end of the spiritual life.

**Ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ
upasaṅkamtivā etamatthaṃ puccheyyāsi, yathā ca te bhagavā
byākaroti tathā naṃ dhāreyyāsī”ti.**

If you wish, go to the Buddha and ask him this question. You should remember it in line with his answer.”

**Atha kho visākho upāsako dhammadinnāya bhikkhuniyā
bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsana
dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ katvā
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdi.**

And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He got up from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side,

**Ekamantaṃ nisinno kho visākho upāsako yāvatako ahoṣi
dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo taṃ
sabbhaṃ bhagavato ārocesi.**

and informed the Buddha of all they had discussed.

Evaṃ vutte, bhagavā visākhaṃ upāsakaṃ etadavoca:

When he had spoken, the Buddha said to him,

**“paṇḍitā, visākha, dhammadinnā bhikkhunī, mahāpaññā,
visākha, dhammadinnā bhikkhunī.**

“The nun Dhammadinnā is astute, Visākha, she has great wisdom.

**Mañcepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ
evamevaṃ byākareyyaṃ, yathā taṃ dhammadinnāya
bhikkhuniyā byākataṃ.**

If you came to me and asked this question, I would answer it in exactly the same way as the nun Dhammadinnā.

Eso cevetassa attho. Evañca naṃ dhārehī”ti.

That is what it means, and that’s how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

Satisfied, the layman Visākha was happy with what the Buddha said.

Cūḷavedallasuttaṃ niṭṭhitaṃ catutthaṃ.

45. Cūḷadhammasamādānasutta

The Shorter Discourse on Taking Up Practices

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“cattārimāni, bhikkhave, dhammasamādānāni.

“Mendicants, there are these four ways of taking up practices.

Katamāni cattāri?

What four?

**Atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ
āyatim dukkhavipākaṃ;**

There is a way of taking up practices that is pleasant now but results in future pain.

**atthi, bhikkhave, dhammasamādānaṃ
paccuppannadukkhañceva āyatiñca dukkhavipākaṃ;**

There is a way of taking up practices that is painful now and results in future pain.

**atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ
āyatiṃ sukhavipākaṃ;**

There is a way of taking up practices that is painful now but results in future pleasure.

**atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva
āyatiñca sukhavipākaṃ.**

There is a way of taking up practices that is pleasant now and results in future pleasure.

**Katamañca, bhikkhave, dhammasamādānaṃ
paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ?**

And what is the way of taking up practices that is pleasant now but results in future pain?

**Santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

‘natthi kāmesu doso’ti.

‘There’s nothing wrong with sensual pleasures.’

Te kāmesu pātabyataṃ āpajjanti.

They throw themselves into sensual pleasures,

Te kho moḷibaddhāhi paribbājikāhi paricārenti.

cavorting with female wanderers with fancy hair-dos.

Te evamāhaṃsu:

They say,

**‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu
anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu,
kāmānaṃ pariññaṃ paññapenti?**

‘What future danger do those ascetics and brahmins see in sensual pleasures that they speak of giving up sensual pleasures, and advocate the complete understanding of sensual pleasures?’

**Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya
bāhāya samphasso’ti te kāmesu pātabyataṃ āpajjanti.**

Pleasant is the touch of this female wanderer’s arm, tender, soft, and downy!’ And they throw themselves into sensual pleasures.

**Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.**

When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Te tattha dukkhā tippā kharā kaṭukā vedanā vedayanti.

And there they feel painful, sharp, severe, acute feelings.

Te evamāhaṃsu:

They say,

**‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ
sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ
pariññaṃ paññapenti, ime hi mayaṃ kāmahetu kāmanidānaṃ
dukkhā tippā kharā kaṭukā vedanā vedayāma’ti.**

‘This is that future danger that those ascetics and brahmins saw. For it is because of sensual pleasures that I’m feeling painful, sharp, severe, acute feelings.’

**Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse
māluvāsipāṭikā phaleyya.**

Suppose that in the last month of summer a camel’s foot creeper pod were to burst open

**Atha kho taṃ, bhikkhave, māluvābijaṃ aññatarasmim sālāmūle
nipateyya.**

and a seed were to fall at the root of a sal tree.

Atha kho, bhikkhave, yā tasmim̐ sāle adhivatthā devatā sā bhītā saṁviggaṃ santāsaṃ āpajjeyya.

Then the deity haunting that sal tree would become apprehensive and nervous.

Atha kho, bhikkhave, tasmim̐ sāle adhivatthāya devatāya mittāmaccā ñātisālohitā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā saṅgamma samāgamma evaṃ samassāseyyuṃ:

But their friends and colleagues, relatives and kin—deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees—would come together to reassure them,

‘mā bhavaṃ bhāyi, mā bhavaṃ bhāyi;

‘Do not fear, sir, do not fear!

appeva nāmetaṃ māluvābijaṃ moro vā gileyya, mago vā khādeyya, davaḍāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā uṭṭhaheyyuṃ, abijaṃ vā panassā’ti.

Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.’

Atha kho taṃ, bhikkhave, māluvābijaṃ neva moro gileyya, na mago khādeyya, na davaḍāho ḍaheyya, na vanakammikā uddhareyyuṃ, na upacikā uṭṭhaheyyuṃ, bijañca panassa taṃ pāvussakena meghena abhippavuṭṭhaṃ sammadeva viruheyya.

But none of these things happened. And the seed was fertile, so that when the clouds soaked it with rain, it sprouted.

Sāssa māluvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya.

And the creeper wound its tender, soft, and downy tendrils around that sal tree.

Atha kho, bhikkhave, tasmim̐ sāle adhivatthāya devatāya evamassa:

Then the deity thought,

**‘kiṃsu nāma te bhonto mittāmaccā ñātisālohitā ārāmadevatā
vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā
devatā māluvābīje anāgatabhayaṃ sampassamānā saṅgamma
samāgamma evaṃ samassāsesuṃ:**

‘What future danger did my friends see when they said:

**“mā bhavaṃ bhāyi mā bhavaṃ bhāyi,
‘Do not fear, sir, do not fear!**

**appeva nāmetaṃ māluvābījaṃ moro vā gileyya, mago vā
khādeyya, davaḍāho vā ḍaheyya, vanakammikā vā
uddhareyyuṃ, upacikā vā utṭhaheyyuṃ, abījaṃ vā panassā”ti;**
Hopefully that seed will be swallowed by a peacock, or eaten by a
deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten
by termites, or it may not even be fertile.’

**sukho imissā māluvālatāya taruṇāya mudukāya lomasāya
vilambiniyā samphasso’ti.**

Pleasant is the touch of this creeper’s tender, soft, and downy
tendrils.’

Sā taṃ sālāṃ anuparihareyya.

Then the creeper enfolded the sal tree,

Sā taṃ sālāṃ anupariharitvā upari viṭabhiṃ kareyya.

made a canopy over it,

Upari viṭabhiṃ karitvā oghanāṃ janeyya.

draped a curtain around it,

**Oghanāṃ janetvā ye tassa sālassa mahantā mahantā khandhā
te padāleyya.**

and split apart all the main branches.

**Atha kho, bhikkhave, tasmīṃ sāle adhivatthāya devatāya
evamassa:**

Then the deity thought,

**‘idaṃ kho te bhonto mittāmaccā ñātisālohitā ārāmadevatā
vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā**

devatā māluvābīje anāgatabhayaṃ sampassamānā saṅgamma samāgamma evaṃ samassāsesuṃ:

‘This is the future danger that my friends saw!

“mā bhavaṃ bhāyi mā bhavaṃ bhāyi, appeva nāmetaṃ māluvābījaṃ moro vā gileyya, mago vā khādeyya, davaḍāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā uṭṭhaheyyuṃ abījaṃ vā panassā”ti.

Yañcāhaṃ māluvābījahetu dukkhā tībā kharā kaṭukā vedanā vedayāmi’ti.

It’s because of that camel’s foot creeper seed that I’m feeling painful, sharp, severe, acute feelings.’

Evameva kho, bhikkhave, santi eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino ‘natthi kāmesu doso’ti.

In the same way, there are some ascetics and brahmins who have this doctrine and view: ‘There’s nothing wrong with sensual pleasures’ ...

Te kāmesu pātabyataṃ āpajjanti.

Te moḷibaddhāhi paribbājikāhi paricārenti.

Te evamāhaṃsu:

‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti?’

Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti.

Te kāmesu pātabyataṃ āpajjanti.

Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

Te tattha dukkhā tībā kharā kaṭukā vedanā vedayanti.

Te evamāhaṃsu:

**‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ
sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ
pariññaṃ paññapenti.**

**Ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tippā kharā
kaṭukā vedanā vedayāmā’ti.**

**Idaṃ vuccati, bhikkhave, dhammasamādānaṃ
paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ.**

This is called the way of taking up practices that is pleasant now but results in future pain.

**Katamañca, bhikkhave, dhammasamādānaṃ
paccuppannadukkhañceva āyatiñca dukkhavipākaṃ?**

And what is the way of taking up practices that is painful now and results in future pain?

**Idha, bhikkhave, ekacco acelako hoti muttācāro
hatthāpalekhano, naehibhaddantiko, natitṭhabhaddantiko,
nābhihaṭaṃ, na uddissakataṃ, na nimantanaṃ sādīyati,**

It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

**so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti,
na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na
dvinnaṃ bhuñjamānānaṃ, na gabbhīniyā, na pāyamānāya, na
purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na
yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ, na maṃsaṃ,
na suraṃ, na merayaṃ, na thusodakaṃ pivati.**

They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

**So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ...
pe... sattāgāriko vā hoti sattālopiko.**

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

**Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... sattahipi dattīhi
yāpeti.**

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

**Ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ...
sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ addhamāsikampi
pariyāyabhattabhojanānuyogamanuyutto viharati.**

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

**So sākabhakkho vā hoti, sāmākabhakkho vā hoti,
nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho
vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti,
piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho
vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhōjī.**

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

**So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi
dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi
dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti,
vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi
dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti,**

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto,

They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti, āsanapaṭikkhitto,

They stand forever, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,

They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti, kaṇṭakāpassaye seyyaṃ kappeti,

They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.

They're committed to the practice of immersion in water three times a day, including the evening.

Iti evarūpaṃ anekavihiṭaṃ kāyassa

ātāpanaparitāpanānuyogamanuyutto viharati.

And so they live committed to practicing these various ways of mortifying and tormenting the body.

**So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ
nirayaṃ upapajjati.**

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ

paccuppannadukkhañceva āyatiñca dukkhavipākaṃ.

This is called the way of taking up practices that is painful now and results in future pain.

Katamañca, bhikkhave, dhammasamādānaṃ

paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ?

And what is the way of taking up practices that is painful now but results in future pleasure?

Idha, bhikkhave, ekacco pakatiyā tibbarāgajātiko hoti, so

abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;

It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring.

pakatiyā tibbadosajātiko hoti, so abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;

pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

So sahāpi dukkhena, sahāpi domanassena, assumukhopi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati.
They lead the full and pure spiritual life in pain and sadness, weeping, with tearful faces.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.

This is called the way of taking up practices that is painful now but results in future pleasure.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ?

And what is the way of taking up practices that is pleasant now and results in future pleasure?

Idha, bhikkhave, ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;
It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;

pakatiyā na tibbamohajātiko hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ

upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ...

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...pe...

second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ.

This is called the way of taking up practices that is pleasant now and results in future pleasure.

Imāni kho, bhikkhave, cattāri dhammasamādānāni”ti.

These are the four ways of taking up practices.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Cūḷadhammasamādānasuttaṃ niṭṭhitaṃ pañcamaṃ.

46. Mahādhammasamādānasutta *The Great Discourse on Taking Up Practices*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadvoca:

The Buddha said this:

**“yebhuyyena, bhikkhave, sattā evaṅkāmā evaṅchandā
evaṅadhippāyā:**

“Mendicants, sentient beings typically have the wish, desire, and hope:

**‘aho vata aniṭṭhā akantā amanāpā dhammā parihāyeyyum, iṭṭhā
kantā manāpā dhammā abhivaḍḍheyun’ti.**

‘Oh, if only unlikable, undesirable, and disagreeable things would decrease, and likable, desirable, and agreeable things would

increase!’

Tesaṃ, bhikkhave, sattānaṃ evaṅkāmānaṃ evaṃchandānaṃ evaṃadhippāyānaṃ aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti.

But exactly the opposite happens to them.

Tatra tumhe, bhikkhave, kaṃ hetuṃ paccethā”ti?

What do you take to be the reason for this?”

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressantī”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmī”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,

“Take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**sevitabbe dhamme na jānāti asevitabbe dhamme na jānāti,
bhajitabbe dhamme na jānāti abhajitabbe dhamme na jānāti.**

They don't know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster.

**So sevitabbe dhamme ajānanto asevitabbe dhamme ajānanto,
bhajitabbe dhamme ajānanto abhajitabbe dhamme ajānanto,
asevitabbe dhamme sevati sevitabbe dhamme na sevati,
abhajitabbe dhamme bhajati bhajitabbe dhamme na bhajati.**

So they cultivate and foster practices they shouldn't, and don't cultivate and foster practices they should.

**Tassa asevitabbe dhamme sevato sevitabbe dhamme asevato,
abhajitabbe dhamme bhajato bhajitabbe dhamme abhajato
aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā
manāpā dhammā parihāyanti.**

When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

Because that's what it's like for someone who doesn't know.

**Sutavā ca kho, bhikkhave, ariyasāvako, ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto,**

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

**sevitabbe dhamme jānāti asevitabbe dhamme jānāti, bhajitabbe
dhamme jānāti abhajitabbe dhamme jānāti.**

They know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster.

**So sevitabbe dhamme jānanto asevtabbe dhamme jānanto,
bhajitabbe dhamme jānanto abhajitabbe dhamme jānanto,
asevtabbe dhamme na sevati sevitabbe dhamme sevati,
abhajitabbe dhamme na bhajati bhajitabbe dhamme bhajati.**

So they cultivate and foster practices they should, and don't cultivate and foster practices they shouldn't.

**Tassa asevtabbe dhamme asevato sevitabbe dhamme sevato,
abhajitabbe dhamme abhajato bhajitabbe dhamme bhajato,
aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā
manāpā dhammā abhivaḍḍhanti.**

When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

Because that's what it's like for someone who knows.

Cattārimāni, bhikkhave, dhammasamādānāni.

Mendicants, there are these four ways of taking up practices.

Katamāni cattāri?

What four?

**Atthi, bhikkhave, dhammasamādānaṃ
paccuppannadukkhañceva āyatiñca dukkhavipākaṃ;**

There is a way of taking up practices that is painful now and results in future pain.

**atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ
āyatim dukkhavipākaṃ;**

There is a way of taking up practices that is pleasant now but results in future pain.

**atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ
āyatim sukhavipākaṃ;**

There is a way of taking up practices that is painful now but results in future pleasure.

atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ.

There is a way of taking up practices that is pleasant now and results in future pleasure.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is painful now and results in future pain, an ignoramus, without knowing this, doesn't truly understand:

'idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ'ti.

'This is the way of taking up practices that is painful now and results in future pain.'

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti.

So instead of avoiding that practice, they cultivate it.

Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti.

When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (1)

Because that's what it's like for someone who doesn't know.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pain, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti.

cultivates it ...

Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti.

and disagreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (2)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhāya āyatim sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is painful now and results in future pleasure, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhāya āyatim sukhavipākaṃ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti.

doesn’t cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti.

and disagreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (3)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti.

doesn't cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti.

and disagreeable things increase ...

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (4)

Because that's what it's like for someone who doesn't know.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:

When it comes to the way of taking up practices that is painful now and results in future pain, a wise person, knowing this, truly understands:

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ’ti.

‘This is the way of taking up practices that is painful now and results in future pain.’

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti.

So instead of cultivating that practice, they avoid it.

Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti.

When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (1)

Because that's what it's like for someone who knows.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pain, a wise person ...

'idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatim dukkhavipākaṃ'ti.

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti.

doesn't cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, aniṭṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā kantā manāpā dhammā abhivaḍḍhanti.

and agreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (2)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukhaṃ āyatim sukhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:

When it comes to the way of taking up practices that is painful now and results in future pleasure, a wise person ...

**‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatim
sukhavipākaṃ’ti.**

**Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na
parivajjeti.**

cultivates it ...

**Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā
dhammā parihāyanti, iṭṭhā kantā manāpā dhammā
abhivaḍḍhanti.**

and agreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (3)

**Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ
paccuppannasukhañceva āyatiñca sukhavipākaṃ taṃ vidvā
vijjāgato yathābhūtaṃ pajānāti:**

When it comes to the way of taking up practices that is pleasant now
and results in future pleasure, a wise person, knowing this, truly
understands:

**‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva
āyatiñca sukhavipākaṃ’ti.**

‘This is the way of taking up practices that is pleasant now and
results in future pleasure.’

**Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na
parivajjeti.**

So instead of avoiding that practice, they cultivate it.

**Tassa taṃ sevato, taṃ aparivajjayato, aniṭṭhā akantā amanāpā
dhammā parihāyanti, iṭṭhā kantā manāpā dhammā
abhivaḍḍhanti.**

When they do so, unlikable, undesirable, and disagreeable things
decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (4)

Because that's what it's like for someone who knows.

**Katamañca, bhikkhave, dhammasamādānaṃ
paccuppannadukkhañceva āyatiñca dukkhavipākaṃ?**

And what is the way of taking up practices that is painful now and results in future pain?

**Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena
pāṇātipātī hoti, pāṇātipātapaccayā ca dukkhaṃ domanassaṃ
paṭisaṃvedeti;**

It's when someone in pain and sadness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pain and sadness.

**sahāpi dukkhena sahāpi domanassena adinnādāyī hoti,
adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena kāmesu micchācārī hoti,
kāmesu micchācārapaccayā ca dukkhaṃ domanassaṃ
paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena musāvādī hoti,
musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena pisuṇavāco hoti,
pisuṇavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena pharusavāco hoti,
pharusavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena samphappalāpī hoti,
samphappalāpapaccayā ca dukkhaṃ domanassaṃ
paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena abhijjhālu hoti,
abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena byāpannacitto hoti,
byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;**

**sahāpi dukkhena sahāpi domanassena micchādiṭṭhi hoti,
micchādiṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti.**

**So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ
nirayaṃ upapajjati.**

And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

**Idaṃ vuccati, bhikkhave, dhammasamādānaṃ
paccuppannadukkhañceva āyatiñca dukkhavipākaṃ. (1)**

This is called the way of taking up practices that is painful now and results in future pain.

**Katamañca, bhikkhave, dhammasamādānaṃ
paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ?**

And what is the way of taking up practices that is pleasant now but results in future pain?

**Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena
pāṇātipātī hoti, pāṇātipātapaccayā ca sukhaṃ somanassaṃ
paṭisaṃvedeti;**

It's when someone with pleasure and happiness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pleasure and happiness.

**sahāpi sukkena sahāpi somanassena adinnādāyī hoti,
adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena kāmesumicchācārī hoti,
kāmesumicchācārapaccayā ca sukhaṃ somanassaṃ
paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena musāvādī hoti,
musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena pisuṇavāco hoti,
pisuṇavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena pharusavāco hoti,
pharusavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena samphappalāpī hoti,
samphappalāpapaccayā ca sukhaṃ somanassaṃ
paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena abhijjhālu hoti,
abhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena byāpannacitto hoti,
byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena micchādiṭṭhi hoti,
micchādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti.**

**So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ
nirayaṃ upapajjati.**

But when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

**Idaṃ vuccati, bhikkhave, dhammasamādānaṃ
paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ. (2)**

This is called the way of taking up practices that is pleasant now but results in future pain.

**Katamañca, bhikkhave, dhammasamādānaṃ
paccuppannadukhaṃ āyatiṃ sukhavipākaṃ?**

And what is the way of taking up practices that is painful now but results in future pleasure?

**Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena
pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca
dukhaṃ domanassaṃ paṭisaṃvedeti;**

It's when someone in pain and sadness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-

hearted, with right view. Because of these things they experience pain and sadness.

sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena pisuṇāya vācāya paṭivirato hoti, pisuṇāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

But when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

**Idaṃ vuccati, bhikkhave, dhammasamādānaṃ
paccuppannadukkhāṃ āyatiṃ sukhavipākāṃ. (3)**

This is called the way of taking up practices that is painful now but results in future pleasure.

**Katamañca, bhikkhave, dhammasamādānaṃ
paccuppannasukhañceva āyatiñca sukhavipākāṃ?**

And what is the way of taking up practices that is pleasant now and results in future pleasure?

**Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena
pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca
sukhaṃ somanassaṃ paṭisaṃvedeti;**

It's when someone with pleasure and happiness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pleasure and happiness.

**sahāpi sukkena sahāpi somanassena adinnādānā paṭivirato
hoti, adinnādānā veramaṇīpaccayā ca sukhaṃ somanassaṃ
paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena kāmesumicchācārā
paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca sukhaṃ
somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena musāvādā paṭivirato hoti,
musāvādā veramaṇīpaccayā ca sukhaṃ somanassaṃ
paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena pisuṇāya vācāya
paṭivirato hoti, pisuṇāya vācāya veramaṇīpaccayā ca sukhaṃ
somanassaṃ paṭisaṃvedeti;**

**sahāpi sukkena sahāpi somanassena pharusāya vācāya
paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca sukhaṃ
somanassaṃ paṭisaṃvedeti;**

sahāpi sukkena sahāpi somanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena anabhijjhālu hoti, anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena abyāpannacitto hoti, abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

And when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idam, vuccati, bhikkhave, dhammasamādānam paccuppannasukhañceva āyatiñca sukhavipākam.

This is called the way of taking up practices that is pleasant now and results in future pleasure.

Imāni kho, bhikkhave, cattāri dhammasamādānāni. (4)

These are the four ways of taking up practices.

Seyyathāpi, bhikkhave, tittakālābu visena saṃsaṭṭho.

Suppose there was some bitter gourd mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo suhakāmo dukkhappaṭikūlo.

Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Tamenam evam vadeyyum:

They'd say to him:

'ambho purisa, ayam tittakālābu visena saṃsaṭṭho,

'Here, mister, this is bitter gourd mixed with poison.

sace ākaṅkhasi piva.

Drink it if you like.

Tassa te pivato ceva nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ'ti.

If you drink it, the color, aroma, and flavor will be unappetizing, and it will result in death or deadly pain.'

So taṃ appaṭisaṅkhāya piveyya, nappaṭinissajjeyya.

He wouldn't reject it. Without reflection, he'd drink it.

Tassa taṃ pivato ceva nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

The color, aroma, and flavor would be unappetizing, and it would result in death or deadly pain.

Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiṅca dukkhavipākaṃ. (1)

This is comparable to the way of taking up practices that is painful now and results in future pain, I say.

Seyyathāpi, bhikkhave, āpānīyakaṃso vaṇṇasampanno gandhasampanno rasasampanno.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

So ca kho visena saṃsaṭṭho.

But it was mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Tameṇaṃ evaṃ vadeyyuṃ:

They'd say to him:

**‘ambho purisa, ayam āpānīyakamso vaṇṇasampanno
gandhasampanno rasasampanno.**

‘Here, mister, this bronze cup of beverage has a nice color, aroma,
and flavor.

So ca kho visena saṃsaṭṭho,
But it’s mixed with poison.

sace ākaṅkhasi piva.
Drink it if you like.

**Tassa te pivatohi kho chādessati vaṇṇenapi gandhenapi
rasenapi, pivitvā ca pana maraṇam vā nigacchasi
maraṇamattam vā dukkhan’ti.**

If you drink it, the color, aroma, and flavor will be appetizing, but it
will result in death or deadly pain.’

So tam appaṭisaṅkhāya piveyya, nappaṭinissajjeyya.
He wouldn’t reject it. Without reflection, he’d drink it.

**Tassa tam pivatohi kho chādeyya vaṇṇenapi gandhenapi
rasenapi, pivitvā ca pana maraṇam vā nigaccheyya
maraṇamattam vā dukkham.**

The color, aroma, and flavor would be appetizing, but it would result
in death or deadly pain.

**Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi,
yamidaṃ dhammasamādānam paccuppannasukham āyatim
dukkhavipākam. (2)**

This is comparable to the way of taking up practices that is pleasant
now and results in future pain, I say.

**Seyyathāpi, bhikkhave, pūtimuttam nānābhesajjehi
saṃsaṭṭham.**

Suppose there was some fermented urine mixed with different
medicines.

Atha puriso āgaccheyya paṇḍukarogī.

Then a man with jaundice would come along.

Tamenam̐ evam̐ vadeyyum̐:

They'd say to him:

'ambho purisa, idam̐ pūtimuttam̐ nānābhesajjehi saṃsaṭṭham̐, sace ākaṅkhasi piva.

'Here, mister, this is fermented urine mixed with different medicines. Drink it if you like.

Tassa te pivatohi kho nacchādessati vaṇṇenapi gandhenapi rasenapi, pivivā ca pana sukhī bhavissasī'ti.

If you drink it, the color, aroma, and flavor will be unappetizing, but after drinking it you will be happy.'

So tam̐ paṭisaṅkhāya piveyya, nappaṭinissajjeyya.

He wouldn't reject it. After reflection, he'd drink it.

Tassa tam̐ pivatohi kho nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivivā ca pana sukhī assa.

The color, aroma, and flavor would be unappetizing, but after drinking it he would be happy.

Tathūpamāham̐, bhikkhave, imam̐ dhammasamādānam̐ vadāmi, yamidam̐ dhammasamādānam̐ paccuppannadukkham̐ āyatim̐ sukhavipākam̐. (3)

This is comparable to the way of taking up practices that is painful now and results in future pleasure, I say.

Seyyathāpi, bhikkhave, dadhi ca madhu ca sappi ca phāṇitañca ekajjham̐ saṃsaṭṭham̐.

Suppose there was some curds, honey, ghee, and molasses all mixed together.

Atha puriso āgaccheyya lohitapakkhandiko.

Then a man with dysentery would come along.

Tamenam̐ evam̐ vadeyyum̐:

They'd say to him:

'ambho purisa, idam̐ dadhi ca madhu ca sappi ca phāṇitañca ekajjham̐ saṃsaṭṭham̐, sace ākaṅkhasi piva.

‘Here, mister, this is curds, honey, ghee, and molasses all mixed together. Drink it if you like.

Tassa te pivato ceva chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti.

If you drink it, the color, aroma, and flavor will be appetizing, and after drinking it you will be happy.’

So taṃ paṭisaṅkhāya piveyya, nappaṭinissajjeyya.

He wouldn’t reject it. After reflection, he’d drink it.

Tassa taṃ pivato ceva chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa.

The color, aroma, and flavor would be appetizing, and after drinking it he would be happy.

Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ. (4)

This is comparable to the way of taking up practices that is pleasant now and results in future pleasure, I say.

Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve ādicco nabhaṃ abhussakkamāno sabbaṃ ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca;

It’s like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

evameva kho, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ tadaññe puthusamaṇabrāhmaṇaparappavāde abhivihacca bhāsate ca tapate ca virocate cā’ti.

In the same way, this way of taking up practices that is pleasant now and results in future pleasure dispels the doctrines of the various other ascetics and brahmins as it shines and glows and radiates.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Mahādhammasamādānasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

47. Vīmaṃsakasutta *The Inquirer*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ
ajānantena tathāgate samannesanā kātabbā
'sammāsambuddho vā no vā' iti viññāṇāyā”ti.**

“Mendicants, a mendicant who is an inquirer, unable to comprehend
another's mind, should scrutinize the Realized One to see whether
he is a fully awakened Buddha or not.”

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā bhagavaṃpaṭisaraṇā; sādhu vata, bhante, bhagavantaṃyeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressantī”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānanta dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu:

“Mendicants, a mendicant who is an inquirer, unable to comprehend another’s mind, should scrutinize the Realized One for two things—things that can be seen and heard:

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?’

‘Can anything corrupt be seen or heard in the Realized One or not?’

Tameṇaṃ samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti. (1)

nothing corrupt can be seen or heard in the Realized One.

Yato naṃ samannesamāno evaṃ jānāti:

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṁvijjantī’ti, tato naṁ uttarim̄ samannesati:

They scrutinize further:

‘ye vītimissā cakkhusotaviññeyyā dhammā, saṁvijjanti vā te tathāgatassa no vā’ti?

‘Can anything mixed be seen or heard in the Realized One or not?’

Tamenam̄ samannesamāno evam̄ jānāti:

Scrutinizing him they find that

‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṁvijjantī’ti. (2)

nothing mixed can be seen or heard in the Realized One.

Yato naṁ samannesamāno evam̄ jānāti:

‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṁvijjantī’ti, tato naṁ uttarim̄ samannesati:

They scrutinize further:

‘ye vodātā cakkhusotaviññeyyā dhammā, saṁvijjanti vā te tathāgatassa no vā’ti?

‘Can anything clean be seen or heard in the Realized One or not?’

Tamenam̄ samannesamāno evam̄ jānāti:

Scrutinizing him they find that

‘ye vodātā cakkhusotaviññeyyā dhammā, saṁvijjanti te tathāgatassā’ti. (3)

clean things can be seen and heard in the Realized One.

Yato naṁ samannesamāno evam̄ jānāti:

‘ye vodātā cakkhusotaviññeyyā dhammā, saṁvijjanti te tathāgatassā’ti, tato naṁ uttarim̄ samannesati:

They scrutinize further:

‘dīgharattam̄ samāpanno ayamāyasmā imam̄ kusalam̄ dhammam̄, udāhu ittarasamāpanno’ti?

‘Did the venerable attain this skillful state a long time ago, or just recently?’

Tamenam samannesamāno evam jānāti:

Scrutinizing him they find that

**‘dīgharattaṃ samāpanno ayamāyasmā imam kusalam
dhammaṃ, nāyamāyasmā ittarasamāpanno’ti. (4)**

the venerable attained this skillful state a long time ago, not just recently.

Yato nam samannesamāno evam jānāti:

**‘dīgharattaṃ samāpanno ayamāyasmā imam kusalam
dhammaṃ, nāyamāyasmā ittarasamāpanno’ti, tato nam uttarim
samannesati:**

They scrutinize further:

**‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto,
saṃvijjantassa idhekacce ādīnavā’ti?**

‘Are certain dangers found in that venerable mendicant who has achieved fame and renown?’

**Na tāva, bhikkhave, bhikkhuno idhekacce ādīnavā saṃvijjanti
yāva na ñattajjhāpanno hoti yasappatto.**

For, mendicants, so long as a mendicant has not achieved fame and renown, certain dangers are not found in them.

**Yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti
yasappatto, athassa idhekacce ādīnavā saṃvijjanti.**

But when they achieve fame and renown, those dangers appear.

Tamenam samannesamāno evam jānāti:

Scrutinizing him they find that

**‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa
idhekacce ādīnavā saṃvijjanti’ti. (5)**

those dangers are not found in that venerable mendicant who has achieved fame and renown.

Yato naṃ samannesamāno evaṃ jānāti:

‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjantī’ti, tato naṃ uttarim̐ samannesati:
They scrutinize further:

‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;
‘Is this venerable securely stopped or insecurely stopped?’

vītarāgattā kāme na sevati khayā rāgassā’ti?
Is the reason they don’t indulge in sensual pleasures that they’re free of greed because greed has ended?’

Tamenam̐ samannesamāno evaṃ jānāti:
Scrutinizing him they find that

‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;
that venerable is securely stopped, not insecurely stopped.

vītarāgattā kāme na sevati khayā rāgassā’ti. (6)
The reason they don’t indulge in sensual pleasures is that they’re free of greed because greed has ended.

Tañce, bhikkhave, bhikkhum̐ pare evaṃ puccheyyum̐:
If others should ask that mendicant,

‘ke panāyasmato ākārā, ke anvayā, yenāyasmā evaṃ vadesi—
‘But what reason and evidence does the venerable have for saying this?’

abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;
vītarāgattā kāme na sevati khayā rāgassā’ti.

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:
Answering rightly, the mendicant should say,

‘tathā hi pana ayamāyasmā saṅghe vā viharanto eko vā viharanto, ye ca tattha sugatā ye ca tattha duggatā, ye ca tattha gaṇamanusāsanti, ye ca idhekacce āmisesu sandissanti, ye ca idhekacce āmisenā anupalittā, nāyamāyasmā taṃ tena avajānāti.

‘Because, whether that venerable is staying in a community or alone, some people there are in a good state or a sorry state, some instruct a group, and some indulge in material pleasures, while others remain unsullied. Yet that venerable doesn’t look down on them for that.

Sammukhā kho pana metaṃ bhagavato sutam sammukhā paṭiggahitaṃ—

Also, I have heard and learned this in the presence of the Buddha:

abhayūparatohamasmi, nāhamasmi bhayūparato, vītarāgattā kāme na sevāmi khayā rāgassā’ti.

“I am securely stopped, not insecurely stopped. The reason I don’t indulge in sensual pleasures is that I’m free of greed because greed has ended.”

Tatra, bhikkhave, tathāgatova uttarim paṭipucchitabbo:

Next, they should ask the Realized One himself about this,

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything corrupt be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ti. (1)

‘Nothing corrupt can be seen or heard in the Realized One.’

‘Ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything mixed be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ti. (2)

‘Nothing mixed can be seen or heard in the Realized One.’

‘Ye vodātā cakkhusotaviññeyyā dhammā, saṁvijjanti vā te tathāgatassa no vā’ti?’

‘Can anything clean be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṁ byākareyya:

The Realized One would answer,

‘ye vodātā cakkhusotaviññeyyā dhammā, saṁvijjanti te tathāgatassa;

‘Clean things can be seen and heard in the Realized One.

etaṁ pathohamasmi, etaṁ gocaro, no ca tena tammayo’ti. (3)

I am that range and that territory, but I do not identify with that.’

Evaṁvādiṁ kho, bhikkhave, satthāraṁ arahati sāvako upasaṅkमितुṁ dhammassavanāya.

A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching.

Tassa satthā dhammaṁ deseti uttaruttariṁ paṇītapañītaṁ kaṇhasukkasappaṭibhāgaṁ.

The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

Yathā yathā kho, bhikkhave, bhikkhuno satthā dhammaṁ deseti uttaruttariṁ paṇītapañītaṁ kaṇhasukkasappaṭibhāgaṁ tathā tathā so tasmīṁ dhamme abhiññāya idhekaccaṁ dhammaṁ dhammesu niṭṭhaṁ gacchati, satthari pasīdati:

When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the teacher:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ti.

‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’

Tañce, bhikkhave, bhikkhum̐ pare evaṃ puccheyyum̐:

If others should ask that mendicant,

‘ke panāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi—

‘But what reason and evidence does the venerable have for saying this?’

**sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo,
suppaṭipanno saṅgho’ti?**

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say,

**‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamim̐
dhammassavanāya.**

‘Reverends, I approached the Buddha to listen to the teaching.

**Tassa me bhagavā dhammaṃ deseti uttaruttarim̐ paṇītapañītaṃ
kaṇhasukkasappaṭibhāgaṃ.**

He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

**Yathā yathā me, āvuso, bhagavā dhammaṃ deseti uttaruttarim̐
paṇītapañītaṃ kaṇhasukkasappaṭibhāgaṃ tathā tathāhaṃ
tasmim̐ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu
niṭṭhamagamaṃ, satthari pasīdim̐—**

When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher:

**sammāsambuddho bhagavā, svākkhāto bhagavatā, dhammo,
suppaṭipanno saṅgho’ti.**

“The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!”

**Yassa kassaci, bhikkhave, imehi ākārehi imehi padehi imehi
byañjanehi tathāgate saddhā niviṭṭhā hoti mūlajātā patiṭṭhitā,**

**ayaṃ vuccati, bhikkhave, ākāravatī saddhā dassanamūlikā,
daḷhā;**

When someone's faith is settled, rooted, and planted in the Realized One in this manner, with these words and phrases, it's said to be grounded faith that's based on evidence.

**asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmiṃ.**

It is firm, and cannot be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Evaṃ kho, bhikkhave, tathāgate dhammasamannesanā hoti.

This is how to scrutinize the Realized One's qualities.

Evañca pana tathāgato dhammatāsusamanniṭṭho hoti”ti.

But the Realized One has already been properly searched in this way by nature.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Vīmaṃsakasuttaṃ niṭṭhitaṃ sattamaṃ.

48. Kosambiyasutta

The Mendicants of Kosambi

Evam me sutam—

So I have heard.

ekam samayam bhagava kosambiyam viharati ghositarame.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena kosambiyam bhikkhu bhandanajatā kalahatā vivādāpanā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words.

Te na ceva aññamaññaṃ saññāpentī na ca saññattim upenti, na ca aññamaññaṃ nijjhāpentī, na ca nijjhattim upenti.

They couldn't persuade each other or be persuaded, nor could they convince each other or be convinced.

Atha kho aññataro bhikkhu yena bhagava tenupasaṅkami; upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, kosambiyam bhikkhū bhandanajatā kalahatā vivādāpanā aññamaññaṃ mukhasattīhi vitudantā viharanti, te

na ceva aññamaññaṃ saññāpenti, na ca saññattim upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattim upenti”ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

So the Buddha said to a certain monk,

“ehi tvaṃ, bhikkhu, mama vacanena te bhikkhū āmantehi:

“Please, monk, in my name tell those mendicants that

‘sathā vo āyasmante āmantetī’”ti.

the teacher summons them.

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca:

“Yes, sir,” that monk replied. He went to those monks and said,

“sathā āyasmante āmantetī”ti.

“Venerables, the teacher summons you.”

“Evamāvuso”ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

“saccaṃ kira tumhe, bhikkhave, bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā viharatha,

“Is it really true, mendicants, that you have been arguing, quarreling, and fighting, continually wounding each other with barbed words?

te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upethā”ti?

And that you can’t persuade each other or be persuaded, nor can you convince each other or be convinced?”

“Evaṃ, bhante”.

“Yes, sir,” they said.

“Taṃ kiṃ maññaṭṭha, bhikkhave,

“What do you think, mendicants?

yasmiṃ tumhe samaye bhaṇḍana-jātā kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudantā viharatha, api nu tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, mettaṃ vacīkammaṃ ...pe... mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho cā”ti?

When you’re arguing, quarreling, and fighting, continually wounding each other with barbed words, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private?”

“No hettaṃ, bhante”.

“No, sir.”

“Iti kira, bhikkhave, yasmiṃ tumhe samaye bhaṇḍana-jātā kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudantā viharatha, neva tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, na mettaṃ vacīkammaṃ ...pe... na mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

“So it seems that when you’re arguing you are not treating each other with kindness.

Atha kiñcaraṃ tumhe, moghapurisā, kiṃ jānantā kiṃ passantā bhaṇḍana-jātā kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudantā viharatha, te na ceva añña-maññaṃ saññāpetha, na ca saññattim upetha, na ca añña-maññaṃ nijjhāpetha, na ca nijjhattim upetha?

So what exactly do you know and see, you foolish men, that you behave in such a way?

Tañhi tumhākaṃ, moghapurisā, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

“Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?

What six?

Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. (1)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. (2)

Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati. (3)

Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati. (4)

Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati. (5)

Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is

noble and emancipating, and leads one who practices it to the complete ending of suffering.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati. (6)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime kho, bhikkhave, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattanti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Imesaṁ kho, bhikkhave, channaṁ sāraṇīyānaṁ dhammānaṁ etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghāṭanikaṁ—yadidaṁ yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together.

Seyyathāpi, bhikkhave, kūṭāgārassa etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghāṭanikaṁ yadidaṁ kūṭaṁ;

It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together.

evameva kho, bhikkhave, imesaṁ channaṁ sāraṇīyānaṁ dhammānaṁ etaṁ aggaṁ etaṁ saṅgāhikaṁ etaṁ saṅghāṭanikaṁ yadidaṁ yāyaṁ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya.

In the same way, of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together.

Kathañca, bhikkhave, yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya?

And how does the view that is noble and emancipating lead one who practices it to the complete ending of suffering?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this,

'atthi nu kho me taṃ pariyuṭṭhānaṃ ajjhattaṃ appahīnaṃ, yenāhaṃ pariyuṭṭhānena pariyuṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyan'ti?

'Is there anything that I'm overcome with internally and haven't given up, because of which I might not accurately know and see?'

Sace, bhikkhave, bhikkhu kāmarāgapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

If a mendicant is overcome with sensual desire, it's their mind that's overcome.

Sace, bhikkhave, bhikkhu byāpādapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

If a mendicant is overcome with ill will,

Sace, bhikkhave, bhikkhu thinamiddhapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

dullness and drowsiness,

Sace, bhikkhave, bhikkhu uddhaccakukkuccapariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

restlessness and remorse,

Sace, bhikkhave, bhikkhu vicikicchāpariyuṭṭhito hoti, pariyuṭṭhitacittova hoti.

doubt,

Sace, bhikkhave, bhikkhu idhalokacintāya pasuto hoti, pariyuṭṭhitacittova hoti.

pursuing speculation about this world,

Sace, bhikkhave, bhikkhu paralokacintāya pasuto hoti, pariyaṭṭhitacittova hoti.

pursuing speculation about the next world,

Sace, bhikkhave, bhikkhu bhaṇḍanajāto kalahajāto vivādāpanno aññamaññaṃ mukhasattīhi vitudanto viharati, pariyaṭṭhitacittova hoti.

or arguing, quarreling, and fighting, continually wounding others with barbed words, it's their mind that's overcome.

So evaṃ pajānāti:

They understand,

‘natthi kho me taṃ pariyaṭṭhānaṃ ajjhattaṃ appahīnaṃ, yenāhaṃ pariyaṭṭhānena pariyaṭṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyaṃ.

‘There is nothing that I’m overcome with internally and haven’t given up, because of which I might not accurately know and see.

Suppaṇihitaṃ me mānasaṃ saccānaṃ bodhāyā’ti.

My mind is properly disposed for awakening to the truths.’

Idamassa paṭhamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (1)

This is the first knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘imaṃ nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahuḷīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin’ti?

‘When I develop, cultivate, and make much of this view, do I personally gain serenity and quenching?’

So evaṃ pajānāti:

They understand,

‘imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahuḷīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin’ti.

‘When I develop, cultivate, and make much of this view, I personally gain serenity and quenching.’

Idamassa dutiyam ñāṇam adhigataṃ hoti ariyam lokuttaram asādhāraṇam puthujjanehi. (2)

This is their second knowledge ...

Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāyaṃ dīṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya dīṭṭhiyā samannāgato’ti?

‘Are there any ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have?’

So evam pajānāti:

They understand,

‘yathārūpāyaṃ dīṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya dīṭṭhiyā samannāgato’ti.

‘There are no ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have.’

Idamassa tatiyam ñāṇam adhigataṃ hoti ariyam lokuttaram asādhāraṇam puthujjanehi. (3)

This is their third knowledge ...

Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya dhammatāya dīṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘Do I have the same nature as a person accomplished in view?’

Kathamrūpāya ca, bhikkhave, dhammatāya dīṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the nature of a person accomplished in view?

Dhammatā esā, bhikkhave, diṭṭhisampannessa puggalassa:
This is the nature of a person accomplished in view.

**‘kiñcāpi tathārūpim āpattim āpajjati, yathārūpāya āpattiyā
vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā
viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti;**

Though they may fall into a kind of offense for which rehabilitation has been laid down, they quickly disclose, clarify, and reveal it to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjati’.
And having revealed it they restrain themselves in the future.

**Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako
hatthena vā pādena vā aṅgāraṃ akkamitvā khippameva
paṭisaṃharati;**

Suppose there was a little baby boy. If he puts his hand or foot on a burning coal, he quickly pulls it back.

**evameva kho, bhikkhave, dhammatā esā diṭṭhisampannessa
puggalassa:**

In the same way, this is the nature of a person accomplished in view.

**‘kiñcāpi tathārūpim āpattim āpajjati yathārūpāya āpattiyā
vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā
viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti;**

Though they may still fall into a kind of offense for which rehabilitation has been laid down, they quickly reveal it to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjati’.
And having revealed it they restrain themselves in the future.

So evaṃ pajānāti:
They understand,

**‘yathārūpāya dhammatāya diṭṭhisampanno puggalo
samannāgato, ahampi tathārūpāya dhammatāya**

samannāgato'ti.

'I have the same nature as a person accomplished in view.'

**Idamassa catuttham ñāṇam adhigataṃ hoti ariyam lokuttaram
asādhāraṇam puthujjanehi. (4)**

This is their fourth knowledge ...

Puna caparam, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

**'yathārūpāya dhammatāya diṭṭhisampanno puggalo
samannāgato, ahampi tathārūpāya dhammatāya
samannāgato'ti.**

'Do I have the same nature as a person accomplished in view?'

**Kathamrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno
puggalo samannāgato?**

And what, mendicants, is the nature of a person accomplished in view?

Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa:

This is the nature of a person accomplished in view.

**'kiñcāpi yāni tāni sabrahmacārīnam uccāvacāni kiñkaraṇīyāni
tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti
adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya'.**

Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom.

**Seyyathāpi, bhikkhave, gāvī taruṇavacchā thambañca ālumpati
vacchakañca apacinati;**

Suppose there was a cow with a baby calf. She keeps the calf close as she grazes.

**evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa
puggalassa:**

In the same way, this is the nature of a person accomplished in view.

‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiñkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhiccittasikkhāya adhipaññāsikkhāya’.

Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom.

So evaṃ pajānāti:

They understand,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘I have the same nature as a person accomplished in view.’

Idamassa pañcamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (5)

This is their fifth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘Do I have the same strength as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the strength of a person accomplished in view?

Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāne aṭṭhiṃ katvā manasikatvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇāti.

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay heed, pay attention, engage wholeheartedly, and lend an ear.

So evaṃ pajānāti:

They understand,

**‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato,
ahampi tathārūpāya balatāya samannāgato’ti.**

‘I have the same strength as a person accomplished in view.’

**Idamassa chaṭṭhaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ
asādhāraṇaṃ puthujjanehi. (6)**

This is their sixth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

**‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato,
ahampi tathārūpāya balatāya samannāgato’ti.**

‘Do I have the same strength as a person accomplished in view?’

**Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo
samannāgato?**

And what, mendicants, is the strength of a person accomplished in view?

**Balatā esā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ
tathāgatappavedite dhammavinaye desiyamāne labhati
atthavedaṃ, labhati dhammavedaṃ, labhati
dhammūpasamhitaṃ pāmojjaṃ.**

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find joy in the meaning and the teaching, and find joy connected with the teaching.

So evaṃ pajānāti:

They understand,

**‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato,
ahampi tathārūpāya balatāya samannāgato’ti.**

‘I have the same strength as a person accomplished in view.’

Idamassa sattamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (7)

This is the seventh knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Evaṃ sattaṅgasamannāgatassa kho, bhikkhave, ariyasāvakassa dhammatā susamanniṭṭhā hoti sotāpattiṃ phalāsacchikiriyāya.

When a noble disciple has these seven factors, they have properly investigated their own nature with respect to the realization of the fruit of stream-entry.

Evaṃ sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpattiṃ phalāsamannāgato hoti”ti.

A noble disciple with these seven factors has the fruit of stream-entry.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Kosambiyasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

49. Brahmanimantanikasutta *On the Invitation of Brahmā*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

**“Ekamidāham, bhikkhave, samayam ukkaṭṭhāyam viharāmi
subhagavane sālārājamūle.**

“At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent sal tree.

**Tena kho pana, bhikkhave, samayena bakassa brahmuno
evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:**

Now at that time Baka the Brahmā had the following harmful misconception:

**‘idaṃ niccaṃ, idaṃ dhuvaṃ, idaṃ sassataṃ, idaṃ kevalaṃ,
idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na
cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ natthī’ti.**
‘This is permanent, this is everlasting, this is eternal, this is whole,
this is imperishable. For this is where there’s no being born, growing
old, dying, passing away, or being reborn. And there’s no other
escape beyond this.’

**Atha khvāhaṃ, bhikkhave, bakassa brahmuno cetasā
cetoparivitakkamaññāya—**

Then I knew what Baka the Brahmā was thinking.

**seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ
pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—
ukkaṭṭhāyaṃ subhagavane sālarājamūle antarahito tasmim
brahmaloke pāturaḥosiṃ.**

As easily as a strong person would extend or contract their arm, I
vanished from the Subhaga Forest and reappeared in that Brahmā
realm.

**Addasā kho maṃ, bhikkhave, bako brahmā dūratova
āgacchantaṃ;**

Baka saw me coming off in the distance

disvāna maṃ etadavoca:

and said,

‘ehi kho, mārisa, svāgataṃ, mārisa.

‘Come, good sir! Welcome, good sir!

**Cirassaṃ kho, mārisa, imaṃ pariyāyamakāsi yadidaṃ
idhāgamanāya.**

It’s been a long time since you took the opportunity to come here.

**Idaṃhi, mārisa, niccaṃ, idaṃ dhuvaṃ, idaṃ sassataṃ, idaṃ
kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na
mīyati na cavati na upapajjati. Ito ca panaññaṃ uttari
nissaraṇaṃ natthī’ti.**

For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

Evam vutte, aham, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ:
When he had spoken, I said to him,

‘avijjāgato vata bho bako brahmā, avijjāgato vata bho bako brahmā;

‘Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance!

yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati, addhuvāṃyeva samānaṃ dhuvanti vakkhati, asassataṃyeva samānaṃ sassatanti vakkhati, akevalaṃyeva samānaṃ kevalanti vakkhati, cavanadhammaṃyeva samānaṃ acavanadhammanti vakkhati;

Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable.

yattha ca pana jāyati jīyati mīyati cavati upapajjati tañca vakkhati:

And where there is being born, growing old, dying, passing away, and being reborn, he says that

“idañhi na jāyati na jīyati na mīyati na cavati na upapajjati”ti;
there's no being born, growing old, dying, passing away, or being reborn.

santañca panaññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”ti vakkhati'ti.

And although there is another escape beyond this, he says that there's no other escape beyond this.'

Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca:

Then Māra the Wicked took possession of a member of Brahmā's retinue and said this to me,

'bhikkhu bhikkhu, metamāsado metamāsado, eso hi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ.

'Mendicant, mendicant! Don't attack this one! Don't attack this one! For this is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Ahesuṃ kho ye, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ pathavīgarahakā pathavījigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, pajāpatigarahakā pajāpatijigucchakā, brahmagarahakā brahmajigucchakā—

There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, air, fire, creatures, gods, the Creator, and Brahmā.

te kāyassa bhedaṃ paṇupacchedā hīne kāye patitṭhitā ahesuṃ.

When their bodies broke up and their breath was cut off they were reborn in a lower realm.

Ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ pathavīpasāṃsakā pathavābhinandino, āpapasāṃsakā āpābhinandino, tejapasāṃsakā tejābhinandino, vāyapasāṃsakā vāyābhinandino, bhūtapasāṃsakā bhūtābhinandino, devapasāṃsakā devābhinandino, pajāpatīpasāṃsakā pajāpatābhinandino, brahmapasāṃsakā brahmābhinandino—

There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, air, fire, creatures, gods, the Creator, and Brahmā.

te kāyassa bhedaṃ paṇupacchedaṃ paṇite kāye paṭiṭṭhitā.

When their bodies broke up and their breath was cut off they were reborn in a higher realm.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi:

So, mendicant, I tell you this:

“iṅha tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karohi, mā tvaṃ brahmuno vacanaṃ upātivattittho”.

please, good sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā.

Sace kho tvaṃ, bhikkhu, brahmuno vacanaṃ upātivattissasi, seyyathāpi nāma puriso sirim āgacchantim daṇḍena paṭippanāmeyya, seyyathāpi vā pana, bhikkhu, puriso narakappapāte papatanto hatthehi ca pādehi ca pathavim virādheyya, evaṃ sampadamidaṃ, bhikkhu, tuyhaṃ bhavissati.

If you do, then the consequence for you will be like that of a person who, when Lady Luck approaches, wards her off with a staff, or someone who shoves away the ground as they fall down the chasm into hell.

Iṅha tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karohi, mā tvaṃ brahmuno vacanaṃ upātivattittho.

Please, dear sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā.

Nanu tvaṃ, bhikkhu, passasi brahmaparisam sannipatitan'ti?

Do you not see the assembly of Brahmā gathered here?

Iti kho maṃ, bhikkhave, māro pāpimā brahmaparisam upanesi.

And that is how Māra the Wicked presented the assembly of Brahmā to me as an example.

Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ:

When he had spoken, I said to Māra,

‘jānāmi kho tāhaṃ, pāpima; mā tvaṃ maññittho:

‘I know you, Wicked One. Do not think,

“na maṃ jānātī”ti.

“He does not know me.”

Māro tvamasi, pāpima.

You are Māra the Wicked.

Yo ceva, pāpima, brahmā, yā ca brahmaparisā, ye ca brahmapārisajjā, sabbeva tava hatthagatā sabbeva tava vasaṅgatā.

And Brahmā, Brahmā’s assembly, and Brahmā’s retinue have all fallen into your hands; they’re under your sway.

Tuyhañhi, pāpima, evaṃ hoti:

And you think,

“esopi me assa hatthagato, esopi me assa vasaṅgato”ti.

“Maybe this one, too, has fallen into my hands; maybe he’s under my sway!”

Ahaṃ kho pana, pāpima, neva tava hatthagato neva tava vasaṅgato’ti.

But I haven’t fallen into your hands; I’m not under your sway.’

Evaṃ vutte, bhikkhave, bako brahmā maṃ etadavoca:

When I had spoken, Baka the Brahmā said to me,

‘ahañhi, mārisa, niccaṃyeva samānaṃ “niccan”ti vadāmi, dhavaṃyeva samānaṃ “dhuvan”ti vadāmi, sassataṃyeva samānaṃ “sassatan”ti vadāmi, kevalaṃyeva samānaṃ “kevalan”ti vadāmi, acavanadhammaṃyeva samānaṃ “acavanadhamman”ti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tadevāhaṃ vadāmi:

‘But, good sir, what I say is permanent, everlasting, eternal, complete, and imperishable is in fact permanent, everlasting, eternal, complete, and imperishable. And where I say there’s no being born, growing old, dying, passing away, or being reborn there is in fact

“idañhi na jāyati na jīyati na mīyati na cavati na upapajjati”ti.

no being born, growing old, dying, passing away, or being reborn.

Asantañca panaññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”ti vadāmi.

And when I say there's no other escape beyond this there is in fact no other escape beyond this.

Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ yāvatakaṃ tuyhaṃ kasiṇaṃ āyu tāvatakaṃ tesāṃ tapokammameva ahosi.

There have been ascetics and brahmins in the world before you, mendicant, whose self-mortification lasted as long as your entire life.

Te kho evaṃ jāneyyumuṃ santañca panaññaṃ uttari nissaraṇaṃ “atthaññaṃ uttari nissaraṇaṃ”ti, asantaṃ vā aññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”ti.

When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi:

So, mendicant, I tell you this:

“na cevaññaṃ uttari nissaraṇaṃ dakkhissasi, yāvadeva ca pana kilamathassa vighātassa bhāgī bhavissasi.

you will never find another escape beyond this, and you will eventually get weary and frustrated.

Sace kho tvaṃ, bhikkhu, pathaviṃ ajjhossissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

If you attach to earth, you will lie close to me, in my domain, vulnerable and expendable.

Sace āpaṃ ...

If you attach to water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ajjhosissasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo”’ti.

Brahmā, you will lie close to me, in my domain, vulnerable and expendable.’

‘Ahampi kho evaṃ, brahme, jānāmi:

‘Brahmā, I too know that

“sace pathaviṃ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

if I attach to earth, I will lie close to you, in your domain, vulnerable and expendable.

Sace āpaṃ ...

If I attach to water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ajjhosissāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo”’ti api ca te ahaṃ, brahme,

gatiñca pajānāmi, jutiñca pajānāmi:

Brahmā, I will lie close to you, in your domain, vulnerable and expendable. And in addition, Brahmā, I understand your range and your light:

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti.

“That’s how powerful is Baka the Brahmā, how illustrious and mighty.”

Yathākathaṃ pana me tvaṃ, mārisa, gatiñca pajānāsi, jutiñca pajānāsi:

‘But in what way do you understand my range and my light?’

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti?

‘Yāvatā candimasūriyā,

‘A galaxy extends a thousand times as far

Pariharanti disā bhanti virocanā;

as the moon and sun revolve

Tāva sahasadhā loko,

and the shining ones light up the quarters.

Ettha te vattate vaso.

And there you wield your power.

Paroparañca jānāsi,

You know the high and low,

atho rāgavirāginam;

the passionate and dispassionate,

Itthabhāvaññathābhāvaṃ,

and the coming and going of sentient beings

sattānam āgatim gatinti.

from this realm to another.

Evaṃ kho te ahaṃ, brahme, gatiñca pajānāmi jutiñca pajānāmi:
That's how I understand your range and your light.

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti.

Atthi kho, brahme, añño kāyo, taṃ tvaṃ na jānāsi na passasi;
But there is another realm that you don't know or see.

tamaḥaṃ jānāmi passāmi.
But I know it and see it.

Atthi kho, brahme, ābhassarā nāma kāyo yato tvaṃ cuto idhūpapanno.

There is the realm named after the gods of streaming radiance. You passed away from there and were reborn here.

Tassa te aticiranivāseṇa sā sati pamuṭṭhā, tena taṃ tvaṃ na jānāsi na passasi;

You've dwelt here so long that you've forgotten about that, so you don't know it or see it.

tamaḥaṃ jānāmi passāmi.
But I know it and see it.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.
Rather, I know more than you.

Atthi kho, brahme, subhakiṇho nāma kāyo, vehapphalo nāma kāyo, abhibhū nāma kāyo, taṃ tvaṃ na jānāsi na passasi;

There is the realm named after the gods replete with glory ... the realm named after the gods of abundant fruit ... the realm named after the Overlord, which you don't know or see.

tamaḥaṃ jānāmi passāmi.

But I know it and see it.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Pathaviṃ kho ahaṃ, brahme, pathavito abhiññāya yāvatā pathaviyā pathavattena ananubhūtaṃ tadabhiññāya pathaviṃ nāpahosiṃ, pathaviyā nāpahosiṃ, pathavito nāpahosiṃ, pathaviṃ meti nāpahosiṃ, pathaviṃ nābhivadiṃ.

Having directly known earth as earth, and having directly known that which does not fall within the scope of experience based on earth, I did not identify with earth, I did not identify regarding earth, I did not identify as earth, I did not identify 'earth is mine', I did not enjoy earth.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Āpaṃ kho ahaṃ, brahme ...pe...

Having directly known water ...

tejaṃ kho ahaṃ, brahme ...pe...

fire ...

vāyaṃ kho ahaṃ, brahme ...pe...

air ...

bhūte kho ahaṃ, brahme ...pe...

creatures ...

deve kho ahaṃ, brahme ...pe...

gods ...

pajāpatiṃ kho ahaṃ, brahme ...pe...

the Creator ...

brahmaṃ kho ahaṃ, brahme ...pe...

Brahmā ...

ābhassare kho ahaṃ, brahme ...pe...

the gods of streaming radiance ...

subhakiṇṇhe kho ahaṃ, brahme ...pe...

the gods replete with glory ...

vehapphale kho ahaṃ, brahme ...pe...

the gods of abundant fruit ...

abhibhuṃ kho ahaṃ, brahme ...pe...

the Overlord ...

sabbaṃ kho ahaṃ, brahme, sabbato abhiññāya yāvatā

sabbassa sabbattena ananubhūtaṃ tadabhiññāya sabbaṃ

nāpahosiṃ sabbasmimṃ nāpahosiṃ sabbato nāpahosiṃ sabbaṃ

meti nāpahosiṃ, sabbaṃ nābhivadiṃ.

Having directly known all as all, and having directly known that which does not fall within the scope of experience based on all, I did not identify with all, I did not identify regarding all, I did not identify as all, I did not identify 'all is mine', I did not enjoy all.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo'ti.

Rather, I know more than you.'

'Sace kho, mārisa, sabbassa sabbattena ananubhūtaṃ,

tadabhiññāya mā heva te rittakameva ahosi, tucchakameva

ahosīti.

'Well, good sir, if you have directly known that which is not within the scope of experience based on all, may your words not turn out to be

void and hollow!

Viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ, taṃ pathaviyā pathavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtānaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, pajāpatissa pajāpatittena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, ābhassarānaṃ ābhassarattena ananubhūtaṃ, subhakiṇhānaṃ subhakiṇhattena ananubhūtaṃ, vehapphalānaṃ vehapphalattena ananubhūtaṃ, abhibhussa abhibhuttena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ.

Consciousness that is invisible, infinite, entirely given up—*that's* what is not within the scope of experience based on earth, water, fire, air, creatures, gods, the Creator, Brahmā, the gods of streaming radiance, the gods replete with glory, the gods of abundant fruit, the Overlord, and the all.

Handa carahi te, mārisa, passa antaradhāyāmī'ti.

Well look now, good sir, I will vanish from you!

'Handa carahi me tvaṃ, brahme, antaradhāyassu, sace visahasī'ti.

'All right, then, Brahmā, vanish from me—if you can.'

Atha kho, bhikkhave, bako brahmā:

Then Baka the Brahmā said,

'antaradhāyissāmi samaṇassa gotamassa, antaradhāyissāmi samaṇassa gotamassā'ti nevassu me sakkoti antaradhāyitum.

'I will vanish from the ascetic Gotama! I will vanish from the ascetic Gotama!' But he was unable to vanish from me.

Evaṃ vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ:

So I said to him,

‘handa carahi te brahme antaradhāyāmī’ti.

‘Well look now, Brahmā, I will vanish from you!’

**‘Handa carahi me tvaṃ, mārisa, antaradhāyassu sace
visahasī’ti.**

‘All right, then, good sir, vanish from me—if you can.’

**Atha kho ahaṃ, bhikkhave, tathārūpaṃ iddhābhisaṅkhāraṃ
abhisaṅkhāsīm:**

Then I used my psychic power to will that

**‘ettāvatā brahmā ca brahmaparisā ca brahmapārisajjā ca
saddaṅca me sossanti, na ca maṃ dakkhantī’ti.**

my voice would extend so that Brahmā, his assembly, and his
retinue would hear me, but they would not see me.

Antarahito imaṃ gāthaṃ abhāsīm:

And while invisible I recited this verse:

‘Bhavevāhaṃ bhayaṃ disvā,

‘Seeing the danger in continued existence—

bhavaṅca vibhavesinaṃ;

that life in any existence will cease to be—

Bhavaṃ nābhivadiṃ kiñci,

I didn’t welcome any kind of existence,

nandiṅca na upādiyin’ti.

and didn’t grasp at relishing.’

**Atha kho, bhikkhave, brahmā ca brahmaparisā ca
brahmapārisajjā ca acchariyabbhutacittajātā ahesuṃ:**

Then Brahmā, his assembly, and his retinue, their minds full of
wonder and amazement, thought,

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing!’

Samaṇassa gotamassa mahiddhikatā mahānubhāvatā, na ca vata no ito pubbe diṭṭho vā, suto vā, añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathāyaṃ samaṇo gotamo sakyaputto sakyakulā pabbajito.

The ascetic Gotama has such psychic power and might! We've never before seen or heard of any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has gone forth from the Sakyan clan.

Bhavarāmāya vata, bho, pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbahī'ti.

Though people enjoy continued existence, loving it so much, he has extracted it down to its root.'

Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca:

Then Māra the Wicked took possession of a member of Brahmā's retinue and said this to me,

'sace kho tvaṃ, mārisa, evaṃ pajānāsi, sace tvaṃ evaṃ anubuddho, mā sāvake upanesi, mā pabbajite;

'If such is your understanding, good sir, do not present it to your disciples or those gone forth!

mā sāvakānaṃ dhammaṃ desesi, mā pabbajitānaṃ;

Do not teach this Dhamma to your disciples or those gone forth!

mā sāvakesu gedhimakāsi, mā pabbajitesu.

Do not wish this for your disciples or those gone forth!

Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto sammāsambuddhā paṭijānamānā.

There have been ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas.

Te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ, sāvakesu gedhimakāsu pabbajitesu, te sāvake

**upanetvā pabbajite, sāvakānaṃ dhammaṃ desetvā
pabbajitānaṃ, sāvakesu gedhitacittā pabbajitesu,**

They presented, taught, and wished this for their disciples and those gone forth.

kāyassa bhedaṃ pāṇupacchedā hīne kāye paṭiṭṭhitā.

When their bodies broke up and their breath was cut off they were reborn in a lower realm.

**Ahesuṃ ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā
lokasmim̃ arahanto sammāsambuddhā paṭijānamānā.**

But there have also been other ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas.

**Te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ
desesuṃ na pabbajitānaṃ, na sāvakesu gedhimakāmsu na
pabbajitesu, te na sāvake upanetvā na pabbajite, na sāvakānaṃ
dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu gedhitacittā
na pabbajitesu,**

They did not present, teach, or wish this for their disciples and those gone forth.

kāyassa bhedaṃ pāṇupacchedā paṇīte kāye paṭiṭṭhitā.

When their bodies broke up and their breath was cut off they were reborn in a higher realm.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi—

So, mendicant, I tell you this:

iṅgha tvaṃ, mārisa, appossukko

**diṭṭhadhammasukhavihāraṃ anuyutto viharassu, anakkhātaṃ
kusalaṅhi, mārisa, mā paraṃ ovaḍāhī'ti.**

please, good sir, remain passive, dwelling in blissful meditation in the present life, for this is better left unsaid. Good sir, do not instruct others.'

Evam vutte, aham, bhikkhave, maram papimantam etadavocam:
When he had spoken, I said to Māra,

‘janāmi kho tāham, pāpima, mā tvam maññittho:
‘I know you, Wicked One. Do not think,

“na mam jānātī”ti.
“He doesn’t know me.”

Māro tvamasi, pāpima.
You are Māra the Wicked.

Na mam tvam, pāpima, hitānukampī evam vadesi;
You don’t speak to me like this out of compassion,

ahitānukampī mam tvam, pāpima, evam vadesi.
but with no compassion.

Tuyhañhi, pāpima, evam hoti:
For you think,

“yesam samaṇo gotamo dhammam desessati, te me visayam upātivattissantī”ti.
“Those who the ascetic Gotama teaches will go beyond my reach.”

**Asammāsambuddhāva pana te, pāpima, samānā
sammāsambuddhāmhāti paṭijānimsu.**

Those who formerly claimed to be fully awakened Buddhas were not
in fact fully awakened Buddhas.

**Aham kho pana, pāpima, sammāsambuddhova samāno
sammāsambuddhomhīti paṭijānāmi.**

But I am.

**Desentopi hi, pāpima, tathāgato sāvakānam dhammam tādisova
adesentopi hi, pāpima, tathāgato sāvakānam dhammam
tādisova.**

The Realized One remains as such whether or not he teaches
disciples.

**Upanentopi hi, pāpima, tathāgato sāvake tādisoṇa,
anupanentopi hi, pāpima, tathāgato sāvake tādisoṇa.**

The Realized One remains as such whether or not he presents the teaching to disciples.

Taṃ kiṣṣa hetu?

Why is that?

**Tathāgatassa, pāpima, ye āsavā saṅkilesikā ponobbhaviḱā
sadarā dukkhaviḱā āyatim̄ jātijarāmaṇiyā—**

Because the Realized One has given up the defilements—
corruptions that lead to future lives and are hurtful, resulting in
suffering and future rebirth, old age, and death.

**te pahīnā ucchinnamūlā tālāvattḱatā anabhāvaṅkatā āyatim̄
anuppādadhammā.**

He has cut them off at the root, made them like a palm stump,
obliterated them so they are unable to arise in the future.

**Seyyathāpi, pāpima, tālo matḱakacchinno abhabbo puna
virūḱhiyā;**

Just as a palm tree with its crown cut off is incapable of further
growth,

**evameva kho, pāpima, tathāgatassa ye āsavā saṅkilesikā
ponobbhaviḱā sadarā dukkhaviḱā āyatim̄ jātijarāmaṇiyā—**

the Realized One has given up the defilements—corruptions that
lead to future lives and are hurtful, resulting in suffering and future
rebirth, old age, and death.

**te pahīnā ucchinnamūlā tālāvattḱatā anabhāvaṅkatā āyatim̄
anuppādadhammā'ti.**

He has cut them off at the root, made them like a palm stump,
obliterated them so they are unable to arise in the future.”

**Iti hidam̄ māṛassa ca anālapanatāya brahmuno ca
abhinimantanatāya, tasmā imassa veyyākaraṇassa
brahmanimantanikantveva adhivacanan'ti.**

And so, because of the silencing of Māra, and because of the invitation of Brahmā, the name of this discussion is “On the Invitation of Brahmā”.

Brahmanimantanikasuttaṃ niṭṭhitaṃ navamaṃ.

50. Māratajjanīyasutta *The Rebuke of Māra*

Evam me sutam—

So I have heard.

**ekam samayam āyasmā mahāmoggallāno bhaggesu viharati
susumāragire bhesakaḷāvane migadāye.**

At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

**Tena kho pana samayena āyasmā mahāmoggallāno abbhokāse
caṅkamati.**

At that time Moggallāna was walking mindfully in the open air.

**Tena kho pana samayena māro pāpimā āyasmato
mahāmoggallānassa kucchigato hoti koṭṭhamanupaviṭṭho.**

Now at that time Māra the Wicked had got inside Moggallāna's belly.

Atha kho āyasmato mahāmoggallānassa etadahosi:

Moggallāna thought,

“kim nu kho me kucchi garugaro viya?

“Why now is my belly so very heavy,

Māsācitam maññe”ti.

like I've just eaten a load of beans?”

**Atha kho āyasmā mahāmoggallāno caṅkamā orohitvā vihāram
pavisitvā paññatte āsane nisīdi.**

Then he stepped down from the walking path, entered his dwelling,
sat down on the seat spread out,

**Nisajja kho āyasmā mahāmoggallāno paccattam yoniso
manasākāsi.**

and investigated inside himself.

**Addasā kho āyasmā mahāmoggallāno māram pāpimantam
kucchigatam koṭṭhamanupaviṭṭham.**

He saw that Māra the Wicked had got inside his belly.

Disvāna māram pāpimantam etadavoca:

So he said to Māra,

“nikkhama, pāpima;

“Come out, Wicked One,

nikkhama, pāpima.

come out!

Mā tathāgatam vihesesi, mā tathāgatasāvakaṃ.

Do not harass the Realized One or his disciple.

Mā te ahosi dīgharattam ahitāya dukkhāyā”ti.

Don’t create lasting harm and suffering for yourself!”

Atha kho mārassa pāpimato etadahosi:

Then Māra thought,

“ajānameva kho maṃ ayam samaṇo apassam evamāha:

“This ascetic doesn’t really know me or see me when he tells me to
come out.

‘nikkhama, pāpima;

nikkhama, pāpima.

Mā tathāgatam vihesesi, mā tathāgatasāvakaṃ.

Mā te ahosi dīgharattam ahitāya dukkhāyā’ti.

Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī”ti?

Not even the Teacher could recognize me so quickly, so how could a disciple?”

Atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca:

Then Moggallāna said to Māra,

“evampi kho tāhaṃ, pāpima, jānāmi, mā tvaṃ maññittho:

“I know you even when you’re like this, Wicked One. Do not think,

‘na maṃ jānātī’ti.

‘He doesn’t know me.’

Māro tvamasi, pāpima;

You are Māra the Wicked.

tuyhañhi, pāpima, evaṃ hoti:

And you think,

‘ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha—

‘This ascetic doesn’t really know me or see me when he tells me to come out.

nikkhama, pāpima;

nikkhama, pāpima.

Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyāti.

Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī”ti?

Not even the Teacher could recognize me so quickly, so how could a disciple?”

Atha kho māraṃ pāpimato etadahosi:

Then Māra thought,

“jānameva kho maṃ ayaṃ samaṇo passaṃ evamāha:

“This ascetic really does know me and see me when he tells me to come out.”

‘nikkhama, pāpima;

nikkhama, pāpima.

Mā tathāgataṃ vihesesi, mā tathāgatasāvakaṃ.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”’ti.

Atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggaḷe aṭṭhāsī.

Then Māra came up out of Moggallāna’s mouth and stood against the door bar.

Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ paccaggaḷe ṭhitaṃ;

Moggallāna saw him there

disvāna māraṃ pāpimantaṃ etadavoca:

and said,

“etthāpi kho tāhaṃ, pāpima, passāmi; mā tvaṃ maññittho

“I see you even there, Wicked One. Do not think,

‘na maṃ passatī’ti.

‘He doesn’t see me.’

Eso tvaṃ, pāpima, paccaggaḷe ṭhito.

That’s you, Wicked One, standing against the door bar.

Bhūtapubbāhaṃ, pāpima, dūsī nāma māro ahosiṃ, tassa me kāḷī nāma bhaginī.

Once upon a time, Wicked One, I was a Māra named Dūsī, and I had a sister named Kāḷī.

Tassā tvaṃ putto.

You were her son,

So me tvaṃ bhāgineyyo ahosi.

which made you my nephew.

**Tena kho pana, pāpima, samayena kakusandho bhagavā
arahaṃ sammāsambuddho loke uppanno hoti.**

At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

**Kakusandhassa kho pana, pāpima, bhagavato arahato
sammāsambuddhassa vidhurasañjīvaṃ nāma sāvakayugaṃ
ahosi aggaṃ bhaddayugaṃ.**

Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

**Yāvatā kho pana, pāpima, kakusandhassa bhagavato arahato
sammāsambuddhassa sāvakā.**

Of all the disciples of the Buddha Kakusandha,

**Tesu na ca koci āyasmatā vidhurena samasamo hoti yadidaṃ
dhammadesanāya.**

none were the equal of Venerable Vidhura in teaching Dhamma.

**Iminā kho evaṃ, pāpima, pariyāyena āyasmato vidhurassa
vidhuroteva samaññā udapādi.**

And that's how he came to be known as Vidhura.

**Āyasmā pana, pāpima, sañjīvo araññagatopi rukkhamūlagatopi
suññāgāragatopi appakasireneva saññāvedayitanirodhaṃ
samāpajjati.**

But when Venerable Sañjīva had gone to a wilderness, or to the root of a tree, or to an empty hut, he easily attained the cessation of perception and feeling.

**Bhūtapubbaṃ, pāpima, āyasmā sañjīvo aññatarasmim
rukkhamūle saññāvedayitanirodhaṃ samāpanno nisinno hoti.**

Once upon a time, Sañjīva was sitting at the root of a certain tree having attained the cessation of perception and feeling.

Addasaṃsu kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ aññatarasmim̐ rukkhamūle saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ;

Some cowherds, shepherds, farmers, and passers-by saw him sitting there

disvāna tesaṃ etadahosi:

and said,

‘acchariyaṃ vata bho, abbhutaṃ vata, bho.

‘It’s incredible, it’s amazing!

Ayaṃ samaṇo nisinnakova kālaṅkato.

This ascetic passed away while sitting.

Handa naṃ dahāmā’ti.

We should cremate him.’

Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiṇaṅca kaṭṭhaṅca gomayaṅca saṅkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggim̐ datvā pakkamimsu.

They collected grass, wood, and cow-dung, heaped it all on Sañjīva’s body, set it on fire, and left.

Atha kho, pāpima, āyasmā sañjīvo tassā rattiyā accayena tāya samāpattiyā vuṭṭhahitvā cīvarāni papphoṭetvā pubbaṇhasamayam̐ nivāsetvā pattacīvaramādāya gāmaṃ piṇḍāya pāvisi.

Then, when the night had passed, Sañjīva emerged from that attainment, shook out his robes, and, since it was morning, he robed up and entered the village for alms.

Addasaṃsu kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ piṇḍāya carantaṃ;

Those cowherds, shepherds, farmers, and passers-by saw him wandering for alms

disvāna nesaṃ etadahosi:

and said,

‘acchariyaṃ vata bho, abbhutaṃ vata, bho.

‘It’s incredible, it’s amazing!

Ayaṃ samaṇo nisinnakova kālaṅkato, svāyaṃ paṭisañjīvito’ti.

This ascetic passed away while sitting, and now he has come back to life!’

Iminā kho evaṃ, pāpima, pariyāyena āyasmato sañjīvassa sañjīvoteva samaññā udapādi.

And that’s how he came to be known as Sañjīva.

Atha kho, pāpima, dūsissa māraṃ etadahosi:

Then it occurred to Māra Dūsī,

‘imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ

kalyāṇadhammaṃ neva jānāmi āgatiṃ vā gatiṃ vā.

‘I don’t know the course of rebirth of these ethical mendicants of good character.

Yannūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ—

Why don’t I take possession of these brahmins and householders and say,

etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha.

“Come, all of you, abuse, attack, harass, and trouble the ethical mendicants of good character.

Appēva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṃ’ti.

Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”

Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi:

And that’s exactly what he did.

‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha.

**Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ
rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ,
yathā taṃ dūsī māro labhetha otāraṇ'ti.**

**Atha kho te, pāpima, brāhmaṇagahapatikā anvāvisiṭṭhā dūsinā
mārena bhikkhū sīlavante kalyāṇadhamme akkosanti
paribhāsanti rosentī vihesenti:**

Then those brahmins and householders abused, attacked, harassed,
and troubled the ethical mendicants of good character:

**'ime pana muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā
"jhāyinosmā jhāyinosmā"ti pattakkhandhā adhomukhā
madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.**

'These shavelings, fake ascetics, riffraff, black spawn from the feet of
our Kinsman, say, 'We practice absorption meditation! We practice
absorption meditation!' Slouching, downcast, and dopey, they
meditate and concentrate and contemplate and ruminate.

**Seyyathāpi nāma ulūko rukkhasākhāyaṃ mūsikaṃ
maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;**

They're just like an owl on a branch, which meditates and
concentrates and contemplates and ruminates as it hunts a mouse.

**evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā
"jhāyinosmā jhāyinosmā"ti pattakkhandhā adhomukhā
madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.**

**Seyyathāpi nāma kotthu nadītīre macche maggayamāno jhāyati
pajjhāyati nijjhāyati apajjhāyati;**

They're just like a jackal on a river-bank, which meditates and
concentrates and contemplates and ruminates as it hunts a fish.

**evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā
"jhāyinosmā jhāyinosmā"ti pattakkhandhā adhomukhā
madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.**

**Seyyathāpi nāma biḷāro sandhisamalasaṅkaṭṭīre mūsikaṃ
maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;**

They're just like a cat by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates as it hunts a mouse.

**evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā
“jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā
madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.**

**Seyyathāpi nāma gadrabho vahacchinno
sandhisamalasaṅkaṭṭire jhāyati pajjhāyati nijjhāyati apajjhāyati;**
They're just like an unladen donkey by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates.

**evamevime muṇḍakā samaṇakā ibbhā kiṇhā bandhupādāpaccā
“jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā
madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti'ti.**

In the same way, these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, 'We practice absorption meditation! We practice absorption meditation!' Slouching, downcast, and dopey, they meditate and concentrate and contemplate and ruminate.'

**Ye kho pana, pāpima, tena samayena manussā kālaṃ karonti
yebhuyyena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjanti.**

Most of the people who died at that time—when their body broke up, after death—were reborn in a place of loss, a bad place, the underworld, hell.

**Atha kho, pāpima, kakuṣandho bhagavā araham
sammāsambuddho bhikkhū āmantesi:**

Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants:

**‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā
mārena—**

‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī.

etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṃ’ti.

He told them to abuse you in the hope of upsetting your minds so that he can find a vulnerability.

Etha, tumhe, bhikkhave, mettāsahagatena cetasā ekaṃ disaṃ pharivā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharatha.

Come, all of you mendicants, meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ...pe...

Meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ...pe...

Meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharivā viharathā’ti.

Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of

equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.’

Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatāpi rukkhamūlagatāpi suñṇāgāragatāpi mettāsaḥagatena cetasā ekaṃ disaṃ pharivā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihariṃsu.

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated spreading a heart full of love ...

Karuṇāsaḥagatena cetasā ...pe...
compassion ...

muditāsaḥagatena cetasā ...pe...
rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā vihariṃsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihariṃsu.
equanimity.

Atha kho, pāpima, dūsissa māraṃ etadahosi:
Then it occurred to Māra Dūsī,

‘evampi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantaṃ kalyāṇadhammaṃ neva jānāmi āgatiṃ vā gatiṃ vā, yannūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ:

‘Even when I do this I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of

these brahmins and householders and say,

“etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha,

“Come, all of you, honor, respect, esteem, and venerate the ethical mendicants of good character.

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjijyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṃ”’ti.

Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”

Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi:

And that’s exactly what he did.

‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha,

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjijyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṃ’ti.

Atha kho te, pāpima, brāhmaṇagahapatikā anvāviṭṭhā dūsinā mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garuṃ karonti mānenti pūjenti.

Then those brahmins and householders honored, respected, esteemed, and venerated the ethical mendicants of good character.

Ye kho pana, pāpima, tena samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjanti.

Most of the people who died at that time—when their body broke up, after death—were reborn in a good place, a heavenly realm.

Atha kho, pāpima, kakusandho bhagavā araham sammāsambuddho bhikkhū āmantesi:

Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants:

‘anvāviṭṭhā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena:

‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī.

“etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha,

He told them to venerate you

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjiamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṃ”ti.

in the hope of upsetting your minds so that he can find a vulnerability.

Etha, tumhe, bhikkhave, asubhānupassino kāye viharatha, āhāre paṭikūlasaññino, sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino’ti.

Come, all you mendicants, meditate observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.’

Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araññagatāpi rukkhamūlagatāpi suññāgāragatāpi asubhānupassino kāye viharīmsu, āhāre paṭikūlasaññino, sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino.

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.

**Atha kho, pāpima, kakusandho bhagavā araham̃
sammāsambuddho pubbaṅhasamayam̃ nivāsetvā
pattacīvaramādāya āyasmatā vidhurena pacchāsamaṇena
gāmam̃ piṇḍāya pāvīsi.**

Then the Buddha Kakusandha robed up in the morning and, taking this bowl and robe, entered the village for alms with Venerable Vidhura as his second monk.

**Atha kho, pāpima, dūsī māro aññataram̃ kumārakam̃ anvāvisitvā
sakkharam̃ gaḥetvā āyasmato vidhurassa sīse pahāramadāsi;
sīsam̃ vobhindi.**

Then Māra Dūsī took possession of a certain boy, picked up a rock, and hit Vidhura on the head, cracking it open.

**Atha kho, pāpima, āyasmā vidhuro bhinnena sīsenā lohītenā
gaḷantena kakusandham̃yeva bhagavantam̃ arahantam̃
sammāsambuddham̃ piṭṭhito piṭṭhito anubandhi.**

Then Vidhura, with blood pouring from his cracked skull, still followed behind the Buddha Kakusandha.

**Atha kho, pāpima, kakusandho bhagavā araham̃
sammāsambuddho nāgāpalokitam̃ apalokesi:**

Then the Buddha Kakusandha turned his whole body, the way that elephants do, to look back, saying,

‘na vāyam̃ dūsī māro mattamaññāsī’ti.

‘This Māra Dūsī knows no bounds.’

**Sahāpalokanāya ca pana, pāpima, dūsī māro tamhā ca ṭhānā
cavi mahānirayaṅca upapajji.**

And with that look Māra Dūsī fell from that place and was reborn in the Great Hell.

**Tassa kho pana, pāpima, mahānirayassa tayo nāmadheyyā
honti—**

Now that Great Hell is known by three names:

chaphassāyataniko itipi, saṅkusamāhato itipi, paccattavedaniyo itipi.

‘The Six Fields of Contact’ and also ‘The Impaling With Spikes’ and also ‘Individually Painful’.

Atha kho maṃ, pāpima, nirayapālā upasaṅkamtivā etadavocum:

Then the wardens of hell came to me and said,

‘yadā kho te, mārisa, saṅkunā saṅku hadaye samāgaccheyya.

‘When stake meets stake in your heart,

Atha naṃ tvaṃ jāneyyāsi:

you will know that

“vassasahassaṃ me niraye paccamānassā””ti.

you’ve been roasting in hell for a thousand years.’

So kho ahaṃ, pāpima, bahūni vassāni bahūni vassasatāni

bahūni vassasahassāni tasmim̐ mahāniraye apaccim̐.

I roasted for many years, many centuries, many millennia in that Great Hell.

Dasavassasahassāni tasseva mahānirayassa ussade apaccim̐

vuṭṭhānimam̐ nāma vedanam̐ vediyamāno.

For ten thousand years I roasted in the annex of that Great Hell, experiencing the pain called ‘emergence’.

Tassa mayham̐, pāpima, evarūpo kāyo hoti, seyyathāpi

manussassa.

My body was in human form,

Evarūpaṃ sīsaṃ hoti, seyyathāpi macchassa.

but I had the head of a fish.

Kīdiso nirayo āsi,

What kind of hell was that,

yattha dūsī apaccatha;

where Dūsī was roasted

Vidhuraṃ sāvakaṃsajja,
after attacking the disciple Vidhura
kakusandhaṅca brāhmaṇaṃ.
along with the brahmin Kakusandha?

Sataṃ āsi ayosaṅkū,
There were 100 iron spikes,
sabbe paccattavedanā;
each one individually painful.

Īdiso nirayo āsi,
That's the kind of hell

yattha dūsī apaccatha;
where Dūsī was roasted

Vidhuraṃ sāvakaṃsajja,
after attacking the disciple Vidhura
kakusandhaṅca brāhmaṇaṃ.
along with the brahmin Kakusandha.

Yo etamabhijānāti,
Dark One, if you attack
bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṅha dukkhaṃ nigacchasi.
you'll fall into suffering.

Majjhe sarassa tiṭṭhanti,
There are mansions that last for an eon
vimānā kappatṭhāyino;
standing in the middle of a lake.

Veḷuriyavaṇṇā rucirā,
Sapphire-colored, brilliant,

accimanto pabhassarā;
they sparkle and shine.

Accharā tattha naccanti,
Dancing there are nymphs

puthu nānattavaṇṇiyo.
shining in all different colors.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo ve buddhena codito,
I'm the one who, urged by the Buddha,

bhikkhu saṅghassa pekkhato;
shook the stilt longhouse of Migāra's mother

Migāramātupāsādaṃ,
with his big toe

pādaṅguṭṭhena kampayi.
as the Saṅgha of mendicants watched.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;

a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,

a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.

you'll fall into suffering.

Yo vejayantaṃ pāsādaṃ,

I'm the one who shook the Palace of Victory

pādaṅgutṭhena kampayi;

with his big toe

Iddhibalenupatthaddho,

owing to psychic power,

saṃvejesi ca devatā.

inspiring deities to awe.

Yo etamabhijānāti,

Dark One, if you attack

bhikkhu buddhassa sāvako;

a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,

a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.

you'll fall into suffering.

Yo vejayantapāsāde,

I'm the one who asked Sakka

sakkaṃ so paripucchati;

in the Palace of Victory:

Api vāsava jānāsi,

'Vāsava, do you know the freedom

taṇhākkhayavimuttiyo;
that comes with the ending of craving?’

Tassa sakko viyākāsi,
And I’m the one to whom Sakka

pañhaṃ puṭṭho yathātathaṃ.
admitted the truth when asked.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you’ll fall into suffering.

Yo brahmaṃ paripucchati,
I’m the one who asked Brahmā

sudhammāyābhito sabhaṃ;
in the Hall of Justice before the assembly:

Ajjāpi tyāvuso diṭṭhi,
‘Friend, do you still have the same view

yā te diṭṭhi pure ahu;
that you had in the past?

Passasi vītivattantaṃ,
Or do you see the radiance

brahmaloke pabhassaraṃ.
transcending the Brahmā realm?’

Tassa brahmā viyākāsi,
And I’m the one to whom Brahmā

anupubbaṃ yathātathaṃ;
truthfully admitted his progress:

Na me mārisa sā diṭṭhi,
'Good sir, I don't have that view
yā me diṭṭhi pure ahu.
that I had in the past.

Passāmi vītivattantaṃ,
I see the radiance

brahmaloke pabhassaraṃ;
transcending the Brahmā realm.

Sohaṃ ajja kathaṃ vajjaṃ,
So how could I say today

ahaṃ niccomhi sassato.
that I am permanent and eternal?'

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo mahāmeruno kūṭaṃ,
I'm the one who has touched the peak of Mount Meru

vimokkhena aphassayi;
using the power of meditative liberation.

Vanaṃ pubbavidehānaṃ,

I've visited the forests of the people

ye ca bhūmisayā narā.

who dwell in the Eastern Continent.

Yo etamabhijānāti,

Dark One, if you attack

bhikkhu buddhassa sāvako;

a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,

a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.

you'll fall into suffering.

Na ve aggi cetayati,

Though a fire doesn't think,

'ahaṃ bālaṃ ḍahāmī'ti;

'I'll burn the fool!'

Bālo ca jalitaṃ aggim,

Still the fool who attacks

āsajja naṃ sa ḍayhati.

the fire gets burnt.

Evameva tuvaṃ māra,

In the same way, Māra,

āsajja naṃ tathāgataṃ;

in attacking the Realized One,

Sayaṃ ḍahissasi attānaṃ,

you'll only burn yourself,

bālo aggimva samphusaṃ.

like a fool touching the flames.

Apuññaṃ pasavī māro,
Māra's done a bad thing

āsajja naṃ tathāgataṃ;
in attacking the Realized One.

Kiṃ nu maññasi pāpima,
Wicked One, do you imagine that
na me pāpaṃ vipaccati.
your wickedness won't bear fruit?

Karoto cīyati pāpaṃ,
Your deeds heap up wickedness

cirarattāya antaka;
that will last a long time, terminator!

Māra nibbinda buddhamhā,
Forget about the Buddha, Māra!

āsaṃ mākāsi bhikkhusu.
And give up your hopes for the mendicants!"

Iti māraṃ atajjesi,
That is how, in the Bhesakaḷā grove,

bhikkhu bhesakaḷāvane;
the mendicant rebuked Māra.

Tato so dummano yakkho,
That spirit, downcast,

tatthevantaradhāyathā"ti.
disappeared right there!

Māratajjanīyasuttaṃ niṭṭhitaṃ dasamaṃ.

Cūḷayamakavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ

**Sāleyya verañjaduve ca tuṭṭhi,
Cūḷamahādhammasamādānañca;
Vīmaṃsakā kosambi ca brāhmaṇo,
Dūsī ca māro dasamo ca vaggo.**

Idaṃ vaggānamuddānaṃ

**Mūlapariyāyo ceva,
sīhanādo ca uttamo;
Kakaco ceva gosiṅgo,
sāleyyo ca ime pañca.**

Mūlapaṇṇāsakaṃ samattaṃ.

Part Two: The Middle Fifty Discourses
Majjhimaṇṇāsapāḷi

1. The Division on Householders Gahapativagga

51. Kandarakasutta *With Kandaraka*

Evam me sutam—

So I have heard.

**ekam samayam bhagava campāyam viharati gagarāya
pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhim.**

At one time the Buddha was staying near Campā on the banks of the Gagarā Lotus Pond together with a large Saṅgha of mendicants.

**Atha kho pesso ca hatthārohaputto kandarako ca paribbājako
yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā pesso
hatthārohaputto bhagavantam abhivādetvā ekamantam nisīdi.**

Then Pessa the elephant driver's son and Kandaraka the wanderer went to see the Buddha. When they had approached, Pessa bowed and sat down to one side.

**Kandarako pana paribbājako bhagavatā saddhim sammodi.
Sammodanīyam katham sāraṇīyam vītisāretvā ekamantam
aṭṭhāsi.**

But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side.

**Ekamantam t̥hito kho kandarako paribbājako tuṅhībhūtam
tuṅhībhūtam bhikkhusaṅgham anuviloketvā bhagavantam
etadavoca:**

He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It’s incredible, Master Gotama, it’s amazing!

**Yāvañcidaṃ bhotā gotamena sammā bhikkhusaṅgho
paṭipādito.**

How the mendicant Saṅgha has been led to practice properly by
Master Gotama!

**Yepi te, bho gotama, ahesuṃ atītamaddhānaṃ arahanto
sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā
bhikkhusaṅghaṃ paṭipādesuṃ—**

All the perfected ones, the fully awakened Buddhas in the past or the
future who lead the mendicant Saṅgha to practice properly will at
best do so

**seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho
paṭipādito.**

like Master Gotama does in the present.”

**Yepi te, bho gotama, bhavissanti anāgatamaddhānaṃ arahanto
sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā
bhikkhusaṅghaṃ paṭipādessanti—**

**seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṅgho
paṭipādito”ti.**

“Evametaṃ, kandaraka, evametaṃ, kandaraka.

“That’s so true, Kandaraka! That’s so true!

**Yepi te, kandaraka, ahesuṃ atītamaddhānaṃ arahanto
sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā
bhikkhusaṅghaṃ paṭipādesuṃ—**

All the perfected ones, the fully awakened Buddhas in the past or the
future who lead the mendicant Saṅgha to practice properly will at
best do so

seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito.

like I do in the present.

Yepi te, kandaraka, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṅghaṃ paṭipādessanti—

seyyathāpi etarahi mayā sammā bhikkhusaṅgho paṭipādito.

Santi hi, kandaraka, bhikkhū imasmim bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā.

For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.

Santi hi, kandaraka, bhikkhū imasmim bhikkhusaṅghe sekkhā santatasīlā santatavuttino nipakā nipakavuttino;

And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living consistently, alert, living alertly.

te catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharanti.

They meditate with their minds firmly established in the four kinds of mindfulness meditation.

Katamesu catūsu?

What four?

Idha, kandaraka, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassam;

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan”ti.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.”

Evam vutte, pesso hatthārohaputto bhagavantam etadvoca:

When he had spoken, Pessa said to the Buddha:

“acchariyam, bhante, abbhutam, bhante.

“It’s incredible, sir, it’s amazing,

Yāva supaññattā cime, bhante, bhagavatā cattāro satipaṭṭhānā sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya.

how much the Buddha has clearly described the four kinds of mindfulness meditation! They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Mayampi hi, bhante, gihī odātavasanā kālena kālam imesu catūsu satipaṭṭhānesu suppatitṭhitacittā viharāma.

For we white-clothed laypeople also from time to time meditate with our minds well established in the four kinds of mindfulness meditation.

Idha mayam, bhante, kāye kāyānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassam;

We meditate observing an aspect of the body ...

vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassam;

feelings ...

**citte cittānupassino viharāma ātāpino sampajānā satimanto,
vineyya loke abhijjhādomanassaṃ;**
mind ...

**dhammesu dhammānupassino viharāma ātāpino sampajānā
satimanto, vineyya loke abhijjhādomanassaṃ.**
principles—keen, aware, and mindful, rid of desire and aversion for
the world.

Acchariyaṃ, bhante, abbhutaṃ, bhante.
It's incredible, sir, it's amazing!

**Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ
manussakasaṭṭe evaṃ manussasāṭṭheyye vattamāne sattānaṃ
hitāhitaṃ jānāti.**
How the Buddha knows what's best for sentient beings, even though
people continue to be so shady, rotten, and tricky.

Gahanañhetam, bhante, yadidaṃ manussā;
For human beings are shady, sir,

uttānakañhetam, bhante, yadidaṃ pasavo.
while the animal is obvious.

Ahañhi, bhante, pahomi hatthidammaṃ sāretum.
For I can drive an elephant in training,

**Yāvatakena antarena campam gatāgataṃ karissati sabbāni tāni
sāṭṭheyyāni kūṭheyyāni vañkeyyāni jimheyyāni pātukarissati.**
and while going back and forth in Campā it'll try all the tricks, bluffs,
ruses, and feints that it can.

**Amhākaṃ pana, bhante, dāsāti vā pessāti vā kammakarāti vā
aññathāva kāyena samudācaranti aññathāva vācāya aññathāva
nesaṃ cittaṃ hoti.**

But my bondservants, employees, and workers behave one way by
body, another by speech, and their minds another.

Acchariyaṃ, bhante, abbhutaṃ, bhante.
It's incredible, sir, it's amazing!

Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti.

How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky.

Gahanañhetam, bhante, yadidaṃ manussā;

For human beings are shady, sir,

uttānakañhetam, bhante, yadidaṃ pasavo”ti.

while the animal is obvious.”

“Evametaṃ, pessa, evametaṃ, pessa.

“That's so true, Pessa! That's so true!

Gahanañhetam, pessa, yadidaṃ manussā;

For human beings are shady,

uttānakañhetam, pessa, yadidaṃ pasavo.

while the animal is obvious.

Cattārome, pessa, puggalā santo saṃvijjamānā lokasmiṃ.

Pessa, these four people are found in the world.

Katame cattāro?

What four?

1. **Idha, pessa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto;** One person mortifies themselves, committed to the practice of mortifying themselves.
2. **idha pana, pessa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto;** One person mortifies others, committed to the practice of mortifying others.
3. **idha pana, pessa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto;** One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

4. **idha pana, pessa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.** One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. **So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.** They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Imesaṃ, pessa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādhetī”ti?

Which one of these four people do you like the sound of?”

“Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto, ayaṃ me puggalo cittaṃ nārādheti.

“Sir, I don't like the sound of the first three people.

Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti.

Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti.

Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati—

ayameva me puggalo cittaṃ ārādhetī”ti.

I only like the sound of the last person, who doesn't mortify either themselves or others.”

“Kasmā pana te, pessa, ime tayo puggalā cittaṃ nārādhentī”ti?
“But why don’t you like the sound of those three people?”

**“Yvāyaṃ, bhante, puggalo attantapo
attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ
dukkhapaṭikkūlaṃ ātāpeti paritāpeti—**

“Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That’s why I don’t like the sound of that person.

**Yopāyaṃ, bhante, puggalo parantapo
paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ
dukkhapaṭikkūlaṃ ātāpeti paritāpeti—**

The person who mortifies others does so even though others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That’s why I don’t like the sound of that person.

**Yopāyaṃ, bhante, puggalo attantapo ca
attaparitāpanānuyogamanuyutto parantapo ca
paraparitāpanānuyogamanuyutto so attānañca parañca
sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti—**

The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That’s why I don’t like the sound of that person.

**Yo ca kho ayaṃ, bhante, puggalo nevattantapo
nāttaparitāpanānuyogamanuyutto na parantapo na
paraparitāpanānuyogamanuyutto so anattantapo aparantapo
diṭṭheva dhamme nicchāto nibbuto sītībhūto
sukhappaṭisaṃvedī brahmabhūtena attanā viharati;**

The person who doesn’t mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having

become holy in themselves—does not torment themselves or others, both of whom want to be happy and recoil from pain.

so attānañca parañca sukhakāmañ dukkhapaṭikkūlañ neva ātāpeti na paritāpeti—

iminā me ayañ puggalo cittañ ārādheti.

That's why I like the sound of that person.

Handa ca dāni mayañ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayañ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvañ, pessa, kālañ maññasi”ti.

“Please, Pessa, go at your convenience.”

Atha kho pesso hatthārohaputto bhagavato bhāsitañ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantañ abhivādetvā padakkhiṇañ katvā pakkāmi.

And then Pessa the elephant driver's son approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkante pesse hatthārohaputte bhikkhū āmantesi:

Then, not long after he had left, the Buddha addressed the mendicants:

“paṇḍito, bhikkhave, pesso hatthārohaputto;

“Mendicants, Pessa the elephant driver's son is astute.

mahāpañño, bhikkhave, pesso hatthārohaputto.

He has great wisdom.

Sace, bhikkhave, pesso hatthārohaputto muhuttañ nisīdeyya yāvassāhañ ime cattāro puggale vitthārena vibhajissāmi, mahatā atthena saṃyutto abhaviṣṣa.

If he had sat here a little longer so that I could have analyzed these four people in detail, he would have greatly benefited.

Api ca, bhikkhave, ettāvatāpi pesso hatthārohaputto mahatā atthena saṃyutto”ti.

Still, even with this much he has already greatly benefited.”

“Etassa, bhagavā, kālo, etassa, sugata, kālo,

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā ime cattāro puggale vitthārena vibhajeyya.

Bhagavato sutvā bhikkhū dhāressantī”ti.

May the Buddha analyze these four people in detail. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko; nābhihaṭaṃ na uddissakataṃ na nimantanāṃ sādiyati;

“And what person mortifies themselves, committed to the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared for them, or an invitation for a meal.

**so na kumbhimukhā paṭiggaṇhāti na kaḷopimukhā paṭiggaṇhāti
na eḷakamantaram̃ na daṇḍamantaram̃ na musalamantaram̃ na
dvinnaṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na
purisantaragatāya na saṅkittīsu na yattha sā upaṭṭhito hoti na
yattha makkhikā saṇḍasaṇḍacārinī; na macchaṃ na maṃsaṃ
na suraṃ na merayaṃ na thusodakaṃ pivati.**

They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

**So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ...
pe... sattāgāriko vā hoti sattālopiko;**

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

**ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ...pe... sattahipi
dattīhi yāpeti;**

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

**ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ...pe...
sattāhikampi āhāraṃ āhāreti—iti evarūpaṃ aḍḍhamāsikaṃ
pariyāyabhattachoṇānuyogamanuyutto viharati.**

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

**So sākabhakkho vā hoti, sāmābhakkho vā hoti,
nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭabhakkho
vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti,
piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho
vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhōjī.**

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sāṇānīpi dhāreti, masāṇānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi dhāreti, tirīṭānīpi dhāreti, ajināmpi dhāreti, ajinakkhipāmpi dhāreti, kusacīrāmpi dhāreti, vākacīrāmpi dhāreti, phalakacīrāmpi dhāreti, kesakambalāmpi dhāreti, vāḷakambalāmpi dhāreti, ulūkapakkhāmpi dhāreti;

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto,
They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti āsanapaṭikkhitto,
They constantly stand, refusing seats.

ukkuṭīkopi hoti ukkuṭīkappadhānāmanuyutto,
They squat, committed to the endeavor of squatting.

kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti;
They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakāmpi udakorohanānuyogamanuyutto viharati—
They're committed to the practice of immersion in water three times a day, including the evening.

**iti evarūpaṃ anekavihitāṃ kāyassa
ātāpanaparitāpanānuyogamanuyutto viharati.**

And so they live committed to practicing these various ways of mortifying and tormenting the body.

**Ayaṃ vuccati, bhikkhave, puggalo attantapo
attaparitāpanānuyogamanuyutto.**

This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

**Katamo ca, bhikkhave, puggalo parantapo
paraparitāpanānuyogamanuyutto?**

And what person mortifies others, committed to the practice of mortifying others?

**Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko
sākuṇiko māgaviko luddo macchaghātako coro coraghātako
goghātako bandhanāgāriko, ye vā panaññepi keci
kurūrakammantā.**

It's when a person is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood.

**Ayaṃ vuccati, bhikkhave, puggalo parantapo
paraparitāpanānuyogamanuyutto.**

This is called a person who mortifies others, being committed to the practice of mortifying others.

**Katamo ca, bhikkhave, puggalo attantapo ca
attaparitāpanānuyogamanuyutto parantapo ca
paraparitāpanānuyogamanuyutto?**

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

**Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo
muddhāvasitto brāhmaṇo vā mahāsālo.**

It's when a person is an anointed king or a well-to-do brahmin.

**So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā
kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ
abbhañjivā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navaṃ
santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca
purohitena.**

He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.

So tattha anantarahitāya bhūmiyā haritupalittāya seyyam kappeti.

There he lies on the bare ground strewn with grass.

Ekissāya gāviyā sarūpavacchāya yaṃ ekasmim̐ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmim̐ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmim̐ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmim̐ thane khīraṃ hoti tena aggim̐ juhati, avasesena vacchako yāpeti.

The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.

So evamāha:

He says:

‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatarīyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā’ti.

‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’

Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces.

Ayaṃ vuccati, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

**Katamo ca, bhikkhave, puggalo nevattantapo
nāttaparitāpanānuyogamanuyutto na parantapo na
paraparitāpanānuyogamanuyutto, so anattantapo aparantapo
diṭṭheva dhamme nicchāto nibbuto sītībhūto
sukhappaṭisaṁvedī brahmabhūtena attanā viharati?**

And what person doesn't mortify either themselves or others, but lives without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves?

**Idha, bhikkhave, tathāgato loka uppajjati araham
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānam buddho
bhagavā.**

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So imam lokam sadevakam samarakam sabrahmakam
sassamaṇabrāhmaṇim pajam sadevamanusam sayam abhiññā
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammam deseti ādikalyāṇam majjhekalyāṇam
pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam
parisuddham brahmacariyam pakāseti.**

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

**Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā
aññatarasmiṃ vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:
and reflect:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya,
mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā
ñātiparivaṭṭaṃ pahāya, mahantaṃ vā ñātiparivaṭṭaṃ pahāya,
kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.**

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**So evaṃ pabbajito samāno bhikkhūnaṃ
sikkhāsājīvasamāpanno pāṇātipātaṃ pahāya pāṇātipātā
paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno
sabbapāṇabhūtahitānukampī viharati.**

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya—iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

**Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī,
nidhānavatim vācaṃ bhāsita kālena sāpadesaṃ pariyantavatim
atthasaṃhitam.**

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāma bhūtagāmasamārambhā paṭivirato hoti,
They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato virato vikālabhojanā;
They eat in one part of the day, abstaining from eating at night and food at the wrong time.

naccagītavāditavisūkadassanā paṭivirato hoti;
They avoid dancing, singing, music, and seeing shows.

**mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
paṭivirato hoti;**
They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti;
They avoid high and luxurious beds.

jātarūparajata paṭiggahaṇā paṭivirato hoti;
They avoid receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato hoti;
raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato hoti;
raw meat,

itthikumārika paṭiggahaṇā paṭivirato hoti;
women and girls,

dāsidadāspaṭiggahaṇā paṭivirato hoti;
male and female bondservants,

ajeḷakapaṭiggahaṇā paṭivirato hoti;

goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti;

chickens and pigs,

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti;

elephants, cows, horses, and mares,

khettavatthupaṭiggahaṇā paṭivirato hoti;

and fields and land.

dūteyyapahiṇagamanānuyogā paṭivirato hoti;

They avoid running errands and messages;

kayavikkayā paṭivirato hoti;

buying and selling;

tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti;

falsifying weights, metals, or measures;

ukkoṭanavañcananikatisāciyogā paṭivirato hoti;

bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;

They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati,

samādāyeva pakkamati.

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇameṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...pe...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyam asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ tassa saṁvarāya paṭipajjati, rakkhati manindriyam, manindriye saṁvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṁvarena samannāgato ajjhataṁ abyāsekasukhaṁ paṭisaṁvedeti.

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness

and situational awareness,

**vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam
kandaram giriguham susānam vanapattham abbhokāsam
palālapuñjam.**

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**So pacchābhattam piṇḍapātaṭikkanto nisīdati pallaṅkam
ābhujitvā ujum kāyam paṇidhāya parimukham satim
upaṭṭhapetvā.**

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

**So abhijjam loke pahāya vigatābhijjhena cetasā viharati,
abhijjhāya cittaṃ parisodheti,**

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

**byāpādapadosam pahāya abyāpannacitto viharati
sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ
parisodheti;**

Giving up ill will, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will and malevolence.

**thinamiddham pahāya vigatathinamiddho viharati ālokasaññī
sato sampajāno, thinamiddhā cittaṃ parisodheti;**

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

**uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ
vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;**

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

**vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī
kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.**

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbalīkaṇe,**

They give up these five hindrances, corruptions of the heart that weaken wisdom.

**vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam
upasampajja viharati;**

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānam upasampajja viharati;**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno
sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti:
'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānam upasampajja
viharati;**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

**sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ
upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja
viharati.**

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
pubbenivāsānussatiññāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—
ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi
jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi
jātiyo paññāsampi jātiyo jātisatampi jātisahassampi
jātisatasahassampi anekepi saṃvaṭṭakappe anekepi
vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsīṃ
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato
cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṅgotto
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī
evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ
sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my

food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These

dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti. 'Ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti. 'Ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti. 'Ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

'Ime āsavā'ti yathābhūtaṃ pajānāti. 'Ayaṃ āsavaśamudayo'ti yathābhūtaṃ pajānāti. 'Ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti. 'Ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmim vimuttamiti ñāṇam hoti.

When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Ayaṃ vuccati, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

So attantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī'ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Kandarakasuttaṃ niṭṭhitaṃ paṭhamam.

52. Aṭṭhakanāgarasutta

The Man From the City of Aṭṭhaka

Evam me sutam—

So I have heard.

**ekam samayam āyasmā ānando vesāliyam viharati
beluvagāmake.**

At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

**Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro
pāṭaliputtam anuppatto hoti kenacideva karanīyena.**

Now at that time the householder Dasama from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business.

**Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo
yena aññataro bhikkhu tenupasaṅkami; upasaṅkamtivā tam
bhikkhum abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno
kho dasamo gahapati aṭṭhakanāgaro tam bhikkhum etadavoca:**

He went to the Chicken Monastery, approached a certain mendicant, bowed, sat down to one side, and said to him,

“kham nu kho, bhante, āyasmā ānando etarahi viharati?

“Sir, where is Venerable Ānanda now staying?

Dassanakāmā hi mayam tam āyasmantaṃ ānandan”ti.

For I want to see him.”

**“Eso, gahapati, āyasmā ānando vesāliyam viharati
beluvagāmake”ti.**

“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tīretvā yena vesālī yena beluvagāmako yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca:

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

“atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti?

“Sir, Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary?”

“Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti.

“There is, householder.”

“Katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato

**avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā
parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ anupāpuṇāti”ti?**

“And what is that one thing?”

**“Idha, gahapati, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati.**

“Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So iti paṭisañcikkhati:

Then they reflect:

**‘idampi kho paṭhamaṃ jhānaṃ abhisaṅkhatam
abhisañcetayitam.**

‘Even this first absorption is produced by choices and intentions.’

**Yaṃ kho pana kiñci abhisaṅkhatam abhisañcetayitam
tadaniccaṃ nirodhadhamman’ti pajānāti.**

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti.

Abiding in that they attain the ending of defilements.

**No ce āsavānaṃ khayaṃ pāpuṇāti, teneva dhammarāgena tāya
dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ
parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo
tasmā lokā.**

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

**Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno**

**appamattassa ātāpino pahitattassa viharato avimuttañceva
cittam vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti,
ananuppattañca anuttaramṃ yogakkhemaṃ anupāpuṇāti. (1)**

This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

**Puna caparamṃ, gahapati, bhikkhu vitakkavicārānaṃ vūpasamā
ajjhataṃ sampasādanaṃ ...pe... dutiyamṃ jhānamṃ upasampajja
viharati.**

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

So iti paṭisañcikkhati:

**‘idampi kho dutiyamṃ jhānamṃ abhisankhataṃ abhisañcetayitamṃ
...pe...**

anuttaramṃ yogakkhemaṃ anupāpuṇāti. (2)

**Puna caparamṃ, gahapati, bhikkhu pītiyā ca virāgā ...pe...
tatiyamṃ jhānamṃ upasampajja viharati.**

third absorption ...

So iti paṭisañcikkhati:

**‘idampi kho tatiyamṃ jhānamṃ abhisankhataṃ abhisañcetayitamṃ
...pe...**

anuttaramṃ yogakkhemaṃ anupāpuṇāti. (3)

**Puna caparamṃ, gahapati, bhikkhu sukhasa ca pahānā ...pe...
catutthamṃ jhānamṃ upasampajja viharati.**

fourth absorption ...

So iti paṭisañcikkhati:

**‘idampi kho catutthamṃ jhānamṃ abhisankhataṃ
abhisañcetayitamṃ ...pe...**

anuttaram̃ yogakkhemaṃ anupāpuṇāti. (4)

Puna caparam̃, gahapati, bhikkhu mettāsaḡatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsaḡatena cetasā vipulena mahaggaṡatena appamaṇena averena abyābajjhena pharivā viharati.

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṡisaṅcikkhati:

Then they reflect:

‘ayampi kho mettācetovimutti abhisāṅkhatā abhisāṅcetayitā.

‘Even this heart’s release by love is produced by choices and intentions.’

Yaṃ kho pana kiṅci abhisāṅkhatam̃ abhisāṅcetayitam̃ tadaniccaṃ nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

So tattha ṡhito ...pe...

anuttaram̃ yogakkhemaṃ anupāpuṇāti. (5)

Puna caparam̃, gahapati, bhikkhu karuṇāsaḡatena cetasā ... pe...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsaḡatena cetasā ...pe...

rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

equanimity ...

So iti paṭisañcikkhati:

‘ayampi kho upekkhācetovimutti abhisañkhatā abhisañcetayitā.

Yaṃ kho pana kiñci abhisañkhatam abhisañcetayitam tadaniccam nirodhadhamman’ti pajānāti.

So tattha ṭhito ...pe...

anuttaram yogakkhemaṃ anupāpuṇāti. (6–8.)

Puna caparam, gahapati, bhikkhu sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā ‘ananto ākāso’ti ākāsañcāyatanam upasampajja viharati.

Furthermore, householder, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

So iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākāsañcāyatanasamāpatti abhisañkhatā abhisañcetayitā.

‘Even this attainment of the dimension of infinite space is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisañkhatam abhisañcetayitam tadaniccam nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

So tattha ṭhito ...pe...

anuttaram̃ yogakkhemaṃ anupāpuṇāti. (9)

Puna caparam̃, gahapati, bhikkhu sabbaso ākāsānañcāyatanam̃ samatikkamma ‘anantaṃ viññāṇan’ti viññāṇañcāyatanam̃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. ...

So iti paṭisañcikkhati:

‘ayampi kho viññāṇañcāyatanasamāpatti abhisaṅkhatā abhisañcetayitā.

Yaṃ kho pana kiñci abhisaṅkhatam̃ abhisañcetayitam̃ tadaniccaṃ nirodhadhamman’ti pajānāti.

So tattha ṭhito ...pe...

anuttaram̃ yogakkhemaṃ anupāpuṇāti. (10)

Puna caparam̃, gahapati, bhikkhu sabbaso viññāṇañcāyatanam̃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam̃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

So iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākiñcaññāyatanasamāpatti abhisaṅkhatā abhisañcetayitā.

‘Even this attainment of the dimension of nothingness is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisaṅkhatam̃ abhisañcetayitam̃ tadaniccaṃ nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ʘhito āsavānaṃ khayāṃ pāpuṇāti.

Abiding in that they attain the ending of defilements.

No ce āsavānaṃ khayāṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti”ti. (11)

This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.”

Evaṃ vutte, dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadvoca:

When he said this, the householder Dasama said to Venerable Ānanda,

“seyyathāpi, bhante ānanda, puriso ekaṃva nidhimukhaṃ gavesanto sakideva ekādasa nidhimukhāni adhigaccheyya;

“Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they’d come across eleven entrances!

evameva kho ahaṃ, bhante, ekaṃ amatadvāraṃ gavesanto sakideva ekādasa amatadvārāni alatthaṃ bhāvanāya.

In the same way, I was searching for the door to the deathless. And all at once I got to hear of eleven doors to the deathless.

Seyyathāpi, bhante, purisassa agāraṃ ekādasadvāraṃ, so tasmim̃ agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṃ sotthim̃ kātum̃;

Suppose a person had a house with eleven doors. If the house caught fire they'd be able to flee to safety through any one of those doors.

evameva kho ahaṃ, bhante, imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi amatadvārena sakkuṇissāmi attānaṃ sotthim̃ kātum̃.

In the same way, I'm able to flee to safety through any one of these eleven doors to the deathless.

Imehi nāma, bhante, aññatitthiyā ācariyassa ācariyadhanaṃ pariyesissanti, kimaṅgaṃ panāhaṃ āyasmato ānandassa pūjaṃ na karissāmī"ti.

Sir, those who follow other paths seek a fee for the teacher. Why shouldn't I make an offering to Venerable Ānanda?"

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputtakañca vesālikañca bhikkhusaṅghaṃ sannipātetvā paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi,
Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious foods.

ekamekañca bhikkhuṃ paccekaṃ dussayugena acchādesi, āyasmantañca ānandaṃ ticīvarena acchādesi, āyasmato ca ānandassa pañcasatavihāraṃ kārāpesīti.

He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

Aṭṭhakanāgarasuttaṃ niṭṭhitaṃ dutiyaṃ.

53. Sekhasutta *A Trainee*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sakkesu viharati kapilavattusmim
nigrodharam.**

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

**Tena kho pana samayena kappilavattavanam sakyanam navam
santhagaram acirakaritam hoti anajjhavuttam samanena va
brahmanena va kenaci va manussabhutena.**

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all.

**Atha kho kappilavattava sakyā yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivadetvā
ekamantam nisidimsu. Ekamantam nisinnā kho kappilavattava
sakyā bhagavantam etadavocum:**

Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him:

**“idha, bhante, kappilavattavanam sakyanam navam
santhagaram acirakaritam anajjhavuttam samanena va
brahmanena va kenaci va manussabhutena.**

“Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or

brahmin or any person at all.

Taṃ, bhante, bhagavā paṭhamam̐ paribhuñjatu. Bhagavatā paṭhamam̐ paribhuttam̐ pacchā kāpilavatthavā sakyā paribhuñjissanti.

May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it.

Tadassa kāpilavatthavānam̐ sakyānam̐ dīgharattam̐ hitāya sukhāyā”ti.

That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.”

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho kāpilavatthavā sakyā bhagavato adhivāsanam̐ veditvā uṭṭhāyāsanā bhagavantam̐ abhivādetvā padakkhiṇam̐ katvā yena navam̐ santhāgāram̐ tenupasaṅkamim̐su; upasaṅkamtivā sabbasantharim̐ santhāgāram̐ santharivā āsanāni paññapetvā udakamaṇikam̐ upaṭṭhapetvā telappadīpam̐ āropetvā yena bhagavā tenupasaṅkamim̐su;

Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha,

upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantam̐ aṭṭham̐su.

bowed, stood to one side,

Ekamantam̐ ṭhitā kho kāpilavatthavā sakyā bhagavantam̐ etadavocum̐:

and told him of their preparations, saying,

“sabbasantharim̐ santhatam̐, bhante, santhāgāram̐, āsanāni paññattāni, udakamaṇiko upaṭṭhāpito, telappadīpo āropito.

Yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

“Please, sir, come at your convenience.”

**Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṃ
bhikkhusaṅghena yena santhāgāraṃ tenupasaṅkhami;
upasaṅkhamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā
majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi.**

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

**Bhikkhusaṅghopi kho pāde pakkhāletvā santhāgāraṃ pavisitvā
pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi,
bhagavantāmyeva purakkhatvā.**

The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

**Kāpilavatthavāpi kho sakyā pāde pakkhāletvā santhāgāraṃ
pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā
nisīdiṃsu, bhagavantāmyeva purakkhatvā.**

The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

**Atha kho bhagavā kāpilavatthave sakye bahudeva rattim
dhammiyā kathāya sandassetvā samādapetvā samuttejetvā
sampahaṃsetvā āyasmantaṃ ānandaṃ āmantesi:**

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda,

**“paṭibhātu taṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekho
pāṭipado.**

“Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired.

Piṭṭhi me āgilāyati;

My back is sore,

tamahaṃ āyamissāmī”ti.

I’ll stretch it.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā
dakkhiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ
accādhāya, sato sampajāno, uṭṭhānasaññaṃ manasi karitvā.**

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Atha kho āyasmā ānando mahānāmaṃ sakkaṃ āmantesi:

Then Ānanda addressed Mahānāma the Sakyan:

**“idha, mahānāma, ariyasāvako sīlasampanno hoti, indriyesu
guttadvāro hoti, bhojane mattaññū hoti, jāgariyaṃ anuyutto
hoti, sattahi saddhammehi samannāgato hoti, catunnaṃ
jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ
nikāmalābhī hoti akicchālābhī akasiralābhī.**

“Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Kathaṅca, mahānāma, ariyasāvako sīlasampanno hoti?

And how is a noble disciple accomplished in ethics?

**Idha, mahānāma, ariyasāvako sīlavā hoti,
pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno**

**aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu.**

It's when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Evaṃ kho, mahānāma, ariyasāvako sīlasampanno hoti. (1)
That's how a noble disciple is ethical.

Kathañca, mahānāma, ariyasāvako indriyesu guttadvāro hoti?
And how does a noble disciple guard the sense doors?

**Idha, mahānāma, ariyasāvako cakkhunā rūpaṃ disvā na
nimittaggāhī hoti nānubyañjanaggāhī.**

When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details.

**Yatvādhikaraṇamenāṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ,
cakkhundriye saṃvaraṃ āpajjati.**

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...pe...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When they feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti
nānubyañjanaggāhī.**

When they know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇamenamāṃ manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye
saṃvaramāṃ āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**Evaṃ kho, mahānāma, ariyasāvako indriyesu guttadvāro hoti.
(2)**

That's how a noble disciple guards the sense doors.

Kathaṅca, mahānāma, ariyasāvako bhojane mattaññū hoti?

And how does a noble disciple eat in moderation?

**Idha, mahānāma, ariyasāvako paṭisaṅkhā yoniso āhāraṃ
āhāreti:**

It's when a noble disciple reflects properly on the food that they eat:

**‘neva davāya na madāya na maṇḍanāya na vibhūsanāya;
yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā
brahmacariyānuggahāya. Iti purāṇaṅca vedanaṃ paṭihaṅkhāmi,
navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati
anavajjatā ca phāsuvihāro cā'ti.**

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Evaṃ kho, mahānāma, ariyasāvako bhojane mattaññū hoti. (3)

That's how a noble disciple eats in moderation.

Kathañca, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti?
And how is a noble disciple dedicated to wakefulness?

Idha, mahānāma, ariyasāvako divasaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti,
It's when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles.

rattiyā paṭhamaṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti,
In the evening, they continue to practice walking and sitting meditation.

rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeti, pāde pādaṃ accādhāya, sato sampajāno, uṭṭhānasaññaṃ manasi karitvā,
In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.
In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evaṃ kho, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti. (4)
That's how a noble disciple is dedicated to wakefulness.

Kathañca, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti?

And how does a noble disciple have seven good qualities?

Idha, mahānāma, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:

It's when a noble disciple has faith in the Realized One's awakening:

'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro

purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Hirimā hoti, hiriyati kāyaduccaritena vacīduccaritena manoduccaritena, hiriyati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā.

They have a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

Ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā.

They exercise prudence. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

Bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

**Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya,
kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā
daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.**

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

**Satimā hoti, paramena satinepakkena samannāgato,
cirakatampi cirabhāsitampi saritā anussaritā.**

They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

**Paññavā hoti, udayatthagāminiyā paññāya samannāgato,
ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.**

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

**Evaṃ kho, mahānāma, ariyasāvako sattahi saddhammehi
samannāgato hoti. (5–11)**

That's how a noble disciple has seven good qualities.

**Kathañca, mahānāma, ariyasāvako catunnaṃ jhānaṃ
ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchālābhī akasiralābhī?**

And how does a noble disciple get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty?

**Idha, mahānāma, ariyasāvako vivicceva kāmehi ...pe...
paṭhamaṃ jhānaṃ upasampajja viharati;**

It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

**vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ ...pe...
dutiyaṃ jhānaṃ upasampajja viharati;**

second absorption ...

pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati;
third absorption ...

**sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā ...pe... catutthaṃ
jhānaṃ upasampajja viharati.**
fourth absorption.

**Evaṃ kho, mahānāma, ariyasāvako catunnaṃ jhānaṃ
ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchalābhī akasiralābhī. (12–15.)**

That's how a noble disciple gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

**Yato kho, mahānāma, ariyasāvako evaṃ sīlasampanno hoti,
evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti,
evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi
samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ
diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī
akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho
pāṭipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya,
bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa
adhigamāya.**

When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary.

**Seyyathāpi, mahānāma, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā
dvādasa vā tānāssu kukkuṭiyā sammā adhisayitāni sammā**

pariseditāni sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya:

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish,

'aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyun'ti,

'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!'

atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

Still they can break out and hatch safely.

Evameva kho, mahānāma, yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññū hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pāṭipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary.

Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma anekavihitaṃ pubbenivāsaṃ anussarati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives.

**seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ
sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati,**

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... And so they recollect their many kinds of past lives, with features and details.

**ayamassa paṭhamābhiniḃhidā hoti kukkuṭacchāpakasseva
aṇḍakosamhā. (1)**

This is their first breaking out, like a chick from an eggshell.

**Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ
upekkhāsatipārisuddhiṃ āgamma dibbena cakkhunā
visuddhena atikkantaṃanusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
...pe... yathākammūpage satte pajānāti,**

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

**ayamassa dutiyābhiniḃhidā hoti kukkuṭacchāpakasseva
aṇḍakosamhā. (2)**

This is their second breaking out, like a chick from an eggshell.

**Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ
upekkhāsatipārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja viharati,**

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

**ayamassa tatiyābhinibbhidā hoti kukkuṭacchāpakasseva
aṇḍakosamhā. (3)**

This is their third breaking out, like a chick from an eggshell.

**Yampi, mahānāma, ariyasāvako sīlasampanno hoti, idampissa
hoti caraṇasmim̐;**

A noble disciple's conduct includes the following: being
accomplished in ethics,

**yampi, mahānāma, ariyasāvako indriyesu guttadvāro hoti,
idampissa hoti caraṇasmim̐;**

guarding the sense doors,

**yampi, mahānāma, ariyasāvako bhojane mattaññū hoti,
idampissa hoti caraṇasmim̐;**

moderation in eating,

**yampi, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti,
idampissa hoti caraṇasmim̐;**

being dedicated to wakefulness,

**yampi, mahānāma, ariyasāvako sattahi saddhammehi
samannāgato hoti, idampissa hoti caraṇasmim̐;**

having seven good qualities,

**yampi, mahānāma, ariyasāvako catunnaṃ jhānānaṃ
ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī
hoti akicchālābhī akasiralābhī, idampissa hoti caraṇasmim̐.**

and getting the four absorptions when they want, without trouble or
difficulty.

**Yañca kho, mahānāma, ariyasāvako anekavihitāṃ
pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātim̐ dvepi
jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ
pubbenivāsaṃ anussarati, idampissa hoti vijjāya;**

A noble disciple's knowledge includes the following: recollecting their
past lives,

yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti, idampissa hoti vijjāya.
clairvoyance that is purified and superhuman,

Yampi, mahānāma, ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati, idampissa hoti vijjāya.
and realizing the undefiled freedom of heart and freedom by wisdom in this very life due to the ending of defilements.

Ayaṃ vuccati, mahānāma, ariyasāvako vijjāsampanno itipi caraṇasampanno itipi vijjācaraṇasampanno itipi.
This noble disciple is said to be ‘accomplished in knowledge’, and also ‘accomplished in conduct’, and also ‘accomplished in knowledge and conduct’.

Brahmunāpesā, mahānāma, sanaṅkumārena gāthā bhāsītā:
And Brahmā Sanaṅkumāra also spoke this verse:

‘Khattiyo seṭṭho janetasmiṃ,
‘The aristocrat is best of those people

ye gottapaṭisārino;
who take clan as the standard.

Vijjācaraṇasampanno,
But one accomplished in knowledge and conduct

so seṭṭho devamānuse’ti.
is best of gods and humans.’

Sā kho panesā, mahānāma, brahmunā sanaṅkumārena gāthā sugītā no duggītā, subhāsītā no dubbhāsītā, atthasaṃhitā no anatthasaṃhitā, anumatā bhagavatā”ti.

And that verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by the Buddha.”

Atha kho bhagavā uṭṭhahitvā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha got up and said to Venerable Ānanda,

“sādhu sādhu, ānanda,

“Good, good, Ānanda!

sādhu kho tvaṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekhaṃ pāṭipadaṃ abhāsī”ti.

It’s good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee.”

Idamavocāyasmā ānando.

This is what Venerable Ānanda said,

Samanuñño satthā ahosi.

and the teacher approved.

Attamanā kāpilavatthavā sakyā āyasmato ānandassa bhāsitaṃ abhinanduntī.

Satisfied, the Sakyans of Kapilavatthu were happy with what Venerable Ānanda said.

Sekhasuttaṃ niṭṭhitaṃ tatiyaṃ.

54. Potaliyasutta

With Potaliya the Wanderer

Evam me sutam—

So I have heard.

ekam samayam bhagavaṅ aṅguttarāpesu viharati āpaṇam nāma aṅguttarāpānam nigamo.

At one time the Buddha was staying in the land of the Northern Āpaṇas, near the town of theirs named Āpaṇa.

Atha kho bhagavaṅ pubbaṅhasamayam nivāsetvā paccācivaramādāya āpaṇam piṇḍāya pāvīsi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms.

Āpaṇe piṇḍāya caritvā pacchābhattam piṇḍapātapāṭikkanto yenaññataro vanasaṅḍo tenupasaṅkami divāvihārāya.

He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.

Tam vanasaṅḍam ajjhogāhetvā aññatarasmim rukkhamūle divāvihāram nisīdi.

Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Potaliyopi kho gahapati sampannanivāsanapāvuraṇo chattupāhanāhi jaṅghāvihāram anucaṅkamamāno anuvicaramāno yena so vanasaṅḍo tenupasaṅkami;

upasaṅkamtivā taṃ vanasaṅḍaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in a cloak and sarong, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho potaliyaṃ gahapatiṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he stood to one side, and the Buddha said to him,

“saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, householder. Please sit if you wish.”

Evaṃ vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamano tuṅhī ahoṣi.

When he said this, Potaliya was angry and upset. Thinking, “The ascetic Gotama addresses me as ‘householder!’” he stayed silent.

Dutiyampi kho bhagavā ...pe...

For a second time ...

tatiyampi kho bhagavā potaliyaṃ gahapatiṃ etadavoca:

and a third time the Buddha said to him,

“saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, householder. Please sit if you wish.”

Evaṃ vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamano bhagavantam etadavoca:

When he said this, Potaliya was angry and upset. Thinking, “The ascetic Gotama addresses me as ‘householder!’” he said to the Buddha,

“tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yaṃ maṃ tvaṃ gahapativādena samudācarasī”ti.

“Master Gotama, it is neither proper nor appropriate for you to address me as ‘householder’.”

“Te hi te, gahapati, ākāra, te liṅgā, te nimittā yathā taṃ gahapatissā”ti.

“Well, householder, you have the features, attributes, and signs of a householder.”

“Tathā hi pana me, bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti.

“Master Gotama, it’s because I have refused all work and cut off all judgments.”

“Yathā kathaṃ pana te, gahapati, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti?

“Householder, in what way have you refused all work and cut off all judgments?”

“Idha me, bho gotama, yaṃ ahosi dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādī anupavādī ghāsacchādanaparamo viharāmi.

“Master Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes.

Evaṃ kho me, bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti.

That’s how I have refused all work and cut off all judgments.”

“Aññathā kho tvaṃ, gahapati, vohārasamucchedaṃ vadasi, aññathā ca pana ariyassa vinaye vohārasamucchedo hotī”ti.

“The cutting off of judgments as you describe it is one thing, householder, but the cutting off of judgments in the noble one’s training is quite different.”

**“Yathā katham̐ pana, bhante, ariyassa vinaye
vohārasamucchedo hoti?”**

“But what, sir, is cutting off of judgments in the noble one’s training?”

**Sādhū me, bhante, bhagavā tathā dhammam̐ desetū yathā
ariyassa vinaye vohārasamucchedo hotī”ti.**

Sir, please teach me this.”

**“Tena hi, gahapati, suṇāhi, sādhuḥkam̐ manasi karohi,
bhāsissāmi”ti.**

“Well then, householder, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

**“aṭṭha kho ime, gahapati, dhammā ariyassa vinaye
vohārasamucchedāya samvattanti.**

“Householder, these eight things lead to the cutting off of judgments in the noble one’s training.

Katame aṭṭha?

What eight?

Apāṇātipātam̐ nissāya pāṇātipāto pahātabbo;

Killing living creatures should be given up, relying on not killing living creatures.

dinnādānam̐ nissāya adinnādānam̐ pahātabbam̐;

Stealing should be given up, relying on not stealing.

saccavācam̐ nissāya musāvādo pahātabbo;

Lying should be given up, relying on speaking the truth.

apisuṇam̐ vācam̐ nissāya pisuṇā vācā pahātabbā;

Divisive speech should be given up, relying on speech that isn't divisive.

agiddhilobham̐ nissāya giddhilobho pahātabbo;

Greed and lust should be given up, relying on not being greedy and lustful.

anindārosam̐ nissāya nindāroso pahātabbo;

Blaming and insulting should be given up, relying on not blaming and not insulting.

akkodhūpāyāsam̐ nissāya kodhūpāyāso pahātabbo;

Anger and distress should be given up, relying on not being angry and distressed.

anatimānam̐ nissāya atimāno pahātabbo.

Arrogance should be given up, relying on not being arrogant.

Ime kho, gahapati, aṭṭha dhammā saṅkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṁvattantī”ti.

These are the eight things—stated in brief without being analyzed in detail—that lead to the cutting off of judgments in the noble one's training.”

“Ye me, bhante, bhagavatā aṭṭha dhammā saṅkhittena vuttā, vitthārena avibhattā, ariyassa vinaye vohārasamucchedāya saṁvattanti, sādhu me, bhante, bhagavā ime aṭṭha dhamme vitthārena vibhajatu anukampaṁ upādāyā”ti.

“Sir, please teach me these eight things in detail out of compassion.”

“Tena hi, gahapati, suṇāhi, sādhu kam̐ manasi karohi, bhāsissāmī”ti.

“Well then, householder, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.
“Yes, sir,” said Potaliya.

Bhagavā etadavoca:
The Buddha said this:

“Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

“Killing living creatures should be given up, relying on not killing living creatures.’ That’s what I said, but why did I say it?

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:
It’s when a noble disciple reflects:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.
‘I am practicing to give up and cut off the fetters that might cause me to kill living creatures.

Ahañceva kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā, anuviccāpi maṃ viññū garaheyyuṃ pāṇātipātapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā pāṇātipātapaccayā.

But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pāṇātipāto.

And killing living creatures is itself a fetter and a hindrance.

Ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷhā, pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.’

‘Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo’ti—

‘Killing living creatures should be given up, relying on not killing living creatures.’

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Dinnādānaṃ nissāya adinnādānaṃ pahātabban’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

‘Stealing ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana adinnādāyī assaṃ, attāpi maṃ upavadeyya adinnādānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikañkhā adinnādānapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ.

Ye ca adinnādānapaccayā uppajjeyyūṃ āsavā vighātapariḷhā adinnādānā paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

‘Dinnādānaṃ nissāya adinnādānaṃ pahātabban’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Saccavācaṃ nissāya musāvādo pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

lying ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana musāvādī assaṃ, attāpi maṃ upavadeyya musāvādapaccayā, anuviccāpi maṃ viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā musāvādapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ musāvādo.

Ye ca musāvādapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, musāvādā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.

‘Saccavācaṃ nissāya musāvādo pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

divisive speech ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pisuṇavāco assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana pisuṇavāco assaṃ, attāpi maṃ upavadeyya pisuṇavācāpaccayā, anuviccāpi maṃ viññū garaheyyuṃ pisuṇavācāpaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā pisuṇavācāpaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pisuṇā vācā.

Ye ca pisuṇavācāpaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pisuṇāya vācāya paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.

‘Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Agiddhilobhaṃ nissāya giddhilobho pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

greed and lust ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

**‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhī assaṃ,
tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.**

**Ahañceva kho pana giddhilobhī assaṃ, attāpi maṃ upavadeyya
giddhilobhapaccayā, anuviccāpi maṃ viññū garaheyyuṃ
giddhilobhapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati
pāṭikañkhā giddhilobhapaccayā.**

**Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ
giddhilobho.**

**Ye ca giddhilobhapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā,
giddhilobhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na
honti’.**

‘Agiddhilobhaṃ nissāya giddhilobho pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

**‘Anindārosaṃ nissāya nindāroso pahātabbo’ti iti kho panetaṃ
vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?**

blaming and insulting ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

**‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosī assaṃ,
tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.**

**Ahañceva kho pana nindārosī assaṃ, attāpi maṃ upavadeyya
nindārosapaccayā, anuviccāpi maṃ viññū garaheyyuṃ
nindārosapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati
pāṭikañkhā nindārosapaccayā.**

**Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ
nindāroso.**

**Ye ca nindārosapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā,
anindārosissa evaṃsa te āsavā vighātapariḷāhā na honti’.**

‘Anindārosaṃ nissāya nindāroso pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

anger and distress ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhūpāyāsī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana kodhūpāyāsī assaṃ, attāpi maṃ upavadeyya kodhūpāyāsapaccayā, anuviccāpi maṃ viññū garaheyyuṃ kodhūpāyāsapaccayā, kāyassa bhedaṃ paraṃ marañā duggati pāṭikañkhā kodhūpāyāsapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ kodhūpāyāso.

Ye ca kodhūpāyāsapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā, akkodhūpāyāsissa evaṃsa te āsavā vighātapariḷāhā na honti’.

‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Anatimānaṃ nissāya atimāno pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

Arrogance should be given up, relying on not being arrogant.’ That’s what I said, but why did I say it?

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

It’s when a noble disciple reflects:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

‘I am practicing to give up and cut off the fetters that might cause me to be arrogant.

Ahañceva kho pana atimānī assaṃ, attāpi maṃ upavadeyya atimānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ

**atimānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati
pāṭikaṅkhā atimānapaccayā.**

But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place.

**Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ
atimāno.**

And arrogance is itself a fetter and a hindrance.

**Ye ca atimānapaccayā uppajjeyyuraṃ āsavā vighātapariḷāhā,
anatiṃānissa evaṃsa te āsavā vighātapariḷāhā na honti’.**

The distressing and feverish defilements that might arise because of arrogance do not occur in someone who is not arrogant.’

‘Anatiṃānaṃ nissāya atimāno pahātabbo’ti—

‘Arrogance should be given up by not being arrogant.’

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

**Ime kho, gaḥapati, aṭṭha dhammā saṅkhittena vuttā, vitthārena
vibhattā, ye ariyassa vinaye vohārasamucchedāya saṃvattanti;**

These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of judgments in the noble one’s training.

**na tveva tāva ariyassa vinaye sabbena sabbaṃ sabbathā
sabbaṃ vohārasamucchedo hoti”ti.**

But just this much does not constitute the cutting off of judgments in each and every respect in the noble one’s training.”

**“Yathā kathaṃ pana, bhante, ariyassa vinaye sabbena sabbaṃ
sabbathā sabbaṃ vohārasamucchedo hoti?**

“But, sir, how is there the cutting off of judgments in each and every respect in the noble one’s training?

**Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā
ariyassa vinaye sabbena sabbaṃ sabbathā sabbaṃ**

voḥārasamucchedo hotī”ti.

Sir, please teach me this.”

**“Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karohi,
bhāsissāmi”ti.**

“Well then, householder, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

1. Kāmādīnavakathā

1. The Dangers of Sensual Pleasures

**“Seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto
goghātakasūnaṃ paccupaṭṭhito assa.**

“Householder, suppose a dog weak with hunger was hanging around a butcher’s shop.

**Tameṇaṃ dakkho goghātako vā goghātakantevāsī vā
aṭṭhikaṅkalaṃ sunikkantaṃ nikkantaṃ nimmaṃsaṃ
lohitamakkhitaṃ upasumbheyya.**

Then a deft butcher or their apprentice would toss them a skeleton scraped clean of flesh and smeared in blood.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

**api nu kho so kukkuro amuṃ aṭṭhikaṅkalaṃ sunikkantaṃ
nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ palehanto
jighacchādubbalyaṃ paṭivineyyā”ti?**

Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?”

“No hetāṃ, bhante”.

“No, sir.

“**Taṃ kissa hetu**”?

Why not?

“**Aduñhi, bhante, aṭṭhikaṅkalam̐ sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ.**

Because that skeleton is scraped clean of flesh and smeared in blood.

Yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assā”ti.

That dog will eventually get weary and frustrated.”

“**Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:**

“In the same way, a noble disciple reflects:

‘**aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo**’ti.

‘With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’

Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world’s material delights cease without anything left over.

Seyyathāpi, gahapati, gijjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya uḍḍiyeyya.

Suppose a vulture or a crow or a hawk was to grab a lump of meat and fly away.

Tameṇaṃ gijjhāpi kaṅkāpi kulalāpi anupatitvā anupatitvā vitaccheyyumaṃ vissajjeyyumaṃ.

Other vultures, crows, and hawks would keep chasing it, pecking and clawing.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

**sace so gijjho vā kaṅko vā kulalo vā taṃ maṃsapesiṃ na
khippameva paṇissajjeyya, so tatonidānaṃ maraṇaṃ vā
nigaccheyya maraṇamattaṃ vā dukkhaṃ”ti?**

If that vulture, crow, or hawk doesn't quickly let go of that lump of meat, wouldn't that result in death or deadly suffering for them?"

“Evaṃ, bhante”.

“Yes, sir.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

**‘maṃsapesūpamā kāmā vuttā bhagavatā bahudukkhā
bahupāyāsā, ādīnava ettha bhiyyo’ti.**

**Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā
nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā ekattā
ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti
tamevūpekkhaṃ bhāveti.**

**Seyyathāpi, gahapati, puriso ādittaṃ tiṇukkaṃ ādāya paṭivātaṃ
gaccheyya.**

“Suppose a person carrying a blazing grass torch was to walk against the wind.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

**sace so puriso taṃ ādittaṃ tiṇukkaṃ na khippameva
paṇissajjeyya tassa sā ādittā tiṇukkā hatthaṃ vā daheyya
bāhuṃ vā daheyya aññataraṃ vā aññataraṃ vā aṅgapaccaṅgaṃ
daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya
maraṇamattaṃ vā dukkhaṃ”ti?**

If that person doesn't quickly let go of that blazing grass torch, wouldn't they burn their hands or arm or other limb, resulting in death or deadly suffering for them?"

“Evaṃ, bhante”.

“Yes, sir.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

‘tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti.

**Evametaṃ yathābhūtaṃ sammappaññāya disvā ...pe...
tamevūpekkhaṃ bhāveti.**

**Seyyathāpi, gahapati, aṅgārakāsu sādhipaporisā, pūrā
aṅgārānaṃ vītaccikānaṃ vītadhūmaṇaṃ.**

“Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals that neither flamed nor smoked.

**Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo
dukkhapaṭikkūlo.**

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

**Tameṇaṃ dve balavanto purisā nānābāhāsu gahetvā
aṅgārakāsuṃ upakaḍḍheyyuṃ.**

Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

api nu so puriso iticiticeva kāyaṃ sannāmeyyā”ti?

Wouldn't that person writhe and struggle to and fro?"

“Evaṃ, bhante”.

“Yes, sir.

“Taṃ kissa hetu”?

Why is that?

“Viditañhi, bhante, tassa purisassa imañcāhaṃ aṅgārakāsum papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkhaṃ”ti.

For that person knows: ‘If I fall in that pit of glowing coals, that’d result in my death or deadly pain.’ ...

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

‘aṅgārakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo’ti.

**Evametaṃ yathābhūtaṃ sammappaññāya disvā ...pe...
tamevūpekkhaṃ bhāveti.**

**Seyyathāpi, gahapati, puriso supinakaṃ passeyya
ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ
pokkharaṇirāmaṇeyyakaṃ.**

“Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream.

So paṭibuddho na kiñci paṭipasseyya.

But when they woke they couldn’t see them at all. ...

Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

**‘supinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā,
ādīnava ettha bhiyyo’ti ...pe...**

tamevūpekkhaṃ bhāveti.

**Seyyathāpi, gahapati, puriso yācitakaṃ bhogaṃ yācitvā yānaṃ
vā poriseyyaṃ pavaramaṇikuṇḍalaṃ.**

Suppose a man had borrowed some goods—a gentleman’s carriage and fine jewelled earrings—

So tehi yācitagehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya.

and preceded and surrounded by these he proceeded through the middle of Āpaṇa.

Tamenam̐ jano disvā evam̐ vadeyya:

When people saw him they'd say:

‘bhogī vata bho puriso, evam̐ kira bhogino bhogāni bhuñjantī’ti.

‘This must be a wealthy man! For that’s how the wealthy enjoy their wealth.’

Tamenam̐ sāmikā yattha yattheva passeyyum̐ tattha tattheva sāni hareyyum̐.

But when the owners saw him, they'd take back what was theirs.

Tam̐ kiṃ maññasi, gahapati, alam̐ nu kho tassa purisassa aññathattāyā”ti?

What do you think? Would that be enough for that man to get upset?”

“Evam̐, bhante”.

“Yes, sir.

“Tam̐ kissa hetu”?

Why is that?

“Sāmīno hi, bhante, sāni harantī”ti.

Because the owners took back what was theirs.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yācītakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti ...pe...

tamevūpekkham̐ bhāveti.

Seyyathāpi, gahapati, gāmassa vā nigamassa vā avidūre tibbo vanasaṅḍo.

“Suppose there was a dark forest grove not far from a town or village.

Tatrassa rukkho sampannaphalo ca upapannaphalo ca, na cassu kānici phalāni bhūmiyaṃ patitāni.

And there was a tree laden with fruit, yet none of the fruit had fallen to the ground.

Atha puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno.

And along came a person in need of fruit, wandering in search of fruit.

So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhaṃ passeyya sampannaphalañca upapannaphalañca.

Having plunged deep into that forest grove, they'd see that tree laden with fruit.

Tassa evamassa:

They'd think:

'ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni bhūmiyaṃ patitāni.

'That tree is laden with fruit, yet none of the fruit has fallen to the ground.

Jānāmi kho panāhaṃ rukkhaṃ ārohituṃ.

But I know how to climb a tree.

Yannūnāhaṃ imaṃ rukkhaṃ ārohitvā yāvadatthañca khādeyyaṃ ucchaṅgañca pūreyyan'ti.

Why don't I climb the tree, eat as much as I like, then fill my pouch?'

So taṃ rukkhaṃ ārohitvā yāvadatthañca khādeyya ucchaṅgañca pūreyya.

And that's what they'd do.

Atha dutiyo puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno tiṅhaṃ kuṭhāriṃ ādāya.

And along would come a second person in need of fruit, wandering in search of fruit, carrying a sharp axe.

**So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhaṃ passeyya
sampannaphalaṅca upapannaphalaṅca.**

Having plunged deep into that forest grove, they'd see that tree laden with fruit.

Tassa evamassa:

They'd think:

**'ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi
ca kānici phalāni bhūmiyaṃ patitāni.**

'That tree is laden with fruit, yet none of the fruit has fallen to the ground.

Na kho paṇāhaṃ jānāmi rukkhaṃ ārohituṃ.

But I don't know how to climb a tree.

**Yannūnāhaṃ imaṃ rukkhaṃ mūlato chetvā yāvadatthaṅca
khādeyyaṃ ucchaṅgaṅca pūreyyaṃ'ti.**

Why don't I chop this tree down at the root, eat as much as I like, then fill my pouch?'

So taṃ rukkhaṃ mūlatova chindeyya.

And so they'd chop the tree down at the root.

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

**amuko yo so puriso paṭhamaṃ rukkhaṃ ārūḷho sace so na
khippameva oroheyya tassa so rukkho papatanto hatthaṃ vā
bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā aññataraṃ vā
aṅgapaccaṅgaṃ bhañjeyya, so tatonidānaṃ maraṇaṃ vā
nigaccheyya maraṇamattaṃ vā dukkhaṃ'ti?**

If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other limb, resulting in death or deadly suffering for them?'

"Evaṃ, bhante".

"Yes, sir."

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

“In the same way, a noble disciple reflects:

‘rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ti.

‘With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’

Evametam̐ yathābhūtam̐ sammappaññāya disvā yāyam̐ upekkhā nānattā nānattasitā tam̐ abhinivajjetvā yāyam̐ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkham̐ bhāveti.

Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world’s material delights cease without anything left over.

Sa kho so, gahapati, ariyasāvako imam̐yeva anuttaram̐ upekkhāsatipārisuddhim̐ āgamma anekavihitam̐ pubbenivāsam̐ anussarati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives.

seyyathidam̐—ekampi jātim̐ dvepi jātiyo ...pe... iti sākāram̐ sauddesam̐ anekavihitam̐ pubbenivāsam̐ anussarati.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Sa kho so, gahapati, ariyasāvako imam̐yeva anuttaram̐ upekkhāsatipārisuddhim̐ āgamma dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamma āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ettāvatā kho, gahapati, ariyassa vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamucchedo hoti.

That's how there is the cutting off of judgments in each and every respect in the noble one's training.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

yathā ariyassa vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vohārasamucchedaṃ attani samanupassasī'ti?

Do you regard yourself as having cut off judgments in a way comparable to the cutting off of judgments in each and every respect in the noble one's training?"

“Ko cāhaṃ, bhante, ko ca ariyassa vinaye sabbena sabbāṃ sabbathā sabbāṃ vohārasamucchedo.

“Who am I compared to one who has cut off judgments in each and every respect in the noble one's training?

Ārakā ahaṃ, bhante, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedā.

I am far from that.

Mayaṅhi, bhante, pubbe aññatitthiye paribbājake anājānīyeva samāne ājānīyāti amaññimha, anājānīyeva samāne ājānīyabhojanaṃ bhojimha, anājānīyeva samāne ājānīyaṭhāne ṭhapimha;

Sir, I used to think that the wanderers following other paths were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds.

bhikkhū pana mayaṃ, bhante, ājānīyeva samāne anājānīyāti amaññimha, ājānīyeva samāne anājānīyabhojanaṃ bhojimha, ājānīyeva samāne anājānīyaṭhāne ṭhapimha;

I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds.

idāni pana mayaṃ, bhante, aññatitthiye paribbājake anājānīyeva samāne anājānīyāti jānissāma, anājānīyeva samāne anājānīyabhojanaṃ bhojessāma, anājānīyeva samāne anājānīyaṭhāne ṭhapessāma.

But now I shall understand that the wanderers following other paths are not actually thoroughbreds, and I will feed them and treat them accordingly.

Bhikkhū pana mayaṃ, bhante, ājānīyeva samāne ājānīyāti jānissāma, ājānīyeva samāne ājānīyabhojanaṃ bhojessāma, ājānīyeva samāne ājānīyaṭhāne ṭhapessāma.

And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly.

Ajanesi vata me, bhante, bhagavā samaṇesu samaṇappemaṃ, samaṇesu samaṇappasādaṃ, samaṇesu samaṇagāraṃ.

The Buddha has inspired me to have love, confidence, and respect for ascetics!

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ kho, bhante, bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Potaliyasuttaṃ niṭṭhitaṃ catutthaṃ.

55. Jīvakasutta

With Jīvaka

Evam me sutam—

So I have heard.

**ekam samayam bhagavā rājagahe viharati jīvakassa
komārabhaccassa ambavane.**

At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

**Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdi.
Ekamantam nisinno kho jīvako komārabhacco bhagavantam
etadavoca:**

Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“sutam metam, bhante:

“Sir, I have heard this:

**‘samaṇam gotamam uddissa pāṇam ārabhanti, tam samaṇo
gotamo jānam uddissakataṃ maṃsam paribhuñjati
paṭiccakammaṃ’ti.**

‘They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on purpose for him: this is a deed he caused.’

**Ye te, bhante, evamāhaṃsu: ‘samaṇam gotamam uddissa
pāṇam ārabhanti, tam samaṇo gotamo jānam uddissakataṃ**

**maṃsaṃ paribhuñjati paṭiccakammaṃ'ti, kacci te, bhante,
bhagavato vuttavādino, na ca bhagavantaṃ abhūtena
abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca
koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ
āgacchatī'ti?**

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?"

**“Ye te, jīvaka, evamaṃsu: ‘samaṇaṃ gotamaṃ uddissa
pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ
maṃsaṃ paribhuñjati paṭiccakammaṃ'ti na me te vuttavādino,
abbhācikkhanti ca maṃ te asatā abhūtena.**

“Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

Tīhi kho ahaṃ, jīvaka, ṭhānehi maṃsaṃ aparibhoganti vadāmi.
In three cases I say that meat may not be eaten:

Diṭṭhaṃ, suttaṃ, parisaṅkitaṃ—
it's seen, heard, or suspected.

**imehi kho ahaṃ, jīvaka, tīhi ṭhānehi maṃsaṃ aparibhoganti
vadāmi.**

These are three cases in which meat may not be eaten.

Tīhi kho ahaṃ, jīvaka, ṭhānehi maṃsaṃ paribhoganti vadāmi.
In three cases I say that meat may be eaten:

Adiṭṭhaṃ, asuttaṃ, aparisaṅkitaṃ—
it's not seen, heard, or suspected.

**imehi kho ahaṃ, jīvaka, tīhi ṭhānehi maṃsaṃ paribhoganti
vadāmi.**

These are three cases in which meat may be eaten.

Idha, jīvaka, bhikkhu aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati.

Take the case of a mendicant living supported by a town or village.

So mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyam, tathā tatiyam, tathā catuttham. Iti uddhamadho tiriyaṃ sabbadhi sabbattāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Tamenam gahapati vā gahapatiputto vā upasaṅkamtivā svātanāya bhattena nimanteti.

A householder or their child approaches and invites them for the next day's meal.

Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti.

The mendicant accepts if they want.

So tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam tenupasaṅkamati; upasaṅkamtivā paññatte āsane nisīdati.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out.

Tamenam so gahapati vā gahapatiputto vā paṇītena piṇḍapātena parivisati.

That householder or their child serves them with delicious alms-food.

Tassa na evam hoti:

It never occurs to them,

‘sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇītena piṇḍapātena pariviseyyāti.

‘It’s so good that this householder serves me with delicious alms-food!

Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paṇītena piṇḍapātena pariviseyyā’ti—

I hope they serve me with such delicious alms-food in the future!’

evampissa na hoti.

They don’t think that.

So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati.

They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Taṃ kiṃ maññasi, jīvaka,

What do you think, Jīvaka?

api nu so bhikkhu tasmim̐ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti”ti?

At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?”

“No hetam̐, bhante”.

“No, sir.”

“Nanu so, jīvaka, bhikkhu tasmim̐ samaye anavajjam̐yeva āhāram̐ āhāretī”ti?

“Aren’t they eating blameless food at that time?”

“Evaṃ, bhante.

“Yes, sir.

Sutaṃ metaṃ, bhante:

Sir, I have heard that

‘brahmā mettāvihārī’ti.

Brahmā abides in love.

Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho;

Now, I’ve seen the Buddha with my own eyes,

bhagavā hi, bhante, mettāvihārī”ti.

and it is the Buddha who truly abides in love.”

**“Yena kho, jīvaka, rāgena yena dosena yena mohena byāpādavā
assa so rāgo so doso so moho tathāgatassa pahīno
ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim
anuppādadhammo.**

“Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future.

**Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ anujānāmi te
etan”ti.**

If that’s what you were referring to, I acknowledge it.”

“Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

“That’s exactly what I was referring to.”

**“Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā
upanissāya viharati.**

“Take the case, Jīvaka, of a mendicant living supported by a town or village.

So karuṇāsahagatena cetasā ...pe...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ...pe...

They meditate spreading a heart full of rejoicing ...

**upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.**

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

**Iti uddhamadho tiriyaṃ sabbadhi sabbattāya sabbāvantaṃ
lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena
appamāṇena averena abyābajjhena pharivā viharati.**

In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamtivā
svātanāya bhattena nimanteti.**

A householder or their child approaches and invites them for the next day's meal.

Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti.

The mendicant accepts if they want.

**So tassā rattiyā accayena pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya yena gahapatissa vā gahapatiputtassa vā
nivesanaṃ tenupasaṅkamati; upasaṅkamtivā paññatte āsane
nisīdati.**

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out.

**Tamenaṃ so gahapati vā gahapatiputto vā paṇītena
piṇḍapātena parivisati.**

That householder or their child serves them with delicious alms-food.

Tassa na evaṃ hoti:

It never occurs to them,

**'sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇītena
piṇḍapātena pariviseyyāti.**

'It's so good that this householder serves me with delicious alms-food!

**Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi
evarūpena paṇītena piṇḍapātena pariviseyyā'ti—**

I hope they serve me with such delicious alms-food in the future!

evampissa na hoti.

They don't think that.

**So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno
ādīnavadassāvī nissaraṇapañño paribhuñjati.**

They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Taṃ kiṃ maññasi, jīvaka,

What do you think, Jīvaka?

**api nu so bhikkhu tasmim̐ samaye attabyābādhāya vā ceteti,
parabyābādhāya vā ceteti, ubhayabyābādhāya vā cetetī'ti?**

At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

“No hetam̐, bhante”.

“No, sir.”

**“Nanu so, jīvaka, bhikkhu tasmim̐ samaye anavajjaṃyeva
āhāraṃ āhāretī'ti?**

“Aren't they eating blameless food at that time?"

“Evaṃ, bhante.

“Yes, sir.

Sutaṃ metaṃ, bhante:

Sir, I have heard that

‘brahmā upekkhāvihārī'ti.

Brahmā abides in equanimity.

Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho;

Now, I've seen the Buddha with my own eyes,

bhagavā hi, bhante, upekkhāvihārī”ti.

and it is the Buddha who truly abides in equanimity.”

**“Yena kho, jīvaka, rāgena yena dosena yena mohena vihesavā
assa arativā assa paṭighavā assa so rāgo so doso so moho
tathāgatassa pahīno ucchinnamūlo tālāvatthukato
anabhāvaṅkato āyatim̐ anuppādadhammo.**

“Any greed, hate, or delusion that might give rise to cruelty, negativity, or repulsion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future.

**Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te
etan”ti.**

If that’s what you were referring to, I acknowledge it.”

“Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

“That’s exactly what I was referring to.”

**“Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa
pāṇaṃ ārabhati so pañcahi ṭhānehi bahuṃ apuññaṃ pasavati.**

“Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple makes much bad karma for five reasons.

Yampi so, gahapati, evamāha:

When they say:

**‘gacchatha, amukaṃ nāma pāṇaṃ ānethā’ti, iminā paṭhamena
ṭhānena bahuṃ apuññaṃ pasavati.**

‘Go, fetch that living creature,’ this is the first reason.

**Yampi so pāṇo galappaveṭhakena ānīyamāno dukkhaṃ
domanassaṃ paṭisaṃvedeti, iminā dutiyena ṭhānena bahuṃ
apuññaṃ pasavati.**

When that living creature experiences pain and sadness as it's led along by a collar, this is the second reason.

Yampi so evamāha:

When they say:

‘gacchatha imaṃ pāṇaṃ ārabhathā’ti, iminā tatiyena ṭhānena bahum̐ apuññaṃ pasavati.

‘Go, slaughter that living creature,’ this is the third reason.

Yampi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena ṭhānena bahum̐ apuññaṃ pasavati.

When that living creature experiences pain and sadness as it's being slaughtered, this is the fourth reason.

Yampi so tathāgataṃ vā tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena ṭhānena bahum̐ apuññaṃ pasavati.

When they provide the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason.

Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so imehi pañcahi ṭhānehi bahum̐ apuññaṃ pasavati”ti.

Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple makes much bad karma for five reasons.”

Evam̐ vutte, jīvako komārabhacco bhagavantaṃ etadavoca:

When he had spoken, Jīvaka said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It's incredible, sir, it's amazing!

Kappiyaṃ vata, bhante, bhikkhū āhāraṃ āhārenti;

The mendicants indeed eat allowable food.

anavajjaṃ vata, bhante, bhikkhū āhāraṃ āhārenti.

The mendicants indeed eat blameless food.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante ...pe...

Excellent, sir! Excellent! ...

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Jīvakasuttaṃ niṭṭhitaṃ pañcamaṃ.

56. Upālisutta *With Upāli*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ nālandāyaṃ viharati
pāvārikambavane.**

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

**Tena kho pana samayena nigaṇṭho nāṭaputto nālandāyaṃ
paṭivasati mahatiyā nigaṇṭhapaṇisāya saddhim.**

At that time Nigaṇṭha Nāṭaputta was residing at Nālandā together with a large assembly of Jain ascetics.

**Atha kho dīghatapassī nigaṇṭho nālandāyaṃ piṇḍāya caritvā
pacchābhattam piṇḍapāṭapaṭikkanto yena pāvārikambavanam
yena bhagavaṃ tenupasaṅkami; upasaṅkamtivā bhagavatā
saddhim sammodi.**

Then the Jain ascetic Dīgha Tapassī wandered for alms in Nālandā. After the meal, on his return from alms-round, he went to Pāvārika's mango grove. There he approached the Buddha, and exchanged greetings with him.

**Sammodaniyam katham sāraṇiyam vītisāretvā ekamantam
aṭṭhāsi. Ekamantam ṭhitam kho dīghatapassim nigaṇṭham
bhagavaṃ etadvoca:**

When the greetings and polite conversation were over, he stood to one side. The Buddha said to him,

“saṃvijjanti kho, tapassi, āsanāni; sace ākaṅkhasi nisīdā”ti.
“There are seats, Tapassī. Please sit if you wish.”

Evam vutte, dīghatapassī nigaṇṭho aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi.

When he said this, Dīgha Tapassī took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho dīghatapassim nigaṇṭham bhagavā etadavoca:

The Buddha said to him,

“kati pana, tapassi, nigaṇṭho nāṭaputto kammāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Tapassī, how many kinds of deed does Nigaṇṭha Nātaputta describe for performing bad deeds?”

“Na kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nāṭaputtassa ‘kammaṃ, kamman’ti paññapetum;

“Reverend Gotama, Nigaṇṭha Nātaputta doesn’t usually speak in terms of ‘deeds’.

‘daṇḍam, daṇḍan’ti kho, āvuso gotama, āciṇṇaṃ nigaṇṭhassa nāṭaputtassa paññapetun’ti.

He usually speaks in terms of ‘rods’.”

“Kati pana, tapassi, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā”ti?

“Then how many kinds of rod does Nigaṇṭha Nātaputta describe for performing bad deeds?”

“Tīṇi kho, āvuso gotama, nigaṇṭho nāṭaputto daṇḍāni paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti, seyyathidaṃ—

“Nigaṇṭha Nātaputta describes three kinds of rod for performing bad deeds:

kāyadaṇḍaṃ, vacīdaṇḍaṃ, manodaṇḍaṃ”ti.
the physical rod, the verbal rod, and the mental rod.”

“Kiṃ pana, tapassi, aññadeva kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍaṃ”ti?
“But are these kinds of rod all distinct from each other?”

“Aññadeva, āvuso gotama, kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍaṃ”ti.
“Yes, each is quite distinct.”

“Imesaṃ pana, tapassi, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyadaṇḍaṃ, yadi vā vacīdaṇḍaṃ, yadi vā manodaṇḍaṃ”ti?
“Of the three rods thus analyzed and differentiated, which rod does Nigaṇṭha Nātaputta describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?”

“Imesaṃ kho, āvuso gotama, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññapeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, no tathā vacīdaṇḍaṃ, no tathā manodaṇḍaṃ”ti.
“Nigaṇṭha Nātaputta describes the physical rod as being the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Kāyadaṇḍanti, tapassi, vadesi”?
“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“I say the physical rod, Reverend Gotama.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“I say the physical rod, Reverend Gotama.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”ti.

“I say the physical rod, Reverend Gotama.”

**Itiha bhagavā dīghatapassim̐ nigaṇṭham̐ imasmim̐
kathāvatthusmim̐ yāvatatīyakam̐ patīṭṭhāpesi.**

Thus the Buddha made Dīgha Tapassī stand by this point up to the third time.

Evaṃ vutte, dīghatapassī nigaṇṭho bhagavantam̐ etadavoca:

When this was said, Dīgha Tapassī said to the Buddha,

**“tvam̐ panāvuso gotama, kati daṇḍāni paññapesi pāpassa
kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā”ti?**

“But Reverend Gotama, how many kinds of rod do you describe for performing bad deeds?”

**“Na kho, tapassi, āciṇṇam̐ tathāgatassa ‘daṇḍam̐, daṇḍan’ti
paññapetum̐;**

“Tapassī, the Realized One doesn’t usually speak in terms of ‘rods’.

**‘kammaṃ, kamman’ti kho, tapassi, āciṇṇam̐ tathāgatassa
paññapetun’”ti?**

He usually speaks in terms of ‘deeds’.”

“Tvaṃ panāvuso gotama, kati kammāni paññapesi pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā”ti?

“Then how many kinds of deed do you describe for performing bad deeds?”

“Tīṇi kho ahaṃ, tapassi, kammāni paññapemi pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā, seyyathidaṃ

—

“I describe three kinds of deed for performing bad deeds:

kāyakammaṃ, vacīkammaṃ, manokammaṃ”ti.

physical deeds, verbal deeds, and mental deeds.”

“Kiṃ panāvuso gotama, aññadeva kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokammaṃ”ti?

“But are these kinds of deed all distinct from each other?”

“Aññadeva, tapassi, kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokammaṃ”ti.

“Yes, each is quite distinct.”

“Imesaṃ panāvuso gotama, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññapesi pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā, yadi vā kāyakammaṃ, yadi vā vacīkammaṃ, yadi vā manokammaṃ”ti?

“Of the three deeds thus analyzed and differentiated, which deed do you describe as being the most blameworthy for performing bad deeds: physical deeds, verbal deeds, or mental deeds?”

“Imesaṃ kho ahaṃ, tapassi, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññapemi pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā, no tathā kāyakammaṃ, no tathā vacīkammaṃ”ti.

“I describe mental deeds as being the most blameworthy for performing bad deeds, not so much physical deeds or verbal deeds.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”.

“I say mental deeds, Tapassī.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”.

“I say mental deeds, Tapassī.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmī”ti.

“I say mental deeds, Tapassī.”

**Itiha dīghatapassī nigaṇṭho bhagavantaṃ imasmim̃
kathāvatthusmim̃ yāvataiyakaṃ patiṭṭhāpetvā uṭṭhāyāsanā yena
nigaṇṭho nāṭaputto tenupasaṅkama.**

Thus the Jain ascetic Dīgha Tapassī made the Buddha stand by this point up to the third time, after which he got up from his seat and went to see Nigaṇṭha Nātaputta.

**Tena kho pana समयena nigaṇṭho nāṭaputto mahatiyā
gihiparisāya saddhim̃ nisinno hoti bālakiniyā parisāya
upālīpamukhāya.**

Now at that time Nigaṇṭha Nātaputta was sitting together with a large assembly of laypeople of Bālaka headed by Upālī.

Addasā kho nigaṇṭho nāṭaputto dīghatapassim̐ nigaṇṭham̐ dūratova āgacchantam̐;

Nigaṇṭha Nātaputta saw Dīgha Tapassī coming off in the distance

disvāna dīghatapassim̐ nigaṇṭham̐ etadavoca:

and said to him,

“handa kuto nu tvam̐, tapassi, āgacchasi divā divassā”ti?

“So, Tapassī, where are you coming from in the middle of the day?”

“Ito hi kho aham̐, bhante, āgacchāmi samaṇassa gotamassa santikā”ti.

“Just now, sir, I’ve come from the presence of the ascetic Gotama.”

“Ahu pana te, tapassi, samaṇena gotamena saddhim̐ kocideva kathāsallāpo”ti?

“But did you have some discussion with him?”

“Ahu kho me, bhante, samaṇena gotamena saddhim̐ kocideva kathāsallāpo”ti.

“I did.”

“Yathā katham̐ pana te, tapassi, ahu samaṇena gotamena saddhim̐ kocideva kathāsallāpo”ti?

“And what kind of discussion did you have with him?”

Atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhim̐ kathāsallāpo tam̐ sabbam̐ nigaṇṭhassa nāṭaputtassa ārocesi.

Then Dīgha Tapassī informed Nigaṇṭha Nātaputta of all they had discussed.

Evam̐ vutte, nigaṇṭho nāṭaputto dīghatapassim̐ nigaṇṭham̐ etadavoca:

When he had spoken, Nigaṇṭha said to him,

“sādhu sādhu, tapassi.

“Good, good, Tapassī!

**Yathā taṃ sutavatā sāvakena sammadeva satthusāsanāṃ
ājānāntena evameva dīghatapassinā nigaṇṭhena samaṇassa
gotamassa byākataṃ.**

Dīgha Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

**Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa
kāyadaṇḍassa upanidhāya.**

For how impressive is the measly mental rod when compared with the substantial physical rod?

**Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa
kiriyaṃ pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no
tathā manodaṇḍo”ti.**

Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

Evaṃ vutte, upāli gahapati nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

When he said this, the householder Upāli said to him,

“sādhu sādhu, bhante dīghatapassī.

“Good, sir! Well done, Dīgha Tapassī!

**Yathā taṃ sutavatā sāvakena sammadeva satthusāsanāṃ
ājānāntena evamevaṃ bhadāntena tapassinā samaṇassa
gotamassa byākataṃ.**

The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

**Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa
kāyadaṇḍassa upanidhāya.**

For how impressive is the measly mental rod when compared with the substantial physical rod?

**Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa
kiriyaṃ pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no**

tathā manodaṇḍo.

Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.

**Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa
imasmim̐ kathāvatthusmim̐ vādaṃ āropessāmi.**

I'd better go and refute the ascetic Gotama's doctrine regarding this point.

**Sace me samaṇo gotamo tathā paṭiṭṭhahissati yathā bhadantena
tapassinā paṭiṭṭhāpitaṃ; seyyathāpi nāma balavā puriso
dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya
parikaḍḍheyya samparikaḍḍheyya; evamevāhaṃ samaṇaṃ
gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi
samparikaḍḍhissāmi.**

If he stands by the position that he stated to Dīgha Tapassī, I'll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about!

**Seyyathāpi nāma balavā soṇḍikākammaḥāro mahantaṃ
soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe
gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya;
evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi
parikaḍḍhissāmi samparikaḍḍhissāmi.**

Taking him on in debate, I'll drag him to and fro and round about, like a strong brewer's worker would toss a large brewer's sieve into a deep lake, grab it by the corners, and drag it to and fro and round about!

**Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā
odhuneyya niddhuneyya nipphoṭeyya; evamevāhaṃ samaṇaṃ
gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi
nipphoṭessāmi.**

Taking him on in debate, I'll shake him down and about and give him a beating, like a strong brewer's mixer would grab a strainer by the corners and shake it down and about, and give it a beating!

**Seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ
pokkharāṇiṃ ogāhetvā sāṇadhovikaṃ nāma kīḷitajātaṃ kīḷati;
evamevāhaṃ samaṇaṃ gotamaṃ sāṇadhovikaṃ maññe
kīḷitajātaṃ kīḷissāmi.**

I'll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing!

**Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa
imasmim̃ kathāvatthusmim̃ vādaṃ āropessāmī”ti.**

Sir, I'd better go and refute the ascetic Gotama's doctrine on this point.”

**“Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmim̃
kathāvatthusmim̃ vādaṃ āropehi.**

“Go, householder, refute the ascetic Gotama's doctrine on this point.

**Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ
āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā”ti.**

For either I should do so, or Dīgha Tapassī, or you.”

**Evaṃ vutte, dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ
etadavoca:**

When he said this, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

**“na kho metaṃ, bhante, rucati yaṃ upāli gahapati samaṇassa
gotamassa vādaṃ āropeyya.**

“Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine.

**Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti
yāya aññatitthiyānaṃ sāvake āvaṭṭetī”ti.**

For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple.

Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya.

But it is possible that Gotama could become Upāli’s disciple.

Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmim̐ kathāvatthusmim̐ vādaṃ āropehi.

Go, householder, refute the ascetic Gotama’s doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

Dutiyampi kho dīghatapassī ...pe...

For a second time ...

tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

“na kho metaṃ, bhante, rucati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya.

“Sir, I don’t believe it’s a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine.

Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetī”ti.

For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple.

Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya.

But it is possible that Gotama could become Upāli's disciple.

Gaccha tvaṃ, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi.

Go, householder, refute the ascetic Gotama's doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvaṃ vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

“Evaṃ, bhante”ti kho upāli gahapati nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca:

“Yes, sir,” replied the householder Upāli to Nigaṇṭha Nāṭaputta. He got up from his seat, bowed, and respectfully circled him, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him,

“āgamā nu khvidha, bhante, dīghatapassī nigaṇṭho”ti?

“Sir, did the Jain ascetic Dīgha Tapassī come here?”

“Āgamā khvidha, gahapati, dīghatapassī nigaṇṭho”ti.

“He did, householder.”

“Ahu kho pana te, bhante, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

“But did you have some discussion with him?”

“Ahu kho me, gahapati, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti.

“I did.”

“Yathā katham̐ pana te, bhante, ahu dīghatapassinā nigaṇṭhena saddhim̐ kocideva kathāsallāpo”ti?

“And what kind of discussion did you have with him?”

Atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhim̐ kathāsallāpo tam̐ sabbam̐ upālissa gahapatissa ārocesi.

Then the Buddha informed Upāli of all they had discussed.

Evam̐ vutte, upāli gahapati bhagavantam̐ etadavoca:

When he said this, the householder Upāli said to him,

“sādhu sādhu, bhante tapassī.

“Good, sir, well done by Tapassī!

Yathā tam̐ sutavatā sāvakena sammadeva satthusāsanam̐ ājānantena evamevam̐ dīghatapassinā nigaṇṭhena bhagavato byākatam̐.

The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

Kiñhi sobhati chavo manodaṇḍo imassa evam̐ oḷārikassa kāyadaṇḍassa upanidhāya?

For how impressive is the measly mental rod when compared with the substantial physical rod?

Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Sace kho tvam̐, gahapati, sacce patiṭṭhāya manteyyāsi siyā no ettha kathāsallāpo”ti.

“Householder, so long as you debate on the basis of truth, we can have some discussion about this.”

“Sacce ahaṃ, bhante, patitṭhāya mantessāmi;

“I will debate on the basis of truth, sir.

hotu no ettha kathāsallāpo”ti.

Let us have some discussion about this.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

**idhassa nigaṇṭho ābādhiko dukkhito bāḷhagilāno
sītodakapaṭikkhitto uṇhodakapaṭisevī.**

Take a Jain ascetic who is sick, suffering, gravely ill. They reject cold water and use only hot water.

So sītodakaṃ alabhamāno kālaṃ kareyya.

Not getting cold water, they might die.

**Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattim
paññapetī”ti?**

Now, where does Nigaṇṭha Nāṭaputta say they would be reborn?”

“Atthi, bhante, manosattā nāma devā tattha so upapajjati”.

“Sir, there are gods called ‘mind-bound’. They would be reborn there.

“Taṃ kissa hetu”?

Why is that?

“Asu hi, bhante, manopaṭibaddho kālaṃ karotī”ti.

Because they died with mental attachment.”

**“Manasi karohi, gahapati, manasi karitvā kho, gahapati,
byākarohi.**

“Think about it, householder! You should think before answering.

**Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā
purimaṃ.**

What you said before and what you said after don't match up.

Bhāsītā kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patitṭhāya mantessāmi,

hotu no ettha kathāsallāpo’”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

idhassa nigaṇṭho nāṭaputto cātuyāmasaṃvarasaṃvuto sabbavārivārito sabbavāriyutto sabbavāridhuto sabbavāriphuṭo.

Take a Jain ascetic who is restrained in the fourfold restraint: obstructed by all water, devoted to all water, shaking off all water, pervaded by all water.

So abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti.

When going out and coming back they accidentally injure many little creatures.

Imassa pana, gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññapetī’”ti?

Now, what result does Nigaṇṭha Nātaputta say they would incur?”

“Asañcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññapetī’”ti.

“Sir, Nigaṇṭha Nātaputta says that unintentional acts are not very blameworthy.”

“Sace pana, gahapati, cetetī”ti?

“But if they are intentional?”

“Mahāsāvajjaṃ, bhante, hotī”ti.

“Then they are very blameworthy.”

“Cetanaṃ pana, gahapati, nigaṇṭho nātaputto kismim paññapetī”ti?

“But where does Nigaṇṭha Nātaputta say that intention is classified?”

“Manodaṇḍasmim, bhante”ti.

“In the mental rod, sir.”

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi.

“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Bhāsītā kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patitṭhāya mantessāmi;

hotu no ettha kathāsallāpo”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

ayaṃ nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti?

Is this Nāḷandā successful and prosperous and full of people?”

“Evaṃ, bhante, ayaṃ nāḷandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti.

“Indeed it is, sir.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

idha puriso āgaccheyya ukkhittāsiko.

Suppose a man were to come along with a drawn sword

So evaṃ vadeyya:

and say:

‘ahaṃ yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ karissāmī’ti.

‘In one moment I will reduce all the living creatures within the bounds of Nāḷandā to one heap and mass of flesh!’

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

pahoti nu kho so puriso yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātun”ti?

Could he do that?”

“Dasapi, bhante, purisā, vīsampi, bhante, purisā, tiṃsampi, bhante, purisā, cattārīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā nāḷandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātuṃ.

“Sir, even ten, twenty, thirty, forty, or fifty men couldn’t do that.

Kiñhi sobhati eko chavo puriso”ti.

How impressive is one measly man?”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

idha āgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasipatto.

Suppose an ascetic or brahmin with psychic power, who has achieved mastery of the mind, were to come along

So evaṃ vadeyya:

and say:

‘ahaṃ imaṃ nāḷandaṃ ekena manopadosena bhasmaṃ karissāmi’ti.

‘I will reduce Nāḷandā to ashes with a single malevolent act of will!’

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

pahoti nu kho so samaṇo vā brāhmaṇo vā iddhimā cetovasipatto imaṃ nāḷandaṃ ekena manopadosena bhasmaṃ kātun”ti?

Could he do that?”

“Dasapi, bhante, nāḷandā, vīsampi nāḷandā, tiṃsampi nāḷandā, cattārīsampi nāḷandā, paññāsampi nāḷandā pahoti so samaṇo vā brāhmaṇo vā iddhimā cetovasipatto ekena manopadosena bhasmaṃ kātuṃ.

“Sir, an ascetic or brahmin with psychic power, who has achieved mastery of the mind, could reduce ten, twenty, thirty, forty, or fifty

Nāḷandās to ashes with a single malevolent act of will.

Kiñhi sobhati ekā chavā nāḷandā”ti.

How impressive is one measly Nāḷandā?”

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi.

“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimam, pacchimena vā purimam.

What you said before and what you said after don’t match up.

Bhāsītā kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce aham, bhante, patitṭhāya mantessāmi;

hotu no ettha kathāsallāpo”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣa kiriyāya pāpassa kammaṣa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

sutaṃ te daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtan”ti?

Have you heard how the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way?”

“Evaṃ, bhante, sutaṃ me daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtan”ti.

“I have, sir.”

“Taṃ kiṃ maññasi, gahapati, kinti te sutāṃ kena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti?

“What have you heard?”

“Sutaṃ metaṃ, bhante, isīnaṃ manopadosena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti.

“I heard that it was because of a malevolent act of will by hermits that the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way.”

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi.

“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.

What you said before and what you said after don’t match up.

Bhāsītā kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, paṭiṭṭhāya mantessāmi;

hotu no ettha kathāsallāpo”’ti.

“Purimenevāhaṃ, bhante, opammaṃ bhagavato attamaṇo abhiraddho.

“Sir, I was already delighted and satisfied by the Buddha’s very first simile.

Api cāhaṃ imāni bhagavato vicitrāni pañhapaṭibhānāni sotukāmo, evāhaṃ bhagavantaṃ paccanīkaṃ kātabbaṃ amaññissaṃ.

Nevertheless, I wanted to hear the Buddha's various solutions to the problem, so I thought I'd oppose you in this way.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ'ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"Anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī'ti.

"Householder, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration."

"Imināpāhaṃ, bhante, bhagavato bhiiyoso mattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha: 'anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī'ti.

"Now I'm even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration.

Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nāḷandaṃ paṭākaṃ parihareyyuṃ:

For if the followers of other paths were to gain me as a disciple, they'd carry a banner all over Nāḷandā, saying:

‘upāli amhākaṃ gahapati sāvakattaṃ upagato’ti.

‘The householder Upāli has become our disciple!’

Atha ca pana maṃ bhagavā evamāha:

And yet the Buddha says:

‘anuviccakāraṃ kho, gahapati, karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotī’ti.

‘Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.’

Esāhaṃ, bhante, dutiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“Dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī”ti.

“For a long time now, householder, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come.”

“Imināpāhaṃ, bhante, bhagavato bhiiyoso mattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha: ‘dīgharattaṃ kho te,

**gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ
upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī'ti.**

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come.

Sutaṃ metaṃ, bhante, samaṇo gotamo evamāha:

I have heard, sir, that the ascetic Gotama says this:

‘mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ;

‘Gifts should only be given to me, not to others.

**mayhameva sāvakaṇaṃ dānaṃ dātabbaṃ, nāññesaṃ
sāvakaṇaṃ dānaṃ dātabbaṃ;**

Gifts should only be given to my disciples, not to the disciples of others.

**mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ
mahapphalaṃ;**

Only what is given to me is very fruitful, not what is given to others.

**mayhameva sāvakaṇaṃ dinnaṃ mahapphalaṃ, nāññesaṃ
sāvakaṇaṃ dinnaṃ mahapphalan’ti.**

Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’

Atha ca pana maṃ bhagavā nigaṇṭhesuṃpi dāne samādapeti.

Yet the Buddha encourages me to give to the Jain ascetics.

Api ca, bhante, mayamettha kālaṃ jānissāma.

Well, sir, we’ll know the proper time for that.

**Esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi
dhammañca bhikkhusaṅghaṃca.**

For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ
gatan’ti.**

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Atha kho bhagavā upālissa gahapatissa anupubbim̐ katham̐ kathesi, seyyathidam̐—

Then the Buddha taught the householder Upāli step by step, with

dānakatham̐ sīlakatham̐ saggakatham̐, kāmānam̐ ādīnavam̐ okāram̐ saṅkilesam̐, nekkhamme ānisaṃsam̐ pakāsesi.

a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi upālim̐ gahapatim̐ kallacittam̐ muducittam̐ vinīvaraṇacittam̐ udaggacittam̐ pasannacittam̐, atha yā buddhānam̐ sāmukkaṃsikā dhammadesanā tam̐ pakāsesi—

And when he knew that Upāli's mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkham̐, samudayam̐, nirodham̐, maggam̐.

suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddham̐ vattham̐ apagatakāḷakam̐ sammadeva rajanam̐ paṭiggaṇheyya;

Just as a clean cloth rid of stains would properly absorb dye,

evameva upālissa gahapatissa tasmim̐yeva āsane virajam̐ vītamalam̐ dhammacakkhum̐ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in Upāli:

“yam̐ kiñci samudayadhammam̐ sabbam̐ tam̐ nirodhadhamman”ti.

“Everything that has a beginning has an end.”

Atha kho upāli gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantam̐ etadavoca:

Then Upāli saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-

assured and independent of others regarding the Teacher's instructions.

“handa ca dāni mayaṃ, bhante, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti.

He said to the Buddha, “Well, now, sir, I must go. I have many duties, and much to do.”

“Yassadāni tvaṃ, gahapati, kālaṃ maññasī”ti.

“Please, householder, go at your convenience.”

Atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamtivā dovārikaṃ āmantesi:

And then the householder Upāli approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went back to his own home, where he addressed the gatekeeper,

“ajjatagge, samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

“My good gatekeeper, from this day forth close the gate to Jain monks and nuns, and open it for the Buddha's monks, nuns, laymen, and laywomen.

Sace koci nigaṇṭho āgacchati tamenāṃ tvaṃ evaṃ vadeyyāsi:

If any Jain ascetics come, say this to them:

‘tiṭṭha, bhante, mā pāvisi.

‘Wait, sir, do not enter.

Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato.

From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen.

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti””ti.

If you require alms-food, wait here, they will bring it to you.”

“Evaṃ, bhante””ti kho dovāriko upālissa gahapatissa paccassosi.

“Yes, sir,” replied the gatekeeper.

Assosi kho dīghatapassī nigaṇṭho:

Dīgha Tapassī heard that

“upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato””ti.

Upāli had become a disciple of the ascetic Gotama.

Atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

He went to Nigaṇṭha Nāṭaputta and said to him,

“sutaṃ metaṃ, bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato””ti.

“Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.”

“Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyā””ti.

But it is possible that Gotama could become Upāli's disciple."

Dutiyampi kho dīghatapassī nigaṇṭho ...pe...

For a second time ...

tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī said to Nigaṇṭha Nātaputta,

"sutaṃ metaṃ, bhante ...

"Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama."

pe...

"It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

upālissa gahapatissa sāvakattaṃ upagaccheyyā"ti.

But it is possible that Gotama could become Upāli's disciple."

"Handāhaṃ, bhante, gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no"ti.

"Well, sir, I'd better go and find out whether or not Upāli has become Gotama's disciple."

"Gaccha tvaṃ, tapassi, jānāhi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no"ti.

"Go, Tapassī, and find out whether or not Upāli has become Gotama's disciple."

Atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanaṃ tenupasaṅkama.

Then Dīgha Tapassī went to Upāli's home.

Addasā kho dovāriko dīghatapassim nigaṇṭhaṃ dūratova āgacchantaṃ.

The gatekeeper saw him coming off in the distance

Disvāna dīghatapassim̃ nigaṇṭhaṃ etadavoca:

and said to him,

“tiṭṭha, bhante, mā pāvīsi.

“Wait, sir, do not enter.

Ajjaṭagge upāli gahapati samaṇassa gotamassa sāvakkattam̃ upagato.

From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvaṭam̃ dvāram̃ nigaṇṭhānam̃ nigaṇṭhīnam̃, anāvaṭam̃ dvāram̃ bhagavato bhikkhūnam̃ bhikkhunīnam̃ upāsakānam̃ upāsikānam̃.

His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen.

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissantī”ti.

If you require alms-food, wait here, they will bring it to you.”

“Na me, āvuso, piṇḍakena attho”ti vatvā tato paṭinivattitvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭham̃ nāṭaputtam̃ etadavoca:

Saying, “No, mister, I do not require alms-food,” he turned back and went to Nigaṇṭha Nāṭaputta and said to him,

“saccam̃yeva kho, bhante, yaṃ upāli gahapati samaṇassa gotamassa sāvakkattam̃ upagato.

“Sir, it’s really true that Upāli has become Gotama’s disciple.

Etaṃ kho te aham̃, bhante, nālattham̃, na kho me, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādam̃ āropeyya.

Sir, I couldn’t get you to accept that it wasn’t a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine.

**Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti
yāya aññatitthiyānaṃ sāvake āvaṭṭetīti.**

For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.

**Āvaṭṭo kho te, bhante, upāli gahapati samaṇena gotamena
āvaṭṭaniyā māyāyā”ti.**

The householder Upāli has been converted by the ascetic Gotama’s conversion magic!”

**“Aṭṭhānaṃ kho etaṃ, tapassi, anavakāso yaṃ upāli gahapati
samaṇassa gotamassa sāvakattaṃ upagaccheyya.**

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple.

**Ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa
gahapatissa sāvakattaṃ upagaccheyyā”ti.**

But it is possible that Gotama could become Upāli’s disciple.”

**Dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ
etadavoca:**

For a second time ...

“saccaṃyeva, bhante ...pe...

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

**Tatīyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ
etadavoca:**

and a third time, Dīgha Tapassī told Nigaṇṭha Nāṭaputta

“saccaṃyeva kho, bhante ...

that it was really true.

pe...

“It is impossible ...

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

“Handa cāhaṃ, tapassi, gacchāmi yāva cāhaṃ sāmaṃyeva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no”ti.

Well, Tapassī, I’d better go and find out for myself whether or not Upāli has become Gotama’s disciple.”

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapaṇḍita saddhiṃ yena upāli gahapatissa nivesanaṃ tenupasaṅkama.

Then Nigaṇṭha Nāṭaputta went to Upāli’s home together with a large following of Jain ascetics.

Addasā kho dovāriko nigaṇṭhaṃ nāṭaputtaṃ dūratova āgacchantaṃ.

The gatekeeper saw him coming off in the distance

Disvāna nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and said to him:

“tiṭṭha, bhante, mā pāvīsi.

‘Wait, sir, do not enter.

Ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato.

From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen.

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti.

If you require alms-food, wait here, they will bring it to you.”

“Tena hi, samma dovārika, yena upāli gahapati tenupasaṅkama; upasaṅkamtvā upāliṃ gahapatiṃ evaṃ vadehi:

“Well then, my good gatekeeper, go to Upāli and say:

**‘nigaṇṭho, bhante, nāṭaputto mahatīyā nigaṇṭhaparisāya
saddhiṃ bahidvāraḷṭhake ṭhito;**

‘Sir, Nigaṇṭha Nāṭaputta is waiting outside the gates together with a large following of Jain ascetics.

so te dassanakāmo””ti.

He wishes to see you.”

**“Evaṃ, bhante”ti kho dovāriko nigaṇṭhassa nāṭaputtassa
paṭissutvā yena upāli gahapati tenupasaṅkamaṃ; upasaṅkamtivā
upāliṃ gahapatiṃ etadavoca:**

“Yes, sir,” replied the gatekeeper. He went to Upāli and relayed what was said.

**“nigaṇṭho, bhante, nāṭaputto mahatīyā nigaṇṭhaparisāya
saddhiṃ bahidvāraḷṭhake ṭhito;**

so te dassanakāmo””ti.

**“Tena hi, samma dovārika, majjhimāya dvārasālāya āsanāni
pañṇapehī””ti.**

Upāli said to him, “Well, then, my good gatekeeper, prepare seats in the hall of the middle gate.”

**“Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā
majjhimāya dvārasālāya āsanāni pañṇapetvā yena upāli
gahapati tenupasaṅkamaṃ; upasaṅkamtivā upāliṃ gahapatiṃ
etadavoca:**

“Yes, sir,” replied the gatekeeper. He did as he was asked, then returned to Upāli and said,

“pañṇattāni kho, bhante, majjhimāya dvārasālāya āsanāni.

“Sir, seats have been prepared in the hall of the middle gate.

Yassadāni kālaṃ mañṇasī””ti.

Please go at your convenience.”

**Atha kho upāli gahapati yena majjhimā dvārasālā
tenupasaṅkama; upasaṅkamitvā yaṃ tattha āsanam aggañca
seṭṭhañca uttamañca paṇītañca tattha sāmam nisīditvā
dovārikam āmantesi:**

Then Upāli went to the hall of the middle gate, where he sat on the highest and finest seat. He addressed the gatekeeper,

**“tena hi, samma dovārika, yena nigaṇṭho nāṭaputto
tenupasaṅkama; upasaṅkamitvā nigaṇṭham nāṭaputtam evam
vadehi:**

“Well then, my good gatekeeper, go to Nigaṇṭha Nāṭaputta and say to him:

‘upāli, bhante, gahapati evamāha—

‘Sir, Upāli says

pavisa kira, bhante, sace ākaṅkhasī”’ti.

you may enter if you wish.”

**“Evam, bhante”’ti kho dovāriko upālissa gahapatissa paṭissutvā
yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamitvā
nigaṇṭham nāṭaputtam etadavoca:**

“Yes, sir,” replied the gatekeeper. He went to Nigaṇṭha Nāṭaputta and relayed what was said.

“upāli, bhante, gahapati evamāha:

‘pavisa kira, bhante, sace ākaṅkhasī”’ti.

**Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhaparisāya
saddhim yena majjhimā dvārasālā tenupasaṅkama.**

Then Nigaṇṭha Nāṭaputta went to the hall of the middle gate together with a large following of Jain ascetics.

Atha kho upāli gahapati—

**yaṃ sudam pubbe yato passati nigaṇṭham nāṭaputtam dūratova
āgacchantam disvāna tato paccuggantvā yaṃ tattha āsanam**

**aggañca seṭṭhañca uttamañca paṇītañca taṃ uttarāsaṅgena
sammajjitvā pariggahetvā nisīdāpeti so—**

Previously, when Upāli saw Nigaṇṭha Nātaputta coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would put his arms around him and sit him down.

**dāni yaṃ tattha āsanaṃ aggañca seṭṭhañca uttamañca
paṇītañca tattha sāmaṃ nisīditvā nigaṇṭhaṃ nāṭaputtaṃ
etadavoca:**

But today, having seated himself on the highest and finest seat, he said to Nigaṇṭha Nātaputta,

“saṃvijjanti kho, bhante, āsanāni;

“There are seats, sir.

sace ākaṅkhasi, nisīdā”ti.

Please sit if you wish.”

Evaṃ vutte, nigaṇṭho nāṭaputto upāliṃ gahapatiṃ etadavoca:

When he said this, Nigaṇṭha Nātaputta said to him:

“ummattosi tvaṃ, gahapati, dattosi tvaṃ, gahapati.

“You’re mad, householder! You’re a moron!

**‘Gacchāmaṃ, bhante, samaṇassa gotamassa vādaṃ
āropessāmi’ti gantvā mahatāsi vādasāṅghāṭena paṭimukko
āgato.**

You said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine.

**Seyyathāpi, gahapati, puriso aṇḍahārako gantvā ubbhatehi
aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso
akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya;**

Suppose a man went to deliver a pair of balls, but came back castrated. Or they went to deliver eyes, but came back blinded.

**evameva kho tvaṃ, gahapati, ‘gacchāmaṃ, bhante,
samaṇassa gotamassa vādaṃ āropessāmi’ti gantvā mahatāsi**

vādasan̄ghāṭena paṭimukko āgato.

In the same way, you said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine.

Āvaṭṭosi kho tvaṃ, gahapati, samaṇena gotamena āvaṭṭaniyā māyā”ti.

You’ve been converted by the ascetic Gotama’s conversion magic!”

“Bhaddikā, bhante, āvaṭṭanī māyā;

“Sir, this conversion magic is excellent.

kalyāṇī, bhante, āvaṭṭanī māyā;

This conversion magic is lovely!

**piyā me, bhante, ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyuraṃ;
piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya
sukhāya;**

If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness.

**sabbe cepi, bhante, khattiyā imāya āvaṭṭaniyā āvaṭṭeyyuraṃ;
sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya;
sabbe cepi, bhante, brāhmaṇā ...pe... vessā ...pe... suddā
imāya āvaṭṭaniyā āvaṭṭeyyuraṃ; sabbesānampissa suddānaṃ
dīgharattaṃ hitāya sukhāya;**

If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness.

**sadevako cepi, bhante, loko samārako sabrahmako
sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā
āvaṭṭeyyuraṃ; sadevakassapissa lokassa samārakassa
sabrahmakassa sassamaṇabrāhmaṇiyā pajāya
sadevamanussāya dīgharattaṃ hitāya sukhaṃyāti.**

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, it would be for their lasting welfare and happiness.

Tena hi, bhante, upamaṃ te karissāmi.

Well then, sir, I shall give you a simile.

Upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, bhante, aññatarassa brāhmaṇassa jiṇṇassa
vuḍḍhassa mahallakassa daharā māṇavikā pajāpatī ahosi
gabbhinī upavijaññā.**

Once upon a time there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and approaching the time for giving birth.

Atha kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca,
Then she said to the brahmin,

**‘gaccha tvaṃ, brāhmaṇa, āpaṇā makkaṭacchāpakaṃ kiṇitvā
ānehi, yo me kumārakassa kīlāpanako bhavissatī’ti.**

‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Evaṃ vutte, so brāhmaṇo taṃ māṇavikaṃ etadavoca:

When she said this, the brahmin said to her,

‘āgamehi tāva, bhoti, yāva vijāyati.

‘Wait, my dear, until you give birth.

**Sace tvaṃ, bhoti, kumārakaṃ vijāyissasi, tassā te ahaṃ āpaṇā
makkaṭacchāpakaṃ kiṇitvā ānessāmi, yo te kumārakassa
kīlāpanako bhavissati.**

If your child is a boy, I’ll buy you a male monkey,

**Sace pana tvaṃ, bhoti, kumārikaṃ vijāyissasi, tassā te ahaṃ
āpaṇā makkaṭacchāpikaṃ kiṇitvā ānessāmi, yā te kumārikāya
kīlāpanikā bhavissatī’ti.**

but if it’s a girl, I’ll buy a female monkey.’

Dutiyampi kho, bhante, sā māṇavikā ...pe...

For a second time,

tatiyampi kho, bhante, sã māṇavikã taṃ brāhmaṇaṃ etadavoca:

and a third time she said to the brahmin,

‘gaccha tvaṃ, brāhmaṇa, āpaṇã makkaṭacchãpakam̐ kiṇitvã ānehi, yo me kumãrakassa kīlãpanako bhavissatī’ti.

‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Atha kho, bhante, so brāhmaṇo tassã māṇavikãya sãratto paṭibaddhacitto āpaṇã makkaṭacchãpakam̐ kiṇitvã ānetvã taṃ māṇavikam̐ etadavoca:

Then that brahmin, because of his love for the brahmin lady, bought a male baby monkey at the market, brought it to her, and said,

‘ayaṃ te, bhoti, āpaṇã makkaṭacchãpako kiṇitvã ānīto, yo te kumãrakassa kīlãpanako bhavissatī’ti.

‘I’ve bought this male baby monkey for you so it can be a playmate for your child.’

Evaṃ vutte, bhante, sã māṇavikã taṃ brāhmaṇaṃ etadavoca:

When he said this, she said to him,

‘gaccha tvaṃ, brāhmaṇa, imaṃ makkaṭacchãpakam̐ ãdãya yena rattapãṇi rajakaputto tenupasaṅkama; upasaṅkamitvã rattapãṇim̐ rajakaputtaṃ evaṃ vadehi—

‘Go, brahmin, take this monkey to Rattapãṇi the dyer and say,

icchãmaṃ, samma rattapãṇi, imaṃ makkaṭacchãpakam̐ pītãvalepanam̐ nãma raṅgajãtaṃ rajitaṃ ãkoṭitapaccãkoṭitaṃ ubhatobhãgavimaṭṭhan’ti.

“Mister Rattapãṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.”

Atha kho, bhante, so brāhmaṇo tassã māṇavikãya sãratto paṭibaddhacitto taṃ makkaṭacchãpakam̐ ãdãya yena rattapãṇi

**rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ
rajakaputtaṃ etadavoca:**

Then that brahmin, because of his love for the brahmin lady, took the monkey to Rattapāṇi the dyer and said,

**‘icchāmaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam
pītāvalepanam nāma raṅgajātam rajitam ākoṭitapaccākoṭitam
ubhatobhāgavimaṭṭhan’ti.**

‘Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

**Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇam
etadavoca:**

When he said this, Rattapāṇi said to him,

**‘ayaṃ kho te, bhante, makkaṭacchāpako raṅgakkhamo hi kho,
no ākoṭanakkhamo, no vimajjanakkhamo’ti.**

‘Sir, this monkey can withstand a dying, but not a pounding or a pressing.’

**Evameva kho, bhante, bālānam nigaṇṭhānam vādo
raṅgakkhamo hi kho bālānam no paṇḍitānam, no
anuyogakkhamo, no vimajjanakkhamo.**

In the same way, the doctrine of the foolish Jains looks fine initially—for fools, not for the astute—but can’t withstand being scrutinized or pressed.

**Atha kho, bhante, so brāhmaṇo aparena samayena navam
dussayugam ādāya yena rattapāṇi rajakaputto tenupasaṅkami;
upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca:**

Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said,

**‘icchāmaṃ, samma rattapāṇi, imaṃ navam dussayugam
pītāvalepanam nāma raṅgajātam rajitam ākoṭitapaccākoṭitam
ubhatobhāgavimaṭṭhan’ti.**

‘Mister Rattapāṇi, I wish to have this new pair of garments dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

Evaṃ vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca:

When he said this, Rattapāṇi said to him,

‘idaṃ kho te, bhante, navaṃ dussayugaṃ raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcā’ti.

‘Sir, this pair of garments can withstand a dying, a pounding, and a pressing.’

Evameva kho, bhante, tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamo ca vimajjanakkhamo cā’ti.

In the same way, the doctrine of the Buddha looks fine initially—for the astute, not for fools—and it can withstand being scrutinized and pressed.”

“Sarājikā kho, gahapati, parisā evaṃ jānāti:

“Householder, the king and his retinue know you as

‘upāli gahapati nigaṇṭhassa nāṭaputtassa sāvako’ti.

a disciple of Nigaṇṭha Nātaputta.

Kassa taṃ, gahapati, sāvakaṃ dhāremā’ti?

Whose disciple should we remember you as?”

Evaṃ vutte, upāli gahapati uṭṭhāyāsanaṃ ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjalim paṇāmetvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

When he had spoken, the householder Upāli got up from his seat, arranged his robe over one shoulder, raised his joined palms in the direction of the Buddha, and said to Nigaṇṭha Nātaputta,

“tena hi, bhante, suṇohi yassāhaṃ sāvako’ti:

“Well then, sir, hear whose disciple I am:

“Dhīrassa vigatamohassa,

The wise one, free of delusion,

Pabhinnakhīlassa vijitavijayassa;

rid of barrenness, victor in battle;

Anīghassa susamacittassa,

he’s untroubled and so even-minded,

Vuddhasīlassa sādhipaññaassa;

with the virtue of an elder and the wisdom of a saint,

Vesamantarassa vimalassa,

immaculate in the midst of it all:

Bhagavato tassa sāvako hamasmi.

he is the Buddha, and I am his disciple.

Akathaṅkathissa tusitassa,

He has no indecision, he’s content,

Vantalokāmisassa muditassa;

joyful, he has spat out the world’s bait;

Katasamaṇassa manujassa,

he has completed the ascetic’s task as a human,

Antimasārīrassa narassa;

a man who bears his final body;

Anopamassa virajassa,

he’s beyond compare, he’s stainless:

Bhagavato tassa sāvako hamasmi.

he is the Buddha, and I am his disciple.

Asaṁsayassa kusalassa,

He’s free of doubt, he’s skillful,

Venayikassa sārathivarassa;
he's a trainer, an excellent charioteer;

Anuttarassa ruciradhammassa,
supreme, with brilliant qualities,

Nikkaṅkhassa pabhāsakassa;
confident, his light shines forth;

Mānacchidassa vīrassa,
he has cut off conceit, he's a hero:

Bhagavato tassa sāvako hamasmi.
he is the Buddha, and I am his disciple.

Nisabhassa appameyyassa,
The chief bull, immeasurable,

Gambhīrassa monapattassa;
profound, sagacious;

Khemaṅkarassa vedassa,
he is the builder of sanctuary, knowledgeable,

Dhammatṭhassa saṁvutattassa;
firm in principle and restrained;

Saṅgātigassa muttassa,
he has got over clinging and is liberated:

Bhagavato tassa sāvako hamasmi.
he is the Buddha, and I am his disciple.

Nāgassa pantasenassa,
He's a giant, living remotely,

Khīṇasaṁyojanassa muttassa;
he's ended the fetters and is liberated;

Paṭimantakassa dhonassa,
he's skilled in dialogue and cleansed,

Pannadhajassa vītarāgassa;
with banner put down, desireless;

Dantassa nippapañcassa,
he's tamed, and doesn't proliferate:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Isisattamassa akuhassa,
He is the seventh sage, free of deceit,

Tevijjassa brahmapattassa;
with three knowledges, he has attained to holiness,

Nhātakassa padakassa,
he has bathed, he knows philology,

Passaddhassa veditavedassa;
he's tranquil, he understands what is known;

Purindadassa sakkassa,
he crushes resistance, he is the lord:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Ariyassa bhāvitattassa,
The noble one, self-developed,

Pattipattassa veyyākaraṇassa;
he has attained the goal and explains it;

Satimato vipassissa,
he is mindful, discerning,

Anabhinatassa no apanatassa;
neither leaning forward nor pulling back,

Anejassa vasippattassa,
he's unstirred, attained to mastery:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Samuggatassa jhāyissa,
He has risen up, he practices absorption,

Ananugatantarassa suddhassa;
not following inner thoughts, he is pure,

Asitassa hitassa,
independent, and fearless;

Pavivittassa aggappattassa;
secluded, he has reached the peak,

Tiṇṇassa tārayantassa,
crossed over, he helps others across:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Santassa bhūripaññassa,
He's peaceful, his wisdom is vast,

Mahāpaññassa vītalobhassa;
with great wisdom, he's free of greed;

Tathāgatassa sugatassa,
he is the Realized One, the Holy One,

Appaṭipuggalassa asamassa;
unrivaled, unequaled,

Visāradassa nipuṇassa,
assured, and subtle:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Taṇhacchidassa buddhassa,
He has cut off craving and is awakened,

Vītadhūmassa anupalittassa;

free of fuming, unsullied;

Āhuneyyassa yakkhassa,

a mighty spirit worthy of offerings,

Uttamapuggalassa atulassa;

best of men, inestimable,

Mahato yasaggapattassa,

grand, he has reached the peak of glory:

Bhagavato tassa sāvakoḥasmī”ti.

he is the Buddha, and I am his disciple.”

“Kadā saññūḷhā pana te, gahapati, ime samaṇassa gotamassa vaṇṇā”ti?

“But when did you compose these praises of the ascetic Gotama’s beautiful qualities, householder?”

“Seyyathāpi, bhante, nānāpupphānaṃ mahāpuppharāsi, tamenāṃ dakkho mālākāro vā mālākārantevāsī vā vicittaṃ mālaṃ gantheyya;

“Sir, suppose there was a large heap of many different flowers. A deft garland-maker or their apprentice could tie them into a colorful garland.

evameva kho, bhante, so bhagavā anekavaṇṇo anekasatavaṇṇo.

In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities.

Ko hi, bhante, vaṇṇārahassa vaṇṇaṃ na karissatī”ti?

Who, sir, would not praise the praiseworthy?”

Atha kho nigaṇṭhassa nāṭaputtassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggacchīti.

Unable to bear this honor paid to the Buddha, Nigaṇṭha Nātaputta spewed hot blood from his mouth there and then.

Upālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

57. Kukkuravatikasutta

The Ascetic Who Behaved Like a Dog

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ kolyesu viharati haliddavasanaṃ
nāma kolyānam nigamo.**

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana.

**Atha kho puṇṇo ca kolyaputto govatiko acelo ca seniyo
kukkuravatiko yena bhagavaṃ tenupasaṅkamimsu;
upasaṅkamtvaṃ puṇṇo kolyaputto govatiko bhagavantam
abhivādetvaṃ ekamantaṃ nisīdi. Acelo pana seniyo
kukkuravatiko bhagavatā saddhim sammodi. Sammodaniyam
katham saraṇīyam vītisāretvaṃ kukkurova palikujjitvaṃ ekamantaṃ
nisīdi.**

Then Puṇṇa Kolyaputta, who had taken a vow to behave like a cow, and Seniya, a naked ascetic who had taken a vow to behave like a dog, went to see the Buddha. Puṇṇa bowed to the Buddha and sat down to one side, while Seniya exchanged greetings and polite conversation with him before sitting down to one side curled up like a dog.

**Ekamantaṃ nisinno kho puṇṇo kolyaputto govatiko
bhagavantam etadvoca:**

Puṇṇa said to the Buddha,

**“ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakāraḥ
chamānikkhitaṃ bhojanaṃ bhujjati.**

“Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground.

Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ.

For a long time he has undertaken that observance to behave like a dog.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

“Enough, Puṇṇa, let it be. Don’t ask me that.”

Dutiyampi kho puṇṇo koliyaputto govatiko ...pe...

For a second time ...

**tatiyampi kho puṇṇo koliyaputto govatiko bhagavantaṃ
etadavoca:**

and a third time, Puṇṇa said to the Buddha,

**“ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakāraḥ
chamānikkhitaṃ bhojanaṃ bhujjati.**

“Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground.

Tassa taṃ kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ.

For a long time he has undertaken that observance to behave like a dog.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Addhā kho te ahaṃ, puṇṇa, na labhāmi.

“Clearly, Puṇṇa, I’m not getting through to you when I say:

Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti;

‘Enough, Puṇṇa, let it be. Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.
Nevertheless, I will answer you.

**Idha, puṇṇa, ekacco kukkuravataṃ bhāveti paripuṇṇaṃ
abbokiṇṇaṃ, kukkurasīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ,
kukkuracittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ,
kukkurākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ.**

Take someone who develops the dog observance fully and uninterruptedly. They develop a dog's ethics, a dog's mentality, and a dog's behavior fully and uninterruptedly.

**So kukkuravataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ,
kukkurasīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ
bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, kukkurākappaṃ bhāvetvā
paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā
kukkurānaṃ saḥabyataṃ upapajjati.**

When their body breaks up, after death, they're reborn in the company of dogs.

**Sace kho panassa evaṃdiṭṭhi hoti: 'imināhaṃ sīlena vā vatena
vā tapena vā brahmacariyena vā devo vā bhavissāmi
devaññataro vā'ti, sāssa hoti micchādiṭṭhi.**

But if they have such a view: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This is their wrong view.

**Micchādiṭṭhissa kho ahaṃ, puṇṇa, dvinnaṃ gatīnaṃ aññataraṃ
gatiṃ vadāmi—nirayaṃ vā tiracchānayaṇiṃ vā.**

An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

**Iti kho, puṇṇa, sampajjamānaṃ kukkuravataṃ kukkurānaṃ
saḥabyataṃ upaneti, vipajjamānaṃ nirayan'ti.**

So if the dog observance succeeds it leads to rebirth in the company of dogs, but if it fails it leads to hell."

Evam vutte, acelo seniyo kukkuravatiko parodi, assūni pavattesi.

When he said this, Seniya cried and burst out in tears.

Atha kho bhagavā puṇṇaṃ koliyaputtam govatikam etadavoca:

The Buddha said to Puṇṇa,

“etaṃ kho te ahaṃ, puṇṇa, nālattham.

“This is what I didn’t get through to you when I said:

Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

‘Enough, Puṇṇa, let it be. Don’t ask me that.’”

“Nāham, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;

“Sir, I’m not crying because of what the Buddha said.

api ca me idaṃ, bhante, kukkuravataṃ dīgharattaṃ samattaṃ samādinnaṃ.

But, sir, for a long time I have undertaken this observance to behave like a dog.

Ayaṃ, bhante, puṇṇo koliyaputto govatiko.

Sir, this Puṇṇa has taken a vow to behave like a cow.

Tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ.

For a long time he has undertaken that observance to behave like a cow.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

“Enough, Seniya, let it be. Don’t ask me that.”

Dutiyampi kho acelo seniyo ...pe...

For a second time ...

tatīyampi kho acelo seniyo kukkuravatiko bhagavantam etadavoca:

and a third time Seniya said to the Buddha,

“ayaṃ, bhante, puṇṇo koliyaputto govatiko.

“Sir, this Puṇṇa has taken a vow to behave like a cow.

Tassa taṃ govataṃ dīgharattaṃ samattaṃ samādinnaṃ.

For a long time he has undertaken that observance to behave like a cow.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Addhā kho te ahaṃ, seniya, na labhāmi.

“Clearly, Seniya, I’m not getting through to you when I say:

Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti;

‘Enough, Seniya, let it be. Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

Idha, seniya, ekacco govataṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ.

Take someone who develops the cow observance fully and uninterruptedly. They develop a cow’s ethics, a cow’s mentality, and a cow’s behavior fully and uninterruptedly.

So govataṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā gunnaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of cows.

Sace kho panassa evaṃditṭhi hoti: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi

devaññataro vā'ti, sāssa hoti micchādiṭṭhi.

But if they have such a view: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This is their wrong view.

Micchādiṭṭhissa kho ahaṃ, seniya, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi—nirayaṃ vā tiracchānayaṇiṃ vā.

An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

Iti kho, seniya, sampajjamānaṃ govataṃ gunnaṃ sahaḃyataṃ upaneti, vipajjamānaṃ nirayaṃ'ti.

So if the cow observance succeeds it leads to rebirth in the company of cows, but if it fails it leads to hell."

Evaṃ vutte, puṇṇo koliyaputto govatiko parodi, assūni pavattesi.

When he said this, Puṇṇa cried and burst out in tears.

Atha kho bhagavā acelaṃ seniyaṃ kukkuravatikaṃ etadavoca:

The Buddha said to Seniya,

“etaṃ kho te ahaṃ, seniya, nālatthaṃ.

“This is what I didn't get through to you when I said:

Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī'ti.

‘Enough, Seniya, let it be. Don't ask me that.’”

“Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;

“Sir, I'm not crying because of what the Buddha said.

api ca me idaṃ, bhante, govataṃ dīgharattaṃ samattaṃ samādinnaṃ.

But, sir, for a long time I have undertaken this observance to behave like a cow.

Evaṃ pasanno ahaṃ, bhante, bhagavati;

I am quite confident that the Buddha

pahoti bhagavā tathā dhammaṃ desetuṃ yathā ahaṃ cevimaṃ govataṃ pajaheyyaṃ, ayañceva acelo seniyo kukkuravatiko taṃ kukkuravataṃ pajaheyyā”ti.

is capable of teaching me so that I can give up this cow observance, and the naked ascetic Seniya can give up that dog observance.”

“Tena hi, puṇṇa, suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.

“Well then, Puṇṇa, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho puṇṇo koliyaputto govatiko bhagavato paccassosi.

“Yes, sir,” he replied.

Bhagavā etadavoca:

The Buddha said this:

“Cattārimāni, puṇṇa, kammāni mayā sayāṃ abhiññā sacchikatvā paveditāni.

“Puṇṇa, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?

What four?

1. **Atthi, puṇṇa, kammaṃ kaṇhaṃ kaṇhavipākaṃ;** There are dark deeds with dark results;
2. **atthi, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ;** bright deeds with bright results;
3. **atthi, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ;** dark and bright deeds with dark and bright results; and
4. **atthi, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkvipākaṃ, kammakkhayāya saṃvattati.** neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamañca, puñña, kammaṃ kaṇhaṃ kaṇhavipākaṃ?

And what are dark deeds with dark results?

**Idha, puñña, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ
abhisāṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti,
sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.**

It's when someone makes hurtful choices by way of body, speech,
and mind.

**So sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā,
sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ
manosaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ lokaṃ
upapajjati.**

Having made these choices, they're reborn in a hurtful world,

**Tameṇaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ
sabyābajjhā phassā phusanti.**

where hurtful contacts touch them.

**So sabyābajjhehi phassehi phuṭṭho samāno sabyābajjhaṃ
vedanaṃ vedeti ekantadukkhaṃ, seyyathāpi sattā nerayikā.**

Touched by hurtful contacts, they experience hurtful feelings that are
exclusively painful—like the beings in hell.

Iti kho, puñña, bhūtā bhūtassa upapatti hoti;

This is how a being is born from a being.

yaṃ karoti tena upapajjati,

For your deeds determine your rebirth,

upapannameṇaṃ phassā phusanti.

and when you're reborn contacts affect you.

Evampāhaṃ, puñña, 'kammadāyādā sattā'ti vadāmi.

This is why I say that sentient beings are heirs to their deeds.

Idaṃ vuccati, puñña, kammaṃ kaṇhaṃ kaṇhavipākaṃ. (1)

These are called dark deeds with dark results.

Katamañca, puñña, kammaṃ sukkaṃ sukkavipākaṃ?

And what are bright deeds with bright results?

**Idha, puṇṇa, ekacco abyābajjhaṃ kāyasaṅkhāraṃ
abhisāṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti,
abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.**

It's when someone makes pleasing choices by way of body, speech, and mind.

**So abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ
vacīsaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ
abhisāṅkharitvā abyābajjhaṃ lokaṃ upapajjati.**

Having made these choices, they are reborn in a pleasing world,

**Tamenaṃ abyābajjhaṃ lokaṃ upapannaṃ samānaṃ abyābajjhā
phassā phusanti.**

where pleasing contacts touch them.

**So abyābajjhehi phassehi phuṭṭho samāno abyābajjhaṃ
vedanaṃ vedeti ekantasukhaṃ, seyyathāpi devā subhakiṇhā.**

Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;

This is how a being is born from a being.

yaṃ karoti tena upapajjati,

For your deeds determine your rebirth,

upapannamenam phassā phusanti.

and when you're reborn contacts affect you.

Evampāhaṃ, puṇṇa, 'kammadāyādā sattā'ti vadāmi.

This is why I say that sentient beings are heirs to their deeds.

Idaṃ vuccati, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ. (2)

These are called bright deeds with bright results.

**Katamañca, puṇṇa, kammaṃ kaṇhasukkaṃ
kaṇhasukkavipākaṃ?**

And what are dark and bright deeds with dark and bright results?

**Idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi
kāyasaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi
vacīsaṅkhāraṃ abhisaṅkharoti, sabyābajjhampi abyābajjhampi
manosaṅkhāraṃ abhisaṅkharoti.**

It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.

**So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ
abhisaṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ
abhisaṅkharitvā, sabyābajjhampi abyābajjhampi
manosaṅkhāraṃ abhisaṅkharitvā sabyābajjhampi
abyābajjhampi lokam upapajjati.**

Having made these choices, they are reborn in a world that is both hurtful and pleasing,

**Tamenam sabyābajjhampi abyābajjhampi lokam upapannam
samānam sabyābajjhāpi abyābajjhāpi phassā phusanti.**

where hurtful and pleasing contacts touch them.

**So sabyābajjhehipi abyābajjhehipi phassehi phuṭṭho samāno
sabyābajjhampi abyābajjhampi vedanam vedeti
vokiṇṇasukhadukkham, seyyathāpi manussā ekacce ca devā
ekacce ca vinipātikā.**

Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;

This is how a being is born from a being.

yam karoti tena upapajjati.

For what you do brings about your rebirth,

Upapannamenam phassā phusanti.

and when you're reborn contacts affect you.

Evampāham, puṇṇa, 'kammadāyādā sattā'ti vadāmi.

This is why I say that sentient beings are heirs to their deeds.

**Idaṃ vuccati, puṇṇa, kammaṃ kaṇhasukkaṃ
kaṇhasukkavipākaṃ. (3)**

These are called dark and bright deeds with dark and bright results.

**Katamañca, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ
akaṇhaasukkavipākaṃ, kammakkhayāya saṃvattati?**

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

**Tatra, puṇṇa, yamidaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ tassa
pahānāya yā cetanā, yamidaṃ kammaṃ sukkaṃ sukkavipākaṃ
tassa pahānāya yā cetanā, yamidaṃ kammaṃ kaṇhasukkaṃ
kaṇhasukkavipākaṃ tassa pahānāya yā cetanā—**

It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

**idaṃ vuccati, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ
akaṇhaasukkavipākaṃ, kammakkhayāya saṃvattatīti.**

These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

**Imāni kho, puṇṇa, cattāri kammāni mayā sayāṃ abhiññā
sacchikatvā paveditānī”ti. (4)**

These are the four kinds of deeds that I declare, having realized them with my own insight.”

**Evaṃ vutte, puṇṇo koliyaputto govatiko bhagavantam
etadavoca:**

When he had spoken, Puṇṇa Koliyaputta the observer of cow behavior said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent! ...

Seyyathāpi, bhante ...pe...

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Acelo pana seniyo kukkuravatiko bhagavantaṃ etadavoca:

And Seniya the naked dog ascetic said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent! ...

Seyyathāpi, bhante ...pe... pakāsito.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, seniya, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādentī bhikkhubhāvāya.

“Seniya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puggalavemattatā veditā”ti.

However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkantaṃ pabbajjaṃ ākaṅkantaṃ upasampadaṃ te cattāro

māse parivasanti catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho acelo seniyo kukkuravatiko bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And the naked dog ascetic Seniya received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā seniyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, Tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Seniya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā seniyo arahataṃ ahoṣīti.

And Venerable Seniya became one of the perfected.

Kukkuravatikasuttaṃ niṭṭhitaṃ sattamaṃ.

58. Abhayarājakumārasutta *With Prince Abhaya*

Evam me sutam—

So I have heard.

**ekam samayam bhagava rājagahe viharati veļuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho abhaya rājakumāro yena nigaṇṭho nāṭaputto
tenupasaṅkami; upasaṅkamtivā nigaṇṭham nāṭaputtam
abhivādetvā ekamantam nisīdi. Ekamantam nisinnam kho
abhayam rājakumāram nigaṇṭho nāṭaputto etadavoca:**

Then Prince Abhaya went up to Nigaṇṭha Nāṭaputta, bowed, and sat down to one side. Nigaṇṭha Nāṭaputta said to him,

“ehi tvam, rājakumāra, samaṇassa gotamassa vādam āropehi.

“Come, prince, refute the ascetic Gotama's doctrine.

Evam te kalyāṇo kittisaddo abhuggacchissati:

Then you will get a good reputation:

**‘abhayena rājakumārena samaṇassa gotamassa evam
mahiddhikassa evam mahānubhāvassa vādo āropito’”ti.**

‘Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!’”

**“Yathā katham panāham, bhante, samaṇassa gotamassa evam
mahiddhikassa evam mahānubhāvassa vādam āropessāmī”ti?**

“But sir, how am I to do this?”

“Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā samaṇaṃ gotamaṃ evaṃ vadehi:

“Here, prince, go to the ascetic Gotama and say to him:

‘bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā’ti?

‘Sir, might the Realized One utter speech that is disliked by others?’

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

When he’s asked this, if he answers:

‘bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā’ti, tamenāṃ tvaṃ evaṃ vadeyyāsi:

‘He might, prince,’ say this to him,

‘atha kiñcaraḥi te, bhante, puthujjanena nānākaraṇaṃ?

‘Then, sir, what exactly is the difference between you and an ordinary person?’

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā’ti.

For even an ordinary person might utter speech that is disliked by others.’

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

But if he answers,

‘na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā’ti, tamenāṃ tvaṃ evaṃ vadeyyāsi:

‘He would not, prince,’ say this to him:

‘atha kiñcaraḥi te, bhante, devadatto byākato:

‘Then, sir, why exactly did you declare of Devadatta:

“āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto”ti?

“Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable”?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano'ti.
Devadatta was angry and upset with what you said.'

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ.

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakuṇeyya uggilituṃ na sakuṇeyya ogilituṃ;

He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ'ti.

"Evaṃ, bhante'ti kho abhayo rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

"Yes, sir," replied Abhaya. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nāṭaputta, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side.

Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ ulloketvā etadahosi:

Then he looked up at the sun and thought,

"akālo kho ajja bhagavato vādaṃ āropetuṃ.

"It's too late to refute the Buddha's doctrine today.

Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmi'ti bhagavantaṃ etadavoca:

I shall refute his doctrine in my own home tomorrow." He said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya attacattuttho bhattan”ti.

“Sir, may the Buddha please accept tomorrow’s meal from me, together with three other monks.”

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho abhayo rājakumāro bhagavato adhivāsanam veditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

Then, knowing that the Buddha had consented, Abhaya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena abhayassa rājakumārassa nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya’s home, and sat down on the seat spread out.

Atha kho abhayo rājakumāro bhagavantam paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Abhaya served and satisfied the Buddha with his own hands with a variety of delicious foods.

Atha kho abhayo rājakumāro bhagavantam bhuttāvim onītapattapāṇim aññataram nīcam āsanam gahetvā ekamantam nisīdi.

When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side,

Ekamantam nisinno kho abhayo rājakumāro bhagavantam etadavoca:

and said to him,

**“bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā
paresaṃ appiyā amanāpā”ti?**

“Sir, might the Realized One utter speech that is disliked by others?”

“Na khvettha, rājakumāra, ekaṃsenā”ti.

“This is no simple matter, prince.”

“Ettha, bhante, anassaṃ nigaṇṭhā”ti.

“Then the Jains have lost in this, sir.”

“Kiṃ pana tvaṃ, rājakumāra, evaṃ vadesi:

“But prince, why do you say that

‘ettha, bhante, anassaṃ nigaṇṭhā’”ti?

the Jains have lost in this?”

**“Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkama;
upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ
nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho
nāṭaputto etadavoca:**

Then Abhaya told the Buddha all that had happened.

‘ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

Evaṃ te kalyāṇo kittisaddo abbhuggacchissati—

**abhayena rājakumārena samaṇassa gotamassa evaṃ
mahiddhikassa evaṃ mahānubhāvassa vādo āropito’ti.**

Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ:

**‘yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ
mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi’ti?**

**‘Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama;
upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:**

**“bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā
paresaṃ appiyā amanāpā”ti?**

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

“bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti, tamenam tvaṃ evaṃ vadeyyāsi:

“atha kiñcarahi te, bhante, puthujjanena nānākaraṇaṃ?

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti.

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

“na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti, tamenam tvaṃ evaṃ vadeyyāsi—

atha kiñcarahi te, bhante, devadatto byākato:

“āpāyiko devadatto, nerayiko devadatto, kappaṭṭho devadatto, atekiccho devadatto”ti?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano’ti.

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ;

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ”ti.

Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayassa rājakumārassa aṅke nisinno hoti.

Now at that time a little baby boy was sitting in Prince Abhaya’s lap.

Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca:

Then the Buddha said to Abhaya,

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

**sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā
pamādamanvāya kaṭṭhaṃ vā kaṭhalaṃ vā mukhe āhareyya, kinti
naṃ kareyyāsī”ti?**

If—because of your negligence or his nurse’s negligence—your boy was to put a stick or stone in his mouth, what would you do to him?”

“Āhareyyassāhaṃ, bhante.

“I’d try to take it out, sir.

**Sace, bhante, na sakuṇeyyaṃ ādikeneva āhattuṃ, vāmena
hatthena sīsaṃ pariggahetvā dakkhiṇena hatthena vaṅkaṅgulim
karitvā salohitampi āhareyyaṃ.**

If that didn’t work, I’d hold his head with my left hand, and take it out using a hooked finger of my right hand, even if it drew blood.

Taṃ kissa hetu?

Why is that?

Atthi me, bhante, kumāre anukampā”ti.

Because I have compassion for the boy, sir.”

**“Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti
abhūtaṃ atacchaṃ anattasaṃhitaṃ sā ca paresaṃ appiyā
amanāpā, na taṃ tathāgato vācaṃ bhāsatī.**

“In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and harmful, and which is disliked by others.

**Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ
anattasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tampi
tathāgato vācaṃ na bhāsatī.**

The Realized One does not utter speech that he knows to be true and substantive, but which is harmful and disliked by others.

**Yañca kho tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ
atthasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tatra kālaññū
tathāgato hoti tassā vācāya veyyākaraṇāya.**

The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, but which is disliked by others.

**Yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ
anattasaṃhitaṃ sā ca paresaṃ piyā manāpā, na taṃ tathāgato
vācaṃ bhāsati.**

The Realized One does not utter speech that he knows to be untrue, false, and harmful, but which is liked by others.

**Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ
anattasaṃhitaṃ sā ca paresaṃ piyā manāpā tampi tathāgato
vācaṃ na bhāsati.**

The Realized One does not utter speech that he knows to be true and substantive, but which is harmful, even if it is liked by others.

**Yañca tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ attasaṃhitaṃ
sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā
vācāya veyyākaraṇāya.**

The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, and which is liked by others.

Taṃ kissa hetu?

Why is that?

Atthi, rājakumāra, tathāgatassa sattesu anukampā”ti.

Because the Realized One has compassion for sentient beings.”

**“Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi
gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisankharitvā
tathāgataṃ upasaṅkamtivā pucchanti,**

“Sir, there are clever aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned.

**pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivitakkitaṃ
hoti ‘ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ
puṭṭho evaṃ byākarissāmī’ti, udāhu ṭhānasovetaṃ tathāgataṃ
paṭibhātī”ti?**

Do you think beforehand that if they ask you like this, you'll answer like that, or does the answer just appear to you on the spot?"

“Tena hi, rājakumāra, taññevettha paṭipucchissāmi, yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, prince, I'll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ”ti?

Are you skilled in the various parts of a chariot?"

“Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānaṃ”ti.

“I am, sir.”

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

ye taṃ upasaṅkamtivā evaṃ puccheyyumaḥ:

When they come to you and ask:

‘kiṃ nāmidamaṃ rathassa aṅgapaccaṅgaṃ’ti?

‘What's the name of this chariot part?’

Pubbeva nu kho te etaṃ cetaso parivitakkitaṃ assa ‘ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi’ti, udāhu ṭhānasovetaṃ paṭibhāseyyā”ti?

Do you think beforehand that if they ask you like this, you'll answer like that, or does the answer appear to you on the spot?"

“Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgaṃ.

“Sir, I'm well-known as a charioteer skilled in a chariot's parts.

Sabbāni me rathassa aṅgapaccaṅgāni suviditāni.

All the parts are well-known to me.

Ṭhānasovetaṃ maṃ paṭibhāseyyā”ti.

The answer just appears to me on the spot.”

**“Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi
brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi
pañhaṃ abhisāṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti,
ṭhānasovetaṃ tathāgataṃ paṭibhāti.**

“In the same way, when clever aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just appears to me on the spot.

Taṃ kissa hetu?

Why is that?

**Sā hi, rājakumāra, tathāgatassa dhammadhātu suppaṭividdhā
yassā dhammadhātuyā suppaṭividdhattā ṭhānasovetaṃ
tathāgataṃ paṭibhātī”ti.**

Because the Realized One has clearly comprehended the principle of the teachings, so that the answer just appears to him on the spot.”

Evaṃ vutte, abhaya rājakumāro bhagavantaṃ etadavoca:

When he had spoken, Prince Abhaya said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante ...pe...

“Excellent, sir! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Abhaya rājakumārasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

59. Bahuvedanīyasutta *The Many Kinds of Feeling*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

**Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ udāyīm abhivādetvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati
āyasmantaṃ udāyīm etadavoca:**

Then the master builder Pañcakaṅga went up to Venerable Udāyī,
bowed, sat down to one side, and said to him,

“kati nu kho, bhante udāyi, vedanā vuttā bhagavatā”ti?

“Sir, how many feelings has the Buddha spoken of?”

“Tisso kho, thapati, vedanā vuttā bhagavatā.

“Master builder, the Buddha has spoken of three feelings:

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

The Buddha has spoken of these three feelings.”

Evam vutte, pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

When he said this, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā;
“Sir, Udāyī, the Buddha hasn’t spoken of three feelings.

dve vedanā vuttā bhagavatā—

He’s spoken of two feelings:

sukhā vedanā, dukkhā vedanā.

pleasant and painful.

Yāyaṃ, bhante, adukkhamasukhā vedanā santasmim̐ esā paṇīte sukhe vuttā bhagavatā”ti.

The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

Dutiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatim̐ etadavoca:

For a second time, Udāyī said to Pañcakaṅga,

“na kho, gahapati, dve vedanā vuttā bhagavatā;

“The Buddha hasn’t spoken of two feelings,

tisso vedanā vuttā bhagavatā.

he’s spoken of three.”

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

For a second time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā;

“The Buddha hasn’t spoken of three feelings,

dve vedanā vuttā bhagavatā—

he’s spoken of two.”

sukhā vedanā, dukkhā vedanā.

**Yāyaṃ, bhante, adukkhamasukhā vedanā santasmim̐ esā paṇīte
sukhe vuttā bhagavatā”ti.**

Tatiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatim̐ etadavoca:
And for a third time, Udāyī said to Pañcakaṅga,

“na kho, thapati, dve vedanā vuttā bhagavatā;

“The Buddha hasn’t spoken of two feelings,

tisso vedanā vuttā bhagavatā.

he’s spoken of three.”

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

**Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyim̐
etadavoca:**

And for a third time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyi, tisso vedanā vuttā bhagavatā,

“The Buddha hasn’t spoken of three feelings,

dve vedanā vuttā bhagavatā—

he’s spoken of two.”

sukhā vedanā, dukkhā vedanā.

**Yāyaṃ, bhante, adukkhamasukhā vedanā santasmim̐ esā paṇīte
sukhe vuttā bhagavatā”ti.**

**Neva kho sakkhi āyasmā udāyī pañcakaṅgaṃ thapatim̐
saññāpetuṃ, na panāsakkhi pañcakaṅgo thapati āyasmantaṃ
udāyim̐ saññāpetuṃ.**

But neither was able to persuade the other.

**Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena
thapatinā saddhim̐ imaṃ kathāsallāpaṃ.**

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantaṃ nisīdi.**

Then he went up to the Buddha, bowed, sat down to one side,

**Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi
āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ
kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.**

and informed the Buddha of all they had discussed.

Evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca:

When he had spoken, the Buddha said to him:

**“santaññeva kho, ānanda, pariyāyaṃ pañcakaṅgo thapati
udāyissa nābbhanumodi, santaññeva ca pana pariyāyaṃ udāyī
pañcakaṅgassa thapatissa nābbhanumodi.**

“Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.

**Dvepānanda, vedanā vuttā mayā pariyāyena, tissopi vedanā
vuttā mayā pariyāyena, pañcapi vedanā vuttā mayā pariyāyena,
chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā
mayā pariyāyena, chattimsapi vedanā vuttā mayā pariyāyena,
aṭṭhasatampi vedanā vuttā mayā pariyāyena.**

In one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

Evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

I’ve explained the teaching in all these different ways.

**Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye
aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na
samanumaññissanti na samanumodissanti tesametaṃ**

**pāṭikaṅkhaṃ—bhaṇḍana-jātā kalahajātā vivādāpannā
aññamaññaṃ mukhasattīhi vitudantā viharissanti.**

This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.

Evaṃ pariyāyadesito kho, ānanda, mayā dhammo.

I've explained the teaching in all these different ways.

**Evaṃ pariyāyadesite kho, ānanda, mayā dhamme ye
aññamañña-sabhāsitaṃ sulapitaṃ samanujānissanti
samanumaññissanti samanumodissanti tesametaṃ
pāṭikaṅkhaṃ—samaggā sammodamānā avivadamānā
khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā
viharissanti.**

This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Pañca kho ime, ānanda, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmapasaṃhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...pe...

Smells known by the nose ...

jivhāviññeyyā rasā ...pe...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, ānanda, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati
sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.**

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

**Yo kho, ānanda, evaṃ vadeyya: ‘etaparamaṃ sattā sukhaṃ
somanassaṃ paṭisaṃvedentī’ti, idamassa nānujānāmi.**

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don’t grant them that.

Taṃ kissa hetu?

Why is that?

**Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅga
paṇītataraṅga.**

Because there is another pleasure that is finer than that.

**Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṅga paṇītataraṅga?**

And what is that pleasure?

**Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati.**

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ
abhikkantataṛaṇca paṇītataṛaṇca.**

This is a pleasure that is finer than that.

**Yo kho, ānanda, evaṃ vadeyya: ‘etaṃparamaṃ sattā sukhaṃ
somanassaṃ paṭisaṃvedentī’ti, idaṃassa nānujānāmi.**

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that.

Taṃ kissa hetu?

Why is that?

**Atthānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataṛaṇca
paṇītataṛaṇca.**

Because there is another pleasure that is finer than that.

**Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ
abhikkantataṛaṇca paṇītataṛaṇca?**

And what is that pleasure?

**Idhānanda, bhikkhu vitakkavicārānaṃ vūpasamā ...pe...
dutiyaṃ jhānaṃ upasampajja viharati.**

It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. ...

**Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ
abhikkantataṛaṇca paṇītataṛaṇca.**

Yo kho, ānanda, evaṃ vadeyya ...

pe....

There is another pleasure that is finer than that.

**Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ
abhikkantataṛaṇca paṇītataṛaṇca?**

And what is that pleasure?

Idhānanda, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati.

It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' ...

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

Yo kho, ānanda, evaṃ vadeyya ...

pe....

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca?

And what is that pleasure?

Idhānanda, bhikkhu sukhasa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati.

It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. ...

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca.

Yo kho, ānanda, evaṃ vadeyya ...

pe....

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇca paṇītataṇca?

And what is that pleasure?

**Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā,
paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā
'ananto ākāso'ti ākāsañcāyatanaṃ upasampajja viharati.**

It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

**Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṇca paṇītataṇca.**

Yo kho, ānanda, evaṃ vadeyya ...

pe....

There is another pleasure that is finer than that.

**Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṇca paṇītataṇca?**

And what is that pleasure?

**Idhānanda, bhikkhu sabbaso ākāsañcāyatanaṃ
samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ
upasampajja viharati.**

It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ...

**Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṇca paṇītataṇca.**

Yo kho, ānanda, evaṃ vadeyya ...

pe....

There is another pleasure that is finer than that.

**Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ
abhikkantataraṇca paṇītataṇca?**

And what is that pleasure?

Idhānanda, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. ...

Idam kho, ānanda, etamhā sukhā aññam sukham abhikkantatarañca paṇītatañca.

Yo kho, ānanda, evam vadeyya ...

pe....

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññam sukham abhikkantatarañca paṇītatañca?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Idam kho, ānanda, etamhā sukhā aññam sukham abhikkantatarañca paṇītatañca.

This is a pleasure that is finer than that.

Yo kho, ānanda, evam vadeyya: ‘etaparamam sattā sukham somanassam paṭisamvedentī’ti, idamassa nānujānāmi.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don’t grant them that.

Tam kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅca paṇītataraṅca.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅca paṇītataraṅca?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṅca paṇītataraṅca.

This is a pleasure that is finer than that.

Ṭhānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

It's possible that wanderers who follow other paths might say,

‘saññāvedayitanirodhaṃ samaṇo gotamo āha; taṅca sukhasmiṃ paññapeti.

‘The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.

Tayidaṃ kiṃsu, tayidaṃ kathaṃsū’ti?

What's up with that?’

Evaṃvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā:

When wanderers who follow other paths say this, you should say to them,

‘na kho, āvuso, bhagavā sukhaṃyeva vedanaṃ sandhāya sukhasmiṃ paññapeti;

‘Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling.

**api ca, āvuso, yattha yattha sukhaṃ upalabbhati ya hiṃ ya hiṃ
taṃ taṃ tathāgato sukhasmiṃ paññapeti””ti.**

The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Bahuvedanīyasuttaṃ niṭṭhitaṃ navamaṃ.

60. Apaṇṇakasutta *Guaranteed*

Evam me sutam—

So I have heard.

**ekam samayam bhagava kosalesu carikam caramano mahata
bhikkhusanghena saddhim yena salā nama kosalanam
brahmanagamō tadavasari.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

Assosum kho saleyyakā brahmanagahapatikā:

The brahmins and householders of Sālā heard:

**“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito
kosalesu carikam caramano mahata bhikkhusanghena saddhim
salam anuppatto.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants.

**Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo
abhuggato:**

He has this good reputation:

**‘itipi so bhagava araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro**

purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokam sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.
It’s good to see such perfected ones.”

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Appekacce bhagavatā saddhiṃ sammodimsu; sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimsu. Appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu. Appekacce tuṅhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho sāleyyake brāhmaṇagahapatike bhagavā etadavoca:

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms

toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

“atthi pana vo, gahapatayo, koci manāpo satthā yasmim̃ vo ākāravatī saddhā paṭiladdhā”ti?

“So, householders, is there some other teacher you’re happy with, in whom you have acquired grounded faith?”

“Natthi kho no, bhante, koci manāpo satthā yasmim̃ no ākāravatī saddhā paṭiladdhā”ti.

“No, sir.”

“Manāpaṃ vo, gahapatayo, satthāraṃ alabhantehi ayaṃ apaṇṇako dhammo samādāya vattitabbo.

“Since you haven’t found a teacher you’re happy with, you should undertake and implement this guaranteed teaching.

Apaṇṇako hi, gahapatayo, dhammo samatto samādinno, so vo bhavissati dīgharattaṃ hitāya sukhāya.

For when the guaranteed teaching is undertaken, it will be for your lasting welfare and happiness.

Katamo ca, gahapatayo, apaṇṇako dhammo?

And what is the guaranteed teaching?

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘natthi dinnam̃, natthi yiṭṭham̃, natthi hutam̃; natthi sukatadukkaṭānam̃ kammānam̃ phalam̃ vipāko, natthi ayaṃ loko, natthi paro loko; natthi mātā, natthi pitā; natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṅca lokam̃ paraṅca lokam̃ sayam̃ abhiññā sacchikatvā pavedentī’ti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamaṃsu:

They say:

‘atthi dinnam, atthi yiṭṭham, atthi hutam; atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko; atthi ayam loko, atthi paro loko; atthi mātā, atthi pitā; atthi sattā opapātikā; atthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti.

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Tam kim maññatha, gahapatayo:

What do you think, householders?

‘nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’”ti?

Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

“Since this is so, consider those ascetics and brahmins whose view is that

‘natthi dinnam, natthi yiṭṭham ...pe... ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti

there’s no meaning in giving, etc.

tesametaṃ pāṭikaṅkham—yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.

You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind.

Tam kissa hetu?

Why is that?

Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkham.

Because those ascetics and brahmins don’t see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva pana paraṃ lokam ‘natthi paro loko’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since there actually is another world, their view that there is no other world is wrong view.

Santaṃyeva kho pana paraṃ lokam ‘natthi paro loko’ti saṅkappeti; svāssa hoti micchāsaṅkappo.

Since there actually is another world, their thought that there is no other world is wrong thought.

Santaṃyeva kho pana paraṃ lokam ‘natthi paro loko’ti vācam bhāsati; sāssa hoti micchāvācā.

Since there actually is another world, their speech that there is no other world is wrong speech.

Santaṃyeva kho pana paraṃ lokam ‘natthi paro loko’ti āha; ye te arahanto paralokaviduno tesamayaṃ paccanīkam karoti.

Since there actually is another world, in saying that there is no other world they contradict those perfected ones who know the other world.

Santaṃyeva kho pana paraṃ lokam ‘natthi paro loko’ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since there actually is another world, in convincing another that there is no other world they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkamseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyam pahīnam hoti, dussīlyam paccupaṭṭhitam—

So they give up their former ethical conduct and are established in unethical conduct.

ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānam paccanīkatā asaddhammasaññatti attukkamśanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘sace kho natthi paro loko evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthimattānaṃ karissati;

‘If there is no other world, when this individual’s body breaks up they will keep themselves safe.

sace kho atthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

And if there is another world, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let’s assume that those who say that there is no other world are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi natthikavādo’ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, a nihilist.’

Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho—

But if there really is another world, they lose on both counts.

yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only,

leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘atthi dinnam ...pe... ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti

there is meaning in giving, etc.

tesametaṃ pāṭikaṅkham—yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme samādāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Tam kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana paraṃ lokam ‘atthi paro loko’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi.

Moreover, since there actually is another world, their view that there is another world is right view.

Santaṃyeva kho pana paraṃ lokam ‘atthi paro loko’ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since there actually is another world, their thought that there is another world is right thought.

Santaṃyeva kho pana paraṃ lokam ‘atthi paro loko’ti vācam bhāsati; sāssa hoti sammāvācā.

Since there actually is another world, their speech that there is another world is right speech.

Santaṃyeva kho pana paraṃ lokam ‘atthi paro loko’ti āha; ye te arahanto paralokaviduno tesamayaṃ na paccaṇīkam karoti.

Since there actually is another world, in saying that there is another world they don’t contradict those perfected ones who know the other world.

Santaṃyeva kho pana paraṃ lokam ‘atthi paro loko’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since there actually is another world, in convincing another that there is another world they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti.

And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyam pahīnam hoti, susīlyam paccupaṭṭhitam—

So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānam apaccaṇīkatā saddhammasaññatti anattukkaṃsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘sace kho atthi paro loko, evamayam bhavam purisapuggalo kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokam upapajjissati.

‘If there is another world, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let’s assume that those who say that there is no other world are correct.

atha ca panāyam bhavam purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso—sīlavā purisapuggalo sammādiṭṭhi atthikavādo’ti.

Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms a positive teaching.’

Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho—

So if there really is another world, they win on both counts.

yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokam upapajjissati.

For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyam apanṇako dhammo susamatto samādinno ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādinno evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘karoto kārāyato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthe tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ.

‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; natthi tatonidānaṃ puññaṃ, natthi puññaṃssa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo’ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā te evamāhaṃsu:

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say:

'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthē tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto kariyati pāpaṃ.

'The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do a bad deed when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantaṃ cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

Dakkiṇāṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento; atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil.

Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; atthi tatonidānaṃ puññaṃ, atthi puññaṃssa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of

that, and an outcome of merit.

Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññassa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

Taṃ kiṃ maññaṭṭha, gahapatayo,

What do you think, householders?

**nanume samaṇabrāhmaṇā aññamaññaṭṭha
ujuvipaccanīkavādā'ti?**

Don't these doctrines directly contradict each other?"

“Evaṃ, bhante”.

“Yes, sir.”

**“Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

“Since this is so, consider those ascetics and brahmins whose view is that

**‘karoto kārayato, chindato chedāpayato, pacato pācāpayato,
socayato socāpayato, kilamato kilamāpayato, phandato
phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ
chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthē
tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto na karīyati
pāpaṃ.**

the one who acts does nothing wrong when they punish, etc.

**Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ
maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ
pāpaṃ, natthi pāpassa āgamo.**

**Dakkiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento ...
pe... dānena damena saṃyamena saccavajjena natthi puññaṃ,
natthi puññassa āgamo'ti**

**tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyasucaritaṃ,
vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme
abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ,
manoduccaritaṃ—ime tayo akusale dhamme samādāya
vattissanti.**

You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

**Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ
dhammānaṃ ādīnaṃ okāraṃ saṅkilesaṃ, kusalānaṃ
dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.**

Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

**Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā' tissa diṭṭhi hoti;
sāssa hoti micchādiṭṭhi.**

Moreover, since action actually does have an effect, their view that action is ineffective is wrong view.

**Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti saṅkappeti;
svāssa hoti micchāsaṅkappo.**

Since action actually does have an effect, their thought that action is ineffective is wrong thought.

**Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti vācaṃ bhāsati;
sāssa hoti micchāvācā.**

Since action actually does have an effect, their speech that action is ineffective is wrong speech.

**Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti āha, ye te
arahanto kiriyavādā tesamayaṃ paccaṇīkaṃ karoti.**

Since action actually does have an effect, in saying that action is ineffective they contradict those perfected ones who teach that action is effective.

Santaṃyeva kho pana kiriyāṃ ‘natthi kiriyā’ti param saññāpeti; sāssa hoti asaddhammasaññatti.

Since action actually does have an effect, in convincing another that action is ineffective they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, param vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyāṃ pahīnaṃ hoti, dussīlyāṃ paccupaṭṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘sace kho natthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthimattānaṃ karissati;

‘If there is no effective action, when this individual’s body breaks up they will keep themselves safe.

sace kho atthi kiriyā evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjissati.

And if there is effective action, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

**Kāmaṃ kho pana māhu kiriyā, hotu nesam bhavataṃ
samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;**

But let's assume that those who say that there is no effective action are correct.

**atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme
viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi
akiriyavādo'ti.**

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies the efficacy of action.'

**Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa
ubhayattha kaliggaho—**

But if there really is effective action, they lose on both counts.

**yañca diṭṭheva dhamme viññūnaṃ gārayho, yañca kāyassa
bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjissati.**

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

**Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno,
ekaṃsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.**

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

**Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

Since this is so, consider those ascetics and brahmins whose view is that

‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripanthē tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto karīyati pāpaṃ.

the one who acts does a bad deed when they punish, etc.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

Dakkiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācento, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃssa āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṃssa āgamo’ti

tesametaṃ pāṭikaṅkhaṃ yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme samādāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi.

Moreover, since action actually does have an effect, their view that action is effective is right view.

Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since action actually does have an effect, their thought that action is effective is right thought.

Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ti vācaṃ bhāsati; sāssa hoti sammāvācā.

Since action actually does have an effect, their speech that action is effective is right speech.

Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ti āha; ye te arahanto kiriyavādā tesamayaṃ na paccaṇīkaṃ karoti.

Since action actually does have an effect, in saying that action is effective they don’t contradict those perfected ones who teach that action is effective.

Santaṃyeva kho pana kiriyāṃ ‘atthi kiriyā’ti paramā saññāpeti; sāssa hoti saddhammasaññatti.

Since action actually does have an effect, in convincing another that action is effective they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paramā vambheti.

And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ—

So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccaṇīkatā saddhammasaññatti anattukkaṃsaṇā

aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjissati.

‘If there is effective action, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let’s assume that those who say that there is no effective action are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso—sīlavā purisapuggalo sammādiṭṭhi kiriyavādo’ti.

Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms the efficacy of action.’

Sace kho attheva kiriyā, evaṃ imassa bhoṭo purisapuggalassa ubhayattha kaṭaggaho—

So if there really is effective action, they win on both counts.

yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjissati.

For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

**Evamassāyaṃ apaṇṇako dhammo susamatto samādinno,
ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.**

They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

**Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādinno
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

‘natthi hetu, natthi paccayo sattānaṃ saṅkilesāya;

‘There is no cause or condition for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti.

Sentient beings are corrupted without cause or reason.

Natthi hetu, natthi paccayo sattānaṃ visuddhiyā;

There’s no cause or condition for the purification of sentient beings.

ahetū appaccayā sattā visujjhanti.

Sentient beings are purified without cause or reason.

**Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi
purisaparakkamo;**

There is no power, no energy, no manly strength or vigor.

**sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā
avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu
sukhadukkhaṃ paṭisaṃvedentī’ti.**

All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.’

**Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke
samaṇabrāhmaṇā ujuvipaccanīkavādā.**

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi hetu, atthi paccayo sattānaṃ saṅkilesāya;

‘There is a cause and condition for the corruption of sentient beings.

sahetū sappaccayā sattā saṅkilissanti.

Sentient beings are corrupted with cause and reason.

Atthi hetu, atthi paccayo sattānaṃ visuddhiyā;

There is a cause and condition for the purification of sentient beings.

sahetū sappaccayā sattā visujjhanti.

Sentient beings are purified with cause and reason.

Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo;

There is power, energy, manly strength and vigor.

na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī”ti.

It is not the case that all sentient beings, all living creatures, all beings, all souls lack control, power, and energy, or that, molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.’

Taṃ kiṃ maññaṭha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññaamaññaṣṣa ujuvipaccanīkavādā”ti?

Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

“Since this is so, consider those ascetics and brahmins whose view is that

‘natthi hetu, natthi paccayo sattānaṃ saṅkilesāya;
there’s no cause or condition for the corruption of sentient beings,
etc.

ahetū appaccayā sattā saṅkilissanti.

Natthi hetu, natthi paccayo sattānaṃ visuddhiyā;

ahetū appaccayā sattā visujjhanti.

Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.

You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins don’t see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana hetuṃ ‘natthi hetū’ tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since there actually is causality, their view that there is no causality is wrong view.

Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti saṅkappeti; svāssa hoti micchāsaṅkappo.

Since there actually is causality, their thought that there is no causality is wrong thought.

Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti vācaṃ bhāsati; sāssa hoti micchāvācā.

Since there actually is causality, their speech that there is no causality is wrong speech.

Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti āha; ye te arahanto hetuvādā tesamayaṃ paccanīkaṃ karoti.

Since there actually is causality, in saying that there is no causality they contradict those perfected ones who teach that there is causality.

Santaṃyeva kho pana hetuṃ ‘natthi hetū’ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since there actually is causality, in convincing another that there is no causality they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkaṃseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayañca micchādiṭṭhi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attānukkaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘sace kho natthi hetu, evamayam bhavam purisapuggalo kāyassa bheda param maraṇā sotthimattānam karissati;

‘If there is no causality, when this individual’s body breaks up they will keep themselves safe.

sace kho atthi hetu, evamayam bhavam purisapuggalo kāyassa bheda param maraṇā apāyam duggatim vinipātam nirayam upapajjissati.

And if there is causality, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmam kho pana māhu hetu, hotu nesam bhavataṃ samaṇabrāhmaṇānam saccam vacanam;

But let’s assume that those who say that there is no causality are correct.

atha ca panāyam bhavam purisapuggalo diṭṭheva dhamme viññūnam gārayho—dussīlo purisapuggalo micchādiṭṭhi ahetukavādo’ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies causality.’

Sace kho attheva hetu, evam imassa bhoto purisapuggalassa ubhayattha kaliggaho—

But if there really is causality, they lose on both counts.

yañca diṭṭheva dhamme viññūnam gārayho, yañca kāyassa bheda param maraṇā apāyam duggatim vinipātam nirayam upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apaṇṇako dhammo dussamatto samādinno, ekamsaṃ pharivā tiṭṭhati, riñcati kusalaṃ ṭhānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘atthi hetu, atthi paccayo sattānaṃ saṅkilesāya;

there is a cause and condition for the corruption of sentient beings, etc.

sahetū sappaccayā sattā saṅkilissanti.

Atthi hetu, atthi paccayo sattānaṃ visuddhiyā;

sahetū sappaccayā sattā visujjhanti.

Atthi balaṃ, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme samādāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi.

Moreover, since there actually is causality, their view that there is causality is right view.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since there actually is causality, their thought that there is causality is right thought.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti vācaṃ bhāsati; sāssa hoti sammāvācā.

Since there actually is causality, their speech that there is causality is right speech.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti āha, ye te arahanto hetuvādā tesamayaṃ na paccaṇīkaṃ karoti.

Since there actually is causality, in saying that there is causality they don't contradict those perfected ones who teach that there is causality.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since there actually is causality, in convincing another that there is causality they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti.

And on account of that they don't glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ—

So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkaṃsaṇā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammādiṭṭhipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati: ‘sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjissati.

A sensible person reflects on this matter in this way: ‘If there is causality, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let’s assume that those who say that there is no causality are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ pāsaṃso—sīlavā purisapuggalo sammādiṭṭhi hetuvādo’ti.

Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms causality.’

Sace kho atthi hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho—

So if there really is causality, they win on both counts.

yañca diṭṭheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggāṃ lokāṃ upapajjissati.

For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharivā tiṭṭhati, riñcati akusalaṃ ṭhānaṃ.

They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘natthi sabbaso āruppā’ti.

‘There are no totally formless states of meditation.’

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi sabbaso āruppā’ti.

‘There are totally formless states of meditation.’

Taṃ kiṃ maññatha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā”ti?

Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati—

“A sensible person reflects on this matter in this way:

ye kho te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

‘Some ascetics and brahmins say that

‘natthi sabbaso āruppā’ti, idaṃ me adiṭṭhaṃ;

there are no totally formless meditations, but I have not seen that.

yepi te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

Some ascetics and brahmins say that

‘atthi sabbaso āruppā’ti, idaṃ me aviditaṃ.

there are totally formless meditations, but I have not known that.

**Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya
vohareyyaṃ—**

Without knowing or seeing, it would not be appropriate for me to take one side and declare,

idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ.

‘This is the only truth, other ideas are silly.’

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘natthi sabbaso āruppā’ti, sace tesaṃ bhavataṃ

samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati—

there are no totally formless meditations are correct, it is possible

**ye te devā rūpino manomayā, apanṇakaṃ me tatrūpapatti
bhavissati.**

that I will be guaranteed rebirth among the gods who possess form and made of mind.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

If those ascetics and brahmins who say that

**‘atthi sabbaso āruppā’ti, sace tesam bhavataṃ
samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, ṭhānametaṃ vijjati—**
there are totally formless meditations are correct, it is possible

**ye te devā arūpino saññāmayā, apaṇṇakaṃ me tatrūpapatti
bhavissati.**

that I will be guaranteed rebirth among the gods who are formless
and made of perception.

**Dissanti kho pana rūpādhikaraṇaṃ
daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññ
amusāvādā.**

Now, owing to form, bad things are seen: taking up the rod and the
sword, quarrels, arguments, and fights, accusations, divisive speech,
and lies.

‘Natthi kho panetaṃ sabbaso arūpe’ti.

But those things don’t exist where it is totally formless.’

**So iti paṭisaṅkhāya rūpānaṃyeva nibbidāya virāgāya nirodhāya
paṭipanno hoti.**

Reflecting like this, they simply practice for disillusionment,
dispassion, and cessation regarding forms.

**Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and
view:

‘natthi sabbaso bhavanirodho’ti.

‘There is no such thing as the total cessation of future lives.’

**Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke
samaṇabrāhmaṇā ujuvipaccanīkavādā.**

And there are some ascetics and brahmins whose doctrine directly
contradicts this.

Te evamāhaṃsu:

They say:

‘atthi sabbaso bhavanirodho’ti.

‘There is such a thing as the total cessation of future lives.’

Taṃ kiṃ maññaṭṭha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññaamaññaṣṣa

ujjuvipaccanīkavādā”ti?

Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati—

“A sensible person reflects on this matter in this way:

ye kho te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

‘Some ascetics and brahmins say that

‘natthi sabbaso bhavanirodho’ti, idaṃ me adiṭṭhaṃ;

there is no such thing as the total cessation of future lives, but I have not seen that.

yepi te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

Some ascetics and brahmins say that

‘atthi sabbaso bhavanirodho’ti, idaṃ me aviditaṃ.

there is such a thing as the total cessation of future lives, but I have not known that.

Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya

vohareyyaṃ—

Without knowing or seeing, it would not be appropriate for me to take one side and declare,

idameva saccaṃ, moghamaññaṇṭi, na metaṃ assa patirūpaṃ.

,This is the only truth, other ideas are silly.’

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘natthi sabbaso bhavanirodho’ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, tḥānametaṃ vijjati—
there is no such thing as the total cessation of future lives are correct, it is possible

ye te devā arūpino saññāmayā apanṇakaṃ me tatrūpapatti bhavissati.

that I will be guaranteed rebirth among the gods who are formless and made of perception.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘atthi sabbaso bhavanirodho’ti, sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, tḥānametaṃ vijjati—
there is such a thing as the total cessation of future lives are correct, it is possible

yaṃ diṭṭheva dhamme parinibbāyissāmi.

that I will be extinguished in the present life.

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

The view of those ascetics and brahmins who say that

‘natthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi sārāgāya santike, saṃyogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike.

there is no such thing as the total cessation of future lives is close to greed, approving, attachment, and grasping.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

The view of those ascetics and brahmins who say that

‘atthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi asārāgāya santike, asaṃyogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santiketi.

there is such a thing as the total cessation of future lives is close to non-greed, non-approving, non-attachment, and non-grasping.’

So iti paṭisaṅkhāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

Cattārome, gahapatayo, puggalā santo saṃvijjamānā lokasmiṃ.
Householders, these four people are found in the world.

Katame cattāro?

What four?

1. **Idha, gahapatayo, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.** One person mortifies themselves, committed to the practice of mortifying themselves.
2. **Idha, gahapatayo, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.** One person mortifies others, committed to the practice of mortifying others.
3. **Idha, gahapatayo, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.** One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
4. **Idha, gahapatayo, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto;** One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. **so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.** They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Katamo ca, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto?

And what person mortifies themselves, committed to the practice of mortifying themselves?

**Idha, gahapatayo, ekacco puggalo acelako hoti muttācāro
hatthāpalekhano ...pe...**

It's when someone goes naked, ignoring conventions. ...

**iti evarūpaṃ anekavihitaṃ kāyassa
ātāpanaparitāpanānuyogamanuyutto viharati.**

And so they live committed to practicing these various ways of mortifying and tormenting the body.

**Ayaṃ vuccati, gahapatayo, puggalo attantapo
attaparitāpanānuyogamanuyutto.**

This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

**Katamo ca, gahapatayo, puggalo parantapo
paraparitāpanānuyogamanuyutto?**

And what person mortifies others, committed to the practice of mortifying others?

**Idha, gahapatayo, ekacco puggalo orabbhiko hoti sūkariko ...
pe... ye vā panaññepi keci kurūrakammantā.**

It's when a person is a butcher of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

**Ayaṃ vuccati, gahapatayo, puggalo parantapo
paraparitāpanānuyogamanuyutto.**

This is called a person who mortifies others, being committed to the practice of mortifying others.

**Katamo ca, gahapatayo, puggalo attantapo ca
attaparitāpanānuyogamanuyutto parantapo ca
paraparitāpanānuyogamanuyutto?**

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

**Idha, gahapatayo, ekacco puggalo rājā vā hoti khattiyo
muddhāvasitto ...pe...**

It's when a person is an anointed king or a well-to-do brahmin. ...

**tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā
parikammāni karonti.**

His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces.

**Ayaṃ vuccati, gahapatayo, puggalo attantapo ca
attaparitāpanānuyogamanuyutto parantapo ca
paraparitāpanānuyogamanuyutto.**

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

**Katamo ca, gahapatayo, puggalo nevattantapo
nāttaparitāpanānuyogamanuyutto na parantapo na
paraparitāpanānuyogamanuyutto;**

And what person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others,

**so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto
sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati?**

living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

**Idha, gahapatayo, tathāgato loke uppajjati araham
sammāsambuddho ...**

It's when a Realized One arises in the world, perfected, a fully awakened Buddha ...

pe...

A householder hears that teaching, or a householder's child, or someone reborn in some good family. ...

**so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbalīkaṇe**

They give up these five hindrances, corruptions of the heart that weaken wisdom.

**vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ
upasampajja viharati.**

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ...

**Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ ...pe...**

second absorption ...

tatiyaṃ jhānaṃ ...pe...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

**So evañ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

...

**So anekavihitaṃ pubbenivāsaṃ anussarati seyyathidaṃ—
ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ
anekavihitaṃ pubbenivāsaṃ anussarati.**

They recollect their many kinds of past lives, with features and details.

**So evañ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady,

and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate ...pe... yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ...pe...

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto;

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Evaṃ vutte, sāleyyakā brāhmaṇagahapatikā bhagavantam etadavocuṃ:

When he had spoken, the brahmins and householders of Sālā said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

**Ete mayaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāma
dhammaṃca bhikkhusaṅghaṃca.**

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gate”ti.**

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Apaṇṇakasuttaṃ niṭṭhitaṃ dasamaṃ.

Gahapativaggo niṭṭhito paṭhamo.

Tassuddānaṃ

**Kandaranāgarasekhavato ca,
Potaliyo puna jīvakaḥacco;
Upālidamatho kukkuraabhayo,
Bahurvedaniyāpaṇṇakato dasamo.**

2. The Division on Bhikkhus Bhikkhuvagga

61. Ambalaṭṭhikarāhulovādasutta *Advice to Rāhula at Ambalaṭṭhika*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyam
viharati.**

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā.

**Atha kho bhagavaṃ sāyanhasamayam paṭisallānā vuṭṭhito yena
ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami.**

Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula.

**Addasā kho āyasmā rāhulo bhagavantam dūratova
āgacchantam.**

Rāhula saw the Buddha coming off in the distance.

Disvāna āsanam paññāpesi, udakañca pādānam.

He spread out a seat and placed water for washing the feet.

Nisīdi bhagavaṃ paññatte āsane.

The Buddha sat on the seat spread out,

Nisajja pāde pakkhālesi.

and washed his feet.

Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantaṃ nisīdi.

Rāhula bowed to the Buddha and sat down to one side.

Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ rāhulaṃ āmantesi:

Then the Buddha, leaving a little water in the pot, addressed Rāhula,

“passasi no tvaṃ, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapitaṃ”ti?

“Rāhula, do you see this little bit of water left in the pot?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ parittakaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti.

“That’s how little of the ascetic’s nature is left in those who are not ashamed to tell a deliberate lie.”

Atha kho bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi:

Then the Buddha, tossing away what little water was left in the pot, said to Rāhula,

“passasi no tvaṃ, rāhula, parittaṃ udakāvasesaṃ chaḍḍitaṃ”ti?

“Do you see this little bit of water that was tossed away?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ chaḍḍitaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti.

“That’s how the ascetic’s nature is tossed away in those who are not ashamed to tell a deliberate lie.”

Atha kho bhagavā taṃ udakādhānaṃ nikkujjitvā āyasmantaṃ rāhulaṃ āmantesi:

Then the Buddha, turning the pot upside down, said to Rāhula,

“passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjitaṃ”ti?

“Do you see how this pot is turned upside down?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ nikkujjitaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjā”ti.

“That’s how the ascetic’s nature is turned upside down in those who are not ashamed to tell a deliberate lie.”

Atha kho bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ rāhulaṃ āmantesi:

Then the Buddha, turning the pot right side up, said to Rāhula,

“passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tucchaṃ”ti?

“Do you see how this pot is vacant and hollow?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ rittaṃ tucchaṃ kho, rāhula, tesaṃ sāmaññaṃ yesaṃ natthi sampajānamusāvāde lajjāti.

“That’s how vacant and hollow the ascetic’s nature is in those who are not ashamed to tell a deliberate lie.

Seyyathāpi, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi

kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk.

Tattha hatthārohassa evaṃ hoti:

So its rider thinks:

‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

‘This royal bull elephant still protects its trunk.

Apariccattaṃ kho rañño nāgassa jīvitān’ti.

It has not fully dedicated its life.’

Yato kho, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti:

But when that royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks:

‘ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sīsenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti.

‘This royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk.

Pariccattam̐ kho rañño nāgassa jīvitam̐.

It has fully dedicated its life.

Natthi dāni kiñci rañño nāgassa akaraṇīyan'ti.

Now there is nothing that royal bull elephant would not do.'

Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāham̐ tassa kiñci pāpam̐ akaraṇīyanti vadāmi.

In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say.

Tasmātiha te, rāhula, 'hassāpi na musā bhaṇissāmī'ti—

So you should train like this: 'I will not tell a lie, even for a joke.'

evañhi te, rāhula, sikkhitabbaṃ.

Tam̐ kiṃ maññasi, rāhula,

What do you think, Rāhula?

kimatthiyo ādāso'ti?

What is the purpose of a mirror?"

"Paccavekkhaṇattho, bhante'ti.

"It's for checking your reflection, sir."

"Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ.

"In the same way, deeds of body, speech, and mind should be done only after repeated checking.

Yadeva tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahosi, tadeva te kāyakammaṃ paccavekkhitabbaṃ:

When you want to act with the body, you should check on that same deed:

‘yannu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

‘Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both?’

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?
Is it unskillful, with suffering as its outcome and result?’

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

‘This act with the body that I want to do leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ sasakkaṃ na karaṇīyaṃ.
It’s unskillful, with suffering as its outcome and result.’ To the best of your ability, Rāhula, you should not do such a deed.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—

‘This act with the body that I want to do doesn’t lead to hurting myself, hurting others, or hurting both.

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ’ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should do such a deed.

**Karontenapi te, rāhula, kāyena kammaṃ tadeva te
kāyakammaṃ paccavekkhitabbaṃ:**

While you are acting with the body, you should check on that same act:

**‘yannu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me
kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi
saṃvattati, ubhayabyābādhāyapi saṃvattati—**

‘Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both?’

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?
Is it unskillful, with suffering as its outcome and result?’

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
If, while checking in this way, you know:

**‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me
kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi
saṃvattati, ubhayabyābādhāyapi saṃvattati—**

‘This act with the body that I am doing leads to hurting myself, hurting others, or hurting both.

**akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti,
paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.**
It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should desist from such a deed.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
But if, while checking in this way, you know:

**‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me
kāyakammaṃ nevattabyābādhāyapi saṃvattati, na
parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi
saṃvattati—**

‘This act with the body that I am doing doesn’t lead to hurting myself, hurting others, or hurting both.

**kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ’ti,
anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ kāyakammaṃ.**

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:

After you have acted with the body, you should check on that same act:

‘yannu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both?’

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?
Is it unskillful, with suffering as its outcome and result?’

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘This act with the body that I have done leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkātabbaṃ;

It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ.

And having revealed it you should restrain yourself in future.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

‘This act with the body that I have done doesn’t lead to hurting myself, hurting others, or hurting both.

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

“Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ:

When you want to act with speech, you should check on that same deed:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

‘Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both?’ ...

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, vācāya kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ’ti, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

Karontenapi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ’ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ.

Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi?

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

If, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

‘This act of speech that I have done leads to hurting myself, hurting others, or hurting both.

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṇ'ṭi,

evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu vā

sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ;

It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim saṃvaram āpajjitabbaṃ.

And having revealed it you should restrain yourself in future.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

But if, while checking in this way, you know:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me

vacīkammaṃ nevattabyābādhāyapi saṃvattati, na

parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi

saṃvattati—

‘This act of speech that I have done doesn’t lead to hurting myself, hurting others, or hurting both.

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṇ'ṭi,

teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī

kusalesu dhammesu.

It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ paccavekkhitabbaṃ:

When you want to act with the mind, you should check on that same deed:

‘yannu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

‘Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both?’ ...

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ’ti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

**akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ
dukkhaviṭṭākaṃ'ti?**

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

**‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me
manokammaṃ attabyābādhaṃyapi saṃvattati, parabyābādhaṃyapi
saṃvattati, ubhayabyābādhaṃyapi saṃvattati—**

**akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhaviṭṭākaṃ'ti,
paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.**

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

**‘yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me
manokammaṃ nevattabyābādhaṃyapi saṃvattati, na
parabyābādhaṃyapi saṃvattati, na ubhayabyābādhaṃyapi
saṃvattati—**

**kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhaviṭṭākaṃ'ti,
anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.**

**Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ
paccavekkhitabbaṃ:**

**‘yannu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me
manokammaṃ attabyābādhaṃyapi saṃvattati, parabyābādhaṃyapi
saṃvattati, ubhayabyābādhaṃyapi saṃvattati—**

**akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ
dukkhaviṭṭākaṃ'ti?**

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

If, while checking in this way, you know:

**‘yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me
manokammaṃ attabyābādhaṃyapi saṃvattati, parabyābādhaṃyapi
saṃvattati, ubhayabyābādhaṃyapi saṃvattati—**

‘This act of mind that I have done leads to hurting myself, hurting others, or hurting both.

**akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti,
evarūpaṃ pana te, rāhula, manokammaṃ aṭṭiyitabbaṃ
harāyitabbaṃ jigucchitabbaṃ;**

It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should be horrified, repelled, and disgusted by that deed.

aṭṭiyitvā harāyitvā jigucchitvā āyatim saṃvaram āpajjitabbaṃ.
And being repelled, you should restrain yourself in future.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
But if, while checking in this way, you know:

**'yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsim idaṃ me
manokammaṃ nevattabyābādhāyapi saṃvattati, na
parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi
saṃvattati—**

'This act with the mind that I have done doesn't lead to hurting myself, hurting others, or hurting both.

**kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti,
teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī
kusalesu dhammesu.**

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

**Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā
kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ,
manokammaṃ parisodhesuṃ, sabbe te evamevaṃ
paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ,
paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ,
paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ.**

All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking.

**Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā
vā kāyakammaṃ parisodhessanti, vacīkammaṃ**

parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessan”ti.

Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti.

Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmī”ti—

So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’”

evañhi te, rāhula, sikkhitabban”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭhamam.

62. Mahārāhulovādasutta *The Longer Advice to Rāhula*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho bhagava pubbaṇhasamayam nivāsetvā
pattacivaramādāya savatthim piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

**Āyasmāpi kho rāhulo pubbaṇhasamayam nivāsetvā
pattacivaramādāya bhagavantam piṭṭhito piṭṭhito anubandhi.**

And Venerable Rāhula also robed up and followed behind the Buddha.

Atha kho bhagava apaloketvā āyasmantaṃ rāhulaṃ āmantesi:

Then the Buddha looked back at Rāhula and said,

**“yam kiñci, rāhula, rūpaṃ—atītānāgatapaccuppannaṃ ajjhattaṃ
vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā—sabbaṃ rūpaṃ ‘netam mama,
nesohamasmi, na meso attā’ti evametam yathābhūtaṃ
sammappaññāya daṭṭhabban”ti.**

“Rāhula, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’”

“Rūpameva nu kho, bhagavā, rūpameva nu kho, sugatā”ti?
“Only form, Blessed One? Only form, Holy One?”

“Rūpampi, rāhula, vedanāpi, rāhula, saññāpi, rāhula, saṅkhārāpi, rāhula, viññāṇampi, rāhulā”ti.
“Form, Rāhula, as well as feeling and perception and choices and consciousness.”

Atha kho āyasmā rāhulo “ko najja bhagavatā sammukhā ovādena ovadito gāmaṃ piṇḍāya pavisissatī”ti tato paṇivattitvā aññatarasmim rukkhamūle nisīdi pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

Then Rāhula thought, “Who would go to the village for alms today after being advised directly by the Buddha?” Turning back, he sat down at the root of a certain tree cross-legged, with his body straight, and established mindfulness right there.

Addasā kho āyasmā sārputto āyasmantaṃ rāhulaṃ aññatarasmim rukkhamūle nisinnaṃ pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

Venerable Sāriputta saw him sitting there,

Disvāna āyasmantaṃ rāhulaṃ āmantesi:
and addressed him,

“ānāpānassatim, rāhula, bhāvanaṃ bhāvehi.

“Rāhula, develop mindfulness of breathing.

Ānāpānassati, rāhula, bhāvanā bhāvitā bahulīkatā mahapphalā hoti mahānisamsā”ti.

When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial.”

Atha kho āyasmā rāhulo sāyanhasamayam paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā rāhulo bhagavantam etadavoca:

Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him:

“katham bhāvitā nu kho, bhante, ānāpānassati, katham bahulīkatā mahapphalā hoti mahānisaṃsā”ti?

“Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?”

“Yam kiñci, rāhula, ajjhattam paccattam kakkhaḷam kharigatam upādinnaṃ, seyyathidaṃ—

“Rāhula, the interior earth element is said to be anything hard, solid, and organic that's internal, pertaining to an individual. This includes:

kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjam vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṅgaṃ udariyaṃ karīsam, yaṃ vā panaññampi kiñci ajjhattam paccattam kakkhaḷam kharigatam upādinnaṃ—

head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhattikā pathavīdhātu.

This is called the interior earth element.

Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu, pathavīdhātūvesā.

The interior earth element and the exterior earth element are just the earth element.

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtam sammappaññāya daṭṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtam sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

Katamā ca, rāhula, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhātikā, siyā bāhirā.

The water element may be interior or exterior.

Katamā ca, rāhula, ajjhātikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhātam paccattam āpo āpogataṃ upādinnaṃ, seyyathidaṃ—

Anything that’s water, watery, and organic that’s internal, pertaining to an individual. This includes:

pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttam, yaṃ vā panaññampi kiñci ajjhātam paccattam āpo āpogataṃ upādinnaṃ—

bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that’s water, watery, and organic that’s internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhātikā āpodhātu.

This is called the interior water element.

Yā ceva kho pana ajjhātikā āpodhātu yā ca bāhirā āpodhātu āpodhātūvesā.

The interior water element and the exterior water element are just the water element.

Tam 'netam mama, nesohamasmi, na meso attā'ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

Katamā ca, rāhula, tejodhātu?

And what is the fire element?

Tejodhātu siyā ajjhattikā, siyā bāhirā.

The fire element may be interior or exterior.

Katamā ca, rāhula, ajjhattikā tejodhātu?

And what is the interior fire element?

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes:

yena ca santappati yena ca jīriyati yena ca pariḍayhati yena ca asitapītakhāyitasāyitaṃ sammā pariñāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ—

that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhattikā tejodhātu.

This is called the interior fire element.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātūvesā.

The interior fire element and the exterior fire element are just the fire element.

Taṃ 'netam mama, nesohamasmi, na meso attā'ti—evametam yathābhūtam sammappaññāya daṭṭhabbam.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametam yathābhūtam sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

Katamā ca, rāhula, vāyodhātu?

And what is the air element?

Vāyodhātu siyā ajjhakkā, siyā bāhirā.

The air element may be interior or exterior.

Katamā ca, rāhula, ajjhakkā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhattam paccattam vāyo vāyogataṃ upādinnam, seyyathidaṃ—

Anything that's wind, windy, and organic that's internal, pertaining to an individual. This includes:

uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsayā vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā panaññampi kiñci ajjhattam paccattam vāyo vāyogataṃ upādinnam—

winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's air, airy, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, rāhula, ajjhakkā vāyodhātu.

This is called the interior air element.

Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā.

The interior air element and the exterior air element are just the air element.

Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametam yathābhūtam sammappaññāya daṭṭhabbam.

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametam yathābhūtam sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

Katamā ca, rāhula, ākāsadhātu?

And what is the space element?

Ākāsadhātu siyā ajjhattikā, siyā bāhirā.

The space element may be interior or exterior.

Katamā ca, rāhula, ajjhattikā ākāsadhātu?

And what is the interior space element?

Yaṃ ajjhattam paccattam ākāsam ākāsatam upādinnaṃ, seyyathidaṃ—

Anything that’s space, spacious, and organic that’s internal, pertaining to an individual. This includes:

kaṇṇacchiddam nāsacchiddam mukhadvāram, yena ca asitapītakhāyitasāyitam ajjhoharati, yattha ca asitapītakhāyitasāyitam santiṭṭhati, yena ca asitapītakhāyitasāyitam adhobhāgam nikkhamati, yaṃ vā panaññampi kiñci ajjhattam paccattam ākāsam ākāsatam, agham aghagatam, vivaram vivaragatam, asamphuṭṭham, maṃsalohitehi upādinnaṃ—

the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions.

ayaṃ vuccati, rāhula, ajjhattikā ākāsadhātu.

This is called the interior space element.

**Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā
ākāsadhātu ākāsadhātūvesā.**

The interior space element and the exterior space element are just the space element.

**Taṃ ‘netam mama, nesohamasmi, na meso attā’ti—evametaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbam.**

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

**Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā
cittaṃ nibbindati, ākāsadhātuyā cittaṃ virājeti.**

When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

Pathavīsamaṃ, rāhula, bhāvanaṃ bhāvehi.

Rāhula, meditate like the earth.

**Pathavīsamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā
manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.**

For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

**Seyyathāpi, rāhula, pathaviyā sucimpi nikkhipanti, asucimpi
nikkhipanti, gūthagatampi nikkhipanti, muttagatampi
nikkhipanti, kheḷagatampi nikkhipanti, pubbagatampi
nikkhipanti, lohitagatampi nikkhipanti, na ca tena pathavī
aṭṭiyati vā harāyati vā jigucchati vā;**

Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn’t horrified, repelled, and disgusted because of this.

evameva kho tvaṃ, rāhula, pathavīsamaṃ bhāvanaṃ bhāvehi.

In the same way, meditate like the earth.

Pathavīsamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

Āposamaṃ, rāhula, bhāvanam bhāvehi.

Meditate like water.

Āposamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, āpasmim sucimpi dhovanti, asucimpi dhovanti, gūthagatampi dhovanti, muttagatampi dhovanti, kheḷagatampi dhovanti, pubbagatampi dhovanti, lohitagatampi dhovanti, na ca tena āpo aṭṭiyati vā harāyati vā jigucchati vā;

Suppose they were to wash both clean and unclean things in the water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and disgusted because of this.

evameva kho tvaṃ, rāhula, āposamaṃ bhāvanam bhāvehi.

In the same way, meditate like water.

Āposamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

Tejosamaṃ, rāhula, bhāvanam bhāvehi.

Meditate like fire.

Tejosamañhi te, rāhula, bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, tejo sucimpi dahati, asucimpi dahati, gūthagatampi dahati, muttagatampi dahati, kheḷagatampi

dahati, pubbagatampi dahati, lohitagatampi dahati, na ca tena tejo aṭṭiyati vā harāyati vā jigucchati vā;

Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this.

evameva kho tvaṃ, rāhula, tejosamaṃ bhāvanaṃ bhāvehi.

In the same way, meditate like fire.

Tejosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

Vāyosamaṃ, rāhula, bhāvanaṃ bhāvehi.

Meditate like wind.

Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, vāyo sucimpi upavāyati, asucimpi upavāyati, gūthagatampi upavāyati, muttagatampi upavāyati, kheḷagatampi upavāyati, pubbagatampi upavāyati, lohitagatampi upavāyati, na ca tena vāyo aṭṭiyati vā harāyati vā jigucchati vā;

Suppose the wind were to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this.

evameva kho tvaṃ, rāhula, vāyosamaṃ bhāvanaṃ bhāvehi.

In the same way, meditate like the wind.

Vāyosamañhi te, rāhula, bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

Ākāśasamaṃ, rāhula, bhāvanam bhāvehi.

Meditate like space.

**Ākāśasamañhi te, rāhula, bhāvanam bhāvayato uppannā
manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.**

For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

Seyyathāpi, rāhula, ākāso na katthaci patitṭhito;

Just as space is not established anywhere,

evameva kho tvaṃ, rāhula, ākāśasamaṃ bhāvanam bhāvehi.

in the same way, meditate like space.

**Ākāśasamañhi te, rāhula, bhāvanam bhāvayato uppannā
manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.**

For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

Mettaṃ, rāhula, bhāvanam bhāvehi.

Meditate on love.

**Mettañhi te, rāhula, bhāvanam bhāvayato yo byāpādo so
pahīyissati.**

For when you meditate on love any ill will will be given up.

Karuṇam, rāhula, bhāvanam bhāvehi.

Meditate on compassion.

**Karuṇañhi te, rāhula, bhāvanam bhāvayato yā vihesā sā
pahīyissati.**

For when you meditate on compassion any cruelty will be given up.

Muditaṃ, rāhula, bhāvanam bhāvehi.

Meditate on rejoicing.

**Muditañhi te, rāhula, bhāvanam bhāvayato yā arati sā
pahīyissati.**

For when you meditate on rejoicing any negativity will be given up.

Upekkham, rāhula, bhāvanam bhāvehi.

Meditate on equanimity.

Upekkhañhi te, rāhula, bhāvanam bhāvayato yo paṭigho so pahīyissati.

For when you meditate on equanimity any repulsion will be given up.

Asubham, rāhula, bhāvanam bhāvehi.

Meditate on ugliness.

Asubhañhi te, rāhula, bhāvanam bhāvayato yo rāgo so pahīyissati.

For when you meditate on ugliness any lust will be given up.

Aniccasaññaṃ, rāhula, bhāvanam bhāvehi.

Meditate on impermanence.

Aniccasaññañhi te, rāhula, bhāvanam bhāvayato yo asmimāno so pahīyissati.

For when you meditate on impermanence any conceit 'I am' will be given up.

Ānāpānassatim, rāhula, bhāvanam bhāvehi.

Develop mindfulness of breathing.

Ānāpānassati hi te, rāhula, bhāvitā bahulīkatā mahapphalā hoti mahānisamsā.

When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial.

Katham bhāvitā ca, rāhula, ānāpānassati, katham bahulīkatā mahapphalā hoti mahānisamsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, rāhula, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam

paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā.

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and establishes mindfulness right there.

So satova assasati satova passasati.

Just mindful, they breath in. Mindful, they breath out.

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti;

When breathing in heavily they know: 'I'm breathing in heavily.'

When breathing out heavily they know: 'I'm breathing out heavily.'

rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti.

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

'Sabbakāyappaṭisaṃvedī assasissāmī'ti sikkhati;

'sabbakāyappaṭisaṃvedī passasissāmī'ti sikkhati;

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

'passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati;

'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

'Pītippaṭisaṃvedī assasissāmī'ti sikkhati; 'pītippaṭisaṃvedī passasissāmī'ti sikkhati;

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.

'sukhappaṭisaṃvedī assasissāmī'ti sikkhati;

'sukhappaṭisaṃvedī passasissāmī'ti sikkhati;

They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.

‘cittasaṅkhārappaṭisaṃvedī assasissāmī’ti sikkhati;
‘cittasaṅkhārappaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati;
‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati.

They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

‘Cittappaṭisaṃvedī assasissāmī’ti sikkhati; ‘cittappaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.

‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati;
‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;

They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati; ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

They practice breathing in immersing the mind. They practice breathing out immersing the mind.

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati; ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

They practice breathing in freeing the mind. They practice breathing out freeing the mind.

‘Aniccānupassī assasissāmī’ti sikkhati; ‘aniccānupassī passasissāmī’ti sikkhati;

They practice breathing in observing impermanence. They practice breathing out observing impermanence.

‘virāgānupassī assasissāmī’ti sikkhati; ‘virāgānupassī passasissāmī’ti sikkhati;

They practice breathing in observing fading away. They practice breathing out observing fading away.

‘nirodhānupassī assasissāmī’ti sikkhati; ‘nirodhānupassī passasissāmī’ti sikkhati;

They practice breathing in observing cessation. They practice breathing out observing cessation.

**‘paṭinissaggānupassī assasissāmī’ti sikkhati;
‘paṭinissaggānupassī passasissāmī’ti sikkhati.**

They practice breathing in observing letting go. They practice breathing out observing letting go.

Evam bhāvitā kho, rāhula, ānāpānassati, evam bahulīkatā mahapphalā hoti mahānisamsā.

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Evam bhāvitāya, rāhula, ānāpānassatiyā, evam bahulīkatāya yepi te carimakā assāsā tepi veditāva nirujjhanti no aviditā’ti.

When mindfulness of breathing is developed and cultivated in this way, even when the final breaths in and out cease, they are known, not unknown.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

Mahārāhulovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

63. Cūḷamālukyasutta *The Shorter Discourse With Māluṅkya*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmato mālukyaputtassa rahogatassa
paṭisallīnassa evam cetaso parivitakko udapādi:**

Then as Venerable Māluṅkya was in private retreat this thought came to his mind:

**“yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni
paṭikkhittāni:**

“There are several convictions that the Buddha has left undeclared; he has set them aside and refused to comment on them.

**‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi,
‘anantavā loko’tipi, ‘taṃ jīvaṃ taṃ sarīran’tipi, ‘aññaṃ jīvaṃ
aññaṃ sarīran’tipi, ‘hoti tathāgato param maraṇā’tipi, ‘na hoti
tathāgato param maraṇā’tipi, ‘hoti ca na ca hoti tathāgato param
maraṇā’tipi, ‘neva hoti na na hoti tathāgato param maraṇā’tipi—**

For example: the world is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

tāni me bhagavā na byākaroti.

The Buddha does not give me a straight answer on these points.

Yāni me bhagavā na byākaroti taṃ me na rucati, taṃ me nakkhamati.

I don't like that, and do not accept it.

Sohaṃ bhagavantam upasaṅkamtivā etamattham pucchissāmi.

I'll go to him and ask him about this.

Sace me bhagavā byākarissati:

If he gives me a straight answer on any of these points,

'sassato loko'ti vā 'asassato loko'ti vā ...pe...

'neva hoti na na hoti tathāgato param maraṇā'ti vā—

evāhaṃ bhagavati brahmacariyam carissāmi;

I will live the spiritual life under him.

no ce me bhagavā byākarissati:

If he does not give me a straight answer on any of these points,

'sassato loko'ti vā 'asassato loko'ti vā ...pe...

'neva hoti na na hoti tathāgato param maraṇā'ti vā—

evāhaṃ sikkham paccakkhāya hīnāyāvattissāmī'ti.

I will reject the training and return to a lesser life."

Atha kho āyasmā mālukyaputto sāyanhasamayam paṭisallānā

vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamtivā

bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam

nisinno kho āyasmā mālukyaputto bhagavantam etadavoca:

Then in the late afternoon, Māluṅkya came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts. He then continued:

"Idha mayham, bhante, rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi—

**yānimāni diṭṭhigatāni bhagavatā abyākatāni ṭhapitāni
paṭikkhittāni:**

‘sassato loko’tipi, ‘asassato loko’tipi ...pe...

**‘neva hoti na na hoti tathāgato param̃ maraṇā’tipi—
tāni me bhagavā na byākaroti.**

**Yāni me bhagavā na byākaroti taṃ me na ruccati, taṃ me
nakkhamati.**

Sohaṃ bhagavantam̃ upasaṅkamtivā etamattham̃ pucchissāmi.

Sace me bhagavā byākarissati:

‘sassato loko’ti vā, ‘asassato loko’ti vā ...pe...

**‘neva hoti na na hoti tathāgato param̃ maraṇā’ti vā—
evāham̃ bhagavati, brahmacariyam̃ carissāmi.**

No ce me bhagavā byākarissati:

‘sassato loko’ti vā, ‘asassato loko’ti vā ...pe...

**‘neva hoti na na hoti tathāgato param̃ maraṇā’ti vā—
evāham̃ sikkham̃ paccakkhāya hīnāyāvattissāmīti.**

Sace bhagavā jānāti:

“If the Buddha knows

**‘sassato loko’ti, ‘sassato loko’ti me bhagavā byākarotu;
that the world is eternal, please tell me.**

sace bhagavā jānāti:

If you know

**‘asassato loko’ti, ‘asassato loko’ti me bhagavā byākarotu.
that the world is not eternal, tell me.**

No ce bhagavā jānāti:

If you don’t know

**‘sassato loko’ti vā, ‘asassato loko’ti vā, ajānato kho pana
apassato etadeva ujukaṃ hoti yadidaṃ:**

whether the world is eternal or not, then it is straightforward to simply say:

‘na jānāmi, na passāmī’ti.

‘I neither know nor see.’

Sace bhagavā jānāti:

If you know

‘antavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu;

that the world is finite, or infinite; that the soul and the body are the same thing, or they are different things; that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist, please tell me.

sace bhagavā jānāti:

‘anantavā loko’ti, ‘anantavā loko’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘antavā loko’ti vā, ‘anantavā loko’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi, na passāmī’ti.

Sace bhagavā jānāti:

‘taṃ jīvaṃ taṃ sarīraṃ’ti, ‘taṃ jīvaṃ taṃ sarīraṃ’ti me bhagavā byākarotu;

sace bhagavā jānāti:

‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti me bhagavā byākarotu.

No ce bhagavā jānāti:

‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti yadidaṃ:

‘na jānāmi, na passāmī’ti.

Sace bhagavā jānāti:

**‘hoti tathāgato param̃ maraṇā’ti, ‘hoti tathāgato param̃ maraṇā’ti
me bhagavā byākarotu;**

sace bhagavā jānāti:

**‘na hoti tathāgato param̃ maraṇā’ti, ‘na hoti tathāgato param̃
maraṇā’ti me bhagavā byākarotu.**

No ce bhagavā jānāti:

**‘hoti tathāgato param̃ maraṇā’ti vā, ‘na hoti tathāgato param̃
maraṇā’ti vā, ajānato kho pana apassato etadeva ujukaṃ hoti
yadidaṃ:**

‘na jānāmi na passāmī’ti.

Sace bhagavā jānāti:

**‘hoti ca na ca hoti tathāgato param̃ maraṇā’ti, ‘hoti ca na ca hoti
tathāgato param̃ maraṇā’ti me bhagavā byākarotu;**

sace bhagavā jānāti:

**‘neva hoti na na hoti tathāgato param̃ maraṇā’ti, ‘neva hoti na
na hoti tathāgato param̃ maraṇā’ti me bhagavā byākarotu.**

No ce bhagavā jānāti:

If you don’t know

**‘hoti ca na ca hoti tathāgato param̃ maraṇā’ti vā, ‘neva hoti na
na hoti tathāgato param̃ maraṇā’ti vā, ajānato kho pana
apassato etadeva ujukaṃ hoti yadidaṃ:**

any of these things, then it is straightforward to simply say:

‘na jānāmi, na passāmī’”ti.

‘I neither know nor see.’”

“Kiṃ nu tāhaṃ, mālukyaputta, evaṃ avacaṃ:

“What, Māluṅkyaputta, did I ever say to you:

**‘ehi tvaṃ, mālukyaputta, mayi brahmacariyaṃ cara, ahaṃ te
byākarissāmi:**

‘Come, Mālun̄kyaputta, live the spiritual life under me, and I will declare these things to you?’

**“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā,
“anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ
jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā,
“na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti
tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato
paraṃ maraṇā”ti vā”ti?**

“No hetam̄, bhante”.

“No, sir.”

“Tvam̄ vā pana maṃ evaṃ avaca:

“Or did you ever say to me:

**‘ahaṃ, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā
me byākarissati:**

‘Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me?’”

**“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā,
“anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ
jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā,
“na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti
tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato
paraṃ maraṇā”ti vā”ti?**

“No hetam̄, bhante”.

“No, sir.”

“Iti kira, mālukyaputta, nevāhaṃ taṃ vadāmi:

“So it seems that I did not say to you:

‘ehi tvaṃ, mālukyaputta, mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi:

‘Come, Mālunkyaputta, live the spiritual life under me, and I will declare these things to you.’

“sassato loko”ti vā, “asassato loko”ti vā ...pe...

“neva hoti na na hoti tathāgato paraṃ maraṇāti vā”ti;

napi kira maṃ tvaṃ vadesi:

And you never said to me:

‘ahaṃ, bhante, bhagavati brahmacariyaṃ carissāmi, bhagavā me byākarissati:

‘Sir, I will live the spiritual life under the Buddha, and the Buddha will declare these things to me.’

“sassato loko”ti vā “asassato loko”ti vā ...pe...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti.

Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?

In that case, you silly man, are you really in a position to be abandoning anything?

Yo kho, mālukyaputta, evaṃ vadeyya:

Suppose someone were to say this:

‘na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me bhagavā na byākarissati:

‘I will not live the spiritual life under the Buddha until the Buddha declares to me

“sassato loko”ti vā, “asassato loko”ti vā ...pe...

that the world is eternal, or that the world is not eternal ...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti,

or that after death a Realized One neither exists nor doesn’t exist.’

abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so puggalo kālaṃ kareyya.

That would still remain undeclared by the Realized One, and meanwhile that person would die.

Seyyathāpi, mālukyaputta, puriso sallena viddho assa savisena gāḷhapalepanena.

Suppose a man was struck by an arrow thickly smeared with poison.

Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhapeyyuṃ.

His friends and colleagues, relatives and kin would get a field surgeon to treat him.

So evaṃ vadeyya:

But the man would say:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, khattiyo vā brāhmaṇo vā vesso vā suddo vā’ti;

‘I won’t pull out this arrow as long as I don’t know whether the man who wounded me was an aristocrat, a brahmin, a merchant, or a worker.’

so evaṃ vadeyya:

He’d say:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, evaṃnāmo evaṅgotto iti vā’ti;

‘I won’t pull out this arrow as long as I don’t know the following things about the man who wounded me: his name and clan;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, dīgho vā rasso vā majjhimo vā’ti;

whether he’s tall, short, or medium;

so evaṃ vadeyya:

‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ jānāmi yenamhi viddho, kāḷo vā sāmo vā maṅguracchavī vā’ti;

whether his skin is black, brown, or tawny;

so evaṃ vadeyya:

**‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ purisaṃ
jānāmi yenamhi viddho, amukasmiraṃ gāme vā nigame vā nagare
vā’ti;**

and what village, town, or city he comes from.

so evaṃ vadeyya:

**‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ dhanuṃ
jānāmi yenamhi viddho, yadi vā cāpo yadi vā kodaṇḍo’ti;**
I won’t pull out this arrow as long as I don’t know whether the bow
that wounded me is made of wood or cane;

so evaṃ vadeyya:

**‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ jiyāṃ jānāmi
yāyamhi viddho, yadi vā akkassa yadi vā saṇhassa yadi vā
nhārussa yadi vā maruvāya yadi vā khīrapaṇṇino’ti;**
whether the bow-string is made of swallow-wort fibre, sunn hemp
fibre, sinew, sanseveria fibre, or spurge fibre;

so evaṃ vadeyya:

**‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ
jānāmi yenamhi viddho, yadi vā gacchaṃ yadi vā ropimaṇ’ti;**
whether the shaft is made from a bush or a plantation tree;

so evaṃ vadeyya:

**‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ
jānāmi yenamhi viddho, yassa pattehi vājitaṃ yadi vā gijjhassa
yadi vā kaṅkassa yadi vā kulalassa yadi vā morassa yadi vā
sithilahanuno’ti;**

whether the shaft was fitted with feathers from a vulture, a heron, a
hawk, a peacock, or a stork;

so evaṃ vadeyya:

**‘na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ kaṇḍaṃ
jānāmi yenamhi viddho, yassa nhārunā parikkhittaṃ yadi vā**

**gavassa yadi vā mahimsassa yadi vā bheravassa yadi vā
semhārassā'ti;**

whether the shaft was bound with sinews of a cow, a buffalo, a
swamp deer, or a gibbon;

so evaṃ vadeyya:

**'na tāvāhaṃ imaṃ sallaṃ āharissāmi yāva na taṃ sallaṃ jānāmi
yenamhi viddho, yadi vā sallaṃ yadi vā khurappaṃ yadi vā
vekaṇḍaṃ yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā
karavīrapattaṃ'ti—**

and whether the arrowhead was spiked, razor-tipped, barbed, made
of iron or a calf's tooth, or lancet-shaped.'

**aññātameva taṃ, mālukyaputta, tena purisena assa, atha so
puriso kālaṃ kareyya.**

That man would still not have learned these things, and meanwhile
they'd die.

Evameva kho, mālukyaputta, yo evaṃ vadeyya:

In the same way, suppose someone was to say:

**'na tāvāhaṃ bhagavati brahmacariyaṃ carissāmi yāva me
bhagavā na byākarissati:**

'I will not live the spiritual life under the Buddha until the Buddha
declares to me

“sassato loko”ti vā “asassato loko”ti vā ...pe...

that the world is eternal, or that the world is not eternal ...

“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā'ti—

or that after death a Realized One neither exists nor doesn't exist.'

**abyākatameva taṃ, mālukyaputta, tathāgatena assa, atha so
puggalo kālaṃ kareyya.**

That would still remain undeclared by the Realized One, and
meanwhile that person would die.

‘Sassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.

It’s not true that if there were the view ‘the world is eternal’ there would be the living of the spiritual life.

‘Asassato loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.

It’s not true that if there were the view ‘the world is not eternal’ there would be the living of the spiritual life.

‘Sassato loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘asassato loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā;

When there is the view that the world is eternal or that the world is not eternal, there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress.

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

And it is the defeat of these things in this very life that I advocate.

‘Antavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.

It’s not true that if there were the view ‘the world is finite’ ...

‘Anantavā loko’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.

‘the world is infinite’ ...

‘Antavā loko’ti vā, mālukyaputta, diṭṭhiyā sati, ‘anantavā loko’ti vā diṭṭhiyā sati attheva jāti, atthi jarā, atthi maraṇaṃ, santi sokaparidevadukkhadomanassupāyāsā;

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

‘Taṃ jīvaṃ taṃ sarīraṃ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.

‘the soul and the body are the same thing’ ...

‘Aññaṃ jīvaṃ aññaṃ sarīraṃ’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.

‘the soul and the body are different things’ ...

‘Taṃ jīvaṃ taṃ sarīraṃ’ti vā, mālukyaputta, diṭṭhiyā sati, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā diṭṭhiyā sati attheva jāti ...pe...

nighātaṃ paññapemi.

‘Hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.

‘a Realized One exists after death’ ...

‘Na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.

‘a Realized One doesn’t exist after death’ ...

‘Hoti tathāgato paraṃ maraṇā’ti vā, mālukyaputta, diṭṭhiyā sati, ‘na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ... pe...

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evaṃ no.

‘a Realized One both exists and doesn’t exist after death’ ...

‘Neva hoti na na hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati brahmacariyavāso abhavissāti, evampi no.

‘a Realized One neither exists nor doesn’t exist after death’ there would be the living of the spiritual life.

‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti, mālukyaputta, diṭṭhiyā sati, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti vā diṭṭhiyā sati attheva jāti ...pe...

When there are any of these views there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress.

yesāhaṃ diṭṭheva dhamme nighātaṃ paññapemi.

And it is the defeat of these things in this very life that I advocate.

Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha;

So, Māluṅkyaputta, you should remember what I have not declared as undeclared,

byākatañca me byākatato dhāretha.
and what I have declared as declared.

Kiñca, māluṅkyaputta, mayā abyākatam?
And what have I not declared?

'Sassato loko'ti māluṅkyaputta, mayā abyākatam;
I have not declared the following: 'the world is eternal,'

'asassato loko'ti—
'the world is not eternal,'

mayā abyākatam;

'antavā loko'ti—
'the world is finite,'

mayā abyākatam;

'anantavā loko'ti—
'the world is infinite,'

mayā abyākatam;

'tam jīvaṃ tam sarīraṃ'ti—
'the soul and the body are the same thing,'

mayā abyākatam;

'aññaṃ jīvaṃ aññaṃ sarīraṃ'ti—
'the soul and the body are different things,'

mayā abyākatam;

'hoti tathāgato param maraṇā'ti—
'a Realized One exists after death,'

mayā abyākatam;

'na hoti tathāgato param maraṇā'ti—
'a Realized One doesn't exist after death,'

mayā abyākatam;

‘hoti ca na ca hoti tathāgato param maraṇā’ti—

‘a Realized One both exists and doesn’t exist after death,’

mayā abyākatam;

‘neva hoti na na hoti tathāgato param maraṇā’ti—

‘a Realized One neither exists nor doesn’t exist after death.’

mayā abyākatam.

Kasmā cetam, mālukyaputta, mayā abyākatam?

And why haven’t I declared these things?

**Na hetam, mālukyaputta, atthasamhitam na
ādibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na
upasamāya na abhiññāya na sambodhāya na nibbānāya
samvattati.**

Because they aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā tam mayā abyākatam.

That’s why I haven’t declared them.

Kiñca, mālukyaputta, mayā byākatam?

And what have I declared?

‘Idam dukkhan’ti, mālukyaputta, mayā byākatam;

I have declared the following: ‘this is suffering,’

‘ayam dukkhasamudayo’ti—

‘this is the origin of suffering,’

mayā byākatam;

‘ayam dukkhanirodho’ti—

‘this is the cessation of suffering,’

mayā byākatam;

‘ayaṃ dukkhanirodhagāminī paṭipadā’ti—
‘this is the practice that leads to the cessation of suffering.’

mayā byākatam.

Kasmā cetaṃ, mālukyaputta, mayā byākatam?

And why have I declared these things?

**Etañhi, mālukyaputta, atthasamhitam etaṃ ādibrahmacariyakam
nibbidāya virāgāya nirodhāya upasamāya abhiññāya
sambodhāya nibbānāya samvattati.**

Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā taṃ mayā byākatam.

That’s why I have declared them.

Tasmātiha, mālukyaputta, abyākatañca me abyākatato dhāretha;

So, Māluṅkyaputta, you should remember what I have not declared as undeclared,

byākatañca me byākatato dhārethā”ti.

and what I have declared as declared.”

Idamavoca bhagavā.

That is what the Buddha said.

**Attamano āyasmā mālukyaputto bhagavato bhāsitaṃ
abhinandīti.**

Satisfied, Venerable Māluṅkyaputta was happy with what the Buddha said.

Cūḷamālukyasuttaṃ niṭṭhitaṃ tatiyaṃ.

64. Mahāmālukyasutta *The Longer Discourse With Māluṅkya*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavaṁ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṁ etadavoca:

The Buddha said this:

**“dhāretha no tumhe, bhikkhave, mayā desitāni
pañcorambhāgiyāni saṁyojanāni”ti?**

“Mendicants, do you remember the five lower fetters that I taught?”

Evam vutte, āyasmā mālukyaputto bhagavantam etadavoca:

When he said this, Venerable Māluṅkyaputta said to him,

**“ahaṃ kho, bhante, dhāremi bhagavatā desitāni
pañcorambhāgiyāni saṃyojanāni”ti.**

“Sir, I remember them.”

**“Yathā kathaṃ pana tvaṃ, mālukyaputta, dhāresi mayā desitāni
pañcorambhāgiyāni saṃyojanāni”ti?**

“But how do you remember them?”

**“Sakkāyadiṭṭhiṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ
saṃyojanaṃ desitaṃ dhāremi;**

“I remember the lower fetters taught by the Buddha as follows:
identity view,

**vicikicchaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ
saṃyojanaṃ desitaṃ dhāremi;**

doubt,

**sīlabbataparāmāsaṃ kho ahaṃ, bhante, bhagavatā
orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi;**

misapprehension of precepts and observances,

**kāmacchandaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ
saṃyojanaṃ desitaṃ dhāremi;**

sensual desire,

**byāpādaṃ kho ahaṃ, bhante, bhagavatā orambhāgiyaṃ
saṃyojanaṃ desitaṃ dhāremi.**

and ill will.

**Evaṃ kho ahaṃ, bhante, dhāremi bhagavatā desitāni
pañcorambhāgiyāni saṃyojanāni”ti.**

That’s how I remember the five lower fetters taught by the Buddha.”

**“Kassa kho nāma tvaṃ, mālukyaputta, imāni evaṃ
pañcorambhāgiyāni saṃyojanāni desitāni dhāresi?**

“Who on earth do you remember being taught the five lower fetters in
that way?

Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā taruṇūpamena upārambhena upārambhissanti?

Wouldn't the wanderers who follow other paths fault you using the simile of the infant?

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sakkāyotipi na hoti, kuto panassa uppajjissati sakkāyadiṭṭhi?

For a little baby doesn't even have a concept of 'identity', so how could identity view possibly arise in them?

Anusettevassa sakkāyadiṭṭhānusayo.

Yet the underlying tendency to identity view still lies within them.

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa dhammātipi na hoti, kuto panassa uppajjissati dhammesu vicikicchā?

A little baby doesn't even have a concept of 'teachings', so how could doubt about the teachings possibly arise in them?

Anusettevassa vicikicchānusayo.

Yet the underlying tendency to doubt still lies within them.

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa sīlātipi na hoti, kuto panassa uppajjissati sīlesu sīlabbataparāmāso?

A little baby doesn't even have a concept of 'precepts', so how could misapprehension of precepts and observances possibly arise in them?

Anusettevassa sīlabbataparāmāsānusayo.

Yet the underlying tendency to misapprehension of precepts and observances still lies within them.

Daharassa hi, mālukyaputta, kumārassa mandassa uttānaseyyakassa kāmātipi na hoti, kuto panassa uppajjissati kāmesu kāmacchando?

A little baby doesn't even have a concept of 'sensual pleasures', so how could desire for sensual pleasures possibly arise in them?

Anusettevassa kāmarāgānusayo.

Yet the underlying tendency to sensual desire still lies within them.

**Daharassa hi, mālukyaputta, kumārassa mandassa
uttānaseyyakassa sattātipi na hoti, kuto panassa uppajjissati
sattesu byāpādo?**

A little baby doesn't even have a concept of 'sentient beings', so how could ill will for sentient beings possibly arise in them?

Anusettevassa byāpādānusayo.

Yet the underlying tendency to ill will still lies within them.

**Nanu, mālukyaputta, aññatitthiyā paribbājakā iminā
taruṇūpamena upārambhena upārambhissantī”ti?**

Wouldn't the wanderers who follow other paths fault you using the simile of the infant?"

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“etassa, bhagavā, kālo, etassa, sugata, kālo

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā pañcorambhāgiyāni saṃyojanāni deseyya.

Bhagavato sutvā bhikkhū dhāressantī”ti.

May the Buddha teach the five lower fetters. The mendicants will listen and remember it.”

**“Tena hānanda, suṇāhi, sādhuḥkaṃ manasi karohi;
bhāsissāmi”ti.**

“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

**“Idhānanda, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ
adassāvī sappurisdhammassa akovido sappurisdhamme
avinīto**

“Ānanda, take an uneducated ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati
sakkāyadiṭṭhiparetena;**

Their heart is overcome and mired in identity view,

**uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ
nappajānāti.**

and they don’t truly understand the escape from identity view that has arisen.

**Tassa sā sakkāyadiṭṭhi thāmagatā appaṭivinitā orambhāgiyaṃ
saṃyojanaṃ.**

That identity view is reinforced in them, not eliminated: it is a lower fetter.

Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena;

Their heart is overcome and mired in doubt,

**uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ
nappajānāti.**

and they don’t truly understand the escape from doubt that has arisen.

**Tassa sā vicikicchā thāmagatā appaṭivinitā orambhāgiyaṃ
saṃyojanaṃ.**

That doubt is reinforced in them, not eliminated: it is a lower fetter.

**Sīlabbataparāmāsapariyuṭṭhitena cetasā viharati
sīlabbataparāmāsaparetena;**

Their heart is overcome and mired in misapprehension of precepts and observances,

uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don't truly understand the escape from misapprehension of precepts and observances that has arisen.

Tassa so sīlabbataparāmāso thāmagato appaṭiviniṭo orambhāgiyaṃ saṃyojanaṃ.

That misapprehension of precepts and observances is reinforced in them, not eliminated: it is a lower fetter.

Kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena;

Their heart is overcome and mired in sensual desire,

uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don't truly understand the escape from sensual desire that has arisen.

Tassa so kāmarāgo thāmagato appaṭiviniṭo orambhāgiyaṃ saṃyojanaṃ.

That sensual desire is reinforced in them, not eliminated: it is a lower fetter.

Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena;

Their heart is overcome and mired in ill will,

uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajānāti.

and they don't truly understand the escape from ill will that has arisen.

Tassa so byāpādo thāmagato appaṭiviniṭo orambhāgiyaṃ saṃyojanaṃ.

That ill will is reinforced in them, not eliminated: it is a lower fetter.

**Sutavā ca kho, ānanda, ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto na sakkāyadiṭṭhipariyuṭṭhitena cetasā viharati na
sakkāyadiṭṭhiparetena;**

But an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons. Their heart is not overcome and mired in identity view,

**uppannāya ca sakkāyadiṭṭhiyā nissaraṇaṃ yathābhūtaṃ
pajānāti.**

and they truly understand the escape from identity view that has arisen.

Tassa sā sakkāyadiṭṭhi sānusayā pahīyati.

That identity view, along with any underlying tendency to it, is given up in them.

**Na vicikicchāpariyuṭṭhitena cetasā viharati na
vicikicchāparetena;**

Their heart is not overcome and mired in doubt,

uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti.

and they truly understand the escape from doubt that has arisen.

Tassa sā vicikicchā sānusayā pahīyati.

That doubt, along with any underlying tendency to it, is given up in them.

**Na sīlabbataparāmāsapariyuṭṭhitena cetasā viharati na
sīlabbataparāmāsaparetena;**

Their heart is not overcome and mired in misapprehension of precepts and observances,

**uppannassa ca sīlabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ
pajānāti.**

and they truly understand the escape from misapprehension of precepts and observances that has arisen.

Tassa so sīlabbataparāmāso sānusayo pahīyati.

That misapprehension of precepts and observances, along with any underlying tendency to it, is given up in them.

Na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena;

Their heart is not overcome and mired in sensual desire,

uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti.

and they truly understand the escape from sensual desire that has arisen.

Tassa so kāmarāgo sānusayo pahīyati.

That sensual desire, along with any underlying tendency to it, is given up in them.

Na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena;

Their heart is not overcome and mired in ill will,

uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti.

and they truly understand the escape from ill will that has arisen.

Tassa so byāpādo sānusayo pahīyati.

That ill will, along with any underlying tendency to it, is given up in them.

Yo, ānanda, maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti—netāṃ ṭhānaṃ vijjati.

There is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacam̐ acchetvā phegum̐ acchetvā sārachedo bhavissatīti—

Suppose there was a large tree standing with heartwood. It's not possible to cut out the heartwood without having cut through the bark and the softwood.

netam̐ ṭhānam̐ vijjati;

evameva kho, ānanda, yo maggo yā paṭipadā pañcannam̐ orambhāgiyānam̐ saṃyojanānam̐ pahānāya tam̐ maggam̐ tam̐ paṭipadam̐ anāgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti—netam̐ ṭhānam̐ vijjati.

In the same way, there is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

Yo ca kho, ānanda, maggo yā paṭipadā pañcannam̐ orambhāgiyānam̐ saṃyojanānam̐ pahānāya tam̐ maggam̐ tam̐ paṭipadam̐ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti—ṭhānametam̐ vijjati.

There is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice.

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato tacam̐ chetvā phegum̐ chetvā sārachedo bhavissatīti—ṭhānametam̐ vijjati.

Suppose there was a large tree standing with heartwood. It is possible to cut out the heartwood after having cut through the bark and the softwood.

evameva kho, ānanda, yo maggo yā paṭipadā pañcannam̐ orambhāgiyānam̐ saṃyojanānam̐ pahānāya tam̐ maggam̐ tam̐ paṭipadam̐ āgamma pañcorambhāgiyāni saṃyojanāni ñassati vā dakkhati vā pajahissati vāti—ṭhānametam̐ vijjati.

In the same way, there is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five

lower fetters by relying on that path and that practice.

Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā.

Suppose the river Ganges was full to the brim so a crow could drink from it.

Atha dubbalako puriso āgaccheyya:

Then along comes a feeble person, who thinks:

‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti;

‘By swimming with my arms I’ll safely cross over to the far shore of the Ganges.’

so na sakuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gantum.

But they’re not able to do so.

Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati;

In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind isn’t eager, confident, settled, and decided

seyyathāpi so dubbalako puriso evamete daṭṭhabbā.

should be regarded as being like that feeble person.

Seyyathāpi, ānanda, gaṅgā nadī pūrā udakassa samatittikā kākapeyyā.

Suppose the river Ganges was full to the brim so a crow could drink from it.

Atha balavā puriso āgaccheyya:

Then along comes a strong person, who thinks:

‘ahaṃ imissā gaṅgāya nadiyā tiriyaṃ bāhāya sotaṃ chetvā sotthinā pāraṃ gacchissāmī’ti;

‘By swimming with my arms I’ll safely cross over to the far shore of the Ganges.’

so sakuṇeyya gaṅgāya nadiyā tiriyaṃ bāhāya sotaraṃ chetvā sotthinā pāraṃ gantuṃ.

And they are able to do so.

Evameva kho, ānanda, yesaṃ kesañci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati;

In the same way, when the Dhamma is being taught for the cessation of identity view, someone whose mind is eager, confident, settled, and decided

seyyathāpi so balavā puriso evamete daṭṭhabbā.

should be regarded as being like that strong person.

Katamo cānanda, maggo, katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya?

And what, Ānanda, is the path and the practice for giving up the five lower fetters?

Idhānanda, bhikkhu upadhivivekā akusalānaṃ dhammānaṃ pahānā sabbaso kāyaduṭṭhullānaṃ paṭippassaddhiyā vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant—due to the seclusion from attachments, the giving up of unskillful qualities, and the complete settling of physical discomfort—quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassati.

They contemplate the phenomena there—including in form, feeling, perception, choices, and consciousness—as impermanent, as

suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

So tehi dhammehi cittaṃ paṭivāpeti.

They turn their mind away from those things,

So tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati:

and apply it to the deathless element:

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasañkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ’ti.

‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.’

So tattha ṭhito āsavānaṃ khayāṃ pāpuṇāti;

Abiding in that they attain the ending of defilements.

no ce āsavānaṃ khayāṃ pāpuṇāti teneva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.

If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

This is the path and the practice for giving up the five lower fetters.

Puna caparaṃ, ānanda, bhikkhu vitakkavicārānaṃ vūpasamā ... pe... dutiyaṃ jhānaṃ upasampajja viharati ...pe...

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption

...

tatiyaṃ jhānaṃ ...pe...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

**So yadeva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ
saṅkhāragataṃ viññāḅagataṃ ...**

They contemplate the phenomena there as impermanent ...

pe...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.

**Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ
orambhāgiyaṇaṃ saṃyojanānaṃ pahānāya.**

This too is the path and the practice for giving up the five lower fetters.

**Puna caparaṃ, ānanda, bhikkhu sabbaso rūpasaññānaṃ
samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ
amanasikārā 'ananto ākāso'ti ākāsaṇāñcāyatanāṃ upasampajja
viharati.**

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

**So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ
viññāḅagataṃ ...**

They contemplate the phenomena there as impermanent ...

pe...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

This too is the path and the practice for giving up the five lower fetters.

Puna caparaṃ, ānanda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness.

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ...

They contemplate the phenomena there as impermanent ...

pe...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayam paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

This too is the path and the practice for giving up the five lower fetters.

Puna caparaṃ, ānanda, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

So yadeva tattha hoti vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ ...

They contemplate the phenomena there as impermanent ...

pe...

They turn their mind away from those things ...

anāvattidhammo tasmā lokā.

If they don't attain the ending of defilements, they're reborn spontaneously ... and are not liable to return from that world.

Ayampi kho, ānanda, maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāyā”ti.

This too is the path and the practice for giving up the five lower fetters.”

“Eso ce, bhante, maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya, atha kiñcarahi idhekacce bhikkhū cetovimuttino ekacce bhikkhū paññāvimuttino”ti?

“Sir, if this is the path and the practice for giving up the five lower fetters, how come some mendicants here are released in heart while others are released by wisdom?”

“Ettha kho panesāhaṃ, ānanda, indriyavemattataṃ vadāmi”ti.

“In that case, I say it is the diversity of their faculties.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Mahāmālukyasuttaṃ niṭṭhitaṃ catutthaṃ.

65. Bhaddālisutta

With Bhaddāli

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadvoca:

The Buddha said this:

“Aham kho, bhikkhave, ekāsanabhojanam bhuñjāmi;

“Mendicants, I eat my food in one sitting per day.

**ekāsanabhojanam kho, aham, bhikkhave, bhuñjamāno
appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca
balañca phāsuvihārañca.**

Doing so, I find that I’m healthy and well, nimble, strong, and living
comfortably.

Etha, tumhepi, bhikkhave, ekāsanabhojanam̐ bhuñjatha;
You too should eat your food in one sitting per day.

**ekāsanabhojanam̐ kho, bhikkhave, tumhepi bhuñjamānā
appābādhatañca sañjānissatha appātañkatañca lahuṭṭhānañca
balañca phāsuvihārañcā”ti.**

Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

Evam̐ vutte, āyasmā bhaddāli bhagavantam̐ etadavoca:

When he said this, Venerable Bhaddāli said to the Buddha,

“aham̐ kho, bhante, na ussahāmi ekāsanabhojanam̐ bhuñjitem̐;

“Sir, I’m not going to try to eat my food in one sitting per day.

**ekāsanabhojanañhi me, bhante, bhuñjato siyā kukkucam̐, siyā
vippaṭisāro”ti.**

For when eating once a day I might feel remorse and regret.”

**“Tena hi tvam̐, bhaddāli, yattha nimantito assasi tattha
ekadesam̐ bhuñjivā ekadesam̐ nīharitvāpi bhuñjeyyāsi.**

“Well then, Bhaddāli, eat one part of the meal in the place where you’re invited, and bring the rest back to eat.

Evampi kho tvam̐, bhaddāli, bhuñjamāno ekāsano yāpessasi”ti.

Eating this way, too, you will sustain yourself.”

“Evampi kho aham̐, bhante, na ussahāmi bhuñjitem̐;

“Sir, I’m not going to try to eat that way, either.

**evampi hi me, bhante, bhuñjato siyā kukkucam̐, siyā
vippaṭisāro”ti.**

For when eating that way I might also feel remorse and regret.”

**Atha kho āyasmā bhaddāli bhagavatā sikkhāpade
paññāpiyamāne bhikkhusaṅghe sikkham̐ samādiyamāne
anussāham̐ pavedesi.**

Then, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, Bhaddāli announced he would not try to keep it.

Atha kho āyasmā bhaddāli sabbam tam temāsam na bhagavato sammukhībhāvaṃ adāsi, yathā tam satthusāsane sikkhāya aparipūrakārī.

Then for the whole of that three months Bhaddāli did not present himself in the presence of the Buddha, as happens when someone doesn't fulfill the training according to the Teacher's instructions.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti—

At that time several mendicants were making a robe for the Buddha, thinking that

niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatīti.

when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Atha kho āyasmā bhaddāli yena te bhikkhū tenupasaṅkami; upasaṅkamtvā tehi bhikkhūhi saddhiṃ sammodi.

Then Bhaddāli went up to those mendicants, and exchanged greetings with them.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaddāliṃ te bhikkhū etadvocum:

When the greetings and polite conversation were over, he sat down to one side. The mendicants said to Bhaddāli,

“idaṃ kho, āvuso bhaddāli, bhagavato cīvarakammaṃ karīyati.

“Reverend Bhaddāli, this robe is being made for the Buddha.

Niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissati.

When it's finished and the three months of the rains residence have passed the Buddha will set out wandering.

lñghāvuso bhaddāli, etaṃ dosakaṃ sādhukaṃ manasi karohi, mā te pacchā dukkarataraṃ ahosī”ti.

Come on, Bhaddāli, learn your lesson. Don't make it hard for yourself later on.”

“Evamāvuso”ti kho āyasmā bhaddāli tesaṃ bhikkhūnaṃ paṭissutvā yena bhagavā tenupasaṅkama; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā bhaddāli bhagavantaṃ etadavoca:

“Yes, reverends,” Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him,

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesiṃ.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it.

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatim samvarāyā”ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

Samayopi kho te, bhaddāli, appaṭividdho ahosi:

And you didn't realize this situation:

‘bhagavā kho sāvattiyam viharati, bhagavāpi maṃ jānissati—
‘The Buddha is staying in Sāvattī, and he’ll know me

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.
as the mendicant named Bhaddāli who doesn’t fulfill the training
according to the Teacher’s instructions.’

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

And you didn’t realize this situation:

**‘sambahulā kho bhikkhū sāvattiyam vassam upagatā, tepi
maṃ jānissanti—**

‘Several monks have commenced the rains retreat in Sāvattī ...

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

**‘sambahulā kho bhikkhuniyo sāvattiyam vassam upagatā, tāpi
maṃ jānissanti—**

several nuns have commenced the rains retreat in Sāvattī ...

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

**‘sambahulā kho upāsakā sāvattiyam paṭivasanti, tepi maṃ
jānissanti—**

several laymen reside in Sāvattī ...

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī’ti.

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

**‘sambahulā kho upāsikā sāvattiyam paṭivasanti, tāpi maṃ
jānissanti—**

several laywomen reside in Sāvattḥī, and they'll know me

bhaddāli nāma bhikkhu satthusāsane sikkhāya aparipūrakārī'ti.
as the mendicant named Bhaddāli who doesn't fulfill the training according to the Teacher's instructions. ...

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣi.

Samayopi kho te, bhaddāli, appaṭividdho ahoṣi:

**'sambahulā kho nānātitthiyā samaṇabrāhmaṇā sāvattḥiyam
vassaṃ upagatā, tepi maṃ jānissanti—**

Several ascetics and brahmins who follow various other paths have commenced the rains retreat in Sāvattḥī, and they'll know me

**bhaddāli nāma bhikkhu samaṇassa gotamassa sāvako
theraññataro bhikkhu sāsane sikkhāya aparipūrakārī'ti.**

as the mendicant named Bhaddāli, one of the senior disciples of Gotama, who doesn't fulfill the training according to the Teacher's instructions.'

Ayampi kho te, bhaddāli, samayo appaṭividdho ahoṣī'ti.

You also didn't realize this situation."

**“Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ
yathākusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne
bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ
pavedesiṃ.**

“I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it.

**Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu
āyatim samvarāyā'ti.**

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

**“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ
yathāmūḷhaṃ yathāakusalaṃ, yaṃ tvaṃ mayā sikkhāpade
paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne
anussāhaṃ pavedesi.**

“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

Taṃ kiṃ maññasi, bhaddāli,
What do you think, Bhaddāli?

**idhassa bhikkhu ubhatobhāgavimutto, tamahaṃ evaṃ
vadeyyaṃ:**

Suppose I was to say this to a mendicant who is freed both ways:

**‘ehi me tvaṃ, bhikkhu, paṅke saṅkamo hohī’ti, api nu kho so
saṅkameyya vā aññena vā kāyaṃ sannāmeyya, ‘no’ti vā
vadeyyā’ti?**

‘Please, mendicant, be a bridge for me to cross over the mud.’
Would they cross over themselves, or struggle to get out of it, or just say no?’”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, bhaddāli,

“What do you think, Bhaddāli?

idhassa bhikkhu paññāvimutto ...

Suppose I was to say the same thing to a mendicant who is freed by wisdom,

kāyasakkhi ...

or a personal witness,

diṭṭhippatto ...

or attained to view,

saddhāvimutto ...

or freed by faith,

dhammānusārī ...

or a follower of the teachings,

saddhānusārī, tamahaṃ evaṃ vadeyyaṃ:

or a follower by faith:

‘ehi me tvaṃ, bhikkhu, pañke saṅkamo hohī’ti, api nu kho so saṅkameyya vā aññaena vā kāyaṃ sannāmeyya, ‘no’ti vā vadeyyā’ti?

‘Please, mendicant, be a bridge for me to cross over the mud.’

Would they cross over themselves, or struggle to get out of it, or just say no?”

“No hetam, bhante”.

“No, sir.”

“Tam kiṃ maññasi, bhaddāli,

“What do you think, Bhaddāli?

api nu tvaṃ, bhaddāli, tasmim samaye ubhatobhāgavimutto vā hosi paññāvimutto vā kāyasakkhi vā diṭṭhippatto vā saddhāvimutto vā dhammānusārī vā saddhānusārī vā’ti?

At that time were you freed both ways, freed by wisdom, a personal witness, attained to view, freed by faith, a follower of the teachings, or a follower by faith?”

“No hetam, bhante”.

“No, sir.”

“Nanu tvaṃ, bhaddāli, tasmim samaye ritto tuccho aparaddho’ti?

“Weren’t you void, hollow, and mistaken?”

“Evaṃ, bhante.

“Yes, sir.”

**Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ
yathākusalaṃ, yohaṃ bhagavatā sikkhāpade paññāpiyamāne
bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ
pavedesiṃ.**

“I made a mistake, sir. ...

**Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu
āyatim saṃvarāyā”ti.**

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

**“Taggha tvaṃ, bhaddāli, accayo accagamā yathābālaṃ
yathāmūḷhaṃ yathākusalaṃ, yaṃ tvaṃ mayā sikkhāpade
paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne
anussāhaṃ pavedesi.**

“Indeed, Bhaddāli, you made a mistake. ...

**Yato ca kho tvaṃ, bhaddāli, accayaṃ accayato disvā
yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma.**

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

**Vuddhihesā, bhaddāli, ariyassa vinaye yo accayaṃ accayato
disvā yathādhammaṃ paṭikaroti, āyatim saṃvaram āpajjati.**

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

**Idha, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya
aparipūrakārī hoti.**

Bhaddāli, take a mendicant who doesn’t fulfill the training according to the Teacher’s instructions.

Tassa evaṃ hoti:

They think,

**‘yannūnāhaṃ vivittaṃ senāsaṇaṃ bhajeyyaṃ araññaṃ
rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ
vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.**

‘Why don’t I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**Appeva nāmāhaṃ uttari manussadhammā
alamariyañāṇadassanavisesaṃ sacchikareyyan’ti.**

Hopefully I’ll realize a superhuman distinction in knowledge and vision worthy of the noble ones.’

**So vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamūlaṃ
pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ
abbhokāsaṃ palālapuñjaṃ.**

So they frequent a secluded lodging.

**Tassa tathāvūpakaṭṭhassa viharato satthāpi upavadati,
anuviccapi viññū sabrahmacārī upavadanti, devatāpi
upavadanti, attāpi attānaṃ upavadati.**

While they’re living withdrawn, they’re reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, and by themselves.

**So satthārāpi upavadito, anuviccapi viññūhi sabrahmacārīhi
upavadito, devatāhipi upavadito, attanāpi attānaṃ upavadito na
uttari manussadhammā alamariyañāṇadassanavisesaṃ
sacchikaroti.**

Being reprimanded in this way, they don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Taṃ kissa hetu?

Why is that?

**Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya
aparipūrakārissa.**

Because that’s how it is when someone doesn’t fulfill the training according to the Teacher’s instructions.

Idha pana, bhaddāli, ekacco bhikkhu satthusāsane sikkhāya paripūrakārī hoti.

But take a mendicant who does fulfill the training according to the Teacher's instructions.

Tassa evaṃ hoti:

They think,

‘yannūnāhaṃ vivittaṃ senāsanāṃ bhajeyyaṃ araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

‘Why don't I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Appeva nāmāhaṃ uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikareyyan'ti.

Hopefully I'll realize a superhuman distinction in knowledge and vision worthy of the noble ones.'

So vivittaṃ senāsanāṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Tassa tathāvūpakaṭṭhassa viharato satthāpi na upavadati, anuviccapi viññū sabrahmacārī na upavadanti, devatāpi na upavadanti, attāpi attānaṃ na upavadati.

While they're living withdrawn, they're not reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, or by themselves.

So satthārāpi anupavadito, anuviccapi viññūhi sabrahmacārīhi anupavadito, devatāhipi anupavadito, attanāpi attānaṃ anupavadito uttari manussadhammā alamariyañāṇadassanavisesaṃ sacchikaroti.

Not being reprimanded in this way, they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tam kissa hetu?

Why is that?

Evañhi tam, bhaddāli, hoti yathā tam satthusāsane sikkhāya paripūrakārissa.

Because that's what happens when someone fulfills the training according to the Teacher's instructions.

Puna caparaṃ, bhaddāli, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tam kissa hetu?

Why is that?

Evañhi tam, bhaddāli, hoti yathā tam satthusāsane sikkhāya paripūrakārissa.

Because that's what happens when someone fulfills the training according to the Teacher's instructions.

Puna caparam, bhaddāli, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

Puna caparam, bhaddāli, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissa.

Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte

pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—
ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ
anekavihitaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Taṃ kissa hetu?

Why is that?

**Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya
paripūrakāriṣṣa.**

Because that's what happens when someone fulfills the training according to the Teacher's instructions.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte
passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe
sugate duggate yathākammūpage satte pajānāti: 'ime vata
bhonto sattā kāyaduccaritena samannāgatā ...pe... vinipātaṃ
nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena
samannāgatā ...pe... sugatiṃ saggam lokaṃ upapannā'ti iti**

**dibbena cakkhunā visuddhena atikkantamānusakena ...pe...
yathākammūpage satte pajānāti.**

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. ... They’re reborn in the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. ... they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman ... they understand how sentient beings are reborn according to their deeds.

Tam kissa hetu?

Why is that?

**Evañhi tam, bhaddāli, hoti yathā tam satthusāsane sikkhāya
paripūrakārissa.**

Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

**So ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ
dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ
dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;**

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Taṃ kissa hetu?

Why is that?

Evañhi taṃ, bhaddāli, hoti yathā taṃ satthusāsane sikkhāya paripūrakārissā”ti.

Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.”

Evaṃ vutte, āyasmā bhaddāli bhagavantaṃ etadavoca:

When he said this, Venerable Bhaddāli said to the Buddha,

“ko nu kho, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti?

“What is the cause, sir, what is the reason why they punish some monk, repeatedly pressuring him?

Ko pana, bhante, hetu, ko paccayo yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī”ti?

And what is the cause, what is the reason why they don't similarly punish another monk, repeatedly pressuring him?"

“Idha, bhaddāli, ekacco bhikkhu abhiṇhāpattiko hoti āpattibahulo.

“Take a monk who is a frequent offender with many offenses.

So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, ‘yena saṅgho attamano hoti taṃ karomī”ti nāha.

When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: 'I'll do what pleases the Saṅgha.'

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu abhiṇhāpattiko āpattibahulo.

‘Reverends, this monk is a frequent offender, with many offenses.

So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, “yena saṅgho attamano hoti taṃ karomī”ti nāha.

When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn't proceed properly, he doesn't fall in line, he doesn't proceed to get past it, and he doesn't say: “I'll do what pleases the Saṅgha.”

Sādhu vatāyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva vūpasameyyā’ti.

It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.'

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

And that's what they do.

Idha pana, bhaddāli, ekacco bhikkhu abhiṇhāpattiko hoti āpattibahulo.

Take some other monk who is a frequent offender with many offenses.

So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosaṃca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti āha.

When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: 'I'll do what pleases the Saṅgha.'

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

'ayaṃ kho, āvuso, bhikkhu abhiṇhāpattiko āpattibahulo.

'Reverends, this monk is a frequent offender, with many offenses.

So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, bahiddhā kathaṃ na apanāmeti, na kopañca dosaṃca appaccayañca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, "yena saṅgho attamano hoti taṃ karomī"ti āha.

When admonished by the monks, he doesn't dodge the issue, distracting the discussion with irrelevant points. He doesn't display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: 'I'll do what pleases the Saṅgha.'

**Sādhū vatāyasmanto, imassa bhikkhuno tathā tathā
upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva
vūpasameyyā'ti.**

It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.'

**Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā
upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva
vūpasammati.**

And that's what they do.

**Idha, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti
anāpattibahulo.**

Take some other monk who is an occasional offender without many offenses.

**So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā
kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti,
na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, 'yena
saṅgho attamano hoti taṃ karomī'ti nāha.**

When admonished by the monks, he dodges the issue ...

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

'ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo.

'Reverends, this monk is an occasional offender without many offenses.

**So bhikkhūhi vuccamāno aññenaññaṃ paṭicarati, bahiddhā
kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti,
na sammā vattati, na lomaṃ pātetī, na netthāraṃ vattati, "yena
saṅgho attamano hoti taṃ karomī"ti nāha.**

When admonished by the monks, he dodges the issue ...

**Sādhū vatāyasmanto, imassa bhikkhuno tathā tathā
upaparikkhatha yathāssidaṃ adhikaraṇaṃ na khippameva
vūpasameyyā'ti.**

It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.'

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ na khippameva vūpasammati.

And that's what they do.

Idha pana, bhaddāli, ekacco bhikkhu adhiccāpattiko hoti anāpattibahulo.

Take some other monk who is an occasional offender without many offenses.

So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, 'yena saṅgho attamano hoti taṃ karomī'ti āha.

When admonished by the monks, he doesn't dodge the issue ...

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

'ayaṃ kho, āvuso, bhikkhu adhiccāpattiko anāpattibahulo.

'Reverends, this monk is an occasional offender without many offenses.

So bhikkhūhi vuccamāno nāññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, sammā vattati, lomaṃ pātetī, netthāraṃ vattati, "yena saṅgho attamano hoti taṃ karomī"ti āha.

When admonished by the monks, he doesn't dodge the issue ...

Sādhu vatāyasmanto, imassa bhikkhuno tathā tathā upaparikkhatha yathāssidaṃ adhikaraṇaṃ khippameva vūpasameyyā'ti.

It'd be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.'

Tassa kho evaṃ, bhaddāli, bhikkhuno bhikkhū tathā tathā upaparikkhanti yathāssidaṃ adhikaraṇaṃ khippameva vūpasammati.

And that's what they do.

Idha, bhaddāli, ekacco bhikkhu saddhāmatkena vahati pemamattakena.

Take some other monk who gets by with mere faith and love.

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu saddhāmatkena vahati pemamattakena.

‘Reverends, this monk gets by with mere faith and love.

Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma—

If we punish him, repeatedly pressuring him—

mā yampissa taṃ saddhāmatkaṃ pemamattakaṃ tamhāpi parihāyī’ti.

no, let him not lose what little faith and love he has!’

Seyyathāpi, bhaddāli, purisassa ekaṃ cakkhuṃ, tassa mittāmaccā ñātisālohitā taṃ ekaṃ cakkhuṃ rakkheyyaṃ:

Suppose there was a person with one eye. Their friends and colleagues, relatives and kin would protect that one eye:

‘mā yampissa taṃ ekaṃ cakkhuṃ tamhāpi parihāyī’ti;

‘Let them not lose the one eye that they have!’

evameva kho, bhaddāli, idhekacco bhikkhu saddhāmatkena vahati pemamattakena.

In the same way, some monk gets by with mere faith and love.

Tatra, bhaddāli, bhikkhūnaṃ evaṃ hoti:

In such a case, the monks say:

‘ayaṃ kho, āvuso, bhikkhu saddhā mattakena vahati pemamattakena.

‘Reverends, this monk gets by with mere faith and love.

Sace mayaṃ imaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karissāma—

If we punish him, repeatedly pressuring him—

mā yampissa taṃ saddhā mattakaṃ pemamattakaṃ tamhāpi parihāyī’ti.

no, let him not lose what little faith and love he has!’

Ayaṃ kho, bhaddāli, hetu ayaṃ paccayo yena midhekaccaṃ bhikkhuṃ pasayha pasayha kāraṇaṃ karonti.

This is the cause, this is the reason why they punish some monk, repeatedly pressuring him.

Ayaṃ pana, bhaddāli, hetu ayaṃ paccayo, yena midhekaccaṃ bhikkhuṃ no tathā pasayha pasayha kāraṇaṃ karontī’ti.

And this is the cause, this is the reason why they don’t similarly punish another monk, repeatedly pressuring him.”

“Ko nu kho, bhante, hetu, ko paccayo yena pubbe appatarāni ceva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū aññāya saṅṭhahimsu?

“What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants?

Ko pana, bhante, hetu, ko paccayo yena etarahi bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅṭhahantī’ti?

And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?”

“Evametaṃ, bhaddāli, hoti sattesu hāyamānesu, saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṅṭhahantīti.

“That’s how it is, Bhaddāli. When sentient beings are in decline and the true teaching is disappearing there are more training rules and

fewer enlightened mendicants.

Na tāva, bhaddāli, satthā sāvakanāṃ sikkhāpadaṃ paññāpeti yāva na idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti.

The Teacher doesn't lay down training rules for disciples as long as certain defiling influences have not appeared in the Saṅgha.

Yato ca kho, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesamīyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

But when such defiling influences appear in the Saṅgha, the Teacher lays down training rules for disciples to protect against them.

Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho mahattaṃ patto hoti.

And they don't appear until the Saṅgha has attained a great size,

Yato ca kho, bhaddāli, saṅgho mahattaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti.

Atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesamīyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

Na tāva, bhaddāli, idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti yāva na saṅgho lābhaggaṃ patto hoti, yasaggaṃ patto hoti, bāhusaccaṃ patto hoti, rattaññutaṃ patto hoti.

an abundance of material support and fame, learning, and seniority.

Yato ca kho, bhaddāli, saṅgho rattaññutaṃ patto hoti, atha idhekacce āsavaṭṭhānīyā dhammā saṅghe pātubhavanti, atha satthā sāvakanāṃ sikkhāpadaṃ paññāpeti tesamīyeva āsavaṭṭhānīyānaṃ dhammānaṃ paṭighātāya.

But when the Saṅgha has attained these things, then such defiling influences appear in the Saṅgha, and the Teacher lays down training rules for disciples to protect against them.

Appakā kho tumhe, bhaddāli, tena samayena ahuvattha yadā vo ahaṃ ājānīyasusūpamaṃ dhammapariyāyaṃ desesiṃ.

There were only a few of you there at the time when I taught the exposition of the teaching on the simile of the thoroughbred colt.

Taṃ sarasi bhaddālī”ti?

Do you remember that, Bhaddāli?”

“No hetam, bhante”.

“No, sir.”

“Tatra, bhaddāli, kaṃ hetuṃ pacesī”ti?

“What do you believe the reason for that is?”

“So hi nūnāhaṃ, bhante, dīgharattaṃ satthusāsane sikkhāya aparipūrakārī ahoṣiṃ”ti.

“Sir, it’s surely because for a long time now I haven’t fulfilled the training according to the Teacher’s instructions.”

“Na kho, bhaddāli, eseva hetu, esa paccayo.

“That’s not the only reason, Bhaddāli.

Api ca me tvaṃ, bhaddāli, dīgharattaṃ cetasā cetoparicca vidito:

Rather, for a long time I have comprehended your mind and known:

‘na cāyaṃ moghapuriso mayā dhamme desiyamāne aṭṭhiṃ katvā manasi katvā sabbacetaso samannāharitvā ohitasoto dhammaṃ suṇāti’ti.

‘While I’m teaching, this silly man doesn’t pay heed, pay attention, engage wholeheartedly, or lend an ear.’

Api ca te ahaṃ, bhaddāli, ājānīyasusūpamaṃ dhammapariyāyaṃ desessāmi.

Still, Bhaddāli, I shall teach the exposition of the teaching on the simile of the thoroughbred colt.

Tam suṇāhi, sādhuḥkaṃ manasi karohi; bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā bhaddāli bhagavato paccassosi.
“Yes, sir,” Bhaddāli replied.

Bhagavā etadavoca:
The Buddha said this:

**“Seyyathāpi, bhaddāli, dakkho assadamako bhadraṃ
assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ
kāreti.**

“Suppose a deft horse trainer were to obtain a fine thoroughbred.
First of all he’d make it get used to wearing the bit.

**Tassa mukhādhāne kāraṇaṃ kāriyamānassa hontiyeva
visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ
akāritapubbaṃ kāraṇaṃ kāriyamānassa.**

Because it has not done this before, it still resorts to some tricks,
dodges, and evasions.

So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati.
But with regular and gradual practice it quells that bad habit.

**Yato kho, bhaddāli, bhadro assājānīyo abhiṇhakāraṇā
anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐
assadamako uttari kāraṇaṃ kāreti yugādhāne.**

When it has done this, the horse trainer next makes it get used to
wearing the harness.

**Tassa yugādhāne kāraṇaṃ kāriyamānassa hontiyeva
visūkāyitāni visevitāni vipphanditāni kānici kānici, yathā taṃ
akāritapubbaṃ kāraṇaṃ kāriyamānassa.**

Because it has not done this before, it still resorts to some tricks,
dodges, and evasions.

So abhiṇhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati.
But with regular and gradual practice it quells that bad habit.

**Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā
anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐
assadamako uttari kāraṇam̐ kāreti anukkame maṇḍale
khurakāse dhāve davatte rājaguṇe rājavam̐se uttame jave
uttame haye uttame sākhalye.**

When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and traditions of court, and in the very best speed, fleetness, and friendliness.

**Tassa uttame jave uttame haye uttame sākhalye kāraṇam̐
kāriyamānassa hontiyeva visūkāyitāni visevitāni vipphanditāni
kānici kānici, yathā tam̐ akāritapubbam̐ kāraṇam̐
kāriyamānassa.**

Because it has not done this before, it still resorts to some tricks, dodges, and evasions.

So abhiṅhakāraṇā anupubbakāraṇā tasmim̐ ṭhāne parinibbāyati.
But with regular and gradual practice it quells that bad habit.

**Yato kho, bhaddāli, bhadro assājānīyo abhiṅhakāraṇā
anupubbakāraṇā tasmim̐ ṭhāne parinibbuto hoti, tamenam̐
assadamako uttari vaṇṇiyañca pāṇiyañca anuppavecchati.**
When it has done this, the horse trainer next rewards it with a grooming and a rub down.

**Imehi kho, bhaddāli, dasahaṅgehi samannāgato bhadro
assājānīyo rājāraho hoti rājabhoggo rañño aṅganteva
saṅkhyam̐ gacchati.**

A fine royal thoroughbred with these ten factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.

**Evameva kho, bhaddāli, dasahi dhammehi samannāgato
bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo
anuttaram̐ puññakkhetam̐ lokassa.**

In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

Katamehi dasahi?

What ten?

Idha, bhaddāli, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatīyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti—

It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

imehi kho, bhaddāli, dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā”ti.

A mendicant with these ten factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā bhaddāli bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Bhaddāli was happy with what the Buddha said.

Bhaddālisuttaṃ niṭṭhitaṃ pañcamaṃ.

66. Laṭukikopamasutta *The Simile of the Quail*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṅ aṅguttarāpesu viharati āpaṇam nāma
aṅguttarāpānam nigamo.**

At one time the Buddha was staying in the land of the Northern
Āpaṇas, near the town of theirs named Āpaṇa.

**Atha kho bhagavaṅ pubbaṅhasamayam nivāsetvā
pattacīvaramādāya āpaṇam piṇḍāya pāvīsi.**

Then the Buddha robed up in the morning and, taking his bowl and
robe, entered Āpaṇa for alms.

**Āpaṇe piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkanto
yenaññataro vanasaṅḍo tenupasaṅkami divāvihārāya.**

He wandered for alms in Āpaṇa. After the meal, on his return from
alms-round, he went to a certain forest grove for the day's
meditation.

**Tam vanasaṅḍam ajjhogāhetvā aññatarasmim rukkhamūle
divāvihāram nisīdi.**

Having plunged deep into it, he sat at the root of a certain tree for the
day's meditation.

**Āyasmāpi kho udāyī pubbaṅhasamayam nivāsetvā
pattacīvaramādāya āpaṇam piṇḍāya pāvīsi.**

Venerable Udāyī also robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms.

**Āpaṇe piṇḍāya caritvā pacchābhattam piṇḍapātapatiḥkanto
yena so vanasaṇḍo tenupasaṅkami divāvihārāya.**

He wandered for alms in Āpaṇa. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.

**Tam vanasaṇḍam ajjhogāhetvā aññatarasmim rukkhamūle
divāvihāram nisīdi.**

Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

**Atha kho āyasmato udāyissa rahogatassa paṭisallīnassa evam
cetaso parivitakko udapādi:**

Then as Venerable Udāyī was in private retreat this thought came to his mind:

**“bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā,
bahūnaṃ vata no bhagavā sukkhadhammānaṃ upahattā;**

“The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!

**bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā,
bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā”ti.**

He has rid us of so many unskillful things and gifted us so many skillful things!”

**Atha kho āyasmā udāyī sāyanhasamayam paṭisallānā vuṭṭhito
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā
udāyī bhagavantam etadavoca:**

Then in the late afternoon, Udāyī came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

“idha mayhaṃ, bhante, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:

“Just now, sir, as I was in private retreat this thought came to mind:

**‘bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā,
bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā;**

‘The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!

**bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā,
bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā’ti.**

He has rid us of so many unskillful things and gifted us so many skillful things!’

Mayaṅhi, bhante, pubbe sāyañceva bhuñjāma pāto ca divā ca vikāle.

For we used to eat in the evening, the morning, and at the wrong time of day.

Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi:

But then there came a time when the Buddha addressed the mendicants, saying,

‘iṅgha tumhe, bhikkhave, etaṃ divāvikālabhojanaṃ pajahathā’ti.

‘Please, mendicants, give up that meal at the wrong time of day.’

Tassa mayhaṃ, bhante, ahudeva aññathattaṃ, ahudeva domanassaṃ:

At that, sir, we became sad and upset,

**‘yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ
bhojanīyaṃ denti tassapi no bhagavā pahānamāha, tassapi no
sugato paṭinissaggamāhā’ti.**

‘But these faithful householders give us a variety of delicious foods at the wrong time of day. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’

**Te mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca
ottappañca sampassamānā evaṃ taṃ divāvikālabhojanaṃ**

pajahimhā.

But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of day.

Te mayaṃ, bhante, sāyañceva bhuñjāma pāto ca.

Then we ate in the evening and the morning.

Ahu kho so, bhante, samayo yaṃ bhagavā bhikkhū āmantesi:

But then there came a time when the Buddha addressed the mendicants, saying,

‘iṅgha tumhe, bhikkhave, etaṃ rattimvikālabhojanaṃ pajahathā’ti.

‘Please, mendicants, give up that meal at the wrong time of night.’

Tassa mayhaṃ, bhante, ahudeva aññathattaṃ ahudeva domanassaṃ:

At that, sir, we became sad and upset,

‘yampi no imesaṃ dvinnaṃ bhattānaṃ paṇītasāṅkhātataṃ tassapi no bhagavā pahānamāha, tassapi no sugato paṇinissaggamāhā’ti.

‘But that’s considered the more delicious of the two meals. And the Blessed One tells us to give it up! The Holy One tells us to let it go!’

Bhūtapubbaṃ, bhante, aññataro puriso divā sūpeyyaṃ labhitvā evamāha:

Once it so happened that a certain person got some soup during the day. He said,

‘handa ca imaṃ nikkhipatha, sāyaṃ sabbeva samaggā bhuñjissāmā’ti.

‘Come, let’s set this aside; we’ll enjoy it together this evening.’

Yā kāci, bhante, saṅkhatiya sabbā tā rattim, appā divā.

Nearly all meals are prepared at night, only a few in the day.

Te mayaṃ, bhante, bhagavati pemañca gāravañca hiriñca ottappañca sampassamānā evaṃ taṃ rattimvikālabhojanaṃ

pajahimhā.

But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of night.

Bhūtapubbaṃ, bhante, bhikkhū rattandhakāratimisāyaṃ piṇḍāya carantā candanikampi pavisanti, oligallepi papatanti, kaṇṭakāvāṭampi ārohanti, suttampi gāviṃ ārohanti, māṇavehipi samāgacchanti katakammehipi akatakammehipi, mātugāmopi te asaddhammena nimanteti.

In the past, mendicants went wandering for alms in the dark of the night. They walked into a swamp, or fell into a sewer, or collided with a thorn bush, or collided with a sleeping cow, or encountered youths escaping a crime or on their way to commit one, or were invited by a female to commit a lewd act.

Bhūtapubbāhaṃ, bhante, rattandhakāratimisāyaṃ piṇḍāya carāmi.

Once it so happened that I wandered for alms in the dark of the night.

Addasā kho maṃ, bhante, aññatarā itthī vijjantarikāya bhājanaṃ dhovantī.

A woman washing a pot saw me by a flash of lightning.

Disvā maṃ bhītā vissaramakāsi:

Startled, she cried out,

‘abhumme pisāco vata man’ti.

‘Bloody hell! A goblin’s upon me!’

Evaṃ vutte, ahaṃ, bhante, taṃ itthiṃ etadavocaṃ:

When she said this, I said to her,

‘nāhaṃ, bhagini, pisāco;

‘Sister, I am no goblin.

bhikkhu piṇḍāya ṭhito’ti.

I'm a mendicant waiting for alms.'

'Bhikkhussa ātumārī, bhikkhussa mātumārī.

'Then it's a mendicant whose ma died and pa died!

Varam te, bhikkhu, tiṅhena govikantanena kucchi parikanto, na tveva varam yaṃ rattandhakāratimisāyaṃ kucchihetu piṅḍāya carasī'ti.

You'd be better off having your belly sliced open with a meat cleaver than to wander for alms in the dark of night for the sake of your belly.'

Tassa mayhaṃ, bhante, tadanussarato evaṃ hoti:

Recollecting that, I thought,

'bahūnaṃ vata no bhagavā dukkhadhammānaṃ apahattā, bahūnaṃ vata no bhagavā sukhadhammānaṃ upahattā;

'The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness!

bahūnaṃ vata no bhagavā akusalānaṃ dhammānaṃ apahattā, bahūnaṃ vata no bhagavā kusalānaṃ dhammānaṃ upahattā'”ti.

He has rid us of so many unskillful things and gifted us so many skillful things!”

“Evameva panudāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

“This is exactly what happens when some foolish people are told by me to give something up. They say,

'kiṃ panimassa appamattakassa oramattakassa adhisallikhatevāyaṃ samaṇo'ti.

'What, such a trivial, insignificant thing as this? This ascetic is much too strict!'

Te tañceva nappajahanti, mayi ca appaccayaṃ upatṭhāpentī.

They don't give it up, and they nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā tesam tam, udāyi, hoti balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro—

and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

seyyathāpi, udāyi, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti.

Suppose a quail was tied with a rotten creeper, and was waiting there to be injured, caged, or killed.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

‘yena sā laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ’ti;

for that quail, that rotten creeper is weak, feeble, rotten, and insubstantial?”

sammā nu kho so, udāyi, vadamāno vadeyyā”ti?

“No hetam, bhante.

“No, sir.

Yena sā, bhante, laṭukikā sakuṇikā pūtilatāya bandhanena baddhā tattheva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgameti, tañhi tassā balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro”ti.

For that quail, that rotten creeper is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”

“Evameva kho, udāyi, idhekacce moghapurisā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

“In the same way, when some foolish people are told by me to give something up, they say,

**‘kiṃ panimassa appamattakassa oramattakassa
adhisallikhatevāyaṃ samaṇo’ti?**

‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’

Te tañceva nappajahanti, mayi ca appaccayaṃ upaṭṭhāpentī.

They don’t give it up, and they nurse bitterness towards me;

**Ye ca bhikkhū sikkhākāmā tesāṃ taṃ, udāyi, hoti balavaṃ
bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ
bandhanaṃ, thūlo, kaliṅgaro.**

and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

**Idha panudāyi, ekacce kulaputtā ‘idaṃ pajahathā’ti mayā
vuccamānā te evamāhaṃsu:**

But when some gentlemen are told by me to give something up, they say,

**‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa
yassa no bhagavā pahānamāha, yassa no sugato
paṇinissaggamāhā’ti?**

‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’

Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī.

They give it up, and they don’t nurse bitterness towards me;

**Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā
pannalomā paradattavuttā migabhūtena cetasā viharanti.**

and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

**Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ
bandhanaṃ, pūtikaṃ bandhanaṃ, asārakaṃ bandhanaṃ—**

For them, that bond is weak, feeble, rotten, and insubstantial.

seyyathāpi, udāyi, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varatthehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati.

Suppose there was a royal bull elephant with tusks like plows, able to draw a heavy load, pedigree and battle-hardened. And it was bound with a strong harness. But just by twisting its body a little, it would break apart its bonds and go wherever it wants.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

‘yehi so rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varatthehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo, kaliṅgaro’ti;

for that bull elephant, that strong harness is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?”

sammā nu kho so, udāyi, vadamāno vadeyyā”ti?

“No hetam, bhante.

“No, sir.

Yehi so, bhante, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro daḷhehi varatthehi bandhanehi baddho īsakaṃyeva kāyaṃ sannāmetvā tāni bandhanāni saṃchinditvā sampadāletvā yena kāmaṃ pakkamati, tañhi tassa abalaṃ bandhanaṃ ...pe... asāraṃ bandhanan”ti.

For that bull elephant, that strong harness is weak, feeble, rotten, and insubstantial.”

“Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti mayā vuccamānā te evamāhaṃsu:

“In the same way, when some gentlemen are told by me to give something up, they say,

‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa yassa no bhagavā pahānamāha, yassa no sugato paṇinissaggamāhā’ti?

‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’

Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī.

They give it up, and they don’t nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā pannalomā paradattavuttā migabhūtena cetasā viharanti.

and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ.

For them, that bond is weak, feeble, rotten, and insubstantial.

Seyyathāpi, udāyi, puriso daliddo assako anāḷhiyo;

Suppose there was a poor man, with few possessions and little wealth.

tassassa ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyīṃ naparamarūpaṃ, ekā khaṭṭopikā oluggaviluggā naparamarūpā, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ, ekā jāyikā naparamarūpā.

He had a single broken-down hovel open to the crows, not the best sort; a single broken-down couch, not the best sort; a single pot for storing grain, not the best sort; and a single wifey, not the best sort.

So āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāvīṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ.

He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal.

Tassa evamassa:

He'd think,

'sukhaṃ vata bho sāmaññaṃ, ārogyaṃ vata bho sāmaññaṃ.

'The ascetic life is so very pleasant! The ascetic life is so very skillful!

So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'ti.

If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.'

So na sakuṇeyya ekaṃ agāraṃ oluggaviluggaṃ kākātidāyimaṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum.

But he's not able to give up his broken-down hovel, his broken-down couch, his pot for storing grain, or his wifey—none of which are the best sort—in order to go forth.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

'yehi so puriso bandhanehi baddho na sakkoti ekaṃ agāraṃ oluggaviluggaṃ kākātidāyimaṃ naparamarūpaṃ pahāya, ekaṃ khaṭopikaṃ oluggaviluggaṃ naparamarūpaṃ pahāya, ekissā kumbhiyā dhaññasamavāpakaṃ naparamarūpaṃ pahāya, ekaṃ jāyikaṃ naparamarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum;

for that man,

tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanan'ti;

those bonds are weak, feeble, rotten, and insubstantial?"

sammā nu kho so, udāyi, vadamāno vadeyyā”ti?

“No hetam, bhante.

“No, sir.

Yehi so, bhante, puriso bandhanehi baddho, na sakkoti ekam agārakam oluggaviluggam kākātidāyim naparamarūpam pahāya, ekam khaṭopikam oluggaviluggam naparamarūpam pahāya, ekissā kumbhiyā dhaññasamavāpakam naparamarūpam pahāya, ekam jāyikam naparamarūpam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum;

For that man,

tañhi tassa balavam bandhanam, daḷham bandhanam, thiram bandhanam, apūtikam bandhanam, thūlo, kaliṅgaro”ti.

they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”

“Evameva kho, udāyi, idhekacce moghapurisā ‘idam pajahathā’ti mayā vuccamānā te evamāhamsu:

“In the same way, when some foolish people are told by me to give something up, they say,

‘kim panimassa appamattakassa oramattakassa adhisallikhatevāyam samaṇo’ti?

‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’

Te tañceva nappajahanti, mayi ca appaccayam upatṭhāpentī.

They don’t give it up, and they nurse bitterness towards me;

Ye ca bhikkhū sikkhākāmā tesam tam, udāyi, hoti balavam bandhanam, daḷham bandhanam, thiram bandhanam, apūtikam bandhanam, thūlo, kaliṅgaro.

and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

Seyyathāpi, udāyi, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo, nekānaṃ dhaññaḡaṇānaṃ cayo, nekānaṃ khettagaṇānaṃ cayo, nekānaṃ vatthugaṇānaṃ cayo, nekānaṃ bhariyagaṇānaṃ cayo, nekānaṃ dāsagaṇānaṃ cayo, nekānaṃ dāsigaṇānaṃ cayo;
Suppose there was a rich man, affluent, and wealthy. He had a vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants.

so āramagataṃ bhikkhuṃ passeyya sudhotahatthapādaṃ manuññaṃ bhojanaṃ bhuttāviṃ sītāya chāyāya nisinnaṃ adhicitte yuttaṃ.

He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal.

Tassa evamassa:

He'd think,

‘sukhaṃ vata bho sāmaññaṃ, ārogyaṃ vata bho sāmaññaṃ.
‘The ascetic life is so very pleasant! The ascetic life is so very skillful!

So vatassaṃ yohaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ’ti.

If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’

So sakkuṇeyya nekāni nikkhagaṇāni pahāya, nekāni dhaññaḡaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.

And he is able to give up his vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants in order to go forth.

Yo nu kho, udāyi, evaṃ vadeyya:

Would it be right to say that,

‘yehi so gahapati vā gahapatiputto vā bandhanehi baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni dhaññaḡaṇāni

**pahāya, nekāni khettagaṇāni pahāya, nekāni vatthugaṇāni
pahāya, nekāni bhariyagaṇāni pahāya, nekāni dāsagaṇāni
pahāya, nekāni dāsigaṇāni pahāya kesamassum ohāretvā
kāśāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajitum, tañhi tassa balavaṃ bandhanaṃ, daḷhaṃ
bandhanaṃ, thiraṃ bandhanaṃ, apūtikaṃ bandhanaṃ, thūlo,
kaliṅgaro’ti;**

for that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?”

sammā nu kho so, udāyi, vadamāno vadeyyā”ti?

“No hetam, bhante.

“No, sir.

**Yehi so, bhante, gahapati vā gahapatiputto vā bandhanehi
baddho, sakkoti nekāni nikkhagaṇāni pahāya, nekāni
dhañṇagaṇāni pahāya, nekāni khettagaṇāni pahāya, nekāni
vatthugaṇāni pahāya, nekāni bhariyagaṇāni pahāya, nekāni
dāsagaṇāni pahāya, nekāni dāsigaṇāni pahāya kesamassum
ohāretvā kāśāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajitum;**

For that man,

**tañhi tassa abalaṃ bandhanaṃ, dubbalaṃ bandhanaṃ, pūtikaṃ
bandhanaṃ, asārakaṃ bandhanan”ti.**

those bonds are weak, feeble, rotten, and insubstantial.”

**“Evameva kho, udāyi, idhekacce kulaputtā ‘idaṃ pajahathā’ti
mayā vuccamānā te evamāhaṃsu:**

“In the same way, when some gentlemen are told by me to give something up, they say,

**‘kiṃ panimassa appamattakassa oramattakassa pahātabbassa
yassa no bhagavā pahānamāha, yassa no sugato
paṭinissaggamāhā’ti?**

‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’

Te tañceva pajahanti, mayi ca na appaccayaṃ upaṭṭhāpentī.

They give it up, and they don’t nurse bitterness towards me;

**Ye ca bhikkhū sikkhākāmā te taṃ pahāya appossukkā
pannalomā paradattavuttā migabhūtena cetasā viharanti.**

and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

**Tesaṃ taṃ, udāyi, hoti abalaṃ bandhanaṃ, dubbalaṃ
bandhanaṃ, pūtikaṃ bandhanaṃ, asāraṃ bandhanaṃ.**

For them, that bond is weak, feeble, rotten, and insubstantial.

Cattārome, udāyi, puggalā santo saṃvijjamānā lokasmim.

Udāyī, these four people are found in the world.

Katame cattāro?

What four?

**Idhudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti
upadhipaṭinissaggāya.**

Take a certain person practicing to give up and let go of attachments.

**Tameṇaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya
upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti.**

As they do so, memories and thoughts connected with attachments beset them.

**So te adhvāseti, nappajahati, na vinodeti, na byantīkaroti, na
anabhāvaṃ gameti.**

They tolerate them and don’t give them up, get rid of them, eliminate them, and obliterate them.

**Imaṃ kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no
‘visaṃyutto’.**

I call this person ‘fettered’, not ‘detached’.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

Because I understand the diversity of faculties as it applies to this person.

Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

Take another person practicing to give up and let go of attachments.

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti.

As they do so, memories and thoughts connected with attachments beset them.

So te nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

They don’t tolerate them, but give them up, get rid of them, eliminate them, and obliterate them.

Imampi kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’.

I call this person ‘fettered’, not ‘detached’.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

Because I understand the diversity of faculties as it applies to this person.

Idha panudāyi, ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

Take another person practicing to give up and let go of attachments.

Tamenam upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā

sarasaṅkappā samudācaranti;

As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them.

dandho, udāyi, satuppādo.

Their mindfulness is slow to come up,

Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

but they quickly give up, get rid of, eliminate, and obliterate those thoughts.

Seyyathāpi, udāyi, puriso divasaṃsantatte ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya;

Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it.

dandho, udāyi, udakaphusitānaṃ nipāto. Atha kho naṃ khippameva parikkhayaṃ pariyādānaṃ gaccheyya.

The drops would be slow to fall, but they'd quickly dry up and evaporate.

Evameva kho, udāyi, idhekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya.

In the same way, take a person practicing to give up and let go of attachments.

Tameṇaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci satisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti;

As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them.

dandho, udāyi, satuppādo.

Their mindfulness is slow to come up,

Atha kho naṃ khippameva pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.

but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

Imampi kho ahaṃ, udāyi, puggalaṃ ‘saṃyutto’ti vadāmi no ‘visaṃyutto’.

I also call this person ‘fettered’, not ‘detached’.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

Because I understand the diversity of faculties as it applies to this person.

Idha panudāyi, ekacco puggalo ‘upadhi dukkhassa mūlan’ti—

Take another person who, understanding that attachment is the root of suffering,

iti veditvā nirupadhi hoti, upadhisaṅkhaye vimutto.

is freed with the ending of attachments.

Imaṃ kho ahaṃ, udāyi, puggalaṃ ‘visaṃyutto’ti vadāmi no ‘saṃyutto’ti.

I call this person ‘detached’, not ‘fettered’.

Taṃ kissa hetu?

Why is that?

Indriyavemattatā hi me, udāyi, imasmiṃ puggale veditā.

Because I understand the diversity of faculties as it applies to this person.

Ime kho, udāyi, cattāro puggalā santo saṃvijjamānā lokasmiṃ.

These are the four people found in the world.

Pañca kho ime, udāyi, kāmaguṇā.

Udāyī, these are the five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā.**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, udāyi, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yaṃ kho, udāyi, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ
somanassaṃ idaṃ vuccati kāmasukhaṃ miḥhasukhaṃ
puthujjanasukhaṃ anariyasukhaṃ, na sevitabbaṃ, na
bhāvetabbaṃ, na bahulīkātabbaṃ; ‘bhāyitabbaṃ etassa
sukhassā’ti vadāmi.**

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

**Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ
upasampajja viharati**

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

**vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ
upasampajja viharati,**
second absorption ...

pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati,
third absorption ...

**sukhassa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja
viharati.**
fourth absorption.

**Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ
upasamasukhaṃ sambodhasukhaṃ, āsevitabbaṃ,
bhāvetabbaṃ, bahulīkātabbaṃ; ‘na bhāyitabbaṃ etassa
sukhassā’ti vadāmi.**

This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say.

**Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ
upasampajja viharati;**

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

idaṃ kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.

This belongs to the perturbable, I say.

Kiñca tattha iñjitasmiṃ?

And what there belongs to the perturbable?

**Yadeva tattha vitakkavicārā aniruddhā honti idaṃ tattha
iñjitasmiṃ.**

Whatever placing of the mind and keeping it connected has not ceased there is what belongs to the perturbable.

**Idhudāyi, bhikkhu vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ
jhānaṃ upasampajja viharati;**

Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption.

idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.

This belongs to the perturbable, I say.

Kiñca tattha iñjitasmiṃ?

And what there belongs to the perturbable?

Yadeva tattha pītisukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ.

Whatever rapture and bliss has not ceased there is what belongs to the perturbable.

Idhudāyi, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati;

Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption.

idampi kho ahaṃ, udāyi, iñjitasmiṃ vadāmi.

This belongs to the perturbable.

Kiñca tattha iñjitasmiṃ?

And what there belongs to the perturbable?

Yadeva tattha upekkhāsukhaṃ aniruddhaṃ hoti idaṃ tattha iñjitasmiṃ.

Whatever equanimous bliss has not ceased there is what belongs to the perturbable.

Idhudāyi, bhikkhu sukhasa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati;

Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption.

idaṃ kho ahaṃ, udāyi, aniñjitasmiṃ vadāmi.

This belongs to the imperturbable.

Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamam̐ jhānam̐ upasampajja viharati;

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

idam̐ kho aham̐, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

But this is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

Idhudāyi, bhikkhu vitakkavicārānam̐ vūpasamā ...pe... dutiyam̐ jhānam̐ upasampajja viharati, ayam̐ tassa samatikkamo;

Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. That goes beyond it.

idampi kho aham̐, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

Idhudāyi, bhikkhu pītiyā ca virāgā ...pe... tatiyam̐ jhānam̐ upasampajja viharati, ayam̐ tassa samatikkamo;

Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. That goes beyond it.

idampi kho aham̐, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi, ‘samatikkamathā’ti vadāmi.

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

**Idhudāyi, bhikkhu sukhasa ca pahānā ...pe... catuttham
jhānam upasampajja viharati, ayam tassa samatikkamo;**

Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. That goes beyond it.

**idampi kho aham, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi,
‘samatikkamathā’ti vadāmi.**

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

**Idhudāyi, bhikkhu sabbaso rūpasaññānam samatikkamā
paṭighasaññānam atthaṅgamā nānattasaññānam amanasikārā
‘ananto ākāso’ti ākāsañcāyatanam upasampajja viharati,
ayam tassa samatikkamo;**

Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. That goes beyond it.

**idampi kho aham, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi,
‘samatikkamathā’ti vadāmi.**

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

**Idhudāyi, bhikkhu sabbaso ākāsañcāyatanam samatikkamma
‘anantaṃ viññāṇan’ti viññāṇañcāyatanam upasampajja viharati,
ayam tassa samatikkamo;**

Take a mendicant who, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. That goes beyond it.

**idampi kho aham, udāyi, ‘analan’ti vadāmi, ‘pajahathā’ti vadāmi,
‘samatikkamathā’ti vadāmi.**

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

**Idhudāyi, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma
'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati, ayaṃ
tassa samatikkamo;**

Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. That goes beyond it.

**idampi kho ahaṃ, udāyi, 'analan'ti vadāmi, 'pajahathā'ti vadāmi,
'samatikkamathā'ti vadāmi.**

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

**Idhudāyi, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma
nevasaññānāsaññāyatanaṃ upasampajja viharati, ayaṃ tassa
samatikkamo;**

Take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That goes beyond it.

**idampi kho ahaṃ, udāyi, 'analan'ti vadāmi, 'pajahathā'ti vadāmi,
'samatikkamathā'ti vadāmi.**

But this too is not enough, I say: give it up, go beyond it.

Ko ca tassa samatikkamo?

And what goes beyond it?

**Idhudāyi, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ
samatikkamma saññāvedayitanirodhaṃ upasampajja viharati,
ayaṃ tassa samatikkamo;**

Take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That goes beyond it.

iti kho ahaṃ, udāyi, nevasaññānāsaññāyatanassapi pahānaṃ vadāmi.

So, Udāyī, I even recommend giving up the dimension of neither perception nor non-perception.

Passasi no tvaṃ, udāyi, taṃ saṃyojanaṃ aṇuṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmi”ti?

Do you see any fetter, large or small, that I don't recommend giving up?"

“No hetāṃ, bhante”ti.

“No, sir.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā udāyī bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Udāyī was happy with what the Buddha said.

Laṭukikopamasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

67. Cātumasutta *At Cātumā*

Evam me sutam—

So I have heard.

ekam samayam bhagavā cātumāyam viharati āmalakīvane.

At one time the Buddha was staying near Cātumā in a myrobalan grove.

**Tena kho pana samayena sāriputtamoggallānappamukhāni
pañcamattāni bhikkhusatāni cātumam anuppattāni honti
bhagavantam dassanāya.**

Now at that time around five hundred mendicants headed by Sāriputta and Moggallāna arrived at Cātumā to see the Buddha.

**Te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhim
paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni
paṭisāmayamānā uccāsaddā mahāsaddā ahesum.**

And the visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

**“ke panete, ānanda, uccāsaddā mahāsaddā, kevaṭṭā maññe
macchavilope”ti?**

“Ānanda, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Etāni, bhante, sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantaṃ dassanāya.
And Ānanda told him what had happened.

Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti.

“Tenahānanda, mama vacanena te bhikkhū āmantehi:
“Well then, Ānanda, in my name tell those mendicants that

‘sathā āyasmante āmantetī’”ti.
the teacher summons them.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca:

“Yes, sir,” Ānanda replied. He went to those mendicants and said,

“sathā āyasmante āmantetī”ti.

“Venerables, the teacher summons you.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”ti?

“Mendicants, what’s with that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Imāni, bhante, sāriputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantaṃ dassanāya.
And they told him what had happened.

Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti.

“Gacchatha, bhikkhave, paṇāmemi vo, na vo mama santike vatthabban”ti.

“Go away, mendicants, I dismiss you. You are not to stay in my presence.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya pakkamiṃsu.
“Yes, sir,” replied those mendicants. They got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes.

Tena kho pana samayena cātumeyyakā sakyā santhāgāre sannipatitā honti kenacideva karaṇīyena.

Now at that time the Sakyans of Cātumā were sitting together at the meeting hall on some business.

Addasaṃsu kho cātumeyyakā sakyā te bhikkhū dūratova āgacchante;

Seeing those mendicants coming off in the distance,

disvāna yena te bhikkhū tenupasaṅkamimṃsu; upasaṅkamtivā te bhikkhū etadavocum:

they went up to them and said,

“handa kahaṃ pana tumhe āyasmanto gacchathā”ti?

“Hello venerables, where are you going?”

“Bhagavatā kho, āvuso, bhikkhusaṅgho paṇāmito”ti.

“Sirs, the mendicant Saṅgha has been dismissed by the Buddha.”

“Tenahāyasmanto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakkuṇeyyāma bhagavantaṃ pasādetun”ti.

“Well then, venerables, sit here for a minute. Hopefully we’ll be able to restore the Buddha’s confidence.”

“Evamāvuso”ti kho te bhikkhū cātumeyyakānaṃ sakyānaṃ paccassosun.

“Yes, sirs,” replied the mendicants.

Atha kho cātumeyyakā sakyā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho cātumeyyakā sakyā bhagavantaṃ etadavocun:

Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him:

“abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ;

“May the Buddha approve of the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ.

May the Buddha welcome the mendicant Saṅgha!

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ.

May the Buddha support the mendicant Saṅgha now as he did in the past!

Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ.

There are mendicants here who are junior, recently gone forth, newly come to this teaching and training.

Tesaṃ bhagavantāṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.

If they don't get to see the Buddha they may change and fall apart.

Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo;

If young seedlings don't get water they may change and fall apart.

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantāṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.

In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

Seyyathāpi, bhante, vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ, siyā vipariṇāmo;

If a young calf doesn't see its mother it may change and fall apart.

evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantāṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.

In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ;

May the Buddha approve of the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ.

May the Buddha welcome the mendicant Saṅgha!

Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ”ti.

May the Buddha support the mendicant Saṅgha now as he did in the past!”

**Atha kho brahmā sahampati bhagavato cetasā
cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ
samiñjeyya; evameva—brahmaloke antarahito bhagavato
purato pāturahosi.**

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

**Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā
yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca:**
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ;
“May the Buddha approve of the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ.
May the Buddha welcome the mendicant Saṅgha!

**Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho
anuggahito; evameva bhagavā etarahi anuggaṇhātu
bhikkhusaṅghaṃ.**

May the Buddha support the mendicant Saṅgha now as he did in the past!

**Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā
imaṃ dhammavinayaṃ, tesaṃ bhagavantaṃ dassanāya
alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.**

There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don't get to see the Buddha they may change and fall apart.

**Seyyathāpi, bhante, bījānaṃ taruṇānaṃ udakaṃ alabhantānaṃ
siyā aññathattaṃ, siyā vipariṇāmo;**

If young seedlings don't get water they may change and fall apart. ...

**evameva kho, bhante, santettha bhikkhū navā acirapabbajitā
adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantāṃ
dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.**

**Seyyathāpi, bhante, vacchassa taruṇassa mātaraṃ
apassantassa siyā aññathattaṃ, siyā vipariṇāmo;**
If a young calf doesn't see its mother it may change and fall apart.

**evameva kho, bhante, santettha bhikkhū navā acirapabbajitā
adhunāgatā imaṃ dhammavinayaṃ, tesaṃ bhagavantāṃ
apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo.**
In the same way, there are mendicants here who are junior, recently
gone forth, newly come to this teaching and training. If they don't get
to see the Buddha they may change and fall apart.

Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ;
May the Buddha approve of the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ.
May the Buddha welcome the mendicant Saṅgha!

**Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho
anuggahito; evameva bhagavā etarahi anuggaṇhātu
bhikkhusaṅghan”ti.**

May the Buddha support the mendicant Saṅgha now as he did in the
past!”

**Asakkhiṃsu kho cātumeyyakā ca sakyā brahmā ca sahampati
bhagavantāṃ pasādetuṃ bījūpamena ca taruṇūpamena ca.**

The Sakyans of Cātumā and Brahmā Sahampati were able to
restore the Buddha's confidence with the similes of the seedlings
and the calf.

Atha kho āyasmā mahāmoggallāno bhikkhū āmantesi:

Then Venerable Mahāmoggallāna addressed the mendicants,

“uṭṭhethāvuso, gaṇhatha pattacīvaraṃ.

“Get up, reverends, and pick up your bowls and robes.

Pasādito bhagavā cātumeyyakehi ca sakyehi brahmunā ca sahapatinā bījūpamena ca taruṇūpamena cā”ti.

The Buddha’s confidence has been restored.”

“Evamāvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paṭissutvā uṭṭhāyāsanā pattacīvaramādāya yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnam̐ kho āyasmantam̐ sāriputtam̐ bhagavā etadavoca:

“Yes, reverend,” replied those mendicants. Then they rose from their seats and, taking their bowls and robes, went to the Buddha, bowed, and sat down to one side. The Buddha said to Venerable Sāriputta,

“kinti te, sāriputta, ahosi mayā bhikkhusaṅghe paṇāmite”ti?

“Sāriputta, what did you think when the mendicant Saṅgha was dismissed by me?”

“Evaṃ kho me, bhante, ahosi:

“Sir, I thought this:

‘bhagavatā bhikkhusaṅgho paṇāmito.

‘The Buddha has dismissed the mendicant Saṅgha.

Appossukko dāni bhagavā diṭṭhadhammasukhavihāram̐ anuyutto viharissati, mayampi dāni appossukkā diṭṭhadhammasukhavihāramanuyuttā viharissāmā”ti.

Now he will remain passive, dwelling in blissful meditation in the present life, and so will we.”

“Āgamehi tvaṃ, sāriputta, āgamehi tvaṃ, sāriputta, diṭṭhadhammasukhavihāran”ti.

“Hold on, Sāriputta, hold on! Don’t you ever think such a thing again!”

Atha kho bhagavā āyasmantam̐ mahāmoggallānam̐ āmantesi:

Then the Buddha addressed Venerable Mahāmoggallāna,

“kinti te, moggallāna, ahosi mayā bhikkhusaṅghe paṇāmite”ti?
“Moggallāna, what did you think when the mendicant Saṅgha was dismissed by me?”

“Evaṃ kho me, bhante, ahosi:

“Sir, I thought this:

‘bhagavatā bhikkhusaṅgho paṇāmito.

‘The Buddha has dismissed the mendicant Saṅgha.

**Appossukko dāni bhagavā diṭṭhadhammasukhavihāraṃ
anuyutto viharissati, ahañca dāni āyasmā ca sāriputto
bhikkhusaṅghaṃ pariharissāmā”ti.**

Now he will remain passive, dwelling in blissful meditation in the present life. Meanwhile, Venerable Sāriputta and I will lead the mendicant Saṅgha.”

“Sādhu sādhu, moggallāna.

“Good, good, Moggallāna!

**Ahaṃ vā hi, moggallāna, bhikkhusaṅghaṃ parihareyyaṃ
sāriputtamoggallānā vā”ti.**

For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

**“cattārimāni, bhikkhave, bhayāni udakorohante
pāṭikaṅkhitabbāni.**

“Mendicants, when you go into the water you should anticipate four dangers.

Katamāni cattāri?

What four?

Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ—

The dangers of waves, crocodiles, whirlpools, and sharks.

**imāni, bhikkhave, cattāri bhayāni udakorohante
pāṭikaṅkhitabbāni.**

These are the four dangers that anyone who enters the water should anticipate.

**Evameva kho, bhikkhave, cattārimāni bhayāni idhekacce
puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ
pabbajite pāṭikaṅkhitabbāni.**

In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers.

Katamāni cattāri?

What four?

Ūmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ.

The dangers of waves, crocodiles, whirlpools, and sharks.

Katamañca, bhikkhave, ūmibhayaṃ?

And what, mendicants, is the danger of waves?

**Idha, bhikkhave, ekacco kulaputto saddhā agārasmā
anagāriyaṃ pabbajito hoti:**

It's when a gentleman has gone forth from the lay life to homelessness, thinking:

**‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;**

‘I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering.

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ
paññāyethā'ti.**

Hopefully I can find an end to this entire mass of suffering.'

Tamenam tathā pabbajitam samānam sabrahmacārī ovadanti, anusāsanti:

When they've gone forth, their spiritual companions advise and instruct them:

‘evam te abhikkamitabbam, evam te paṭikkamitabbam, evam te ālokitabbam, evam te vilokitabbam, evam te samiñjitabbam, evam te pasāritabbam, evam te saṅghāṭipattacīvaram dhāretabban’ti.

‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’

Tassa evam hoti:

They think:

‘mayam kho pubbe agāriyabhūtā samānā aññe ovadāma, anusāsāma.

‘Formerly, as laypeople, we advised and instructed others.

Ime panamhākam puttamattā maññe, nattamattā maññe, amhe ovaḍitabbam anusāsitabbam maññantī’ti.

And now these mendicants—who you’d think were our children or grandchildren—imagine they can advise and instruct us!’

So sikkham paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

Ayam vuccati, bhikkhave, ūmibhayassa bhīto sikkham paccakkhāya hīnāyāvatto.

This is called one who rejects the training and returns to a lesser life because they’re afraid of the danger of waves.

‘Ūmibhayan’ti kho, bhikkhave, kodhupāyāsassetam adhivacanam.

‘Danger of waves’ is a term for anger and distress.

Katamañca, bhikkhave, kumbhīlabhayam?

And what, mendicants, is the danger of crocodiles?

**Idha, bhikkhave, ekacco kulaputto saddhā agāasmā
anagāriyaṃ pabbajito hoti:**

It's when a gentleman has gone forth from the lay life to
homelessness, thinking:

**‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;**

‘I'm swamped by rebirth, old age, and death; by sorrow, lamentation,
pain, sadness, and distress. I'm swamped by suffering, mired in
suffering.

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ
paññāyethā'ti.**

Hopefully I can find an end to this entire mass of suffering.'

**Tamenam tathā pabbajitaṃ samānaṃ sabrahmacārī ovadanti
anusāsanti:**

When they've gone forth, their spiritual companions advise and
instruct them:

**‘idaṃ te khāditabbaṃ, idaṃ te na khāditabbaṃ; idaṃ te
bhuñjitabbaṃ, idaṃ te na bhuñjitabbaṃ; idaṃ te sāyitabbaṃ,
idaṃ te na sāyitabbaṃ; idaṃ te pātabbaṃ, idaṃ te na
pātabbaṃ; kappiyaṃ te khāditabbaṃ, akappiyaṃ te na
khāditabbaṃ; kappiyaṃ te bhuñjitabbaṃ, akappiyaṃ te na
bhuñjitabbaṃ; kappiyaṃ te sāyitabbaṃ, akappiyaṃ te na
sāyitabbaṃ; kappiyaṃ te pātabbaṃ, akappiyaṃ te na
pātabbaṃ; kāle te khāditabbaṃ, vikāle te na khāditabbaṃ; kāle
te bhuñjitabbaṃ, vikāle te na bhuñjitabbaṃ; kāle te sāyitabbaṃ,
vikāle te na sāyitabbaṃ; kāle te pātabbaṃ, vikāle te na
pātabban'ti.**

‘You may eat, consume, taste, and drink these things, but not those.
You may eat what's allowable, but not what's unallowable. You may
eat at the right time, but not at the wrong time.'

**Tassa evaṃ hoti: ‘mayaṃ kho pubbe agāriyabhūtā samānā yaṃ
icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma; yaṃ**

icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma; yaṃ icchāma taṃ sāyāma, yaṃ na icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma, yaṃ na icchāma na taṃ pivāma;

They think: ‘When we were laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn’t want.

kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma; kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma.

We ate and drank both allowable and unallowable things, at the right time and the wrong time.

Yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tatthapime mukhāvaraṇaṃ maññe karontī’ti.

And these faithful householders give us a variety of delicious foods at the wrong time of day. But these mendicants imagine they can gag our mouths!’

So sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

Ayaṃ vuccati, bhikkhave, kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called one who rejects the training and returns to a lesser life because they’re afraid of the danger of crocodiles.

‘Kumbhīlabhayaṃ’ti kho, bhikkhave, odarikattassetamādhivacanaṃ.

‘Danger of crocodiles’ is a term for gluttony.

Katamañca, bhikkhave, āvaṭṭabhayaṃ?

And what, mendicants, is the danger of whirlpools?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness, thinking:

‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;

‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethā’ti.

Hopefully I can find an end to this entire mass of suffering.’

So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati gahapatim vā gahapatiputtam vā pañcahi kāmagaṇehi samappitam samaṅgībhūtam paricārayamānam.

There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

Tassa evaṃ hoti:

They think:

‘mayam kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārimhā.

‘Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation.

Saṃvijjanti kho pana me kule bhogā.

And it’s true that my family is wealthy.

Sakkā bhoge ca bhuñjitum puññāni ca kātun’ti.

I can both enjoy my wealth and make merit.’

So sikkhaṃ paccakkhāya hīnāyāvattati.

They reject the training and return to a lesser life.

Ayaṃ vuccati, bhikkhave, āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto.

This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of whirlpools.

'Āvaṭṭabhayan'ti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

'Danger of whirlpools' is a term for the five kinds of sensual stimulation.

Katamañca, bhikkhave, susukābhayaṃ?

And what, mendicants, is the danger of sharks?

Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti:

It's when a gentleman has gone forth from the lay life to homelessness, thinking:

'otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto;

'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā'ti.

Hopefully I can find an end to this entire mass of suffering.'

So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati.

When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

**Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā
asaṃvutehi indriyehi so tattha passati mātugāmaṃ
dunnivatthaṃ vā duppārutam vā.**

There they see a female scantily clad, with revealing clothes.

**Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutam vā rāgo
cittam anuddhamseti.**

Lust infects their mind,

**So rāgānuddhamāsenā cittaṃ sikkham paccakkhāya
hīnāyāvattati.**

so they reject the training and return to a lesser life.

**Ayaṃ vuccati, bhikkhave, susukābhayassa bhīto sikkham
paccakkhāya hīnāyāvatto.**

This is called one who rejects the training and returns to a lesser life because they're afraid of the danger of sharks.

**'Susukābhayan'ti kho, bhikkhave, mātugāmassetaṃ
adhivacanaṃ.**

'Danger of sharks' is a term for females.

**Imāni kho, bhikkhave, cattāri bhayāni, idhekacce puggale
imasmim dhammavinaye agārasmā anagāriyaṃ pabbajite
pāṭikaṅkhitabbānī"ti.**

These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.

68. Naḷakapānasutta *At Naḷakapāna*

Evam me sutam—

So I have heard.

**ekam samayam bhagava kosalesu viharati naḷakapāne
palāsavane.**

At one time the Buddha was staying in the land of the Kosalans near Naḷakapāna in the Parrot Tree grove.

**Tena kho pana samayena sambahulā abhiññātā abhiññātā
kulaputtā bhagavantam uddissa saddhā agāasmā anagāriyam
pabbajitā honti—**

Now at that time several very well-known gentlemen had gone forth from the lay life to homelessness out of faith in the Buddha—

**āyasmā ca anuruddho, āyasmā ca bhaddiyo, āyasmā ca kimilo,
āyasmā ca bhagu, āyasmā ca koṇḍañño, āyasmā ca revato,
āyasmā ca ānando, aññe ca abhiññātā abhiññātā kulaputtā.**

The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Koṇḍañña, Revata, Ānanda, and other very well-known gentlemen.

**Tena kho pana samayena bhagava bhikkhusaṅghaparivuto
abbhokāse nisinno hoti.**

Now at that time the Buddha was sitting in the open, surrounded by the mendicant Saṅgha.

Atha kho bhagava te kulaputte ārabha bhikkhū āmantesi:

Then the Buddha spoke to the mendicants about those gentlemen:

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

“Mendicants, those gentlemen who have gone forth from the lay life to homelessness out of faith in me—I trust they’re satisfied with the spiritual life?”

Evam vutte, te bhikkhū tuṅhī ahesuṃ.

When this was said, the mendicants kept silent.

Dutiyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

For a second and a third time the Buddha asked the same question.

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

Dutiyampi kho te bhikkhū tuṅhī ahesuṃ.

Tatīyampi kho bhagavā te kulaputte ārabba bhikkhū āmantesi:

“ye te, bhikkhave, kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te, bhikkhave, bhikkhū abhiratā brahmacariye”ti?

Tatīyampi kho te bhikkhū tuṅhī ahesuṃ.

For a third time, the mendicants kept silent.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“yannūnāhaṃ te kulaputte puccheyyan”ti.

“Why don’t I question just those gentlemen?”

Atha kho bhagavā āyasmantaṃ anuruddhaṃ āmantesi:

Then the Buddha said to Venerable Anuruddha,

“kacci tumhe, anuruddhā, abhiratā brahmacariye”ti?

“Anuruddha and friends, I hope you’re satisfied with the spiritual life?”

“Taggha mayaṃ, bhante, abhiratā brahmacariye”ti.

“Indeed, sir, we are satisfied with the spiritual life.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

**Etaṃ kho, anuruddhā, tumhākaṃ patirūpaṃ kulaputtānaṃ
saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe
abhiraṃeyyātha brahmacariye.**

It’s appropriate for gentlemen like yourselves, who have gone forth in faith from the lay life to homelessness, to be satisfied with the spiritual life.

**Yena tumhe, anuruddhā, bhadrena yobbanena samannāgatā
paṭhamena vayasā susukāḷakesā kāme paribhuñjeyyātha tena
tumhe, anuruddhā, bhadrenapi yobbanena samannāgatā
paṭhamena vayasā susukāḷakesā agārasmā anagāriyaṃ
pabbajitā.**

Since you’re blessed with youth, in the prime of life, black-haired, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness.

**Te ca kho pana tumhe, anuruddhā, neva rājābhinītā agārasmā
anagāriyaṃ pabbajitā, na corābhinītā agārasmā anagāriyaṃ
pabbajitā, na iṇaṭṭā agārasmā anagāriyaṃ pabbajitā, na
bhayaṭṭā agārasmā anagāriyaṃ pabbajitā, nājīvikāpakatā
agārasmā anagāriyaṃ pabbajitā.**

But you didn’t go forth because you were forced to by kings or bandits, or because you’re in debt or threatened, or to earn a living.

**Api ca khomhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto;**
Rather, didn’t you go forth thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering.

**appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya
paññāyethāti—**

Hopefully I can find an end to this entire mass of suffering’?”

nanu tumhe, anuruddhā, evaṃ saddhā agāasmā anagāriyaṃ pabbajitā”ti?

“Evaṃ, bhante”.

“Yes, sir.”

“Evaṃ pabbajitena ca pana, anuruddhā, kulaputtena kimassa karaṇīyaṃ?

“But, Anuruddha and friends, when a gentleman has gone forth like this, what should he do?

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhāpi cittaṃ pariyādāya tiṭṭhati, byāpādopi cittaṃ pariyādāya tiṭṭhati, thinamiddhampi cittaṃ pariyādāya tiṭṭhati uddhaccakukkucampi cittaṃ pariyādāya tiṭṭhati, vicikicchāpi cittaṃ pariyādāya tiṭṭhati, aratīpi cittaṃ pariyādāya tiṭṭhati, tandīpi cittaṃ pariyādāya tiṭṭhati.

Take someone who doesn’t achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is still occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth.

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ.

That’s someone who doesn’t achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhāpi cittaṃ na pariyādāya tiṭṭhati, byāpādopi cittaṃ na pariyādāya tiṭṭhati, thinamiddhampi cittaṃ na pariyādāya tiṭṭhati, uddhaccakukkucampi cittaṃ na pariyādāya tiṭṭhati,

vicikicchāpi cittaṃ na pariyādāya tiṭṭhati, aratīpi cittaṃ na pariyādāya tiṭṭhati, tandīpi cittaṃ na pariyādāya tiṭṭhati.

Take someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is not occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth.

Vivekaṃ, anuruddhā, kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ.

That's someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

Kinti vo, anuruddhā, mayi hoti:

Is this what you think of me?

‘ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te tathāgatassa;

‘The Realized One has not given up the defilements, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death.

tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhvāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti’”ti?

That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.”

“Na kho no, bhante, bhagavati evaṃ hoti:

“No sir, we don't think of you that way.

‘ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā, appahīnā te tathāgatassa;

tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhvāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti’”ti.

Evaṃ kho no, bhante, bhagavati hoti:

We think of you this way:

**‘ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā
āyatim jātijarāmarāṇiyā, pahīnā te tathāgatassa;**

‘The Realized One has given up the defilements, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death.

**tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ
adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti””ti.**

That’s why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

**Tathāgatassa, anuruddhā, ye āsavā saṅkilesikā ponobbhavikā
sadarā dukkhavipākā āyatim jātijarāmarāṇiyā, pahīnā te
ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim
anuppādadhammā.**

The Realized One has given up the defilements, the corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

**Seyyathāpi, anuruddhā, tālo matthakacchinno abhabbo
punavirūḷhiyā;**

Just as a palm tree with its crown cut off is incapable of further growth,

**evameva kho, anuruddhā, tathāgatassa ye āsavā saṅkilesikā
ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarāṇiyā,
pahīnā te ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim
anuppādadhammā;**

in the same way, the Realized One has given up the defilements so they are unable to arise in the future.

**tasmā tathāgato saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ
adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.**

That's why, after reflection, he uses some things, endures some things, avoids some things, and gets rid of some things.

Taṃ kiṃ maññasi, anuruddhā,

What do you think, Anuruddha and friends?

**kaṃ atthavasam̐ sampassamāno tathāgato sāvake abbatīte
kālaṅkate upapattīsu byākaroti:**

What advantage does the Realized One see in declaring the rebirth of his disciples who have passed away:

‘asu amutra upapanno; asu amutra upapanno’”ti?

‘This one is reborn here, while that one is reborn there’?”

**“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā
bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantam̐yeva
paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū
dhāressantī””ti.**

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

**“Na kho, anuruddhā, tathāgato janakuhanattham̐ na
janalapanattham̐ na lābhasakkārasilokānisamsattham̐ na ‘iti
mam̐ jano jānātū’”ti sāvake abbatīte kālaṅkate upapattīsu
byākaroti:**

“The Realized One does not declare such things for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’

‘asu amutra upapanno, asu amutra upapanno’”ti.

**Santi ca kho, anuruddhā, kulaputtā saddhā uḷāavedā
uḷārapāmojjā.**

Rather, there are gentlemen of faith who are full of sublime joy and gladness.

Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti.

When they hear that, they apply their minds to that end.

Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāya.

That is for their lasting welfare and happiness.

Idhānuruddhā, bhikkhu suṇāti:

Take a monk who hears this:

‘itthannāmo bhikkhu kālaṅkato;

‘The monk named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

aññāya saṅṭhahī’ti.

he was enlightened.’

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he’s either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo so āyasmā ahosi itipi, evaṃpañño so āyasmā ahosi itipi, evaṃvihārī so āyasmā ahosi itipi, evaṃvimutto so āyasmā ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That’s how a monk lives at ease.

Idhānuruddhā, bhikkhu suṇāti:

Take a monk who hears this:

‘itthannāmo bhikkhu kālaṅkato;

‘The monk named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

**pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā
opapātiko tatha parinibbāyī anāvattidhammo tasmā lokā’ti.**

with the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’

**So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto
vā:**

And he’s either seen for himself, or heard from someone else, that that venerable

**‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ...pe...
evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahosi
itipī’ti.**

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

**So tassa saddhaṅca sīlaṅca sutaṅca cāgaṅca paññaṅca
anussaranto tadatthāya cittaṃ upasaṃharati.**

Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That too is how a monk lives at ease.

Idhānuruddhā, bhikkhu suṇāti:

Take a monk who hears this:

‘itthannāmo bhikkhu kālaṅkato;

‘The monk named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti.

with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.'

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he's either seen for himself, or heard from someone else, that that venerable

'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ...pe... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahosi itipī'ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That too is how a monk lives at ease.

Idhānuruddhā, bhikkhu suṇāti:

Take a monk who hears this:

'itthannāmo bhikkhu kālaṅkato;

'The monk named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti.

with the ending of three fetters he's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.'

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he's either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ...pe... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, bhikkhuno phāsuvihāro hoti.

That too is how a monk lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

‘itthannāmā bhikkhunī kālaṅkatā;

‘The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

aññāya saṅṭhahī’ti.

she was enlightened.’

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi itipi, evaṃpaññā sā bhaginī ahosi itipi, evaṃvihārinī sā bhaginī ahosi itipi, evaṃvimuttā sā bhaginī ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati.

Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That's how a nun lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

‘itthannāmā bhikkhunī kālaṅkatā;

‘The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’ti.

with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.’

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā ...pe...

evaṃpaññā ... evaṃvihārinī ... evaṃvimuttā sā bhaginī ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati.

Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That too is how a nun lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

‘itthannāmā bhikkhunī kālaṅkatā;

‘The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

**tiṅṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā
sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ
karissatī’ti.**

with the ending of three fetters, and the weakening of greed, hate, and delusion, she’s a once-returner. She’ll come back to this world once only, then make an end of suffering.’

**Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā
vā:**

And she’s either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā ...pe...

**evaṃpañña ... evaṃvihārinī ... evaṃvimuttā sā bhaginī ahosi
itipī’ti.**

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

**Sā tassā saddhañca sīlañca sutañca cāgañca paññañca
anussarantī tadatthāya cittaṃ upasaṃharati.**

Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That too is how a nun lives at ease.

Idhānuruddhā, bhikkhunī suṇāti:

Take a nun who hears this:

‘itthannāmā bhikkhunī kālaṅkatā;

‘The nun named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

**tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā
niyatā sambodhiparāyaṇā’ti.**

with the ending of three fetters she’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

**Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā
vā:**

And she’s either seen for herself, or heard from someone else, that that sister

**‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā ... evaṃpañña ...
evaṃvihārinī ... evaṃvimuttā sā bhaginī ahosi itipī’ti.**

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

**Sā tassā saddhañca sīlañca sutañca cāgañca paññañca
anussarantī tadatthāya cittaṃ upasaṃharati.**

Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, bhikkhuniyā phāsuvihāro hoti.

That too is how a nun lives at ease.

Idhānuruddhā, upāsako suṇāti:

Take a layman who hears this:

‘itthannāmo upāsako kālaṅkato;

‘The layman named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatha parinibbāyī anāvattidhammo tasmā lokā'ti.

with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.'

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he's either seen for himself, or heard from someone else, that that venerable

'evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo so āyasmā ahosi itipi, evaṃpañño so āyasmā ahosi itipi, evaṃvihārī so āyasmā ahosi itipi, evaṃvimutto so āyasmā ahosi itipī'ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

That's how a layman lives at ease.

Idhānuruddhā, upāsako suṇāti:

Take a layman who hears this:

'itthannāmo upāsako kālaṅkato;

'The layman named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī'ti.

with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world

once only, then make an end of suffering.’

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he’s either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that layman’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā, upāsakassa phāsuvihāro hoti.

That too is how a layman lives at ease.

Idhānuruddhā, upāsako suṇāti:

Take a layman who hears this:

‘itthannāmo upāsako kālaṅkato;

‘The layman named so-and-so has passed away.

so bhagavatā byākato—

The Buddha has declared that,

tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.

with the ending of three fetters he’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

So kho panassa āyasmā sāmaṃ diṭṭho vā hoti anussavassuto vā:

And he’s either seen for himself, or heard from someone else, that that venerable

‘evaṃsīlo so āyasmā ahosi itipi, evaṃdhammo ... evaṃpañño ... evaṃvihārī ... evaṃvimutto so āyasmā ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

So tassa saddhañca sīlañca sutañca cāgañca paññañca anussaranto tadatthāya cittaṃ upasaṃharati.

Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end.

Evampi kho, anuruddhā upāsakassa phāsuvihāro hoti.

That too is how a layman lives at ease.

Idhānuruddhā, upāsikā suṇāti:

Take a laywoman who hears this:

‘itthannāmā upāsikā kālaṅkatā;

‘The laywoman named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā’ti.

with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.’

Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā vā:

And she's either seen for herself, or heard from someone else, that that sister

‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā ... evaṃpañña ... evaṃvihārinī ... evaṃvimuttā sā bhaginī ahosi itipī’ti.

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

Sā tassā saddhañca sīlañca sutañca cāgañca paññañca anussarantī tadatthāya cittaṃ upasaṃharati.

Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

That's how a laywoman lives at ease.

Idhānuruddhā, upāsikā suṇāti:

Take a laywoman who hears this:

‘itthannāmā upāsikā kālaṅkatā;

‘The laywoman named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

**tiṇṇaṃ saṃyojanānaṃ parikkhaya rāgadosamohānaṃ tanuttā
sakadāgāminī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ
karissatī’ti.**

with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.’

**Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā
vā:**

And she's either seen for herself, or heard from someone else, that that sister

**‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā ... evaṃpañña ...
evaṃvihārinī ... evaṃvimuttā sā bhaginī ahosi itipī’ti.**

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

**Sā tassā saddhañca sīlañca sutañca cāgañca paññañca
anussarantī tadatthāya cittaṃ upasaṃharati.**

Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

That too is how a laywoman lives at ease.

Idhānuruddhā, upāsikā suṇāti:

Take a laywoman who hears this:

‘itthannāmā upāsikā kālaṅkatā;

‘The laywoman named so-and-so has passed away.

sā bhagavatā byākatā—

The Buddha has declared that,

**tiṅṇaṃ saṃyojanānaṃ parikkhaya sotāpannā avinipātadhammā
niyatā sambodhiparāyaṇā’ti.**

with the ending of three fetters she’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

**Sā kho panassā bhaginī sāmaṃ diṭṭhā vā hoti anussavassutā
vā:**

And she’s either seen for herself, or heard from someone else, that that sister

**‘evaṃsīlā sā bhaginī ahosi itipi, evaṃdhammā sā bhaginī ahosi
itipi, evaṃpañña sā bhaginī ahosi itipi, evaṃvihārinī sā bhaginī
ahosi itipi, evaṃvimuttā sā bhaginī ahosi itipī’ti.**

had such ethics, such qualities, such wisdom, such meditation, or such freedom.

**Sā tassā saddhañca sīlañca sutañca cāgañca paññañca
anussarantī tadatthāya cittaṃ upasaṃharati.**

Recollecting that laywoman’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end.

Evampi kho, anuruddhā, upāsikāya phāsuvihāro hoti.

That too is how a laywoman lives at ease.

**Iti kho, anuruddhā, tathāgato na janakuhanatthaṃ na
janalapanatthaṃ na lābhasakkārasilokānisamsatthaṃ na ‘iti
maṃ jano jānātū’ti sāvake abbhatīte kālaṅkate upapattīsu
byākaroti:**

So it’s not for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’ that the Realized One declares the rebirth of his disciples who have passed away:

‘asu amutra upapanno, asu amutra upapanno’ti.

‘This one is reborn here, while that one is reborn there.’

**Santi ca kho, anuruddhā, kulaputtā saddhā uḷāavedā
uḷārapāmojjā.**

Rather, there are gentlemen of faith who are full of joy and gladness.

Te taṃ sutvā tadatthāya cittaṃ upasaṃharanti.

When they hear that, they apply their minds to that end.

Tesaṃ taṃ, anuruddhā, hoti dīgharattaṃ hitāya sukhāyā”ti.

That is for their lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Anuruddha and friends were happy with what the Buddha said.

Naḷakapānasuttaṃ niṭṭhitaṃ aṭṭhamam.

69. Goliyānisutta *With Gulissāni*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā rājagahe viharati veļuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena goliyāni nāma bhikkhu āraññiko
padasamācāro saṅghamajjhe osaṭo hoti kenacideva karaṇīyena.**

Now at that time a wilderness mendicant of lax behavior named Gulissāni had come down to the midst of the Saṅgha on some business.

**Tatra kho āyasmā sāriputto goliyāniṃ bhikkhuṃ ārabha
bhikkhū āmantesi:**

There Venerable Sāriputta spoke to the mendicants about Gulissāni:

**“Āraññikenāvuso, bhikkhunā saṅhagatena saṅghe viharantena
sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena.**

“Reverends, a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

**Sace, āvuso, āraññiko bhikkhu saṅhagato saṅghe viharanto
sabrahmacārīsu agāravo hoti appatisso, tassa bhavanti vattāro.**

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā sabrahmacārīsu agāravo hoti appatisso’ti—
‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he has no respect and reverence for his spiritual companions?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārīsu sagāravena bhavitabbaṃ sappatissena. (1)

That’s why a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ:

A wilderness monk who has come to stay in the Saṅgha should be careful where he sits, thinking:

‘iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibāhissāmī’ti.

‘I shall sit so that I don’t intrude on the senior monks and I don’t block the junior monks from a seat.’

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti, tassa bhavanti vattāro.

If he doesn’t, there’ll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena, yo ayamāyasmā āsanakusalo na hotī’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not careful where he sits?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbaṃ. (2)

That’s why a wilderness monk who has come to stay in the Saṅgha should be careful where he sits.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo.

A wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto ābhisamācārikampi dhammaṃ na jānāti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ābhisamācārikampi dhammaṃ na jānātī’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he doesn’t even know the supplementary regulations?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena ābhisamācārikopi dhammo jānitabbo. (3)

That’s why a wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo nātidivā paṭikkamittaṃ.

A wilderness monk who has come to stay in the Saṅgha shouldn’t enter the village too early or return too late in the day.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto atikālena gāmaṃ pavisati atidivā paṭikkamati, tassa bhavanti vattāro.

If he does so, there’ll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā atikālena gāmaṃ pavisati atidivā paṭikkamatī’ti

—
‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he enters the village too early or returns too late in the day?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena nātikālena gāmo pavisitabbo, nātidivā paṭikkamitabbaṃ. (4)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ.

A wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjati, tassa bhavanti vattāro.

If he does so, there'll be some who say:

'Ayaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato vikālacariyā bahuḷikatā, tamenam saṅghagatampi samudācaratī'ti—

'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to wandering about at the wrong time, since he behaves like this when he's come to the Saṅgha.'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena na purebhattaṃ pacchābhattaṃ kulesu cārittaṃ āpajjitabbaṃ. (5)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't socialize with families before or after the meal.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena.

A wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto uddhato hoti capalo, tassa bhavanti vattāro.

If he is, there'll be some who say:

'Idaṃ nūnimassāyasmato āraññikassa ekassāraññe serivihārena viharato uddhaccaṃ cāpalyaṃ bahuḷīkataṃ, tamenāṃ saṅghagatampi samudācaratī'ti—

'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to being restless and fickle, since he behaves like this when he's come to the Saṅgha.'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena anuddhatena bhavitabbaṃ acapalena. (6)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.

Āraññikenāvuso, bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena.

A wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.

Sace, āvuso, āraññiko bhikkhu saṅghagato saṅghe viharanto mukharo hoti vikiṇṇavāco, tassa bhavanti vattāro.

If he is, there'll be some who say:

'Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā mukharo vikiṇṇavāco'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's gossipy and loose-tongued?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅghagatena saṅghe viharantena amukharena bhavitabbaṃ avikiṇṇavācena. (7)

That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be gossipy and loose-tongued.

Āraññikenāvuso, bhikkhunā saṅhagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena.

A wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

Sace, āvuso, āraññiko bhikkhu saṅhagato saṅghe viharanto dubbaco hoti pāpamitto, tassa bhavanti vattāro.

If he's hard to admonish, with bad friends, there'll be some who say:

'Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā dubbaco pāpamitto'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's hard to admonish, with bad friends?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā saṅhagatena saṅghe viharantena suvacena bhavitabbaṃ kalyāṇamittena. (8)

That's why a wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

Āraññikenāvuso, bhikkhunā indriyesu guttadvārena bhavitabbaṃ.

A wilderness monk should guard the sense doors.

Sace, āvuso, āraññiko bhikkhu indriyesu aguttadvāro hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

'Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā indriyesu aguttadvāro'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't guard the sense doors?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā indriyesu guttadvārena bhavitabbaṃ. (9)

That's why a wilderness monk should guard the sense doors.

Āraññikenāvuso, bhikkhunā bhojane mattaññunā bhavitabbaṃ.

A wilderness monk should eat in moderation.

Sace, āvuso, āraññiko bhikkhu bhojane amattaññū hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

'Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā bhojane amattaññū'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he eats too much?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā bhojane mattaññunā bhavitabbaṃ. (10)

That's why a wilderness monk should eat in moderation.

Āraññikenāvuso, bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ.

A wilderness monk should be committed to wakefulness.

Sace, āvuso, āraññiko bhikkhu jāgariyaṃ ananuyutto hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

'Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā jāgariyaṃ ananuyutto'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not committed to wakefulness?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā jāgariyaṃ anuyuttena bhavitabbaṃ. (11)

That's why a wilderness monk should be committed to wakefulness.

Āraññikenāvuso, bhikkhunā āraddhavīriyena bhavitabbaṃ.
A wilderness monk should be energetic.

Sace, āvuso, āraññiko bhikkhu kusīto hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā kusīto’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not energetic?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā āraddhavīriyena bhavitabbaṃ.
(12)

That’s why a wilderness monk should be energetic.

Āraññikenāvuso, bhikkhunā upaṭṭhitassatinā bhavitabbaṃ.
A wilderness monk should be mindful.

Sace, āvuso, āraññiko bhikkhu muṭṭhassatī hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā muṭṭhassatī’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he’s not mindful?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā upaṭṭhitassatinā bhavitabbaṃ.
(13)

That’s why a wilderness monk should be mindful.

Āraññikenāvuso, bhikkhunā samāhitena bhavitabbaṃ.
A wilderness monk should have immersion.

Sace, āvuso, āraññiko bhikkhu asamāhito hoti, tassa bhavanti vattāro.

If he doesn't, there'll be some who say:

'Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā asamāhito'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't have immersion?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā samāhitena bhavitabbaṃ. (14)

That's why a wilderness monk should have immersion.

Āraññikenāvuso, bhikkhunā paññavatā bhavitabbaṃ.

A wilderness monk should be wise.

Sace, āvuso, āraññiko bhikkhu duppañño hoti, tassa bhavanti vattāro.

If he isn't, there'll be some who say:

'Kim panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā duppañño'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not wise?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā paññavatā bhavitabbaṃ. (15)

That's why a wilderness monk should be wise.

Āraññikenāvuso, bhikkhunā abhidhamme abhivinaye yogo karaṇīyo.

A wilderness monk should make an effort to learn the teaching and training.

Santāvuso, āraññikaṃ bhikkhuṃ abhidhamme abhivinaye pañhaṃ pucchitāro.

There are those who will question a wilderness monk about the teaching and training.

Sace, āvuso, āraññiko bhikkhu abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

If he fails to answer, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā abhidhamme abhivinaye pañhaṃ puṭṭho na sampāyati’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he can’t answer a question about the teaching and training?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā abhidhamme abhivinaye yogo karaṇīyo. (16)

That’s why a wilderness monk should make an effort to learn the teaching and training.

Āraññikenāvuso, bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo.

A wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

Santāvuso, āraññikaṃ bhikkhuṃ ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ pucchitāro.

There are those who will question a wilderness monk regarding the formless liberations.

Sace, āvuso, āraññiko bhikkhu ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

If he fails to answer, there'll be some who say:

‘Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā ye te santā vimokkhā atikkamma rūpe āruppā tattha pañhaṃ puṭṭho na sampāyati’ti—

‘What’s the point of this wilderness venerable’s staying alone and autonomous in the wilderness, since he can’t answer a question about the formless liberations?’

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā ye te santā vimokkhā atikkamma rūpe āruppā tattha yogo karaṇīyo. (17)

That's why a wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

Āraññikenāvuso, bhikkhunā uttari manussadhamme yogo karaṇīyo.

A wilderness monk should practice meditation to realize the superhuman state.

Santāvuso, āraññikaṃ bhikkhuṃ uttari manussadhamme pañhaṃ pucchitāro.

There are those who will question a wilderness monk about the superhuman state.

Sace, āvuso, āraññiko bhikkhu uttari manussadhamme pañhaṃ puṭṭho na sampāyati, tassa bhavanti vattāro.

If he fails to answer, there'll be some who say:

'Kiṃ panimassāyasmato āraññikassa ekassāraññe serivihārena yo ayamāyasmā yassatthāya pabbajito tamatthaṃ na jānāti'ti—

'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't know the goal for which he went forth?'

tassa bhavanti vattāro.

Tasmā āraññikena bhikkhunā uttari manussadhamme yogo karaṇīyo"ti. (18)

That's why a wilderness monk should practice meditation to realize the superhuman state."

Evam vutte, āyasmā mahāmoggallāno āyasmantaṃ sāriputtaṃ etadavoca:

When Venerable Sāriputta said this, Venerable Mahāmoggallāna said to him,

“āraññikeneva nu kho, āvuso sāriputta, bhikkhunā ime dhammā samādāya vattitabbā udāhu gāmantavihārināpī”ti?

“Reverend Sāriputta, should these things be undertaken and followed only by wilderness monks, or by those who live in the neighborhood of a village as well?”

“Āraññikenāpi kho, āvuso moggallāna, bhikkhunā ime dhammā samādāya vattitabbā pageva gāmantavihārinā”ti.

“Reverend Moggallāna, these things should be undertaken and followed by wilderness monks, and still more by those who live in the neighborhood of a village.”

Goliyānisuttaṃ niṭṭhitaṃ navamaṃ.

70. Kīṭāgirisutta *At Kīṭāgiri*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ kāsīsu cārikam carati mahatā
bhikkhusaṅghena saddhim.**

At one time the Buddha was wandering in the land of the Kāsīs together with a large Saṅgha of mendicants.

Tatra kho bhagavaṃ bhikkhū āmantesi:

There the Buddha addressed the mendicants:

“aham kho, bhikkhave, aññatreva rattibhojanā bhuñjāmi.

“Mendicants, I abstain from eating at night.

**Aññatra kho panāham, bhikkhave, rattibhojanā bhuñjamāno
appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca
balañca phāsuvihārañca.**

Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, bhikkhave, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

**Aññatra kho pana, bhikkhave, tumhepi rattibhojanā bhuñjamānā
appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca
balañca phāsuvihārañcā”ti.**

Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Atha kho bhagavā kāsīsu anupubbena cārikaṃ caramāno yena kīṭāgiri nāma kāsīnaṃ nigamo tadavasari.

Then the Buddha, traveling stage by stage in the land of the Kāsīs, arrived at a town of the Kāsīs named Kīṭāgiri,

Tatra sudamṃ bhagavā kīṭāgirisimṃ viharati kāsīnaṃ nigame.
and stayed there.

Tena kho pana samayena assajipunabbasukā nāma bhikkhū kīṭāgirismimṃ āvāsikā honti.

Now at that time the mendicants who followed Assaji and Punabbasuka were residing at Kīṭāgiri.

Atha kho sambahulā bhikkhū yena assajipunabbasukā bhikkhū tenupasaṅkamimsu; upasaṅkamtivā assajipunabbasuke bhikkhū etadvocumṃ:

Then several mendicants went up to them and said,

“bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca.

“Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha.

Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā”ti.

Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably."

Evam vutte, assajipunabbasukā bhikkhū te bhikkhū etadavocum:

When they said this, the mendicants who followed Assaji and Punabbasuka said to them,

“mayam kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle.

“Reverends, we eat in the evening, the morning, and at the wrong time of day.

Te mayam sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātañkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, we find that we're healthy and well, nimble, strong, and living comfortably.

Te mayam kim sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

Why should we give up what is visible in the present to chase after what takes effect over time?

Sāyañceva mayam bhuñjissāma pāto ca divā ca vikāle”ti.

We shall eat in the evening, the morning, and at the wrong time of day.”

Yato kho te bhikkhū nāsakkhimsu assajipunabbasuke bhikkhū saññāpetum, atha yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantam etadavocum:

Since those mendicants were unable to convince the mendicants who were followers of Assaji and Punabbasuka, they approached the Buddha, bowed, sat down to one side, and told him what had happened.

“idha mayaṃ, bhante, yena assajipunabbasukā bhikkhū tenupasaṅkamimha; upasaṅkamtivā assajipunabbasuke bhikkhū etadavocumha:

‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca;

aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’ti.

Evam vutte, bhante, assajipunabbasukā bhikkhū amhe etadavocum:

‘mayaṃ kho, āvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle.

Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

Sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle’ti.

Yato kho mayaṃ, bhante, nāsakkhimha assajipunabbasuke bhikkhū saññāpetum, atha mayaṃ etamatthaṃ bhagavato ārocemā”ti.

Atha kho bhagavā aññataram bhikkhum āmantesi:

So the Buddha said to a certain monk,

“ehi tvaṃ, bhikkhu, mama vacanena assajipunabbasuke bhikkhū āmantehi:

“Please, monk, in my name tell the mendicants who follow Assaji and Punabbasuka that

‘satthā āyasmante āmantetī’”ti.
the teacher summons them.”

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yena assajipunabbasukā bhikkhū tenupasaṅkami; upasaṅkamtivā assajipunabbasuke bhikkhū etadavoca:

“Yes, sir,” that monk replied. He went to those mendicants and said,

“satthā āyasmante āmantetī”ti.

“Venerables, the teacher summons you.”

“Evamāvuso”ti kho assajipunabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinne kho assajipunabbasuke bhikkhū bhagavā etadavoca:

“Yes, reverend,” those mendicants replied. They went to the Buddha, bowed, and sat down to one side.

“saccaṃ kira, bhikkhave, sambahulā bhikkhū tumhe upasaṅkamtivā etadavocum̐:

The Buddha said to them, “Is it really true, mendicants, that several mendicants went to you and said:

‘bhagavā kho, āvuso, aññatreva rattibhojanā bhuñjati bhikkhusaṅgho ca.

‘Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha.

Aññatra kho panāvuso, rattibhojanā bhuñjamānā appābādhatañca sañjānanti appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably.

Etha, tumhepi, āvuso, aññatreva rattibhojanā bhuñjatha.

You too should abstain from eating at night.

Aññatra kho panāvuso, tumhepi rattibhojanā bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañcā’ti.

Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.’

Evaṃ vutte, kira, bhikkhave, tumhe te bhikkhū evaṃ avacuttha:
When they said this, did you really say to them:

‘mayaṃ kho panāvuso, sāyañceva bhuñjāma pāto ca divā ca vikāle.

‘Reverends, we eat in the evening, the morning, and at the wrong time of day.

Te mayaṃ sāyañceva bhuñjamānā pāto ca divā ca vikāle appābādhatañca sañjānāma appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably.

Te mayaṃ kiṃ sandiṭṭhikaṃ hitvā kālikaṃ anudhāvissāma?

Why should we give up what is visible in the present to chase after what takes effect over time?

Sāyañceva mayaṃ bhuñjissāma pāto ca divā ca vikāle”’ti.

We shall eat in the evening, the morning, and at the wrong time of day.”’

“Evaṃ, bhante”.

“Yes, sir.”

“Kiṃ nu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tassa akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti”’ti?

“Mendicants, have you ever known me to teach the Dhamma like this: no matter what this individual experiences—pleasurable,

painful, or neutral—their unskillful qualities decline and their skillful qualities grow?”

“No hetam, bhante”.

“No, sir.”

“Nanu me tumhe, bhikkhave, evaṃ dhammaṃ desitaṃ ājānātha idhekaccassa yaṃ evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, idha panekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti”ti?

“Haven’t you known me to teach the Dhamma like this: ‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhū, bhikkhave.

“Good, mendicants!

**Mayā cetam, bhikkhave, aññātam abhaviṣṣa aditṭham aviditam
asacchikataṃ aphaṣṣitaṃ paññāya:**

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

**‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā
dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti,**

‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’

**evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti
vadeyyaṃ; api nu me etaṃ, bhikkhave, patirūpaṃ abhaviṣṣā’ti?**

Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of pleasant feeling?’

“No hetam, bhante”.

“No, sir.”

**“Yasmā ca kho etaṃ, bhikkhave, mayā ñātam ditṭham viditam
sacchikataṃ phaṣṣitaṃ paññāya:**

“But I have known, seen, understood, realized, and experienced this with wisdom:

**‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā
dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti,**

tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ pajahathā’ti vadāmi.

‘When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of pleasant feeling.’

**Mayā cetam, bhikkhave, aññātam abhaviṣṣa aditṭham aviditam
asacchikataṃ aphaṣṣitaṃ paññāya:**

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, evāhaṃ ajānanto ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadeyyaṃ;

‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of pleasant feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ sukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, tasmāhaṃ ‘evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

‘When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of pleasant feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadeyyaṃ;

‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of painful feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ pajahathā’ti vadāmi.

‘When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of painful feeling.’

Mayā cetam, bhikkhave, aññātaṃ abhavissa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, evāhaṃ ajānanto ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadeyyam;

‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of painful feeling’?”

“No hetam, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ dukkhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhantī’ti, tasmāhaṃ ‘evarūpaṃ dukkhaṃ vedanaṃ upasampajja viharathā’ti vadāmi.

‘When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.’ Since this is so, that’s why I say: ‘You should enter and remain in that kind of painful feeling.’

Mayā cetāṃ, bhikkhave, aññātaṃ abhaviṣṣa adiṭṭhaṃ aviditaṃ asacchikataṃ aphasitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyantī’ti, evāhaṃ ajānanto ‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’ti vadeyyaṃ;

‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should give up this kind of neutral feeling’?”

“No hetāṃ, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti’ti, tasmāhaṃ **‘evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathā’**ti vadāmi.

‘When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.’ Since this is so, that’s why I say: ‘You should give up this kind of neutral feeling.’

Mayā cetāṃ, bhikkhave, aññātaṃ abhaviṣṣa adiṭṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya:

Now, suppose I hadn’t known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti’ti, evāhaṃ ajānanto **‘evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathā’**ti vadeyyaṃ;

‘When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.’

api nu me etaṃ, bhikkhave, patirūpaṃ abhavissā”ti?

Not knowing this, would it be appropriate for me to say: ‘You should enter and remain in that kind of neutral feeling’?”

“No hetāṃ, bhante”.

“No, sir.”

“Yasmā ca kho etaṃ, bhikkhave, mayā ñātaṃ diṭṭhaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya:

“But I have known, seen, understood, realized, and experienced this with wisdom:

‘idhekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vedayato akusalā dhammā parihāyanti kusalā dhammā

**abhivaḍḍhantī'ti, tasmāhaṃ 'evarūpaṃ adukkhamasukhaṃ
vedanaṃ upasampajja viharathā'ti vadāmi.**

'When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say:
'You should enter and remain in that kind of neutral feeling.'

**Nāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ 'appamādena
karaṇīyaṃ'ti vadāmi;**

Mendicants, I don't say that all these mendicants still have work to do with diligence.

**na panāhaṃ, bhikkhave, sabbesaṃyeva bhikkhūnaṃ 'na
appamādena karaṇīyaṃ'ti vadāmi.**

Nor do I say that all these mendicants have no work to do with diligence.

**Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto
katakaraṇīyā ohitabhārā anuppattasatthā
parikkhīṇabhavasamyojanā sammadaññāvimuttā,
tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ 'na appamādena
karaṇīyaṃ'ti vadāmi.**

I say that mendicants don't have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment.

Taṃ kissa hetu?

Why is that?

Kataṃ tesaṃ appamādena.

They've done their work with diligence.

Abhabbā te pamajjitum.

They're incapable of being negligent.

**Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā
anuttaraṃ yogakkhemaṃ patthayamānā viharanti,**

tathārūpānāhaṃ, bhikkhave, bhikkhūnaṃ ‘appamādena karaṇīyaṃ’ti vadāmi.

I say that mendicants still have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary.

Taṃ kissa hetu?

Why is that? Thinking:

Appeva nāmime āyasmanto anulomikāni senāsanāni paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṇā—

‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyunti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Imaṃ kho ahaṃ, bhikkhave, imesaṃ bhikkhūnaṃ appamādaphalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti vadāmi.

Seeing this fruit of diligence for those mendicants, I say that they still have work to do with diligence.

Sattime, bhikkhave, puggalā santo saṃvijjamānā lokasmiṃ.

Mendicants, these seven people are found in the world.

Katame satta?

What seven?

Ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a

follower by faith.

Katamo ca, bhikkhave, puggalo ubhatobhāgavimutto?

And what person is freed both ways?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati paññāya cassa disvā āsavā parikkhīṇā honti.

It's a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, their defilements have come to an end.

Ayaṃ vuccati, bhikkhave, puggalo ubhatobhāgavimutto

This person is called freed both ways.

imassa kho ahaṃ, bhikkhave, bhikkhuno 'na appamādena karaṇīyan'ti vadāmi.

And I say that this mendicant has no work to do with diligence.

Taṃ kissa hetu?

Why is that?

Kataṃ tassa appamādena.

They've done their work with diligence.

Abhabbo so pamajjitum. (1)

They're incapable of being negligent.

Katamo ca, bhikkhave, puggalo paññāvimutto?

And what person is freed by wisdom?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

It's a person who does not have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, their defilements have come to an end.

Ayaṃ vuccati, bhikkhave, puggalo paññāvimutto.

This person is called freed by wisdom.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘na appamādena karaṇīyaṃ’ti vadāmi.

I say that this mendicant has no work to do with diligence.

Taṃ kissa hetu?

Why is that?

Kataṃ tassa appamādena.

They’ve done their work with diligence.

Abhabbo so pamajjitum. (2)

They’re incapable of being negligent.

Katamo ca, bhikkhave, puggalo kāyasakkhi?

And what person is a personal witness?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti.

It’s a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, some of their defilements have come to an end.

Ayaṃ vuccati, bhikkhave, puggalo kāyasakkhi.

This person is called a personal witness.

Imassa kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyaṃ’ti vadāmi.

I say that this mendicant still has work to do with diligence.

Taṃ kissa hetu?

Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ—

‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno 'appamādena karaṇīyaṃ'ti vadāmi. (3)

Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Katamo ca, bhikkhave, puggalo diṭṭhippatto?

And what person is attained to view?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgatappaveditā cassa dhammā paññāya vodiṭṭhā honti vocaritā.

It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form.

Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have clearly seen and clearly contemplated with wisdom the teaching and training proclaimed by the Realized One.

Ayaṃ vuccati, bhikkhave, puggalo diṭṭhippatto.

This person is called attained to view.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno 'appamādena karaṇīyaṃ'ti vadāmi.

I say that this mendicant also still has work to do with diligence.

Taṃ kissa hetu?

Why is that? Thinking:

**Appeva nāma ayamāyasmā anulomikāni senāsanāni
paṭisevamāno kalyāṇamitte bhajamāno indriyāni
samannāyamāno—**

‘Hopefully this venerable will frequent appropriate lodgings,
associate with good friends, and control their faculties.

**yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ
pabbajanti, tadanuttaram—brahmacariyapariyosānaṃ diṭṭheva
dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti.**

Then they might realize the supreme culmination of the spiritual path
in this very life, and live having achieved with their own insight the
goal for which gentlemen rightly go forth from the lay life to
homelessness.’

**Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno
appamādaphalaṃ sampassamāno ‘appamādena karaṇīyan’ti
vadāmi. (4)**

Seeing this fruit of diligence for this mendicant, I say that they still
have work to do with diligence.

Katamo ca, bhikkhave, puggalo saddhāvimutto.

And what person is freed by faith?

**Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā
atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya
cassa disvā ekacce āsavā parikkhīṇā honti, tathāgate cassa
saddhā nivīṭṭhā hoti mūlajātā patiṭṭhitā.**

It’s a person who doesn’t have direct meditative experience of the
peaceful liberations that are formless, transcending form.

Nevertheless, having seen with wisdom, some of their defilements
have come to an end. And their faith is settled, rooted, and planted in
the Realized One.

Ayam vuccati, bhikkhave, puggalo saddhāvimutto.

This person is called freed by faith.

**Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena
karaṇīyan’ti vadāmi.**

I say that this mendicant also still has work to do with diligence.

Tam kissa hetu?

Why is that? Thinking:

**Appeva nāma ayamāyasmā anulomikāni senāsanāni
paṭisevamāno kalyāṇamitte bhajamāno indriyāni
samannāyamaṇo—**

‘Hopefully this venerable will frequent appropriate lodgings,
associate with good friends, and control their faculties.

**yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ
pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva
dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti.**

Then they might realize the supreme culmination of the spiritual path
in this very life, and live having achieved with their own insight the
goal for which gentlemen rightly go forth from the lay life to
homelessness.’

**Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno
appamādaphalaṃ sampassamaṇo ‘appamādena karaṇīyaṇ’ti
vadāmi. (5)**

Seeing this fruit of diligence for this mendicant, I say that they still
have work to do with diligence.

Katamo ca, bhikkhave, puggalo dhammānusārī?

And what person is a follower of the teachings?

**Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā
atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya
cassa disvā ekacce āsavā parikkhīṇā honti, tathāgatappaveditā
cassa dhammā paññāya mattaso nijjhānaṃ khamanti, api cassa
ime dhammā honti, seyyathidaṃ—**

It’s a person who doesn’t have direct meditative experience of the
peaceful liberations that are formless, transcending form.

Nevertheless, having seen with wisdom, some of their defilements
have come to an end. And they accept the teachings proclaimed by

the Realized One after considering them with a degree of wisdom. And they have the following qualities:

saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

the faculties of faith, energy, mindfulness, immersion, and wisdom.

Ayaṃ vuccati, bhikkhave, puggalo dhammānusārī.

This person is called a follower of the teachings.

Imassapi kho ahaṃ, bhikkhave, bhikkhuno ‘appamādena karaṇīyan’ti vadāmi.

I say that this mendicant also still has work to do with diligence.

Taṃ kissa hetu?

Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ—

‘Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno appamādaphalaṃ sampassamāno ‘appamādena karaṇīyan’ti vadāmi. (6)

Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Katamo ca, bhikkhave, puggalo saddhānusārī?

And what person is a follower by faith?

Idha, bhikkhave, ekacco puggalo ye te santā vimokkhā atikkamma rūpe āruppā te na kāyena phusitvā viharati, paññāya cassa disvā ekacce āsavā parikkhīṇā honti, tathāgate cassa saddhāmatam̐ hoti pemamattam̐, api cassa ime dhammā honti, seyyathidam̐—

It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have a degree of faith and love for the Realized One. And they have the following qualities:

saddhindriyam̐, vīriyindriyam̐, satindriyam̐, samādhindriyam̐, paññindriyam̐.

the faculties of faith, energy, mindfulness, immersion, and wisdom.

Ayam̐ vuccati, bhikkhave, puggalo saddhānusārī.

This person is called a follower by faith.

Imassapi kho aham̐, bhikkhave, bhikkhuno 'appamādena karaṇīyan'ti vadāmi.

I say that this mendicant also still has work to do with diligence.

Tam̐ kissa hetu?

Why is that? Thinking:

Appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamāno—

'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties.

yassatthāya kulaputtā sammadeva agāasmā anagāriyam̐ pabbajanti, tadanuttaram̐—brahmacariyapariyosānam̐ diṭṭheva dhamme sayam̐ abhiññā sacchikatvā upasampajja vihareyyāti.

Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

**Imaṃ kho ahaṃ, bhikkhave, imassa bhikkhuno
appamādapahalaṃ sampassamāno ‘appamādena karaṇīyaṃ’ti
vadāmi. (7)**

Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Nāhaṃ, bhikkhave, ādikeneva aññārādhanaṃ vadāmi;
Mendicants, I don’t say that enlightenment is achieved right away.

**api ca, bhikkhave, anupubbasikkhā anupubbakiriyā
anupubbapaṭipadā aññārādhanā hoti.**

Rather, enlightenment is achieved by gradual training, progress, and practice.

**Kathaṅca, bhikkhave, anupubbasikkhā anupubbakiriyā
anupubbapaṭipadā aññārādhanā hoti?**

And how is enlightenment achieved by gradual training, progress, and practice?

**Idha, bhikkhave, saddhājāto upasaṅkamati, upasaṅkamanto
payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto
dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ
dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato
dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati
chando jāyati, chandajāto ussahati, ussāhetvā tuletī, tulayitvā
padahati, pahitatto samāno kāyena ceva paramasaccaṃ
sacchikaroti, paññāya ca naṃ ativijja passati.**

It’s when someone in whom faith has arisen approaches a teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.

Sāpi nāma, bhikkhave, saddhā nāhosi;
Mendicants, there has not been that faith,

tampi nāma, bhikkhave, upasaṅkamaṇaṃ nāhosi;
that approaching,

sāpi nāma, bhikkhave, payirupāsanaṃ nāhosi;
that paying homage,

tampi nāma, bhikkhave, sotāvadhānaṃ nāhosi;
that listening,

tampi nāma, bhikkhave, dhammassavanaṃ nāhosi;
that hearing the teachings,

sāpi nāma, bhikkhave, dhammadhāraṇā nāhosi;
that remembering the teachings,

sāpi nāma, bhikkhave, atthūpaparikkhā nāhosi;
that reflecting on their meaning,

sāpi nāma, bhikkhave, dhammanijjhānakkhanti nāhosi;
that acceptance after consideration,

sopi nāma, bhikkhave, chando nāhosi;
that enthusiasm,

sopi nāma, bhikkhave, ussāho nāhosi;
that making an effort,

sāpi nāma, bhikkhave, tulanā nāhosi;
that weighing up,

tampi nāma, bhikkhave, padhānaṃ nāhosi.
or that striving.

Vippaṭipannāttha, bhikkhave, micchāpaṭipannāttha, bhikkhave.
You've lost the way, mendicants! You're practicing the wrong way!

**Kīva dūrevime, bhikkhave, moghapurisā apakkantā imamhā
dhammavinayā.**

Just how far have these foolish people strayed from this teaching
and training!

Atthi, bhikkhave, catuppadaṃ veyyākaraṇaṃ yassuddiṭṭhassa viññū puriso nacirasseva paññāyatthaṃ ājāneyya.

There is an exposition in four parts, which a sensible person would quickly understand when it is recited.

Uddisissāmi vo, bhikkhave, ājānissatha me tan”ti?

I shall recite it for you, mendicants. Try to understand it.”

“Ke ca mayaṃ, bhante, ke ca dhammassa aññātāro”ti?

“Sir, who are we to be counted alongside those who understand the teaching?”

“Yopi so, bhikkhave, satthā āmisagaru āmisadāyādo āmisehi saṃsaṭṭho viharati tassa pāyaṃ evarūpī paṇopaṇaviyā na upeti:

“Even with a teacher who values material things, is an heir in material things, who lives caught up in material things, you wouldn’t get into such haggling:

‘evañca no assa atha naṃ kareyyāma, na ca no evamassa na naṃ kareyyāmā’ti, kiṃ pana, bhikkhave, yaṃ tathāgato sabbaso āmisehi visaṃsaṭṭho viharati.

‘If we get this, we’ll do that. If we don’t get this, we won’t do it.’ What then of the Realized One, who lives utterly detached from material things?

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ayamanudhammo hoti:

For a faithful disciple who is practicing to fathom the Teacher’s instructions, this is in line with the teaching:

‘satthā bhagavā, sāvako hamasmi;

‘The Buddha is my Teacher, I am his disciple.

jānāti bhagavā, nāhaṃ jānāmī’ti.

The Buddha knows, I do not know.’

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ruḥhanīyaṃ satthusāsanaṃ hoti ojavantaṃ.

For a faithful disciple who is practicing to fathom the Teacher's instructions, the Teacher's instructions are nourishing and nutritious.

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato ayamanudhammo hoti:

For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching:

'kāmaṃ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena purisavīriyena purisaparakkamena pattabbaṃ na taṃ apāpuṇitvā vīriyassa saṅghānaṃ bhavissatī'ti.

'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not relax my energy until I have achieved what is possible by manly strength, energy, and vigor.'

Saddhassa, bhikkhave, sāvakassa satthusāsane pariyogāhiya vattato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ—

A faithful disciple who is practicing to fathom the Teacher's instructions can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

enlightenment in the present life, or if there's something left over, non-return."

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Kīṭāgirisuttaṃ niṭṭhitaṃ dasamaṃ.

Bhikkhuvaggo niṭṭhito dutiyo.

Tassuddānaṃ

**Kuñjara rāhula sassataloko,
Mālukyaputto ca bhaddāli nāmo;
Khudda dijātha sahampatiyācaṃ,
Nāḷaka raññikiṭṭāgirināmo.**

3. The Division on Wanderers Paribbājakavagga

71. Tevijjavacchasutta

To Vacchagotta on the Three Knowledges

Evam me sutam—

So I have heard.

**ekam samayam bhagava vesāliyam viharati mahāvane
kūṭāgārasālāyam.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena vacchagotto paribbājako
ekapuṇḍarīke paribbājakārāme paṭivasati.**

Now at that time the wanderer Vacchagotta was residing in the Single Lotus Monastery of the wanderers.

**Atha kho bhagava pubbaṇhasamayam nivāsetvā
pattacīvaramādāya vesālim piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva vesāliyam piṇḍāya caritum;

“It’s too early to wander for alms in Vesālī.

**yannūnāham yena ekapuṇḍarīko paribbājakārāmo yena
vacchagotto paribbājako tenupasaṅkameyyan”ti.**

Why don’t I visit the wanderer Vacchagotta at the Single Lotus Monastery?”

Atha kho bhagavā yena ekapuṇḍarīko paribbājakārāmo yena vacchagotto paribbājako tenupasaṅkami.

So that's what he did.

Addasā kho vacchagotto paribbājako bhagavantam dūratova āgacchantam.

Vacchagotta saw the Buddha coming off in the distance,

Disvāna bhagavantam etadavoca:

and said to him,

“Etu kho, bhante, bhagavā.

“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It's been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā idamāsanam paññattan”ti.

Please, sir, sit down, this seat is ready.”

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

Vacchagottopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi.

while Vacchagotta took a low seat and sat to one side.

Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantam etadavoca:

Then Vacchagotta said to the Buddha:

“sutaṃ metaṃ, bhante:

“Sir, I have heard this:

‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti,

‘The ascetic Gotama claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ’ti.

“Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

Ye te, bhante, evamaṃsu: ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṃ abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti?

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Ye te, vaccha, evamaṃsu: ‘samaṇo gotamo sabbaññū sabbadassāvī, aparisesaṃ ñāṇadassanaṃ paṭijānāti, carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ’ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ asatā abhūtenā”ti.

“Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

“Kathaṃ byākaramānā pana mayaṃ, bhante, vuttavādino ceva bhagavato assāma, na ca bhagavantaṃ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṃ byākareyyāma, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyyā”ti?

“So how should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Tevijjo samaṇo gotamo’ti kho, vaccha, byākaramāno vuttavādī ceva me assa, na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgaccheyya.

“The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Ahañhi, vaccha, yāvadeva ākañkhāmi anekavihitaṃ pubbenivāsaṃ anussarāmi,

For, Vaccha, whenever I want, I recollect my many kinds of past lives.

seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollect my many kinds of past lives, with features and details.

**Ahañhi, vaccha, yāvadeva ākañkhāmi dibbena cakkhunā
visuddhena atikkantamānusakena satte passāmi cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
...pe... yathākammūpage satte pajānāmi.**

And whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn— inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.

**Ahañhi, vaccha, āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayamañ abhiññā sacchikatvā
upasampajja viharāmi.**

And I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

**‘Tevijjo samaṇo gotamo’ti kho, vaccha, byākaramāno vuttavādī
ceva me assa, na ca mañ abhūtena abbhācikkheyya,
dhammassa cānudhammañ byākareyya, na ca koci
sahadhammiko vādānuvādo gārayhañ ṭhānañ āgaccheyyā’**ti.

‘The ascetic Gotama has the three knowledges.’ Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.”

Evañ vutte, vacchagotto paribbājako bhagavantañ etadavoca:

When he said this, the wanderer Vacchagotta said to the Buddha,

**“atthi nu kho, bho gotama, koci gihī gihisaṃyojanañ appahāya
kāyassa bheda dukkhassantakaro”**ti?

“Master Gotama, are there any laypeople who, without giving up the fetter of lay life, make an end of suffering when the body breaks up?”

“Natthi kho, vaccha, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ dukkhassantakaro”ti.

“No, Vaccha.”

“Atthi pana, bho gotama, koci gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpago”ti?

“But are there any laypeople who, without giving up the fetter of lay life, go to heaven when the body breaks up?”

“Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye gihī gihisaṃyojanaṃ appahāya kāyassa bhedaṃ saggūpaga”ti.

“There’s not just one hundred laypeople, Vaccha, or two or three or four or five hundred, but many more than that who, without giving up the fetter of lay life, go to heaven when the body breaks up.”

“Atthi nu kho, bho gotama, koci ājīvako kāyassa bhedaṃ dukkhassantakaro”ti?

“Master Gotama, are there any Ājīvaka ascetics who make an end of suffering when the body breaks up?”

“Natthi kho, vaccha, koci ājīvako kāyassa bhedaṃ dukkhassantakaro”ti.

“No, Vaccha.”

“Atthi pana, bho gotama, koci ājīvako kāyassa bhedaṃ saggūpago”ti?

“But are there any Ājīvaka ascetics who go to heaven when the body breaks up?”

“Ito kho so, vaccha, ekanavuto kappo yamaṃ anussarāmi, nābhijānāmi kañci ājīvakaṃ saggūpagaṃ aññatra ekena;

“Vaccha, when I recollect the past ninety-one eons, I can’t find any Ājīvaka ascetics who have gone to heaven, except one;

sopāsi kammavādī kiriyavādī”ti.

and he taught the efficacy of deeds and action.”

**“Evaṃ sante, bho gotama, suññaṃ aduṃ titthāyatanam
antamaso saggūpagenapī”ti?**

“In that case, Master Gotama, the sectarian tenets are empty even of the chance to go to heaven.”

**“Evaṃ, vaccha, suññaṃ aduṃ titthāyatanam antamaso
saggūpagenapī”ti.**

“Yes, Vaccha, the sectarian tenets are empty even of the chance to go to heaven.”

Idamavoca bhagavā.

That is what the Buddha said.

**Attamano vacchagotto paribbājako bhagavato bhāsitaṃ
abhinandīti.**

Satisfied, the wanderer Vacchagotta was happy with what the Buddha said.

Tevijjavacchasuttam niṭṭhitam paṭhamam.

72. Aggivacchasutta *With Vacchagotta on Fire*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho vacchagotto paribbājako yena bhagavā
tenupasaṅkami; upasaṅkamtvā bhagavatā saddhim sammodi.**

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako
bhagavantaṃ etadvoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“Kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccaṃ
moghamaññaṇ’ti—**

“Master Gotama, is this your view: ‘The world is eternal. This is the only truth, other ideas are silly?’”

evamdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evamdiṭṭhi:

“That’s not my view, Vaccha.”

‘sassato loko, idameva saccam moghamaññan’”ti.

“Kim pana, bho gotama, ‘asassato loko, idameva saccam moghamaññan’ti—

“Then is this your view: ‘The world is not eternal. This is the only truth, other ideas are silly’?”

evamditthi bhavam gotamo”ti?

“Na kho aham, vaccha, evamditthi:

“That’s not my view, Vaccha.”

‘asassato loko, idameva saccam moghamaññan’”ti.

“Kim nu kho, bho gotama, ‘antava loko, idameva saccam moghamaññan’ti—

“Then is this your view: ‘The world is finite. This is the only truth, other ideas are silly’?”

evamditthi bhavam gotamo”ti?

“Na kho aham, vaccha, evamditthi:

“That’s not my view, Vaccha.”

‘antava loko, idameva saccam moghamaññan’”ti.

“Kim pana, bho gotama, ‘anantava loko, idameva saccam moghamaññan’ti—

“Then is this your view: ‘The world is infinite. This is the only truth, other ideas are silly’?”

evamditthi bhavam gotamo”ti?

“Na kho aham, vaccha, evamditthi:

“That’s not my view, Vaccha.”

‘anantavā loko, idameva saccaṃ moghamaññaṃ’”ti.

“Kiṃ nu kho, bho gotama, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’ti—

“Then is this your view: ‘The soul and the body are the same thing. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’”ti.

“Kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’ti—

“Then is this your view: ‘The soul and the body are different things. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṃ’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’ti—

“Then is this your view: ‘A Realized One exists after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘hoti tathāgato param̃ maraṇā, idameva saccaṃ moghamaññan’”ti.

“Kiṃ pana, bho gotama, ‘na hoti tathāgato param̃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘na hoti tathāgato param̃ maraṇā, idameva saccaṃ moghamaññan’”ti.

“Kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato param̃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One both exists and doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘hoti ca na ca hoti tathāgato param̃ maraṇā, idameva saccaṃ moghamaññan’”ti.

“Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato param̃ maraṇā, idameva saccaṃ moghamaññan’ti—

“Then is this your view: ‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly’?”

evaṃdiṭṭhi bhavaṃ gotamo”ti?

“Na kho ahaṃ, vaccha, evaṃdiṭṭhi:

“That’s not my view, Vaccha.”

‘neva hoti na na hoti tathāgato param̐ maraṇā, idameva saccam̐ moghamaññan’”ti.

“‘Kim̐ nu kho, bho gotama, sassato loko, idameva saccam̐ moghamaññanti—

“Master Gotama, when asked these ten questions, you say: ‘That’s not my view.’

evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

sassato loko, idameva saccam̐ moghamaññan’ti vadesi.

‘Kim̐ pana, bho gotama, asassato loko, idameva saccam̐ moghamaññanti—

evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

asassato loko, idameva saccam̐ moghamaññan’ti vadesi.

‘Kim̐ nu kho, bho gotama, antavā loko, idameva saccam̐ moghamaññanti—

evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

antavā loko, idameva saccam̐ moghamaññan’ti vadesi.

‘Kim̐ pana, bho gotama, anantavā loko, idameva saccam̐ moghamaññanti—

evaṃdiṭṭhi bhavaṃ gotamo’ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi—

anantavā loko, idameva saccam̐ moghamaññan’ti vadesi.

‘Kim̐ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccam̐ moghamaññanti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ,
vaccha, evaṃdiṭṭhi—

taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññaṇa'ti
vadesi.

'Kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva
saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ,
vaccha, evaṃdiṭṭhi—

aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññaṇa'ti
vadesi.

'Kiṃ nu kho, bho gotama, hoti tathāgato paraṃ maraṇā,
idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ,
vaccha, evaṃdiṭṭhi—

hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṇa'ti
vadesi.

'Kiṃ pana, bho gotama, na hoti tathāgato paraṃ maraṇā,
idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ,
vaccha, evaṃdiṭṭhi—

na hoti tathāgato paraṃ maraṇā, idameva saccaṃ
moghamaññaṇa'ti vadesi.

'Kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ
maraṇā, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ,
vaccha, evaṃdiṭṭhi—

hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ
moghamaññaṇa'ti vadesi.

'Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ
maraṇā, idameva saccaṃ moghamaññaṇanti—

evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi—

neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ'ti vadesi.

Kim pana bho gotamo ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato'ti?

Seeing what drawback do you avoid all these convictions?"

“Sassato loko'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkam diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam sapaṇiḥam, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati.

“Each of these ten convictions is the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. They're beset with anguish, distress, and fever. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

'Asassato loko'ti kho, vaccha ...pe...

'antavā loko'ti kho, vaccha ...pe...

'anantavā loko'ti kho, vaccha ...pe...

'tam jīvam tam sarīran'ti kho, vaccha ...pe...

'aññaṃ jīvam aññaṃ sarīran'ti kho, vaccha ...pe...

'hoti tathāgato paraṃ maraṇā'ti kho, vaccha ...pe...

'na hoti tathāgato paraṃ maraṇā'ti kho, vaccha ...pe...

'hoti ca na ca hoti tathāgato paraṃ maraṇā'ti kho, vaccha ...pe...

'neva hoti na na hoti tathāgato paraṃ maraṇā'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro diṭṭhivisūkam

**diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ sadukkhaṃ savighātaṃ
saupāyāsaṃ sapaṇiḥamaṃ, na nibbidāya na virāgāya na
nirodhāya na upasamāya na abhiññāya na sambodhāya na
nibbānāya samvattati.**

**Imaṃ kho ahaṃ, vaccha, ādīnavaṃ sampassamāno evaṃ imāni
sabbaso diṭṭhigatāni anupagato”ti.**

Seeing this drawback I avoid all these convictions.”

“Atthi pana bhoṭo gotamassa kiñci diṭṭhigatan”ti?

“But does Master Gotama have any convictions at all?”

“Diṭṭhigatanti kho, vaccha, apanītametaṃ tathāgatassa.

“The Realized One has done away with convictions.

Diṭṭhañhetam, vaccha, tathāgatena:

For the Realized One has seen:

‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

Such is perception, such is the origin of perception, such is the ending of perception.

**iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ
atthaṅgamo;**

Such are choices, such is the origin of choices, such is the ending of choices.

**iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa
atthaṅgamo’ti.**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

**Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ
sabbaahaṅkāramamaṅkāramānānusayānaṃ khayā virāgā
nirodhā cāgā paṭinissaggā anupādā vimuttoti vadāmī”ti.**

That’s why the Realized One is freed with the ending, fading away, cessation, giving up, and letting go of all identifying, all worries, and all ego, possessiveness, or underlying tendency to conceit, I say.”

**“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ
upapajjati”ti?**

“But Master Gotama, when a mendicant’s mind is freed like this, where are they reborn?”

“Upapajjatīti kho, vaccha, na upeti”.

“They’re reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, na upapajjati”ti?

“Well then, are they not reborn?”

“Na upapajjatīti kho, vaccha, na upeti”.

“They’re not reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, upapajjati ca na ca upapajjati”ti?

“Well then, are they both reborn and not reborn?”

“Upapajjati ca na ca upapajjatīti kho, vaccha, na upeti”.

“They’re both reborn and not reborn’ doesn’t apply, Vaccha.”

“Tena hi, bho gotama, neva upapajjati na na upapajjati”ti?

“Well then, are they neither reborn nor not reborn?”

“Neva upapajjati na na upapajjatīti kho, vaccha, na upeti”.

“They’re neither reborn nor not reborn’ doesn’t apply, Vaccha.”

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati’ti iti puṭṭho samāno ‘upapajjatīti kho, vaccha, na upeti’ti vadesi.

“Master Gotama, when asked all these questions, you say: ‘It doesn’t apply.’

‘Tena hi, bho gotama, na upapajjati’ti iti puṭṭho samāno ‘na upapajjatīti kho, vaccha, na upeti’ti vadesi.

‘Tena hi, bho gotama, upapajjati ca na ca upapajjati’ti iti puṭṭho samāno ‘upapajjati ca na ca upapajjatīti kho, vaccha, na upeti’ti vadesi.

‘Tena hi, bho gotama, neva upapajjati na na upapajjati’ti iti puṭṭho samāno ‘neva upapajjati na na upapajjatīti kho, vaccha, na upeti’ti vadesi.

Etthāhaṃ, bho gotama, aññāṇamāpādiṃ, ettha sammohamāpādiṃ.

I fail to understand this point, Master Gotama; I’ve fallen into confusion.

Yāpi me esā bhoto gotamassa purimena kathāsallāpena ahu pasādamattā sāpi me etarahi antarahitā”ti.

And I’ve now lost even the degree of clarity I had from previous discussions with Master Gotama.”

“Alañhi te, vaccha, aññāṇāya, alaṃ sammohāya.

“No wonder you don’t understand, Vaccha, no wonder you’re confused.

Gambhīro hāyaṃ, vaccha, dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo.

For this principle is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

So tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatraygena aññatrācariyakena.

It's hard for you to understand, since you have a different view, creed, preference, practice, and tradition.

Tena hi, vaccha, taññevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi.

Well then, Vaccha, I'll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, vaccha,
What do you think, Vaccha?

sace te purato aggi jaleyya, jāneyyāsi tvaṃ:

Suppose a fire was burning in front of you. Would you know:

‘ayaṃ me purato aggi jalatī’”ti?

‘This fire is burning in front of me’?”

“Sace me, bho gotama, purato aggi jaleyya, jāneyyāhaṃ:

“Yes, I would, Master Gotama.”

‘ayaṃ me purato aggi jalatī’”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya:

“But Vaccha, suppose they were to ask you:

**‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti,
evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsi’”ti?**

‘This fire burning in front of you: what does it depend on to burn?’
How would you answer?”

“Sace maṃ, bho gotama, evaṃ puccheyya:

**‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti,
evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ:**

“I would answer like this:

‘yo me ayam purato aggi jalati ayam aggi tiṇakaṭṭhupādānaṃ paṭicca jalatī’”ti.

‘This fire burning in front of me burns in dependence on grass and logs as fuel.’”

“Sace te, vaccha, purato so aggi nibbāyeyya, jāneyyāsi tvaṃ:

“Suppose that fire burning in front of you was extinguished. Would you know:

‘ayam me purato aggi nibbuto’”ti?

‘This fire in front of me is extinguished’?”

“Sace me, bho gotama, purato so aggi nibbāyeyya, jāneyyāhaṃ:

“Yes, I would, Master Gotama.”

‘ayam me purato aggi nibbuto’”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya:

“But Vaccha, suppose they were to ask you:

‘yo te ayam purato aggi nibbuto so aggi ito katamaṃ disaṃ gato—

‘This fire in front of you that is extinguished: in what direction did it go

—

puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā’ti,

evaṃ puṭṭho tvaṃ, vaccha, kinti byākareyyāsī’”ti?

east, south, west, or north?’ How would you answer?”

“Na upeti, bho gotama, yañhi so, bho gotama, aggi tiṇakaṭṭhupādānaṃ paṭicca ajali tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbutotveva saṅkhyāṃ gacchatī’”ti.

“It doesn’t apply, Master Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become extinguished due to lack of fuel.”

**“Evameva kho, vaccha, yena rūpena tathāgataṃ
paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ
ucchinnamūlaṃ tālāvatthukataṃ anabhāvaṅkataṃ āyatiraṃ
anuppādadhammaṃ.**

“In the same way, Vaccha, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

**Rūpasāṅkhayavimutto kho, vaccha, tathāgato gambhīro
appameyyo duppariyogāḷho—**

A Realized One is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.

like the ocean.

**Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca
upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.**

‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.

**Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā
vedanā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā
anabhāvaṅkatā āyatiraṃ anuppādadhammā.**

Any feeling ...

**Vedanāsaṅkhayavimutto kho, vaccha, tathāgato gambhīro
appameyyo duppariyogāḷho—**

seyyathāpi mahāsamuddo.

**Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca
upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.**

**Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā
saññā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā
anabhāvaṅkatā āyatiraṃ anuppādadhammā.**

perception ...

**Saññāsaṅkhayavimutto kho, vaccha, tathāgato gambhīro
appameyyo duppariyogāḷho—**

seyyathāpi mahāsamuddo.

**Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca
upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.**

**Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te
saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā
anabhāvaṅkatā āyatiṃ anuppādadhammā.**

choices ...

**Saṅkhārasaṅkhayavimutto kho, vaccha, tathāgato gambhīro
appameyyo duppariyogāḷho—**

seyyathāpi mahāsamuddo.

**Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca
upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.**

**Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ
viññāṇaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ
tālāvatthukataṃ anabhāvaṅkataṃ āyatiṃ anuppādadhammaṃ.**

consciousness by which a Realized One might be described has
been cut off at the root, made like a palm stump, obliterated, and
unable to arise in the future.

**Viññāṇasaṅkhayavimutto kho, vaccha, tathāgato gambhīro
appameyyo duppariyogāḷho—**

A Realized One is freed from reckoning in terms of consciousness.
They're deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.

like the ocean.

**Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca
upapajjatīti na upeti, neva upapajjati na na upapajjatīti na
upetī”ti.**

‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not
reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.”

Evam vutte, vacchagotto paribbājako bhagavantam etadavoca:
When he said this, the wanderer Vacchagotta said to the Buddha:

“seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre mahāsālarukkho.

“Master Gotama, suppose there was a large sal tree not far from a town or village.

Tassa aniccatā sākhāpalāsā palujjeyyum, tacapapaṭikā palujjeyyum, pheggū palujjeyyum;

And because it's impermanent, its branches and foliage, bark and shoots, and softwood would fall off.

so aparena samayena apagatasākhāpalāso apagatatapapaṭiko apagataphegguko suddho assa, sāre patiṭṭhito;

After some time it would be rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood.

evameva bho gotamassa pāvacaṇam apagatasākhāpalāsam apagatatapapaṭikam apagatapheggukam suddham, sāre patiṭṭhitam.

In the same way, Master Gotama's dispensation is rid of branches and foliage, bark and shoots, and softwood, consisting purely of heartwood.

Abhikkantam, bho gotama ...pe...

Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aggivacchasuttam niṭṭhitam dutiyam.

73. Mahāvacchasutta

The Longer Discourse With Vacchagotta

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho vacchagotto paribbājako yena bhagavaṃ
tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.**

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“dīgharattāhaṃ bhotā gotamena sahakathī.

“For a long time I have had discussions with Master Gotama.

**Sādhū me bhavaṃ gotamo saṅkhittena kusalākusalaṃ
desetū”ti.**

Please teach me in brief what is skillful and what is unskillful.”

**“Saṅkhittena kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ,
vitthārena kho te ahaṃ, vaccha, kusalākusalaṃ deseyyaṃ;**

“Vaccha, I can teach you what is skillful and what is unskillful in brief or in detail.

api ca te ahaṃ, vaccha, saṅkhittena kusalākusalaṃ desessāmi.
Still, let me do so in brief.

Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho vacchagotto paribbājako bhagavato paccassosi.

“Yes, sir,” Vaccha replied.

Bhagavā etadavoca:

The Buddha said this:

“Lobho kho, vaccha, akusalaṃ, alobho kusalaṃ;

“Greed is unskillful, contentment is skillful.

doso kho, vaccha, akusalaṃ, adoso kusalaṃ;

Hate is unskillful, love is skillful.

moho kho, vaccha, akusalaṃ, amoho kusalaṃ.

Delusion is unskillful, understanding is skillful.

Iti kho, vaccha, ime tayo dhammā akusalā, tayo dhammā kusalā.

So there are these three unskillful things and three that are skillful.

Pāṇātipāto kho, vaccha, akusalaṃ, pāṇātipātā veramaṇī kusalaṃ;

Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view: these things are unskillful.

adinnādānaṃ kho, vaccha, akusalaṃ, adinnādānā veramaṇī kusalaṃ;

Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that’s false, divisive, harsh, or

nonsensical; contentment, kind-heartedness, and right view: these things are skillful.

kāmesumicchācāro kho, vaccha, akusalam̐, kāmesumicchācārā veramaṇī kusalam̐;

musāvādo kho, vaccha, akusalam̐, musāvādā veramaṇī kusalam̐;

pisuṇā vācā kho, vaccha, akusalam̐, pisuṇāya vācāya veramaṇī kusalam̐;

pharusā vācā kho, vaccha, akusalam̐, pharusāya vācāya veramaṇī kusalam̐;

samphappalāpo kho, vaccha, akusalam̐, samhappalāpā veramaṇī kusalam̐;

abhijjhā kho, vaccha, akusalam̐, anabhijjhā kusalam̐;

byāpādo kho, vaccha, akusalam̐, abyāpādo kusalam̐;

micchādiṭṭhi kho, vaccha, akusalam̐ sammādiṭṭhi kusalam̐.

Iti kho, vaccha, ime dasa dhammā akusalā, dasa dhammā kusalā.

So there are these ten unskillful things and ten that are skillful.

Yato kho, vaccha, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā, so hoti bhikkhu araham̐ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasam̐yojano sammadaññāvimutto”ti.

When a mendicant has given up craving so it is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future, that mendicant is perfected. They’ve ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.”

“Tiṭṭhatu bhavaṃ gotamo.

“Leaving aside Master Gotama,

Atthi pana te bhoto gotamassa ekabhikkhupi sāvako yo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti?

is there even a single monk disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?”

“Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantī”ti.

“There are not just one hundred such monks who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū.

“Leaving aside Master Gotama and the monks,

Atthi pana bhoto gotamassa ekā bhikkhunīpi sāvikā yā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti?

is there even a single nun disciple of Master Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?”

“Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiyyova yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ

cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantī”ti.

“There are not just one hundred such nuns who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo.

“Leaving aside Master Gotama, the monks, and the nuns,

Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano brahmacārī yo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti?

is there even a single layman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?”

“Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiiyova ye upāsakā mama sāvakā gihī odātavanā brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā”ti.

“There are not just one hundred such celibate laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavanā brahmacārino.

“Leaving aside Master Gotama, the monks, the nuns, and the celibate laymen,

Atthi pana bhoto gotamassa ekupāsakopi sāvako gihī odātavasano kāmabhogī sāsanakaro ovādappaṭikaro yo

**tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto
aparappaccayo satthusāsane viharatī”ti?**

is there even a single layman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?”

**“Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni
na cattāri satāni na pañca satāni, atha kho bhiyyova ye upāsakā
mama sāvakā gihī odātavasanā kāmabhogino sāsanaṅkarā
ovādappaṭikarā tiṇṇavicikicchā vigatakathaṅkathā
vesārajjappattā aparappaccayā satthusāsane viharantī”ti.**

“There are not just one hundred such laymen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

**“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu
bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino,
tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino.**

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, and the laymen enjoying sensual pleasures,

**Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī
odātavasanā brahmacārinī yā pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyinī
anāvattidhammā tasmā lokā”ti?**

is there even a single laywoman disciple of Master Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?”

**“Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni
na cattāri satāni na pañca satāni, atha kho bhiyyova yā upāsikā
mama sāvikā gihiniyo odātavasanā brahmacārinīyo pañcannaṃ**

orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyiniyo anāvattidhammā tasmā lokā”ti.

“There are not just one hundred such celibate laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Tiṭṭhatu bhavaṃ gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, tiṭṭhantu upāsikā gihiniyo odātavasanā brahmacāriniyo.

“Leaving aside Master Gotama, the monks, the nuns, the celibate laymen, the laymen enjoying sensual pleasures, and the celibate laywomen,

Atthi pana bhoto gotamassa ekupāsikāpi sāvikā gihinī odātavasanā kāmabhoginī sāsanakarā ovādappaṭikarā yā tiṇṇavicikicchā vigatakathaṅkathā vesārajappattā aparappaccayā satthusāsane viharatī”ti?

is there even a single laywoman disciple of Master Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher’s instruction?”

“Na kho, vaccha, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhiiyova yā upāsikā mama sāvikā gihiniyo odātavasanā kāmabhoginiyo sāsanakarā ovādappaṭikarā tiṇṇavicikicchā vigatakathaṅkathā vesārajappattā aparappaccayā satthusāsane viharantī”ti.

“There are not just one hundred such laywomen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that.”

“Sace hi, bho gotama, imaṃ dhammaṃ bhavaṃyeva gotamo ārādhako abhaviṣṣa, no ca kho bhikkhū ārādhakā

abhavissaṃsu;

“If Master Gotama was the only one to succeed in this teaching, not any monks,

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.
then this spiritual path would be incomplete in that respect.

**Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva
gotamo ārādhako bhikkhū ca ārādhakā;**

But because both Master Gotama and monks have succeeded in this teaching,

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.
this spiritual path is complete in that respect.

**Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo
ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu, no ca
kho bhikkhuniyo ārādhikā abhavissaṃsu;**

If Master Gotama and the monks were the only ones to succeed in this teaching, not any nuns ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

**Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva
gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca
ārādhikā;**

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

**Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo
ārādhako abhavissa, bhikkhū ca ārādhakā abhavissaṃsu,
bhikkhuniyo ca ārādhikā abhavissaṃsu, no ca kho upāsakā gihī
odātavasanā brahmacārino ārādhakā abhavissaṃsu;**
celibate laymen ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.

**Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva
gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca
ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā;**

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, no ca kho upāsakā gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu;

laymen enjoying sensual pleasures ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu, bhikkhuniyo ca ārādhikā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhaviṣṣaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhaviṣṣaṃsu, no ca kho upāsikā gihiniyo odātavasanā brahmacāriniyo ārādhikā abhaviṣṣaṃsu;

celibate laywomen ...

evamidaṃ brahmacariyaṃ aparipūraṃ abhaviṣṣa tenaṅgena.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā;

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.

Sace hi, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako abhaviṣṣa, bhikkhū ca ārādhakā abhaviṣṣaṃsu,

bhikkhuniyo ca ārādhikā abhavissaṃsu, upāsakā ca gihī odātavasanā brahmacārino ārādhakā abhavissaṃsu, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā abhavissaṃsu, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā abhavissaṃsu, no ca kho upāsikā gihiniyo odātavasanā kāmabhoginiyo ārādhikā abhavissaṃsu;
laywomen enjoying sensual pleasures,

evamidaṃ brahmacariyaṃ aparipūraṃ abhavissa tenaṅgena.
then this spiritual path would be incomplete in that respect.

Yasmā ca kho, bho gotama, imaṃ dhammaṃ bhavañceva gotamo ārādhako, bhikkhū ca ārādhakā, bhikkhuniyo ca ārādhikā, upāsakā ca gihī odātavasanā brahmacārino ārādhakā, upāsakā ca gihī odātavasanā kāmabhogino ārādhakā, upāsikā ca gihiniyo odātavasanā brahmacāriniyo ārādhikā, upāsikā ca gihiniyo odātavasanā kāmabhoginiyo ārādhikā;

But because Master Gotama, monks, nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching,

evamidaṃ brahmacariyaṃ paripūraṃ tenaṅgena.
this spiritual path is complete in that respect.

Seyyathāpi, bho gotama, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca tiṭṭhati, evamevāyaṃ bho gotamassa parisā sagahaṭṭhapabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati.

Just as the Ganges river slants, slopes, and inclines towards the ocean, and keeps pushing into the ocean, in the same way Master Gotama's assembly—with both laypeople and renunciates—slants, slopes, and inclines towards extinguishment, and keeps pushing into extinguishment.

Abhikkantaṃ, bho gotama ...pe...

Excellent, Master Gotama! ...

esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ bhoṭo gotamassa santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, vaccha, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya;

“Vaccha, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

api ca mettha puggalavemattatā veditā”ti.

However, I have recognized individual differences in this matter.”

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhanā pabbajjaṃ, ākaṅkhanā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya; ahaṃ cattāri vassāni parivasissāmi. Catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho vacchagotto paribbājako bhagavato santike pabbajjaṃ alattha upasampadaṃ.

And the wanderer Vaccha received the going forth, the ordination in the Buddha's presence.

**Acirūpasampanno kho panāyasmā vacchagotto
addhamāsūpasampanno yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā vacchagotto bhagavantaṃ
etadavoca:**

Not long after his ordination, a fortnight later, Venerable Vacchagotta went to the Buddha, bowed, sat down to one side, and said to him,

**“yāvatakaṃ, bhante, sekhena ñāṇena sekhāya vijjāya
pattabbaṃ, anuppattaṃ taṃ mayā;**

“Sir, I've reached as far as possible with the knowledge and understanding of a trainee.

uttari ca me bhagavā dhammaṃ desetū”ti.

Please teach me further.”

**“Tena hi tvaṃ, vaccha, dve dhamme uttari bhāvehi—
samathaṅca vipassanaṅca.**

“Well then, Vaccha, further develop two things: serenity and discernment.

**Ime kho te, vaccha, dve dhammā uttari bhāvitā—samatho ca
vipassanā ca—anekadhātupaṭivedhāya saṃvattissanti.**

When you have further developed these two things, they'll lead to the penetration of many elements.

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

**‘anekavihitaṃ iddhividhaṃ paccanubhaveyyaṃ—ekopi hutvā
bahudhā assaṃ, bahudhāpi hutvā eko assaṃ; āvibhāvaṃ,
tirobhāvaṃ; tirokuṭṭhaṃ tiropākāraṃ tiropabbataṃ asajjamāno
gaccheyyaṃ, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ**

kareyyaṃ, seyyathāpi udake; udakepi abhijjamāne gaccheyyaṃ, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kameyyaṃ, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimaseyyaṃ, parimajjeyyaṃ; yāva brahmalokāpi kāyena vasaṃ vatteyyaṃ'ti, 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.'

tatra tatreva sakhibhabbatam pāpuṇissasi, sati satiāyatane. (1)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

'dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇeyyaṃ—dibbe ca mānuse ca, ye dūre santike cā'ti, tatra tatreva sakhibhabbatam pāpuṇissasi, sati satiāyatane. (2)

'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.'

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

'parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajāneyyaṃ—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajāneyyaṃ, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajāneyyaṃ; sadosaṃ vā cittaṃ sadosaṃ cittanti pajāneyyaṃ, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajāneyyaṃ; samohaṃ vā cittaṃ samohaṃ cittanti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajāneyyaṃ; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti

**pajāneyyaṃ; mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ
pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ
pajāneyyaṃ; sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ
pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ
pajāneyyaṃ; samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ
pajāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ
pajāneyyaṃ; vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ pajāneyyaṃ,
avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ pajāneyyaṃ,**

‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

tatra tatreva sakkhibhabbatam pāpuṇissasi, sati satiāyatane. (3)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you’ll be capable of realizing the following, in each and every case:

**‘anekavihitaṃ pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ—
ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi
jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi
jātiyo paññāsampi jātiyo jātisatampi jātisahassampi
jātisatasahassampi; anekepi saṃvaṭṭakappe anekepi
vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe—amutrāsīm
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato**

cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapannoti; iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussareyyan'ti,
'May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: "There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here." May I recollect my many past lives, with features and details.'

tatra tatreva sakkhibhabbatāṃ pāpuṇissasi, sati satiāyatane. (4)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you'll be capable of realizing the following, in each and every case:

'dibbena cakkhunā visuddhena atikkantamānusakena satte passeyyaṃ cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajāneyyaṃ —ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ

**upapannāti; iti dibbena cakkhunā visuddhena
atikkantamānusakena satte passeyyaṃ cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajāneyyaṃ'ti,**

‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’

tatra tatreva sakkebhābhataṃ pāpuṇissasi, sati satiāyatane. (5)

So tvaṃ, vaccha, yāvadeva ākaṅkhissasi:

Whenever you want, you’ll be capable of realizing the following, in each and every case:

**‘āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ
diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja
vihareyyaṃ'ti,**

‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

**tatra tatreva sakkebhābhataṃ pāpuṇissasi, sati satiāyatane”ti.
(6)**

**Atha kho āyasmā vacchagotto bhagavato bhāsitaṃ
abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam
abhivādetvā padakkhiṇam katvā pakkāmi.**

And then Venerable Vacchagotta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho āyasmā vacchagotto eko vūpakaṭṭho appamatto ātāpī
pahitatto viharanto nacirasseva—yassatthāya kulaputtā
sammadeva agārasmā anagāriyam pabbajanti, tadanuttaram—
brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja vihāsi.**

Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam
itthattāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā vacchagotto arahatam ahoṣi.

And Venerable Vacchagotta became one of the perfected.

**Tena kho pana samayena sambahulā bhikkhū bhagavantam
dassanāya gacchanti.**

Now at that time several mendicants were going to see the Buddha.

**Addasā kho āyasmā vacchagotto te bhikkhū dūratova
āgacchante.**

Vacchagotta saw them coming off in the distance,

**Disvāna yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te
bhikkhū etadavoca:**

went up to them, and said,

“handa kahaṃ pana tumhe āyasmanto gacchathā”ti?

“Hello venerables, where are you going?”

“Bhagavantam̃ kho mayaṃ, āvuso, dassanāya gacchāmā”ti.

“Reverend, we are going to see the Buddha.”

**“Tenahāyasmanto mama vacanena bhagavato pāde sirasā
vandatha, evañca vadetha:**

“Well then, reverends, in my name please bow with your head to the Buddha’s feet and say:

**‘vacchagotto, bhante, bhikkhu bhagavato pāde sirasā vandati,
evañca vadeti—**

‘Sir, the mendicant Vacchagotta bows with his head to your feet and says,

pariçiṇṇo me bhagavā, pariçiṇṇo me sugato””ti.

“I have served the Blessed One! I have served the Holy One!””

**“Evamāvuso”ti kho te bhikkhū āyasmato vacchagottassa
paccassosum̃.**

“Yes, reverend,” they replied.

**Atha kho te bhikkhū yena bhagavā tenupasaṅkamim̃su;
upasaṅkamtivā bhagavantam̃ abhivādetvā ekamantam̃
nisīdim̃su. Ekamantam̃ nisinnā kho te bhikkhū bhagavantam̃
etadavocum̃:**

Then those mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

**“āyasmā, bhante, vacchagotto bhagavato pāde sirasā vandati,
evañca vadeti:**

“Sir, the mendicant Vacchagotta bows with his head to your feet and says:

‘pariçiṇṇo me bhagavā, pariçiṇṇo me sugato””ti.

‘I have served the Blessed One! I have served the Holy One!””

**“Pubbeva me, bhikkhave, vacchagotto bhikkhu cetasā ceto
paricca vidito:**

“I’ve already comprehended Vacchagotta’s mind and understood that

‘tevijjo vacchagotto bhikkhu mahiddhiko mahānubhāvo’ti.

he has the three knowledges, and is very mighty and powerful.

Devatāpi me etamatthaṃ ārocesuṃ:

And deities also told me about this.”

**‘tevijjo, bhante, vacchagotto bhikkhu mahiddhiko
mahānubhāvo’**”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahāvaccasuttaṃ niṭṭhitaṃ tatiyaṃ.

74. Dīghanakhasutta *With Dīghanakha*

Evam me sutam—

So I have heard.

**ekam samayam bhagava rājagahe viharati gijjhakūṭe pabbate
sūkarakhatāyam.**

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

**Atha kho dīghanakho paribbājako yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhim sammodi.**

Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him.

**Sammodanīyam katham saraṇīyam vītisāretvā ekamantaṃ
atthāsi. Ekamantaṃ ṭhito kho dīghanakho paribbājako
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he stood to one side, and said to the Buddha,

“ahañhi, bho gotama, evaṃvādī evaṃdiṭṭhi:

“Master Gotama, this is my doctrine and view:

‘sabbaṃ me nakkhamatī’”ti.

‘I believe in nothing.’”

“Yāpi kho te esā, aggivessana, diṭṭhi:

“This view of yours, Aggivessana—

‘sabbaṃ me nakkhamatī’ti, esāpi te diṭṭhi nakkhamatī’”ti?

do you believe in that?”

“Esā ce me, bho gotama, diṭṭhi khameyya, taṃpassa tādisameva, taṃpassa tādisamevā”ti.

“If I believed in this view, Master Gotama, it wouldn’t make any difference, it wouldn’t make any difference!”

“Ato kho te, aggivessana, bahū hi bahutarā lokasmiṃ ye evamāhaṃsu:

“Well, Aggivessana, there are many more in the world who say,

‘taṃpassa tādisameva, taṃpassa tādisamevā’ti.

‘It wouldn’t make any difference! It wouldn’t make any difference!’

Te tañceva diṭṭhiṃ nappajahanti aññañca diṭṭhiṃ upādiyanti.

But they don’t give up that view, and they grasp another view.

Ato kho te, aggivessana, tanū hi tanutarā lokasmiṃ ye evamāhaṃsu:

And there are a scant few in the world who say,

‘taṃpassa tādisameva, taṃpassa tādisamevā’ti.

‘It wouldn’t make any difference! It wouldn’t make any difference!’

Te tañceva diṭṭhiṃ pajahanti aññañca diṭṭhiṃ na upādiyanti.

And they give up that view by not grasping another view.

Santaggivessana, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘sabbaṃ me khamatī’ti;

‘I believe in everything.’

santaggivessana, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘sabbaṃ me nakkhamatī’ti;

‘I believe in nothing.’

**santaggivessana, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti.

‘I believe in some things, and not in others.’

**Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino: ‘sabbaṃ me khamatī’ti**

Regarding this, the view of the ascetics and brahmins who believe in everything

**tesamayaṃ diṭṭhi sārāgāya santike, saññogāya santike,
abhinandanāya santike, ajjhosānāya santike, upādānāya
santike;**

is close to greed, bondage, approving, attachment, and grasping.

**tatraggivessana ye te samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino: ‘sabbaṃ me nakkhamatī’ti**

The view of the ascetics and brahmins who believe in nothing

**tesamayaṃ diṭṭhi asārāgāya santike, asaññogāya santike,
anabhinandanāya santike, anajjhosānāya santike, anupādānāya
santike”ti.**

is far from greed, bondage, approving, attachment, and grasping.”

Evaṃ vutte, dīghanakho paribbājako bhagavantaṃ etadavoca:

When he said this, the wanderer Dīghanakha said to the Buddha,

**“ukkaṃseti me bhavaṃ gotamo diṭṭhigataṃ, samukkaṃseti me
bhavaṃ gotamo diṭṭhigatan”ti.**

“Master Gotama commends my conviction! He recommends my conviction!”

“Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Now, regarding the ascetics and brahmins who

‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti.

believe in some things and not in others.

Yā hi tesāṃ khamati sāyaṃ diṭṭhi sārāgāya santike, saññogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike;

Their view of what they believe in is close to greed, bondage, approving, attachment, and grasping.

yā hi tesāṃ nakkhamati sāyaṃ diṭṭhi asārāgāya santike, asaññogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santike.

Their view of what they don’t believe in is far from greed, bondage, approving, attachment, and grasping.

Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

When it comes to the view of the ascetics and brahmins who

‘sabbaṃ me khamatī’ti

believe in everything,

tattha viññū puriso iti paṭisañcikkhati:

a sensible person reflects like this:

‘yā kho me ayaṃ diṭṭhi—

‘I have the view that

sabbaṃ me khamatīti,

I believe in everything.

imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa vohareyyaṃ—

Suppose I obstinately stick to this view and insist that,

idameva saccaṃ moghamaññanti;

“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—

Then I'd argue with two people—

**yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—
sabbaṃ me nakkhamatīti,**

an ascetic or brahmin who believes in nothing,

**yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—
ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti—**

and an ascetic or brahmin who believes in some things and not in others.

imehi assa dvīhi viggaho.

Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā'.

And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.'

**Iti so viggahañca vivādañca vighātañca vihesañca attani
samppassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na
upādiyati.**

So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view.

**Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ
paṭinissaggo hoti.**

That's how those views are given up and let go.

**Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

When it comes to the view of the ascetics and brahmins who

'sabbaṃ me nakkhamatī'ti

believe in nothing,

tattha viññū puriso iti paṭisañcikkhati:

a sensible person reflects like this:

'yā kho me ayaṃ diṭṭhi—

‘I have the view that

sabbaṃ me nakkhamatīti,

I believe in nothing.

**imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa
vohareyyaṃ—**

Suppose I obstinately stick to this view and insist that,

idameva saccaṃ moghamaññanti;

“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—

Then I’d argue with two people—

**yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—
sabbaṃ me khamatīti,**

an ascetic or brahmin who believes in everything,

**yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—
ekaccaṃ me khamati ekaccaṃ me nakkhamatīti—**

and an ascetic or brahmin who believes in some things and not in others.

imehi assa dvīhi viggaho.

Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’.

And when there’s arguing, there’s quarreling; when there’s quarreling there’s anguish; and when there’s anguish there’s harm.’

**Iti so viggahañca vivādañca vighātañca vihesañca attani
samppassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na
upādiyati.**

So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view.

**Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ
paṭinissaggo hoti.**

That’s how those views are given up and let go.

**Tatraggivessana, ye te samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino:**

When it comes to the view of the ascetics and brahmins who

‘ekaccaṃ me khamati, ekaccaṃ me nakkhamatī’ti

believe in some things and not in others,

tattha viññū puriso iti paṭisañcikkhati:

a sensible person reflects like this:

‘yā kho me ayaṃ diṭṭhi—

‘I have the view that

ekaccaṃ me khamati, ekaccaṃ me nakkhamatīti,

I believe in some things and not in others.

**imañce ahaṃ diṭṭhiṃ thāmasā parāmāsā abhinivissa
vohareyyaṃ—**

Suppose I obstinately stick to this view and insist that,

idameva saccaṃ moghamaññanti;

“This is the only truth, other ideas are silly.”

dvīhi me assa viggaho—

Then I’d argue with two people—

**yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—
sabbaṃ me khamatīti,**

an ascetic or brahmin who believes in everything,

**yo cāyaṃ samaṇo vā brāhmaṇo vā evaṃvādī evaṃdiṭṭhi—
sabbaṃ me nakkhamatīti—**

and an ascetic or brahmin who believes in nothing.

imehi assa dvīhi viggaho.

Iti viggahahe sati vivādo, vivāde sati vighāto, vighāte sati vihesā’.

And when there’s arguing, there’s quarreling; when there’s quarreling there’s anguish; and when there’s anguish there’s harm.’

**Iti so viggahañca vivādañca vighātañca vihesañca attani
samppassamāno tañceva diṭṭhiṃ pajahati aññañca diṭṭhiṃ na
upādiyati.**

So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view.

Evametāsaṃ diṭṭhīnaṃ pahānaṃ hoti, evametāsaṃ diṭṭhīnaṃ paṭinissaggo hoti.

That's how those views are given up and let go.

**Ayaṃ kho panaggivessana, kāyo rūpī cātumahābhūtika
mātāpettikasambhavo odanakummāsūpacayo
aniccucchādanaparimaddanabhedanavidhamśanadhammo,
aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato
parato palokato suññato anattato samanupassitabbo.**

Aggivessana, this body is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. You should see it as impermanent, as suffering, as diseased, as an abscess, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

**Tassimaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato
aghato ābādhato parato palokato suññato anattato
samanupassato yo kāyasmim̐ kāyachando kāyasneho
kāyanvayatā sā pahīyati.**

Doing so, you'll give up desire, affection, and subservience to the body.

Tisso kho imā, aggivessana, vedanā—

There are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

pleasant, painful, and neutral.

**Yasmim̐, aggivessana, samaye sukhaṃ vedanaṃ vedeti, neva
tasmim̐ samaye dukkhaṃ vedanaṃ vedeti, na
adukkhamasukhaṃ vedanaṃ vedeti;**

At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling;

sukhaṃyeva tasmim̐ samaye vedanaṃ vedeti.

you only feel a pleasant feeling.

Yasmim̐, aggivessana, samaye dukkhaṃ vedanaṃ vedeti, neva tasmim̐ samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti;

At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling;

dukkhaṃyeva tasmim̐ samaye vedanaṃ vedeti.

you only feel a painful feeling.

Yasmim̐, aggivessana, samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmim̐ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti;

At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling;

adukkhamasukhaṃyeva tasmim̐ samaye vedanaṃ vedeti.

you only feel a neutral feeling.

Sukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā;

Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

dukkhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā;

adukkhamasukhāpi kho, aggivessana, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Evam passam, aggivessana, sutavā ariyasāvako sukhāyapi vedanāya nibbindati, dukkhāyapi vedanāya nibbindati, adukkhamasukhāyapi vedanāya nibbindati;

Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral feelings.

nibbindam virajjati, virāgā vimuccati. Vimuttasmim, vimuttamiti ñāṇam hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparam itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Evam vimuttacitto kho, aggivessana, bhikkhu na kenaci samvadati, na kenaci vivadati, yañca loke vuttam tena voharati, aparāmasan'ti.

A mendicant whose mind is freed like this doesn't side with anyone or fight with anyone. They speak the language of the world without misapprehending it."

Tena kho pana समयena āyasmā sārīputto bhagavato piṭṭhito ṭhito hoti bhagavantam bījaya māno.

Now at that time Venerable Sāriputta was standing behind the Buddha fanning him.

Atha kho āyasmato sārīputtassa etadahosi:

Then he thought,

"tesam tesam kira no bhagavā dhammānam abhiññā pahānamāha, tesam tesam kira no sugato dhammānam abhiññā paṭinissaggamāhā'ti.

"It seems the Buddha speaks of giving up and letting go all these things through direct knowledge."

**Iti hidam āyasmato sāriputtassa paṭisañcikkhato anupādāya
āsavehi cittaṃ vimucci.**

Reflecting like this, Venerable Sāriputta’s mind was freed from the defilements by not grasping.

**Dīghanakhasa pana paribbājakassa virajaṃ vītamalaṃ
dhammacakkhuṃ udapādi:**

And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha:

**“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ”ti.**

“Everything that has a beginning has an end.”

**Atha kho dīghanakho paribbājako diṭṭhadhammo pattadhammo
viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho
vigatakathaṅkatho vesārajjappatto aparappaccayo
satthusāsane bhagavantaṃ etadavoca:**

Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha:

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhantī’ti; evameva kho bhotā gotamena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dīghanakhasuttaṃ niṭṭhitaṃ catutthaṃ.

75. Māgaṇḍiyasutta *With Māgaṇḍiya*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ
nāma kurūnaṃ nigamo, bhāradvājagottassa brāhmaṇassa
agyāgāre tiṇsanthārake.**

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma, on a grass mat in the fire chamber of a brahmin of the Bhāradvāja clan.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya kammāsadhammaṃ piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kammāsadamma for alms.

**Kammāsadhammaṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātaṭikkanto yena aññataro vanasaṇḍo tenupasaṅkami
divāvihārāya.**

He wandered for alms in Kammāsadamma. After the meal, on his return from alms-round, he went to a certain forest grove for the day's meditation.

**Tam vanasaṇḍam ajjhogāhetvā aññatarasmim rukkhamūle
divāvihāraṃ nisīdi.**

Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

**Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ
anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa
brāhmaṇassa agyāgāraṃ tenupasaṅkami.**

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber.

**Addasā kho māgaṇḍiyo paribbājako bhāradvājagottassa
brāhmaṇassa agyāgāre tiṇasanthāraṃ paññattaṃ.**

He saw the grass mat spread out there

Disvāna bhāradvājagottaṃ brāhmaṇaṃ etadavoca:

and asked the brahmin of the Bhāradvāja clan,

**“kassa nvayaṃ bhoto bhāradvājassa agyāgāre tiṇasanthāraṃ
paññatto, samaṇaseyyānurūpaṃ maññe”ti?**

“Mister Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic’s bed.”

**“Atthi, bho māgaṇḍiya, samaṇo gotamo sakyaputto sakyakulā
pabbajito.**

“There is the ascetic Gotama, a Sakyan, gone forth from a Sakyan family.

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo
abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tassesā bhoto gotamassa seyyā paññattā”ti.

This bed has been spread for that Master Gotama.”

“Duddiṭṭhaṃ vata, bho bhāradvāja, addasāma;

“Well, it’s a sad sight, Mister Bhāradvāja,

duddiṭṭhaṃ vata, bho bhāradvāja, addasāma.

a very sad sight indeed,

**Ye mayaṃ tassa bhoto gotamassa bhūnahuno seyyaṃ
addasāmā”ti.**

to see a bed for Master Gotama, that life-destroyer!”

“Rakkhassetam, māgaṇḍiya, vācam;

“Be careful what you say, Māgaṇḍiya,

rakkhassetam, māgaṇḍiya, vācam.

be careful what you say.

**Bahū hi tassa bhoto gotamassa khattiyapaṇḍitāpi
brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi
abhippasannā vinītā ariye ñāye dhamme kusale”ti.**

Many astute aristocrats, brahmins, householders, and ascetics are devoted to Master Gotama. They’ve been guided by him in the noble method, the skillful teaching.”

**“Sammukhā cepi mayaṃ, bho bhāradvāja, taṃ bhavantaṃ
gotamaṃ passeyyāma, sammukhāpi naṃ vadeyyāma:**

“Even if I was to see Master Gotama face to face, Mister Bhāradvāja, I would say to his face:

‘bhūnahu samaṇo gotamo’ti.

‘The ascetic Gotama is a life-destroyer.’

Taṃ kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

**“Sace taṃ bhoto māgaṇḍiyassa agaru āroceyyāmi taṃ
samaṇassa gotamassā”ti.**

“If you don’t mind, I’ll tell the ascetic Gotama about this.”

“Appossukko bhavaṃ bhāradvājo vuttova naṃ vadeyyā”ti.

“Don’t worry, Mister Bharadvāja. You may tell him exactly what I’ve said.”

Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya bhāradvājagottassa brāhmaṇassa māgaṇḍiyena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.

With clairaudience that is purified and superhuman, the Buddha heard this discussion between the brahmin of the Bhāradvāja clan and the wanderer Māgaṇḍiya.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ tenupasaṅkami; upasaṅkamtivā nisīdi bhagavā paññatte tiṇasanthārake.

Coming out of retreat, he went to the brahmin’s fire chamber and sat on the grass mat.

Atha kho bhāradvājagotto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Then the brahmin of the Bhāradvāja clan went to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho bhāradvājagottaṃ brāhmaṇaṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“ahu pana te, bhāradvāja, māgaṇḍiyena paribbājakena saddhiṃ imaṃyeva tiṇasanthārakaṃ ārabha kocideva kathāsallāpo”ti?

“Bhāradvāja, did you have a discussion with the wanderer Māgaṇḍiya about this grass mat?”

Evaṃ vutte, bhāradvājagotto brāhmaṇo saṃviggo lomahaṭṭhajāto bhagavantaṃ etadavoca:

When he said this, the brahmin said to the Buddha,

“etadeva kho pana mayaṃ bhoto gotamassa ārocetukāmā.

“I wanted to mention this very thing to Master Gotama,

Atha ca pana bhavaṃ gotamo anakkhātāmyeva akkhāsī”ti.

but you brought it up before I had a chance.”

Ayañca hi bhagavato bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti.

But this conversation between the Buddha and the brahmin was left unfinished.

Atha kho māgaṇḍiyo paribbājako jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho māgaṇḍiyaṃ paribbājakaṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

“Cakkhuṃ kho, māgaṇḍiya, rūpārāmaṃ rūparataṃ rūpasammuditaṃ.

“Māgaṇḍiya, the eye likes sights, it loves them and enjoys them.

Taṃ tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti.

That’s been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint.

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

Is that what you were referring to when you called me

‘bhūnahu samaṇo gotamo’”ti?
a life-destroyer?”

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:
“That’s exactly what I was referring to.

‘bhūnahu samaṇo gotamo’ti.

Taṃ kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that’s what it implies in a discourse of ours.”

“Sotaṃ kho, māgaṇḍiya, saddārāmaṃ ...pe...

“The ear likes sounds ...

ghānaṃ kho, māgaṇḍiya gandhārāmaṃ ...

The nose likes smells ...

jivhā kho, māgaṇḍiya, rasārāmā rasaratā rasasammuditā.

The tongue likes tastes ...

**Sā tathāgatassa dantā guttā rakkhitā saṃvutā, tassā ca
saṃvarāya dhammaṃ deseti.**

Idaṃ nu te etaṃ, māgaṇḍiya, sandhāya bhāsitaṃ:

‘bhūnahu samaṇo gotamo’”ti?

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṃ:

‘bhūnahu samaṇo gotamo’ti.

Taṃ kissa hetu?

Evañhi no sutte ocaratī”ti.

“Kāyo kho, māgaṇḍiya, phoṭṭhabbārāmo phoṭṭhabbarato ...pe...

The body likes touches ...

**mano kho, māgaṇḍiya, dhammārāmo dhammarato
dhammasammudito.**

The mind likes thoughts, it loves them and enjoys them.

So tathāgatassa danto gutto rakkhito saṁvuto, tassa ca saṁvarāya dhammaṁ deseti.

That's been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint.

Idaṁ nu te etaṁ, māgaṇḍiya, sandhāya bhāsitaṁ:

Is that what you were referring to when you called me

‘bhūnahū samaṇo gotamo’”ti?

a life-destroyer?”

“Etadeva kho pana me, bho gotama, sandhāya bhāsitaṁ:

“That's exactly what I was referring to.

‘bhūnahū samaṇo gotamo’”ti.

Taṁ kissa hetu?

Why is that?

Evañhi no sutte ocaratī”ti.

Because that's what it implies in a discourse of ours.”

“Taṁ kiṁ maññasi, māgaṇḍiya:

“What do you think, Māgaṇḍiya?

‘idhekacco cakkhuvīññeyyehi rūpehi paricāritapubbo assa

iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi

rajanīyehi, so aparena samayena rūpānaṁyeva samudayañca

atthaṅgamañca assādañca ādīnavañca nissaraṇañca

yathābhūtaṁ veditvā rūpataṇhaṁ pahāya rūpapariḷāhaṁ

paṭivinodetvā vigatapipāso ajjhattaṁ vūpasantacitto vihareyya.

Take someone who used to amuse themselves with sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sights, and having given up craving and dispelled passion for sights—they would live rid of thirst, their mind peaceful inside.

Imassa pana te, māgaṇḍiya, kimassa vacanīyan’”ti?
What would you have to say to them, Māgaṇḍiya?”

“Na kiñci, bho gotama”.
“Nothing, Master Gotama.”

“Taṃ kiṃ maññasi, māgaṇḍiya:
“What do you think, Māgaṇḍiya?

‘idhekacco sotaviññeyyehi saddehi ...pe...
Take someone who used to amuse themselves with sounds known by the ear ...

ghānaviññeyyehi gandhehi ...
smells known by the nose ...

jivhāviññeyyehi rasehi ...
tastes known by the tongue ...

**kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa iṭṭhehi
kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi,**
touches known by the body that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

**so aparena samayena phoṭṭhabbānaṃyeva samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca
yathābhūtaṃ veditvā phoṭṭhabbataṇhaṃ pahāya
phoṭṭhabbapariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ
vūpasantacitto vihareyya.**

Some time later—having truly understood the origin, ending,
gratification, drawback, and escape of touches, and having given up
craving and dispelled passion for touches—they would live rid of
thirst, their mind peaceful inside.

Imassa pana te, māgaṇḍiya, kimassa vacanīyan’”ti?
What would you have to say to them, Māgaṇḍiya?”

“Na kiñci, bho gotama”.

“Nothing, Master Gotama.”

“Ahaṃ kho pana, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresim cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi ...pe...

“Well, when I was still a layperson I used to amuse myself, supplied and provided with sights known by the eye ... sounds known by the ear ...

ghānaviññeyyehi gandhehi ...

smells known by the nose ...

jivhāviññeyyehi rasehi ...

tastes known by the tongue ...

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tassa mayhaṃ, māgaṇḍiya, tayo pāsādā ahesum—

I had three stilt longhouses—

eko vassiko, eko hemantiko, eko gimhiko.

one for the rainy season, one for the winter, and one for the summer.

So kho ahaṃ, māgaṇḍiya, vassike pāsāde vassike cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṃ orohāmi.

I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ veditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures —I live rid of thirst, my mind peaceful inside.

So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante.

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

So tesam na pihemi, na tattha abhiramāmi.

I don't envy them, nor do I hope to enjoy that.

Tam kissa hetu?

Why is that?

Yāhayam, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi dhammehi—

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbam sukham samadhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya cakkhuvīññeyyehi rūpehi ...

Suppose there was a householder or a householder's child who was rich, affluent, and wealthy. And they would amuse themselves, supplied and provided with the five kinds of sensual stimulation. That is, sights known by the eye ...

pe...

sounds ... smells ... tastes ...

**phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi
kāmuṇasamhitehi rajanīyehi.**

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

**So kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā
sucaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokam upapajjeyya devānam tāvatimsānam
sahabyataṃ.**

Having practiced good conduct by way of body, speech, and mind, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

**So tattha nandane vane accharāsaṅghaparivuto dibbehi
pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreyya.**

There they'd amuse themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation.

**So passeyya gahapatiṃ vā gahapatiputtaṃ vā pañcahi
kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.**

Then they'd see a householder or a householder's child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

**Taṃ kiṃ maññasi, māgaṇḍiya, api nu so devaputto nandane
vane accharāsaṅghaparivuto dibbehi pañcahi kāmaguṇehi
samappito samaṅgībhūto paricārayamāno amussa gahapatissa
vā gahapatiputtassa vā piheyya, mānusakānaṃ vā pañcannaṃ
kāmaguṇānaṃ mānusakehi vā kāmehi āvaṭṭeyyā"ti?**

What do you think, Māgaṇḍiya? Would that god—amusing themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation—envy that householder or householder's child their five kinds of human sensual stimulation, or return to human sensual pleasures?"

“No hidam̃, bho gotama.

“No, Master Gotama.

Tam̃ kissa hetu?

Why is that?

Mānusakehi, bho gotama, kāmehi dibbakāmā abhikkantatarā ca pañītatarā cā”ti.

Because heavenly sensual pleasures are better than human sensual pleasures.”

“Evameva kho aham̃, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresim̃ cakkhaviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasam̃hitehi rajanīyehi, sotaviññeyyehi saddehi ...pe...

“In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ...

ghānaviññeyyehi gandhehi ...

smells ...

jivhāviññeyyehi rasehi ...

tastes ...

kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasam̃hitehi rajanīyehi.

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

So aparena samayena kāmānaṃyeva samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtam̃ viditvā kāmataṇham̃ pahāya kāmāpariḷāham̃ paṭivinodetvā vigatapipāso ajjhattam̃ vūpasantacitto viharāmi.

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

**So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi
khajjamāne kāmapariḷāhena pariḍayhamāne kāme paṭisevante,
so tesam na pihemi, na tattha abhiramāmi.**

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that.

Tam kissa hetu?

Why is that?

**Yāhayaṃ, māgaṇḍiya, rati aññatreva kāmehi aññatra akusalehi
dhammehi—**

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbam sukham samadhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.

Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

**Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto
kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno
aṅgārakāsuyā kāyaṃ paritāpeyya.**

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals.

**Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ
upaṭṭhāpeyyum.**

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjam kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjāṃ āgama kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmaṃ gamo.

and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

So aññaṃ kuṭṭhiṃ purisaṃ passeyya arugattaṃ pakkagattaṃ kimīhi khajjamānaṃ nakhehi vaṇamukhāni vippatacchamaṇaṃ aṅgārakāsuyā kāyaṃ paritāpentaṃ.

Then they'd see another person affected by leprosy, with sores and blisters on their limbs, being devoured by worms, scratching with their nails at the opening of their wounds, cauterizing their body over a pit of glowing coals.

Taṃ kiṃ maññasi, māgaṇḍiya,
What do you think, Māgaṇḍiya?

api nu so puriso amussa kuṭṭhissa purisassa piheyya aṅgārakāsuyā vā bhesajjāṃ paṭisevanāya vā”ti?

Would that person envy that other person affected by leprosy for their pit of glowing coals or for taking medicine?”

“No hidaṃ, bho gotama.
“No, Master Gotama.

Taṃ kissa hetu?
Why is that?

Roge hi, bho gotama, sati bhesajjena karaṇīyaṃ hoti, roge asati na bhesajjena karaṇīyaṃ hotī”ti.

Because you need to take medicine only when there's a disease. When there's no disease, there's no need for medicine.”

“Evameva kho ahaṃ, māgaṇḍiya, pubbe agāriyabhūto samāno pañcahi kāmaguṇehi samappito samaṅgībhūto paricāresim, cakkhuvīññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi ...pe...

“In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights ... sounds ...

ghānaviññeyyehi gandhehi ...
smells ...

jivhāviññeyyehi rasehi ...
tastes ...

**kāyaviññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi
piyarūpehi kāmūpasamhitehi rajanīyehi.**

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

**So aparena samayena kāmānaṃyeva samudayañca
atthaṅgamañca assādañca ādīnavañca nissaraṇañca
yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmāpariḷāhaṃ
paṭivinodetvā vigatapipāso ajjhattaṃ vūpasantacitto viharāmi.**

Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside.

**So aññe satte passāmi kāmesu avītarāge kāmataṇhāhi
khajjamāne kāmāpariḷāhena pariḍayhamāne kāme paṭisevante.**

I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

So tesaṃ na pihemi, na tattha abhiraṃāmi.
I don't envy them, nor do I hope to enjoy that.

Taṃ kissa hetu?
Why is that?

**Yāhayaṃ, māgaṇḍiya, rati, aññatreva kāmehi aññatra akusalehi
dhammehi—**

Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities,

api dibbaṃ sukhaṃ samadhigayha tiṭṭhati—

which even achieves the level of heavenly pleasure.

tāya ratiyā ramamāno hīnassa na pihemi, na tattha abhiramāmi.
Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals.

Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgamma kuṭṭhehi parimucceyya, arogo assa sukhī serī sayamvasī yena kāmaṃ gamo.

and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

Tameṇaṃ dve balavanto purisā nānābāhāsu gahetvā aṅgārakāsuṃ upakaḍḍheyyuṃ.

Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

Taṃ kiṃ maññasi, māgaṇḍiya,
What do you think, Māgaṇḍiya?

api nu so puriso iti citiceva kāyaṃ sannāmeyyā"ti?
Wouldn't that person writhe and struggle to and fro?"

“Evaṃ, bho gotama.

“Yes, Master Gotama.

Taṃ kissa hetu?

Why is that?

Asu hi, bho gotama, aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā”ti.

Because that fire is really painful to touch, fiercely burning and scorching.”

“Taṃ kiṃ maññasi, māgaṇḍiya,

“What do you think, Māgaṇḍiya?

idāneva nu kho so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca udāhu pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho cā”ti?

Is it only now that the fire is really painful to touch, fiercely burning and scorching, or was it painful previously as well?”

“Idāni ceva, bho gotama, so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca, pubbepi so aggi dukkhasamphasso ceva mahābhitāpo ca mahāpariḷāho ca.

“That fire is painful now and it was also painful previously.

Asu ca, bho gotama, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasseyeva aggismirā sukhamiti viparītasaññaṃ paccalathā”ti.

That person was affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, their sense faculties were impaired. So even though the fire was actually painful to touch, they had a distorted perception that it was pleasant.”

“Evameva kho, māgaṇḍiya, atītampi addhānaṃ kāmā

dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca,

anāgatampi addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca, etarahipi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā ceva mahābhitāpā ca mahāpariḷāhā ca.

“In the same way, sensual pleasures of the past, future, and present are painful to touch, fiercely burning and scorching.

Ime ca, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena pariḍayhamānā upahatindriyā dukkhasamphassesuyeva kāmesu sukhamiti viparītasaññaṃ paccalatthum.

These sentient beings who are not free from sensual pleasures—being consumed by craving for sensual pleasures, burning with passion for sensual pleasures—have impaired sense faculties. So even though sensual pleasures are actually painful to touch, they have a distorted perception that they are pleasant.

Seyyathāpi, māgaṇḍiya, kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they’re cauterizing their body over a pit of glowing coals.

Yathā yathā kho, māgaṇḍiya, asu kuṭṭhī puriso arugatto pakkagatto kimīhi khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathāssa tāni vaṇamukhāni asucitarāni ceva honti duggandhatarāni ca pūtikatarāni ca, hoti ceva kāci sātammā assādamattā—yadidaṃ vaṇamukhānaṃ kaṇḍūvanahetu;

The more they scratch their wounds and cauterize their body, the more their wounds become foul, stinking, and infected. But still, they derive a degree of pleasure and gratification from the itchiness of their wounds.

evameva kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti.

In the same way, I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures.

Yathā yathā kho, māgaṇḍiya, sattā kāmesu avītarāgā kāmataṇhāhi khajjamānā kāmapariḷāhena ca pariḍayhamānā kāme paṭisevanti tathā tathā tesam tesam sattānam kāmataṇhā ceva pavaḍḍhati, kāmapariḷāhena ca pariḍayhanti, hoti ceva sātammā assādamattā—yadidaṃ pañcakāmaḡe paṭicca.

The more they indulge in sensual pleasures, the more their craving for sensual pleasures grows, and the more they burn with passion for sensual pleasures. But still, they derive a degree of pleasure and gratification from the five kinds of sensual stimulation.

Tam kiṃ maññasi, māgaṇḍiya,
What do you think, Māgaṇḍiya?

api nu te diṭṭho vā suto vā rājā vā rājamahāmatto vā pañcahi kāmaḡehi samappito samaḡibhūto paricārayamāno kāmataṇham appahāya kāmapariḷāham appaṭivinodetvā vigatapipāso ajjhataṃ vūpasantacitto vihāsi vā viharati vā viharissati vā”ti?

Have you seen or heard of a king or a royal minister of the past, future, or present, amusing themselves supplied and provided with the five kinds of sensual stimulation, who—without giving up craving for sensual pleasures and dispelling passion for sensual pleasures—lives rid of thirst, their mind peaceful inside?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Sādhu, māgaṇḍiya.

“Good, Māgaṇḍiya.

**Mayāpi kho etaṃ, māgaṇḍiya, neva diṭṭhaṃ na suttaṃ rājā vā
rājamahāmatto vā pañcahi kāmaguṇehi samappito
samaṅgībhūto paricārayamāno kāmataṇhaṃ appahāya
kāmapariḷāhaṃ appaṭivinodetvā vigatapipāso ajjhattaṃ
vūpasantacitto vihāsi vā viharati vā viharissati vā.**

Neither have I.

**Atha kho, māgaṇḍiya, ye hi keci samaṇā vā brāhmaṇā vā
vigatapipāsā ajjhattaṃ vūpasantacittā vihāsuṃ vā viharanti vā
viharissanti vā sabbe te kāmānaṃyeva samudayaṅca
atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṅca
yathābhūtaṃ viditvā kāmataṇhaṃ pahāya kāmapariḷāhaṃ
paṭivinodetvā vigatapipāsā ajjhattaṃ vūpasantacittā vihāsuṃ vā
viharanti vā viharissanti vā”ti.**

On the contrary, all the ascetics or brahmins of the past, future, or present who live rid of thirst, their minds peaceful inside, do so after truly understanding the origin, ending, gratification, drawback, and escape of sensual pleasures, and after giving up craving and dispelling passion for sensual pleasures.”

Atha kho bhagavā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Then on that occasion the Buddha expressed this heartfelt sentiment:

“Ārogyaparamā lābhā,

“Health is the ultimate blessing;

nibbānaṃ paramaṃ sukhaṃ;

extinguishment, the ultimate happiness.

Aṭṭhaṅgiko ca maggānaṃ,

Of paths, the ultimate is eightfold—

khemaṃ amatagāminan”ti.

it’s safe, and leads to the deathless.”

Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantam etadavoca:

When he said this, Māgaṇḍiya said to him,

“acchariyam, bho gotama, abbhutam, bho gotama.

“It’s incredible, Master Gotama, it’s amazing!

Yāva subhāsitañcidaṃ bhotā gotamena:

How well said this was by Master Gotama!

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ’ti.

‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

**Mayāpi kho etaṃ, bho gotama, sutam pubbakānaṃ
paribbājakānaṃ ācariyapācariyānaṃ bhāsamaṇānaṃ:**

I’ve also heard that wanderers of the past, the teachers of teachers, said:

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ’ti;

‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

tayidaṃ, bho gotama, sametī”ti.

And it agrees, Master Gotama.”

**“Yaṃ pana te etaṃ, māgaṇḍiya, sutam pubbakānaṃ
paribbājakānaṃ ācariyapācariyānaṃ bhāsamaṇānaṃ:**

“But Māgaṇḍiya, when you heard that wanderers of the past said this,

**‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ’ti, katamaṃ
taṃ ārogyaṃ, katamaṃ taṃ nibbānaṃ”ti?**

what is that health? And what is that extinguishment?”

**Evaṃ vutte, māgaṇḍiyo paribbājako sakāneva sudaṃ gattāni
pāṇinā anomajjati:**

When he said this, Māgaṇḍiya stroked his own limbs with his hands, saying:

“idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānaṃ.

“This is that health, Master Gotama, this is that extinguishment!

Ahañhi, bho gotama, etarahi arogo sukhī, na mañ kiñci ābādhatī”ti.

For I am now healthy and happy, and have no afflictions.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;

“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitakāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamañ, na passeyya tārakarūpāni, na passeyya candimasūriye.

They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun.

So suṇeyya cakkhumato bhāsamānassa:

They might hear a sighted person saying:

‘chekañ vata, bho, odātañ vatthañ abhirūpañ nimmalañ sucī’ti.

‘White cloth is really nice, it’s attractive, stainless, and clean.’

So odātapariyesanañ careyya.

They’d go in search of white cloth.

Tameña aññataro puriso telamalikatena sāhuḷicīrena vañceyya:

But someone would cheat them with a dirty, soiled garment, saying:

‘idañ te, ambho purisa, odātañ vatthañ abhirūpañ nimmalañ sucī’ti.

‘Sir, here is a white cloth for you, it’s attractive, stainless, and clean.’

So tañ paṭiggaṇheyya, paṭiggahetvā pārūpeyya, pārūpetvā attamano attamanavācañ nicchāreyya:

They’d take it and put it on, expressing their gladness:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘White cloth is really nice, it’s attractive, stainless, and clean.’

Taṃ kiṃ maññasi, māgaṇḍiya,
What do you think, Māgaṇḍiya?

**api nu so jaccandho puriso jānanto passanto amuṃ
telamalikataṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā
pārupeyya, pārupetvā attamano attamanavācaṃ nicchāreyya:**
Did that person blind from birth do this knowing and seeing,

**‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ
sucī’ti udāhu cakkhumato saddhāyā”ti?**
or out of faith in the sighted person?”

**“Ajānanto hi, bho gotama, apassanto so jaccandho puriso
amuṃ telamalikataṃ sāhuḷicīraṃ paṭiggaṇheyya, paṭiggahetvā
pārupeyya, pārupetvā attamano attamanavācaṃ nicchāreyya:**
“They did so not knowing or seeing,

**‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ
sucī’ti, cakkhumato saddhāyā”ti.**
but out of faith in the sighted person.”

**“Evameva kho, māgaṇḍiya, aññatitthiyā paribbājakā andhā
acakkhukā ajānantā ārogyaṃ, apassantā nibbānaṃ, atha ca
panimaṃ gāthaṃ bhāsanti:**

“In the same way, the wanderers who follow other paths are blind and sightless. Not knowing health and not seeing extinguishment, they still recite this verse:

‘ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ’ti.

‘Health is the ultimate blessing; extinguishment, the ultimate happiness.’

**Pubbakehesā, māgaṇḍiya, arahantehi sammāsambuddhehi
gāthā bhāsītā:**

For this verse was recited by the perfected ones, fully awakened Buddhas of the past:

‘Ārogyaparamā lābhā,

‘Health is the ultimate blessing;

nibbānaṃ paramaṃ sukhaṃ;

extinguishment, the ultimate happiness.

Aṭṭhaṅgiko ca maggānaṃ,

Of paths, the ultimate is eightfold—

khemaṃ amatagāminan’ti.

it’s safe, and leads to the deathless.’

Sā etarahi anupubbena puthujjanagāthā.

These days it has gradually become a verse used by ordinary people.

**Ayaṃ kho pana, māgaṇḍiya, kāyo rogabhūto gaṇḍabhūto
sallabhūto aghabhūto ābādhabhūto, so tvaṃ imaṃ kāyaṃ
rogabhūtaṃ gaṇḍabhūtaṃ sallabhūtaṃ aghabhūtaṃ
ābādhabhūtaṃ:**

But Māgaṇḍiya, this body is a disease, an abscess, a dart, a misery, an affliction. Yet you say of this body:

‘idantaṃ, bho gotama, ārogyaṃ, idantaṃ nibbānan’ti vadesi.

‘This is that health, this is that extinguishment!’

**Taṃhi te, māgaṇḍiya, ariyaṃ cakkhuṃ natthi yena tvaṃ ariyena
cakkhunā ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi”ti.**

Māgaṇḍiya, you don’t have the noble vision by which you might know health and see extinguishment.”

“Evaṃ pasanno ahaṃ bhoto gotamassa.

“I am quite confident that Master Gotama

**Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ
ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyan”ti.**

is capable of teaching me so that I can know health and see extinguishment.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;

“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye.

They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun.

Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya.

The field surgeon would make medicine for them,

So taṃ bhesajjaṃ āgamma na cakkhūni uppādeyya, na cakkhūni visodheyya.

but when they used it their eyes were not cured and they still could not see clearly.

Taṃ kiṃ maññasi, māgaṇḍiya,

What do you think, Māgaṇḍiya?

nanu so vejjo yāvadeva kilamathassa vighātassa bhāgī assā”ti?

Wouldn’t that doctor just get weary and frustrated?”

“Evaṃ, bho gotama”.

“Yes, Master Gotama.”

“Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ:

“In the same way, suppose I were to teach you the Dhamma, saying:

‘idantaṃ ārogyaṃ, idantaṃ nibbānaṃ’ti, so tvaṃ ārogyaṃ na jāneyyāsi, nibbānaṃ na passeyyāsi.

‘This is that health, this is that extinguishment.’ But you might not know health or see extinguishment,

So mamassa kilamatho, sā mamassa vihesā”ti.

which would be wearying and troublesome for me.”

“Evaṃ pasanno ahaṃ bhoṭo gotamassa.

“I am quite confident that Master Gotama

Pahoti me bhavaṃ gotamo tathā dhammaṃ desetuṃ yathāhaṃ ārogyaṃ jāneyyaṃ, nibbānaṃ passeyyaṃ”ti.

is capable of teaching me so that I can know health and see extinguishment.”

“Seyyathāpi, māgaṇḍiya, jaccandho puriso;

“Māgaṇḍiya, suppose a person was born blind.

so na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṅkāni rūpāni, na passeyya mañjīṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tāraṅkarūpāni, na passeyya candimasūriye.

They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun.

So suṇeyya cakkhumato bhāsamānassa:

They might hear a sighted person saying:

‘chekaṃ vata, bho, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

‘White cloth is really nice, it’s attractive, stainless, and clean.’

So odātapariyesanaṃ careyya.

They'd go in search of white cloth.

**Tamenam aññataro puriso telamalikatena sāhuḷicīrena
vañceyya:**

But someone would cheat them with a dirty, soiled garment, saying:

**'idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ
sucī'ti.**

'Sir, here is a white cloth for you, it's attractive, stainless, and clean.'

So taṃ paṭiggaṇheyya, paṭiggahetvā pārūpeyya.

They'd take it and put it on.

**Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ
upaṭṭhāpeyyuṃ.**

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto bhesajjaṃ kareyya—

The field surgeon would make medicine for them:

**uddhaṃvirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ
natthukammaṃ.**

emetics, purgatives, ointment, counter-ointment, or nasal treatment.

**So taṃ bhesajjaṃ āgamma cakkhūni uppādeyya, cakkhūni
visodheyya.**

And when they used it their eyes would be cured so that they could see clearly.

**Tassa saha cakkhuppādā yo amusmiṃ telamalikate sāhuḷicīre
chandarāgo so pahīyetha.**

As soon as their eyes were cured they'd lose all desire for that dirty, soiled garment.

**Tañca naṃ purisaṃ amittatopi daheyya, paccatthikatopi
daheyya, api ca jīvitā voropetabbaṃ maññeyya:**

Then they would consider that person to be no friend, but an enemy, and might even think of murdering them:

‘dīgharattaṃ vata, bho, ahaṃ iminā purisena telamalikatena sāhuḷicīrena nikato vañcito paluddho—

‘For such a long time I’ve been cheated, tricked, and deceived by that person with this dirty, soiled garment when he said,

idaṃ te, ambho purisa, odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ sucī’ti.

“Sir, here is a white cloth for you, it’s attractive, stainless, and clean.”

Evameva kho, māgaṇḍiya, ahañce te dhammaṃ deseyyaṃ:

In the same way, Māgaṇḍiya, suppose I were to teach you the Dhamma, saying:

‘idantaṃ ārogyaṃ, idantaṃ nibbānaṃ’ti.

‘This is that health, this is that extinguishment.’

So tvaṃ ārogyaṃ jāneyyāsi, nibbānaṃ passeyyāsi.

You might know health and see extinguishment.

Tassa te saha cakkhuppādā yo pañcasupādānakkhandhesu chandarāgo so pahīyetha;

And as soon as your vision arises you might give up desire for the five grasping aggregates.

api ca te evamassa:

And you might even think:

‘dīgharattaṃ vata bho ahaṃ iminā cittaena nikato vañcito paluddho.

‘For such a long time I’ve been cheated, tricked, and deceived by this mind.

Ahañhi rūpaṃmyeva upādiyamāno upādiyim, vedanaṃmyeva upādiyamāno upādiyim, saññaṃmyeva upādiyamāno upādiyim, saṅkhāreyeva upādiyamāno upādiyim, viññāṇaṃmyeva upādiyamāno upādiyim.

For what I have been grasping is only form, feeling, perception, choices, and consciousness.

**Tassa me upādānapaccayā bhavo, bhavapaccayā jāti,
jātipaccayā jarāmaraṇaṃ
sokaparidevadukkhadomanassupāyāsā sambhavanti;**

My grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hotī””ti.
That is how this entire mass of suffering originates.”

“Evaṃ pasanno ahaṃ bhoṭo gotamassa.

“I am quite confident that Master Gotama

**Pahoti me bhavaṃ gotamo tathā dhammaṃ desetum yathāhaṃ
imamhā āsanā anandho vuṭṭhaheyyaṃ”ti.**

is capable of teaching me so that I can rise from this seat cured of blindness.”

“Tena hi tvaṃ, māgaṇḍiya, sappurise bhajeyyāsi.

“Well then, Māgaṇḍiya, you should associate with good people.

**Yato kho tvaṃ, māgaṇḍiya, sappurise bhajissasi tato tvaṃ,
māgaṇḍiya, saddhammaṃ sossasi;**

When you associate with good people, you will hear the true teaching.

**yato kho tvaṃ, māgaṇḍiya, saddhammaṃ sossasi tato tvaṃ,
māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi;**

When you hear the true teaching, you’ll practice in line with the teaching.

**yato kho tvaṃ, māgaṇḍiya, dhammānudhammaṃ paṭipajjissasi
tato tvaṃ, māgaṇḍiya, sāmaṃyeva ñassasi, sāmaṃ dakkhissasi**

—

When you practice in line with the teaching, you’ll know and see for yourself:

ime rogā gaṇḍā sallā;

‘These are diseases, boils, and darts.

idha rogā gaṇḍā sallā aparisesā nirujjhanti.

And here is where diseases, boils, and darts cease without anything left over.’

Tassa me upādānanirodhā bhavanirodho, bhavanirodhā

jātinirodho, jātinirodhā jarāmarañam

sokaparidevadukkhadomanassupāyāsā nirujjhanti;

When my grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”

Evaṃ vutte, māgaṇḍiyo paribbājako bhagavantam etadavoca:

When he said this, Māgaṇḍiya said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,

paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,

andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni

dakkhantī”ti; evamevaṃ bhotā gotamena anekapariyāyena

dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāham bhavantaṃ gotamaṃ saraṇam gacchāmi dhammañca

bhikkhusaṅghañca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyāhaṃ bhoṭo gotamaṣṣa santike paḃḃajjaṃ, labheyyaṃ upasaḃpaḃaṇaṃ”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Yo kho, māgaṇḍiya, aññaṭṭhiṭṭhiyapubbo imasmiṃ dhammaḃinaye ākaṅkhaṭi paḃḃajjaṃ, ākaṅkhaṭi upasaḃpaḃaṇaṃ, so cattaṛo māse parivaṣaṭi; caṭunnaṃ māsaṇaṃ accayena āraḃḃhaṭṭā bhikkhū paḃḃājenti, upasaḃpāḃenti bhikkhubhāvāya.

“Māgaṇḍiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

Api ca mettha puḃḃalaveḃaṭṭatā viḃitā”ti.

However, I have recognized individual differences in this matter.”

“Sace, bhante, aññaṭṭhiṭṭhiyapubbā imasmiṃ dhammaḃinaye ākaṅkhaṇṭā paḃḃajjaṃ, ākaṅkhaṇṭā upasaḃpaḃaṇaṃ cattaṛo māse parivaṣaṇṭi, caṭunnaṃ māsaṇaṃ accayena āraḃḃhaṭṭā bhikkhū paḃḃājenti upasaḃpāḃenti bhikkhubhāvāya; ahaṃ cattaṛi vaṣṣāṇi parivaṣiṣṣāmi, caṭunnaṃ vaṣṣāṇaṃ accayena āraḃḃhaṭṭā bhikkhū paḃḃājentu, upasaḃpāḃentu bhikkhubhāvāyā”ti.

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Alattha kho māgaṇḍiyo pariḃḃājako bhagaḃaṭo santike paḃḃajjaṃ, alattha upasaḃpaḃaṇaṃ.

And the wanderer Māgaṇḍiya received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā māgaṇḍiyo eko vūpakaṭṭho appamatto ātāpī pahitto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Māgaṇḍiya, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā māgaṇḍiyo arahataṃ ahoṣīti.

And Venerable Māgaṇḍiya became one of the perfected.

Māgaṇḍiyasuttaṃ niṭṭhitaṃ pañcamaṃ.

76. Sandakasutta *With Sandaka*

Evam me sutam—

So I have heard.

ekam samayam bhagava kosambiyam viharati ghositarame.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

**Tena kho pana samayena sandako paribbajako
pilakkhaguhayam pavasati mahataya paribbajakaparisaya
saddhim pancamattehi paribbajakasatehi.**

Now at that time the wanderer Sandaka was residing at the cave of the wavy leaf fig tree together with a large assembly of around five hundred wanderers.

**Atha kho aysma anando sayanhasamayam pavasallana vuttthito
bhikkhu amantesi:**

Then in the late afternoon, Venerable Ananda came out of retreat and addressed the mendicants:

**“ayamavuso, yena devakatasobbho tenupasankamissama
guhadassanaya”ti.**

“Come, reverends, let's go to the Devakata Pool to see the cave.”

**“Evamavuso”ti kho te bhikkhu aysmato anandassa
paccassosum.**

“Yes, reverend,” they replied.

Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena devakatasobbho tenupasaṅkami.

Then Ānanda together with several mendicants went to the Devakata Pool.

Tena kho pana samayena sandako paribbājako mahatīyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya, seyyathidam—

Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham ñātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sandako paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantaṃ.

Sandaka saw Ānanda coming off in the distance,

Disvāna sakaṃ parisam saṅṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakatta;

“Be quiet, good sirs, don’t make a sound.

ayaṃ samaṇassa gotamassa sāvako āgacchati samaṇo ānando.
The ascetic Ānanda, a disciple of the ascetic Gotama, is coming.

Yāvatā kho pana samaṇassa gotamassa sāvakā kosambiyaṃ paṭivasanti, ayaṃ tesaṃ aññataro samaṇo ānando.
He is included among the disciples of the ascetic Gotama, who is residing near Kosambī.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino;
Such venerables like the quiet, are educated to be quiet, and praise the quiet.

appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbaṃ maññeyyā”ti.
Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājakā tuṅhī ahesuṃ.
Then those wanderers fell silent.

Atha kho āyasmā ānando yena sandako paribbājako tenupasaṅkami.
Then Venerable Ānanda went up to the wanderer Sandaka,

Atha kho sandako paribbājako āyasmantaṃ ānandaṃ etadavoca:
who said to him,

“etu kho bhavaṃ ānando, svāgataṃ bhoto ānandassa.
“Come, Master Ānanda! Welcome, Master Ānanda!

Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Nisīdatu bhavaṃ ānando, idamāsaṇaṃ paññattan”ti.
Please, sir, sit down, this seat is ready.”

Nisīdi kho āyasmā ānando paññatte āsane.

Ānanda sat down on the seat spread out,

Sandakopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi.

while Sandaka took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sandakaṃ paribbājakaṃ āyasmā ānando etadavoca:

Ānanda said to Sandaka,

“kāya nuttha, sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Sandaka, what were you sitting talking about just now? What conversation was unfinished?”

“Tiṭṭhatesā, bho ānanda, kathā yāya mayaṃ etarahi kathāya sannisinnā.

“Master Ānanda, leave aside what we were sitting talking about just now.

Nesā bhoto ānandassa kathā dullabhā bhavissati pacchāpi savanāya.

It won't be hard for you to hear about that later.

Sādhū vata bhavantaṃyeva ānandaṃ paṭibhātu sake ācariyake dhammīkathā”ti.

It'd be great if Master Ānanda himself would give a Dhamma talk explaining his own tradition.”

“Tena hi, sandaka, suṇāhi, sādhuṃ manasi karohi, bhāsissāmi”ti.

“Well then, Sandaka, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho sandako paribbājako āyasmato ānandassa paccassosi.

“Yes, sir,” replied Sandaka.

Āyasmā ānando etadavoca:

Venerable Ānanda said this:

“cattārome, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti.

“Sandaka, these things have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: four ways that negate the spiritual life, and four kinds of unreliable spiritual life. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t succeed in the procedure of the skillful teaching.”

“Katame pana te, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti?

“But Master Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?”

“Idha, sandaka, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi:

“Sandaka, take a certain teacher who has this doctrine and view:

‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukatadukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokaṃ paraṅca lokaṃ sayam abhiññā sacchikatvā pavedenti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

Cātumahābhūṭiko ayaṃ puriso yadā kālaṃ karoti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti.

This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space.

Āsandipañcamā purisā mataṃ ādāya gacchanti,

Four men with a bier carry away the corpse.

yāvāḷahanā padāni paññāyanti.

Their footprints show the way to the cemetery.

Kāpotakāni aṭṭhīni bhavanti.

The bones become bleached.

Bhassantā āhutiyo;

Offerings dedicated to the gods end in ashes.

dattupaññattaṃ yadidaṃ dānaṃ.

Giving is a doctrine for morons.

Tesaṃ tucchā musā vilāpo ye keci atthikavādaṃ vadanti.

When anyone affirms a positive teaching it's just hollow, false nonsense.

Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na honti paraṃ maraṇā'ti.

Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don't exist after death.'

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

‘This teacher has such a doctrine and view.

**natthi dinnam, natthi yiṭṭham, natthi hutam, natthi
sukatadukkaṭānam kammānam phalam vipāko, natthi ayam
loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā
opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā
sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam
abhiññā sacchikatvā pavedenti.**

**Cātumahābhūtikō ayam puriso yadā kālam karoti, pathavī
pathavīkāyam anupeti anupagacchati, āpo āpokāyam anupeti
anupagacchati, tejo tejokāyam anupeti anupagacchati, vāyo
vāyokāyam anupeti anupagacchati, ākāsam indriyāni
saṅkamanti.**

**Āsandipaṅcamā purisā matam ādāya gacchanti, yāvāḷahanā
padāni paññāyanti.**

Kāpotakāni aṭṭhīni bhavanti.

Bhassantā āhutiyo;

dattupaññattam yadidam dānam.

Tesam tucchā musā vilāpo ye keci atthikavādam vadanti.

**Bāle ca paṇḍite ca kāyassa bheda ucchijjanti vinassanti na
honti param maraṇā’ti.**

**Sace imassa bhoto satthuno saccam vacanam, akatena me
ettha katham, avusitena me ettha vusitam.**

If what that teacher says is true, both I who have not accomplished
this and one who has accomplished it

**Ubhopi mayam ettha samasamā samaññam pattā, yo cāham na
vadāmi ‘ubho kāyassa bheda ucchijjissāma, vinassissāma, na
bhavissāma param maraṇā’ti.**

have attained exactly the same level. Yet I’m not one who says that
both of us are annihilated and destroyed when our body breaks up,
and we don’t exist after death.

**Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ
ukkuṭṭikappadhānaṃ kesamassulocanaṃ, yohaṃ
puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ
paccanubhonto mālāgandhavilepanaṃ dhārento
jātarūparajataṃ sādiyanto iminā bhotā satthārā
samasaṃmagatiko bhavissāmi abhisamparāyaṃ.**

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

**Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari
brahmacariyaṃ carissāmi?**

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayaṃ'ti—

This negates the spiritual life.'

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

**Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena paṭhama abrahmacariyavāso akkhāto
yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya,
vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.**

This is the first way that negates the spiritual life.

**Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti
evaṃdiṭṭhi:**

Furthermore, take a certain teacher who has this doctrine and view:

**'karoto kārayato chindato chedāpayato pacato pācāpayato
socayato socāpayato kilamato kilamāpayato phandato
phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ**

chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ.

‘Nothing bad is done by the doer when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantaṃ cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkiṇaṅcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttaraṅcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññassa āgamo’ti.

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

‘This teacher has such a doctrine and view.

**karoto kārayato chindato chedāpayato pacato pācāpayato
socato socāpayato kilamato kilamāpayato phandato
phandāpayato pāṇamatipātayato adinnaṃ ādiyato sandhiṃ
chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṭṭhato
paradāraṃ gacchato musā bhaṇato karoto na karīyati pāpaṃ
khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṃ
maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ
pāpaṃ, natthi pāpassa āgamo.**

**Dakkhiṇaṃcepi gaṅgāya tīraṃ gaccheyya hananto ghātento
chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ
pāpaṃ, natthi pāpassa āgamo.**

**Uttaraṃcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto
yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññassa āgamo.**

**Dānena damena saṃyamena saccavajjena natthi puññaṃ,
natthi puññassa āgamo'ti.**

**Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me
ettha kataṃ, avusitena me ettha vusitaṃ.**

If what that teacher says is true, both I who have not accomplished
this and one who has accomplished it

**Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na
vadāmi 'ubhinnaṃ kurutaṃ na karīyati pāpan'ti.**

have attained exactly the same level. Yet I'm not one who says that
when both of us act, nothing wrong is done.

**Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ
ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ
puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ
paccanubhonto mālāgandhavilepanaṃ dhārento
jātarūparajataṃ sādiyanto iminā bhotā satthārā
samagamagatiko bhavissāmi abhisamparāyaṃ.**

But it's superfluous for this teacher to go naked, shaven, persisting in
squatting, tearing out their hair and beard. For I'm living at home with
my children, using sandalwood imported from Kāsi, wearing

garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

**Sohaṃ kiṃ jānanto kiṃ passanto imasmim̐ sathhari
brahmacariyaṃ carissāmi?**

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayan'ti

This negates the spiritual life.'

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

**Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha
viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca
nārādheyya ñāyaṃ dhammaṃ kusalaṃ.**

This is the second way that negates the spiritual life.

**Puna caparaṃ, sandaka, idhekacco sathā evaṃvādī hoti
evaṃdiṭṭhi:**

Furthermore, take a certain teacher who has this doctrine and view:

'natthi hetu, natthi paccayo sattānaṃ saṅkilesāya;

'There is no cause or condition for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti;

Sentient beings are corrupted without cause or reason.

natthi hetu, natthi paccayo sattānaṃ visuddhiyā;

There's no cause or condition for the purification of sentient beings.

ahetū appaccayā sattā visujjhanti;

Sentient beings are purified without cause or reason.

**natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi
purisaparakkamo;**

There is no power, no energy, no manly strength or vigor.

**sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā
avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu
sukhadukkhaṃ paṭisaṃvedentī'ti.**

All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

'This teacher has such a doctrine and view.

**natthi hetu, natthi paccayo sattānaṃ saṅkilesāya, ahetū
appaccayā sattā saṅkilissanti.**

**Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū
appaccayā sattā visujjhanti.**

**Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi
purisaparakkamo, sabbe sattā sabbe pāṇā sabbe bhūtā sabbe
jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā
chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī'ti.**

**Sace imassa bhoto satthuno saccaṃ vacanaṃ, akatena me
ettha kataṃ, avusitena me ettha vusitaṃ.**

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

**Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na
vadāmi 'ubho ahetū appaccayā visujjhissāmā'ti.**

have attained exactly the same level. Yet I'm not one who says that both of us are purified without cause or reason.

**Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ
ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ
puttasambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ
paccanubhonto mālāgandhavilepanaṃ dhārento**

**jātarūparajataṃ sādiyanto iminā bhotā satthārā
samasaṃmagatiko bhavissāmi abhisamparāyaṃ.**

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

**Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari
brahmacariyaṃ carissāmi?**

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayaṃ'ti—

This negates the spiritual life.'

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

**Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha
viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca
nārādheyya ñāyaṃ dhammaṃ kusalaṃ.**

This is the third way that negates the spiritual life.

**Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti
evaṃdiṭṭhi:**

Furthermore, take a certain teacher who has this doctrine and view:

**'sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā
kūṭaṭṭhā esikaṭṭhāyiṭṭhitā,**

'There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

**te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti
nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya
vā.**

They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other.

Katame satta?

What seven?

Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame—

The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.

ime sattakāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.

These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya vā.

They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other.

Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā.

And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand.

Yopi tiṅhena satthena sīsaṃ chindati, na koci kañci jīvitā voropeti.

If you chop off someone's head with a sharp sword, you don't take anyone's life.

Sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupatati.

The sword simply passes through the gap between the seven substances.

Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca

kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, timse nirayasate, chattiṃsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti.

There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti.

And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little”—for that cannot be.

Hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanavaḍḍhane, natthi ukkaṃsāvakaṃse.

Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;
It's like how, when you toss a ball of string, it rolls away unraveling.

**evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā
dukkhassantaṃ karissantī'ti.**

In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi—

'This teacher has such a doctrine and view.

**sattime kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā
kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.**

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti.

**Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya
vā.**

Katame satta?

**Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve
sattame—**

**ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā
kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.**

Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti.

**Nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya
vā.**

**Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā
viññāpetā vā.**

**Yopi tiṇhena satthena sīsaṃ chindati, na koci kañci jīvitā
voropeti.**

Sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupatati.

Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, timse nirayasate, chattiṃsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsarivā dukkhassantaṃ karissanti.

Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti, hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanaavadḍhane, natthi ukkaṃsāvakaṃse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti; evameva bāle ca paṇḍite ca sandhāvitvā saṃsarivā dukkhassantaṃ karissantī'ti.

Sace pana imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ.

If what that teacher says is true, both I who have not accomplished this and one who has accomplished it

Ubhopi mayam ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi 'ubho sandhāvitvā saṃsarivā dukkhassantaṃ karissāmā'ti.

have attained exactly the same level. Yet I'm not one who says that after transmigrating both of us will make an end of suffering.

Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ, yohaṃ puttasaṃbādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento

**jātarūparajataṃ sādiyanto iminā bhotā satthārā
samasaṃmagatiko bhavissāmi abhisamparāyaṃ.**

But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher.

**Sohaṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari
brahmacariyaṃ carissāmi?**

What do I know or see that I should live the spiritual life under this teacher?

'So abrahmacariyavāso ayaṃ'ti—

This negates the spiritual life.'

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

**Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena catuttho abrahmacariyavāso akkhāto
yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya,
vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.**

This is the fourth way that negates the spiritual life.

**Ime kho te, sandaka, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena cattāro abrahmacariyavāsā akkhātā
yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya,
vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan'ti.**

These are the four ways that negate the spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the procedure of the skillful teaching."

"Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing,

**Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā
sammāsambuddhena cattāro abrahmacariyavāsāva samānā
‘abrahmacariyavāsā’ti akkhātā yattha viññū puriso sasakkaṃ
brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ
dhammaṃ kusalanti.**

how these four ways that negate the spiritual life have been explained by the Buddha.

**Katamāni pana tāni, bho ānanda, tena bhagavatā jānatā passatā
arahatā sammāsambuddhena cattāri anassāsikāni
brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ
brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ
dhammaṃ kusalan”ti?**

But Master Ānanda, what are the four kinds of unreliable spiritual life?”

**“Idha, sandaka, ekacco satthā sabbaññū sabbadassāvī
aparisesaṃ ñāṇadassanaṃ paṭijānāti:**

“Sandaka, take a certain teacher who claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

**‘carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ
samitaṃ ñāṇadassanaṃ paccupaṭṭhitan’ti.**

‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

**So suññampi agāraṃ pavisati, piṇḍampi na labhati, kukkuropi
ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena
samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi
purisassapi nāmampi gottampi pucchati, gāmassapi
nigamassapi nāmampi maggampi pucchati.**

He enters an empty house; he gets no alms-food; a dog bites him; he encounters a wild elephant, a wild horse, and a wild cow; he asks the name and clan of a woman or man; he asks the name and path to a village or town.

So ‘kimidan’ti puṭṭho samāno ‘suññaṃ me agāraṃ pavisitabbaṃ ahosi’, tena pāvisim; ‘piṇḍampi aladdhabbaṃ ahosi’, tena nālatthaṃ; ‘kukkurena ḍaṃsitabbaṃ ahosi’, tenamhi daṭṭho; ‘caṇḍena hatthinā samāgantabbaṃ ahosi’, tena samāgamim; ‘caṇḍena assena samāgantabbaṃ ahosi’, tena samāgamim; ‘caṇḍena goṇena samāgantabbaṃ ahosi’, tena samāgamim; ‘itthiyāpi purisassapi nāmampi gottampi pucchitabbaṃ ahosi’, tena pucchim; ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi’, tena pucchinti.

When asked, ‘Why is this?’ he answers: ‘I had to enter an empty house, that’s why I entered it. I had to get no alms-food, that’s why I got none. I had to get bitten by a dog, that’s why I was bitten. I had to encounter a wild elephant, a wild horse, and a wild cow, that’s why I encountered them. I had to ask the name and clan of a woman or man, that’s why I asked. I had to ask the name and path to a village or town, that’s why I asked.’

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti ...pe... ‘gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahosi, tena pucchin’ti.

‘This teacher makes such a claim, but he answers in such a way.

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the first kind of unreliable spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā anussaviko hoti anussavasacco.

Furthermore, take another teacher who is an oral transmitter, who takes oral transmission to be the truth.

So anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti.

He teaches by oral transmission, by the lineage of testament, by canonical authority.

Anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti.

But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā anussaviko anussavasacco so anussavena itihitihaparamparāya piṭakasampadāya dhammaṃ deseti.

‘This teacher takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority.

Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti’.

But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyāṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the second kind of unreliable spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā takkī hoti vīmaṃsī.

Furthermore, take another teacher who relies on logic and inquiry.

So takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ dhammaṃ deseti.

He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective.

Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti.

But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘ayaṃ kho bhavaṃ satthā takkī vīmaṃsī.

‘This teacher relies on logic and inquiry.

So takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ dhammaṃ deseti.

He teaches what he has worked out by logic, following a line of inquiry, expressing his own perspective.

Takkissa kho pana satthuno vīmaṃsissa sutakkitampi hoti duttakkitampi hoti tathāpi hoti aññathāpi hoti’.

But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

So ‘anassāsikaṃ idaṃ brahmacariyaṃ’ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.
This is the third kind of unreliable spiritual life.

Puna caparaṃ, sandaka, idhekacco satthā mando hoti momūho.
Furthermore, take another teacher who is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:
Because of that, whenever he's asked a question, he resorts to evasiveness and equivocation:

'evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti.

'I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

Tatra, sandaka, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

'ayaṃ kho bhavaṃ satthā mando momūho.

'This teacher is dull and stupid.

So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ—

Because of that, whenever he's asked a question, he resorts to evasiveness and equivocation:

evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti.

"I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so."

So 'anassāsikaṃ idaṃ brahmacariyaṃ'ti—

This spiritual life is unreliable.’

iti veditvā tasmā brahmacariyā nibbijja pakkamati.

Realizing this, they leave disappointed.

Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

This is the fourth kind of unreliable spiritual life.

Imāni kho tāni, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan”ti.

These are the four kinds of unreliable spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t complete the procedure of the skillful teaching.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing,

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāneva brahmacariyāni anassāsikāni brahmacariyānīti akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

how these four kinds of unreliable spiritual life have been explained by the Buddha.

So pana, bho ānanda, satthā kiṃ vādī kiṃ akkhāyī yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalan”ti.

But, Master Ānanda, what would a teacher say and explain so that a sensible person would, to the best of their ability, practice such a spiritual path, and once practicing it, they would complete the procedure of the skillful teaching?”

**“Idha, sandaka, tathāgato loka uppajjati araham̃
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānam̃ buddho
bhagavā ...pe...**

“Sandaka, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ...

**so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbālīkaṇe**

He gives up these five hindrances, corruptions of the heart that weaken wisdom.

**vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāram̃ vivekajam̃ pītisukham̃ paṭhamam̃ jhānam̃
upasampajja viharati.**

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Yasmim̃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesam̃
adhigacchati tattha viññū puriso sasakkaṃ brahmacariyam̃
vaseyya, vasanto ca ārādheyya ñāyam̃ dhammam̃ kusalam̃.**

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

**Puna caparam̃, sandaka, bhikkhu vitakkavicārānam̃ vūpasamā
...pe... dutiyam̃ jhānam̃ upasampajja viharati.**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant ... enters and remains in the second absorption ...

Yasmim̐ kho, sandaka, sathhari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna caparaṃ, sandaka, bhikkhu pītiyā ca virāgā upekkhako ca viharati ...pe... tatiyaṃ jhānaṃ upasampajja viharati.

third absorption ...

Yasmim̐ kho, sandaka, sathhari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

Puna caparaṃ, sandaka, bhikkhu sukhasa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

Yasmim̐ kho, sandaka, sathhari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. ... They recollect their many kinds of past lives, with features and details.

Yasmim̐ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkanta mānusa kenā satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

Yasmim̐ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once

practicing it, they would complete the procedure of the skillful teaching.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāśavāpi cittaṃ vimuccati, bhavāśavāpi cittaṃ vimuccati, avijjāśavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Yasmim̐ kho, sandaka, sathhari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalan”ti.

A sensible person would, to the best of their ability live the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the procedure of the skillful teaching.”

“Yo pana so, bho ānanda, bhikkhu araham̐ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasam̐yojano sammadaññā vimutto paribhuñjeyya so kāme”ti?

“But Master Ānanda, when a mendicant is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—could they still enjoy sensual pleasures?”

“Yo so, sandaka, bhikkhu araham̐ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasam̐yojano sammadaññāvimutto, abhabbo so pañcaṭṭhānāni ajjhācaritum̐.

“Sandaka, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in five respects.

Abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitā voropetum̐, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum̐, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevetum̐, abhabbo khīṇāsavo bhikkhu sampajānamusā

bhāsitum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agāriyabhūto.

A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.

Yo so, sandaka, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so imāni pañcaṭṭhānāni ajjhācaritun”ti.

A mendicant who is perfected can't transgress in these five respects.”

“Yo pana so, bho ānanda, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto tassa carato ceva tiṭṭhato ca suttaṃ ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ:

“But Master Ānanda, when a mendicant is perfected, would the knowledge and vision that their defilements are ended be constantly and continually present to them, while walking, standing, sleeping, and waking?”

‘khīṇā me āsavā”’ti?

“Tena hi, sandaka, upamaṃ te karissāmi;

“Well then, Sandaka, I shall give you a simile.

upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, sandaka, purisassa hatthapādā chinnā;

Suppose there was a person whose hands and feet had been amputated.

tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ jānāti:

Would they be aware that their hands and feet had been amputated constantly and continually, while walking, standing, sleeping, and waking?

‘chinnā me hatthapādā’ti, udāhu paccavekkhamāno jānāti:

Or would they be aware of it only when they checked it?”

‘chinnā me hatthapādā’”ti?

“Na kho, bho ānanda, so puriso satataṃ samitaṃ jānāti:

“They wouldn’t be aware of it constantly,

‘chinnā me hatthapādā’ti.

Api ca kho pana naṃ paccavekkhamāno jānāti:

only when they checked it.”

‘chinnā me hatthapādā’”ti.

“Evameva kho, sandaka, yo so bhikkhu arahāṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ na paccupaṭṭhitaṃ:

“In the same way, when a mendicant is perfected, the knowledge and vision that their defilements are ended is not constantly and continually present to them, while walking, standing, sleeping, and waking.

‘khīṇā me āsavā’ti;

api ca kho pana naṃ paccavekkhamāno jānāti:

Rather, they are aware of it only when they checked it.”

‘khīṇā me āsavā’”ti.

“Kīvabahukā pana, bho ānanda, imasmim̃ dhammavinaye niyyātāro”ti?

“But Reverend Ānanda, how many emancipators are there in this teaching and training?”

“Na kho, sandaka, ekaṃyeva sataṃ na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhivyova ye imasmim̃ dhammavinaye niyyātāro”ti.

“There are not just one hundred emancipators, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training.”

“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing!

Na ca nāma sadhammokkaṃsanā bhavissati, na paradhammavambhanā, āyatane ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti.

Namely, that there’s no glorifying one’s own teaching and putting down the teaching of others. The Dhamma is taught in its own field, and so many emancipators are recognized.

Ime panājīvakā puttamatāya puttā attānañceva ukkaṃsenti, pare ca vambhenti tayo ceva niyyātāro paññapenti, seyyathidaṃ—

But these Ājīvaka ascetics, those sons of dead sons, glorify themselves and put others down. And they only recognize three emancipators:

nandaṃ vacchaṃ, kisaṃ saṅkiccaṃ, makkhalim̃ gosālan”ti.

Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla.”

Atha kho sandako paribbājako sakaṃ parisam̃ āmantesi:

Then the wanderer Sandaka addressed his own assembly,

“carantu bhonto samaṇe gotame brahmacariyavāso.

“Go, good sirs. The spiritual life is lived under the ascetic Gotama.

Na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitun”ti.

It's not easy for me to give up possessions, honor, or popularity now."

**Iti hidaṃ sandako paribbājako sakaṃ parisāṃ uyyojesi
bhagavati brahmacariyeti.**

And that's how the wanderer Sandaka sent his own assembly to live the spiritual life under the Buddha.

Sandakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

77. Mahāsakuludāyisutta *The Longer Discourse with Sakuludāyī*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena sambahulā abhiññātā abhiññātā
paribbājakā moranivāpe paribbājakārāme paṭivasanti,
seyyathidaṃ—**

Now at that time several very well-known wanderers were residing in the monastery of the wanderers in the peacocks' feeding ground.

**annabhāro varadharo sakuludāyī ca paribbājako aññe ca
abhiññātā abhiññātā paribbājakā.**

They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā
pattacīvaramādāya rājagaham piṇḍāya pāvīsi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya caritum.

“It’s too early to wander for alms in Rājagaha.

Yannūnāhaṃ yena moranivāpo paribbājakārāmo yena sakuludāyī paribbājako tenupasaṅkameyyan”ti.

Why don’t I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks’ feeding ground?”

Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

So the Buddha went to the monastery of the wanderers.

Tena kho pana samayena sakuludāyī paribbājako mahatīyā paribbājakaparīsāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitāṃ tiracchānakathaṃ kathentiyaṃ, seyyathidaṃ—

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sakuludāyī paribbājako bhagavantaṃ dūratova āgacchantaṃ.

Sakuludāyī saw the Buddha coming off in the distance,

Disvāna sakam̃ parisam̃ saṅṭhāpeti:

and hushed his own assembly,

“appasaddā bhonto hontu;

“Be quiet, good sirs, don’t make a sound.

mā bhonto saddamakattha.

Ayam̃ samaṇo gotamo āgacchati;

Here comes the ascetic Gotama.

appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī.

The venerable likes quiet and praises quiet.

Appeva nāma appasaddam̃ parisam̃ veditvā upasaṅkamitabbam̃ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājakā tuṅhī ahesum̃.

Then those wanderers fell silent.

Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami.

Then the Buddha approached Sakuludāyī,

Atha kho sakuludāyī paribbājako bhagavantam̃ etadavoca:

who said to him,

“etu kho, bhante, bhagavā.

“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

Cirassam̃ kho, bhante, bhagavā imam̃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā;

Please, sir, sit down, this seat is ready.”

idamāsanam paññattan”ti.

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

**Sakuludāyīpi kho paribbājako aññataram nīcam āsanam
gahetvā ekamantaṃ nisīdi.**

while Sakuludāyī took a low seat and sat to one side.

**Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā
etadavoca:**

The Buddha said to him,

**“Kāya nuttha, udāyi, etarahi kathāya sannisinnā, kā ca pana vo
antarākathā vippakatā”ti?**

“Udāyī, what were you sitting talking about just now? What
conversation was unfinished?”

**“Tiṭṭhatesā, bhante, kathā yāya mayam etarahi kathāya
sannisinnā.**

“Sir, leave aside what we were sitting talking about just now.

**Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi
savanāya.**

It won’t be hard for you to hear about that later.

**Purimāni, bhante, divasāni purimatarāni nānātitthiyānam
samaṇabrāhmaṇānam kutūhalasālāyam sannisinnānam
sannipatitānam ayamantarākathā udapādi:**

Sir, a few days ago several ascetics and brahmins who follow
various other paths were sitting together at the debating hall, and
this discussion came up among them:

**‘lābhā vata, bho, aṅgamagadhānam, suladdhalābhā vata, bho,
aṅgamagadhānam.**

‘The people of Aṅga and Magadha are so fortunate, so very
fortunate!

Tatrimē samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino tittakarā sādhusammataḥ bahujanassa rājagahaṃ vassāvāsaṃ osaṭṭa.

For there are these ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, regarded as holy by many people. And they have come down for the rainy season residence at Rājagaha.

Ayampi kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhusammato bahujanassa;

They include Pūraṇa Kassapa,

sopi rājagahaṃ vassāvāsaṃ osaṭṭa.

Ayampi kho makkhali gosālo ...pe...

Makkhali Gosāla,

ajito kesakambalo ...

Ajita Kesakambala,

pakudho kaccāyano ...

Pakudha Kaccāyana,

sañjāyo belatṭhiputto ...

Sañjāya Belatṭhiputta,

nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhusammato bahujanassa;

and Nigaṇṭha Nāṭaputta.

sopi rājagahaṃ vassāvāsaṃ osaṭṭa.

Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhusammato bahujanassa;

This ascetic Gotama also leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

sopi rājagahaṃ vassāvāsaṃ osaṭṭa.

And he too has come down for the rains residence at Rājagaha.

**Ko nu kho imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saṅghīnaṃ
gaṇīnaṃ gaṇācariyānaṃ ñātānaṃ yasassinaṃ titthakarānaṃ
sādhusammatānaṃ bahujaṇassa sāvakānaṃ sakkato garukato
mānito pūjito, kañca pana sāvakā sakkatvā garuṃ katvā
upanissāya viharantī'ti?**

Which of these ascetics and brahmins is honored, respected, revered, and venerated by their disciples? And how do their disciples, after honoring and respecting them, remain loyal?

Tatrekacce evamāhaṃsu:

Some of them said:

**'ayaṃ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca
ñāto yasassī titthakaro sādhusammato bahujaṇassa;**

'This Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

**so ca kho sāvakānaṃ na sakkato na garukato na mānito na
pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ
katvā upanissāya viharanti.**

But he's not honored, respected, revered, venerated, and esteemed by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him.

**Bhūtapubbaṃ pūraṇo kassapo anekasatāya parisāya dhammaṃ
deseti.**

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññataro pūraṇassa kassapassa sāvako saddamakāsi:

Then one of his disciples made a noise,

"mā bhonto pūraṇaṃ kassapaṃ etamatthaṃ pucchittha;

"My good sirs, don't ask Pūraṇa Kassapa about that.

neso etaṃ jānāti;

He doesn't know that.

mayametaṃ jānāma, amhe etamatthaṃ pucchatha;

I know it. Ask me about it,

mayametaṃ bhavantānaṃ byākarissāmā”ti.

and I’ll answer you.”

Bhūtapubbaṃ pūraṇo kassapo bāhā paggayha kandanto na labhati:

It happened that Pūraṇa Kassapa didn’t get his way, though he called out with raised arms,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

“Be quiet, good sirs, don’t make a sound.

Nete, bhavante, pucchanti, amhe ete pucchanti;

They’re not asking you, they’re asking me!

mayametesāṃ byākarissāmā”ti.

I’ll answer you!”

Bahū kho pana pūraṇassa kassapassa sāvakā vādaṃ āropetvā apakkantā:

Indeed, many of his disciples have left him after refuting his doctrine:

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno, sahitaṃ me, asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.

“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

Iti pūraṇo kassapo sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana pūraṇaṃ kassapaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

That's how Pūraṇa Kassapa is not honored, respected, revered, venerated, and esteemed by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him.

Akkuṭṭho ca pana pūraṇo kassapo dhammakosenā'ti.

Rather, he's reviled, and rightly so.'

Ekacce evamāhaṃsu:

Others said:

'ayampi kho makkhali gosālo ...pe...

'This Makkhali Gosāla ...

ajito kesakambalo ...

Ajita Kesakambala ...

pakudho kaccāyano ...

Pakudha Kaccāyana ...

sañjayo belaṭṭhaputto ...

Sañjaya Belaṭṭhiputta ...

nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa;

Nigaṇṭha Nāṭaputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭhaṃ nāṭaputtaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

But he's not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him.

Bhūtapubbaṃ nigaṇṭho nāṭaputto anekasatāya parisāya dhammaṃ deseti.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññataro nigaṇṭhassa nāṭaputtassa sāvako saddamakāsi:

Then one of his disciples made a noise,

“mā bhonto nigaṇṭhaṃ nāṭaputtaṃ etamatthaṃ pucchittha;

“My good sirs, don’t ask Nigaṇṭha Nāṭaputta about that.

neso etaṃ jānāti;

He doesn’t know that.

mayametaṃ jānāma, amhe etamatthaṃ pucchatha;

I know it. Ask me about it,

mayametaṃ bhavantānaṃ byākarissāmā”ti.

and I’ll answer you.”

Bhūtapubbaṃ nigaṇṭho nāṭaputto bāhā paggayha kandanto na labhati:

It happened that Nigaṇṭha Nāṭaputta didn’t get his way, though he called out with raised arms,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

“Be quiet, good sirs, don’t make a sound.

Nete bhavante pucchanti, amhe ete pucchanti;

They’re not asking you, they’re asking me!

mayametesāṃ byākarissāmā”ti.

I’ll answer you!”

Bahū kho pana nigaṇṭhassa nāṭaputtassa sāvakā vādaṃ āropetvā apakkantā:

Indeed, many of his disciples have left him after refuting his doctrine:

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasi. Ahamasmi sammāpaṭipanno. Sahitaṃ me asahitaṃ te, purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca, adhiciṇṇaṃ te

viparāvattam, āropito te vādo, niggahitosi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.

“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

Iti nigaṇṭho nāṭaputto sāvakānaṃ na sakkato na garukato na mānito na pūjito, na ca pana nigaṇṭham nāṭaputtam sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

That’s how Nigaṇṭha Nāṭaputta is not honored, respected, revered, and venerated by his disciples. On the contrary, his disciples, not honoring and respecting him, don’t remain loyal to him.

Akkuṭṭho ca pana nigaṇṭho nāṭaputto dhammakosenā’ti.

Rather, he’s reviled, and rightly so.’

Ekacce evamāhaṃsu:

Others said:

‘ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujaṇassa;

‘This ascetic Gotama leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people.

so ca kho sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṅca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharanti.

He’s honored, respected, revered, and venerated by his disciples. And his disciples, honoring and respecting him, remain loyal to him.

Bhūtapubbaṃ samaṇo gotamo anekasatāya parisāya dhammaṃ desesi.

Once it so happened that he was teaching an assembly of many hundreds.

Tatraññataro samaṇassa gotamassa sāvako ukkāsi.

Then one of his disciples cleared their throat.

Tamenāññataro sabrahmacārī jaṇṇukena ghaṭṭesi:

And one of their spiritual companions nudged them with their knee, to indicate,

“appasaddo āyasmā hotu, māyasmā saddamakāsi, satthā no bhagavā dhammaṃ desesī”ti.

“Hush, venerable, don’t make sound! Our teacher, the Blessed One, is teaching!”

Yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmim̐ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā.

While the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats.

Tameṇaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti:

That large crowd is poised on the edge of their seats, thinking,

“yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti.

“Whatever the Buddha teaches, we shall listen to it.”

Seyyathāpi nāma puriso cātummahāpathe khuddamadhuṃ anelakaṃ pīleyya.

It’s like when there’s a person at the crossroads pressing out pure manuka honey,

Tameṇaṃ mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito assa.

and a large crowd is poised on the edge of their seats.

Evameva yasmiṃ samaye samaṇo gotamo anekasatāya parisāya dhammaṃ deseti, neva tasmim̐ samaye samaṇassa gotamassa sāvakānaṃ khipitasaddo vā hoti ukkāsitassaddo vā.

In the same way, while the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats.

Tamenam mahājanakāyo paccāsīsamānarūpo paccupaṭṭhito hoti:

That large crowd is poised on the edge of their seats, thinking,

“yaṃ no bhagavā dhammaṃ bhāsissati taṃ no sossāmā”ti.

“Whatever the Buddha teaches, we shall listen to it.”

Yepi samaṇassa gotamassa sāvakā sabrahmacārīhi sampayojetvā sikkhaṃ paccakkhāya hīnāyāvattanti tepi satthu ceva vaṇṇavādino honti, dhammassa ca vaṇṇavādino honti, saṅghassa ca vaṇṇavādino honti, attagarahinoyeva honti anaññagarahino, “mayamevamhā alakkhikā mayaṃ appapuññā te mayaṃ evaṃ svākkhāte dhammavinaye pabbajitvā nāsakkhimhā yāvajīvaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ caritun”ti.

Even when a disciple of the ascetic Gotama rejects the training and returns to a lesser life, having been overly attached to their spiritual companions, they speak only praise of the teacher, the teaching, and the Saṅgha. They blame only themselves, not others: “We were unlucky, we had little merit. For even after going forth in such a well explained teaching and training we weren’t able to practice for life the perfectly full and pure spiritual life.”

Te ārāmikabhūtā vā upāsakabhūtā vā pañcasikkhāpade samādāya vattanti.

They become monastery workers or lay followers, and they proceed having undertaken the five precepts.

Iti samaṇo gotamo sāvakānaṃ sakkato garukato mānito pūjito, samaṇaṅca pana gotamaṃ sāvakā sakkatvā garuṃ katvā upanissāya viharantī”ti.

That’s how the ascetic Gotama is honored, respected, revered, and venerated by his disciples. And that’s how his disciples, honoring and respecting him, remain loyal to him.”

“Kati pana tvaṃ, udāyi, mayi dhamme samanupassasi, yehi mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti”ti?

“But Udāyī, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me?”

“Pañca kho ahaṃ, bhante, bhagavati dhamme samanupassāmi yehi bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

“Sir, I see five such qualities in the Buddha.

Katame pañca?

What five?

Bhagavā hi, bhante, appāhāro, appāhāratāya ca vaṇṇavādī.

The Buddha eats little and praises eating little.

Yampi, bhante, bhagavā appāhāro, appāhāratāya ca vaṇṇavādī imaṃ kho ahaṃ, bhante, bhagavati paṭhamam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (1)

This is the first such quality I see in the Buddha.

Puna caparam, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of robe, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, imaṃ kho ahaṃ, bhante, bhagavati dutiyam dhammam samanupassāmi yena bhagavantam sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti. (2)

This is the second such quality I see in the Buddha.

Puna caparam, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of almsfood, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, imam kho aham, bhante, bhagavati tatiyam dhammam samanupassāmi yena bhagavantam sāvakā sakkaronti garum karonti mānenti pūjenti, sakkatvā garum katvā upanissāya viharanti. (3)

This is the third such quality I see in the Buddha.

Puna caparam, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī.

Furthermore, the Buddha is content with any kind of lodging, and praises such contentment.

Yampi, bhante, bhagavā santuṭṭho itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, imam kho aham, bhante, bhagavati catuttham dhammam samanupassāmi yena bhagavantam sāvakā sakkaronti garum karonti mānenti pūjenti, sakkatvā garum katvā upanissāya viharanti. (4)

This is the fourth such quality I see in the Buddha.

Puna caparam, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī.

Furthermore, the Buddha is secluded, and praises seclusion.

Yampi, bhante, bhagavā pavivitto, pavivekassa ca vaṇṇavādī, imam kho aham, bhante, bhagavati pañcamam dhammam samanupassāmi yena bhagavantam sāvakā sakkaronti garum karonti mānenti pūjenti, sakkatvā garum katvā upanissāya viharanti. (5)

This is the fifth such quality I see in the Buddha.

Ime kho aham, bhante, bhagavati pañca dhamme samanupassāmi yehi bhagavantam sāvakā sakkaronti garum

karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharantī”ti.

These are the five qualities I see in the Buddha, because of which his disciples honor, respect, revere, and venerate him; and after honoring and respecting him, they remain loyal to him.”

“Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi.

“Suppose, Udāyī, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a cupful of food, or half a cupful; they eat a wood apple, or half a wood apple.

Ahaṃ kho pana, udāyi, appekadā iminā pattena samatittikampi bhuñjāmi bhiyyopi bhuñjāmi.

But sometimes I even eat this bowl full to the brim, or even more.

‘Appāhāro samaṇo gotamo, appāhāratāya ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā kosakāhārāpi aḍḍhakosakāhārāpi beluvāhārāpi aḍḍhabeluvāhārāpi na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (1)

So if it were the case that my disciples are loyal to me because I eat little, then those disciples who eat even less would not be loyal to me.

‘Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā

saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭim karitvā dhārenti.

Suppose my disciples were loyal to me because I'm content with any kind of robe. Well, there are disciples of mine who have rag robes, wearing shabby robes. They gather scraps from charnel grounds, rubbish dumps, and shops, make them into a patchwork robe and wear it.

Ahaṃ kho panudāyi, appekadā gahapaticīvarāni dhāremi dalhāni satthalūkhāni alābulomasāni.

But sometimes I wear robes offered by householders that are strong, yet next to which bottle-gourd down is coarse.

‘Santuṭṭho samaṇo gotamo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā paṃsukūlikā lūkhacīvaradharā te susānā vā saṅkārakūṭā vā pāpaṇikā vā nantakāni uccinitvā saṅghāṭim karitvā dhārenti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (2)

So if it were the case that my disciples are loyal to me because I'm content with any kind of robe, then those disciples who wear rag robes would not be loyal to me.

‘Santuṭṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā piṇḍapātikā sapaḍānacārino uñchāsake vate ratā, te antaragharaṃ pavitṭhā samānā āsanenapi nimantiyamānā na sādiyanti.

Suppose my disciples were loyal to me because I'm content with any kind of alms-food. Well, there are disciples of mine who eat only alms-food, wander indiscriminately for alms-food, happy to eat

whatever they glean. When they've entered an inhabited area, they don't consent when invited to sit down.

Ahaṃ kho panudāyi, appekadā nimantanepi bhuñjāmi sālīnaṃ odanaṃ vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ.

But sometimes I even eat by invitation boiled fine rice with the dark grains picked out, served with many soups and sauces.

‘Santuṭṭho samaṇo gotamo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, ye te, udāyi, mama sāvakā piṇḍapātikā sapadānacārino uñchāsake vate ratā te antaragharaṃ pavitṭhā samānā āsanenapi nimantiyamānā na sādiyanti, na maṃ te iminā dhammena sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ. (3)

So if it were the case that my disciples are loyal to me because I'm content with any kind of alms-food, then those disciples who eat only alms-food would not be loyal to me.

‘Santuṭṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā upanissāya vihareyyuṃ, santi kho pana me, udāyi, sāvakā rukkhāmūlikā abbhokāsikā, te aṭṭhamāse channaṃ na upenti.

Suppose my disciples were loyal to me because I'm content with any kind of lodging. Well, there are disciples of mine who stay at the root of a tree, in the open air. For eight months they don't go under a roof.

Ahaṃ kho panudāyi, appekadā kūṭāgāresupi viharāmi ullittāvalittesu nivātesu phusitaggaḷesu pihitavātapānesu.

But sometimes I even stay in bungalows, plastered inside and out, draft-free, with latches fastened and windows shuttered.

‘Santuṭṭho samaṇo gotamo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī’ti, iti ce maṃ, udāyi,

sāvakā sakkareyyum̐ garum̐ kareyyum̐ māneyyum̐ pūjeyyum̐, sakkatvā garum̐ katvā upanissāya vihareyyum̐, ye te, udāyi, mama sāvakā rukkhāmūlikā abbhokāsikā te aṭṭhamāse channaṃ na upenti, na maṃ te iminā dhammena sakkareyyum̐ garum̐ kareyyum̐ māneyyum̐ pūjeyyum̐, sakkatvā garum̐ katvā upanissāya vihareyyum̐. (4)

So if it were the case that my disciples are loyal to me because I'm content with any kind of lodging, then those disciples who stay at the root of a tree would not be loyal to me.

‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyum̐ garum̐ kareyyum̐ māneyyum̐ pūjeyyum̐, sakkatvā garum̐ katvā upanissāya vihareyyum̐, santi kho pana me, udāyi, sāvakā āraññikā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti, te anvaddhamāsaṃ saṅghamajjhe osaranti pātimokkhuḍdesāya.

Suppose my disciples were loyal to me because I'm secluded and I praise seclusion. Well, there are disciples of mine who live in the wilderness, in remote lodgings. Having ventured deep into remote lodgings in the wilderness and the forest, they live there, coming down to the midst of the Saṅgha each fortnight for the recitation of the monastic code.

Ahaṃ kho panudāyi, appekadā ākiṇṇo viharāmi bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi raññā rājamahāmattehi titthiyehi titthiyasāvakehi.

But sometimes I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and teachers of other paths and their disciples.

‘Pavivitto samaṇo gotamo, pavivekassa ca vaṇṇavādī’ti, iti ce maṃ, udāyi, sāvakā sakkareyyum̐ garum̐ kareyyum̐ māneyyum̐ pūjeyyum̐, sakkatvā garum̐ katvā upanissāya vihareyyum̐. Ye te, udāyi, mama sāvakā āraññakā pantasenāsanā araññavanapatthāni pantāni senāsanāni ajjhogāhetvā viharanti

**te anvaddhamāsaṃ saṅghamajjhe osaranti
pātimokkhuddesāya, na maṃ te iminā dhammena sakkareyyuṃ
garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā
upanissāya vihareyyuṃ. (5)**

So if it were the case that my disciples are loyal to me because I'm secluded and praise seclusion, then those disciples who live in the wilderness would not be loyal to me.

**Iti kho, udāyi, na mamaṃ sāvaka imehi pañcahi dhammehi
sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ
katvā upanissāya viharanti.**

So, Udāyī, it's not because of these five qualities that my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

**Atthi kho, udāyi, aññe ca pañca dhammā yehi pañcahi
dhammehi mamaṃ sāvaka sakkaronti garuṃ karonti mānenti
pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.**

There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

Katame pañca?

What five?

Idhudāyi, mamaṃ sāvaka adhisīle sambhāventi:

Firstly, my disciples esteem me for the higher ethics:

**'sīlavā samaṇo gotamo paramena sīlakkhandhena
samannāgato'ti.**

'The ascetic Gotama is ethical. He possesses the entire spectrum of ethical conduct to the highest degree.'

Yampudāyi, mamaṃ sāvaka adhisīle sambhāventi:

Since this is so,

**‘sīlavā samaṇo gotamo paramena sīlakkhandhena
samannāgato’ti, ayaṃ kho, udāyi, paṭhamo dhammo yena
mamaṃ sāvakaṃ sakkaronti garuṃ karonti mānenti pūjenti,
sakkatvā garuṃ katvā upanissāya viharanti.**

this is the first quality because of which my disciples are loyal to me.

**Puna caparaṃ, udāyi, mamaṃ sāvakaṃ abhikkante ñāṇadassane
sambhāventi:**

Furthermore, my disciples esteem me for my excellent knowledge
and vision:

‘jānaṃyevāha samaṇo gotamo—jānāmīti,

‘The ascetic Gotama only claims to know when he does in fact know.

passaṃyevāha samaṇo gotamo—passāmīti;

He only claims to see when he really does see.

abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya;

He teaches based on direct knowledge, not without direct
knowledge.

sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ;

He teaches based on reason, not without reason.

**sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no
appāṭihāriyaṃ’ti.**

He teaches with a demonstrable basis, not without it.’

**Yampudāyi, mamaṃ sāvakaṃ abhikkante ñāṇadassane
sambhāventi:**

Since this is so,

‘jānaṃyevāha samaṇo gotamo—jānāmīti,

passaṃyevāha samaṇo gotamo—passāmīti;

abhiññāya samaṇo gotamo dhammaṃ deseti no anabhiññāya;

sanidānaṃ samaṇo gotamo dhammaṃ deseti no anidānaṃ;

sappāṭihāriyaṃ samaṇo gotamo dhammaṃ deseti no

appāṭihāriyaṃ’ti, ayaṃ kho, udāyi, dutiyo dhammo yena mamaṃ

sāvakā sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā upanissāya viharanti.

this is the second quality because of which my disciples are loyal to me.

Puna caparam, udāyi, mamaṃ sāvakā adhipaññāya sambhāventi:

Furthermore, my disciples esteem me for my higher wisdom:

‘paññavā samaṇo gotamo paramena paññākkhandhena samannāgato;

‘The ascetic Gotama is wise. He possesses the entire spectrum of wisdom to the highest degree.

taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā parappavādaṃ na sahadhammena suniggahitaṃ niggaṇhissatīti —netam thānam vijjati’.

It’s not possible that he would fail to foresee grounds for future criticism, or to legitimately and completely refute the doctrines of others that come up.’

Taṃ kiṃ maññasi, udāyi,

What do you think, Udāyī?

api nu me sāvakā evaṃ jānantā evaṃ passantā antarantarā kathaṃ opāteyyun”ti?

Would my disciples, knowing and seeing this, break in and interrupt me?”

“No hetam, bhante”.

“No, sir.”

“Na kho panāham, udāyi, sāvakesu anusāsanim paccāsīsāmi;

“That’s because I don’t expect to be instructed by my disciples.

aññadatthu mamayeva sāvakā anusāsanim paccāsīsanti.

Invariably, my disciples expect instruction from me.

Yampudāyi, mamaṃ sāvakā adhipaññāya sambhāventi:

Since this is so,

**‘paññavā samaṇo gotamo paramena paññākkhandhena
samannāgato;**

**taṃ vata anāgataṃ vādapathaṃ na dakkhati, uppannaṃ vā
parappavādaṃ na sahadhammena niggahitaṃ niggaṇhissatī—
netam ṭhānaṃ vijjati’.**

**Ayaṃ kho, udāyi, tatiyo dhammo yena mamaṃ sāvakā
sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ
katvā upanissāya viharanti.**

this is the third quality because of which my disciples are loyal to me.

**Puna caparaṃ, udāyi, mama sāvakā yena dukkhena
dukkhotiṇṇā dukkhaparetā te maṃ upasaṅkamtivā dukkhaṃ
ariyasaccaṃ pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho
byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena;**
Furthermore, my disciples come to me and ask how the noble truth
of suffering applies to the suffering in which they are swamped and
mired. And I provide them with a satisfying answer to their question.

te maṃ dukkhasamudayaṃ ...

They ask how the noble truths of the origin of suffering,

dukkhanirodhaṃ ...

the cessation of suffering,

**dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti,
tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ
puṭṭho byākaromi, tesāhaṃ cittaṃ ārādhemi pañhassa
veyyākaraṇena.**

and the practice that leads to the cessation of suffering apply to the
suffering that has overwhelmed them and brought them low. And I
provide them with satisfying answers to their questions.

**Yampudāyi, mama sāvakā yena dukkhena dukkhotiṇṇā
dukkhaparetā te maṃ upasaṅkamtivā dukkhaṃ ariyasaccaṃ**

**pucchanti, tesāhaṃ dukkhaṃ ariyasaccaṃ puṭṭho byākaromi,
tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.**

Since this is so,

Te maṃ dukkhasamudayaṃ ...

dukkhanirodhaṃ ...

dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ pucchanti.

**Tesāhaṃ dukkhanirodhagāminiṃ paṭipadaṃ ariyasaccaṃ
puṭṭho byākaromi.**

Tesāhaṃ cittaṃ ārādhemi pañhassa veyyākaraṇena.

**Ayaṃ kho, udāyi, catuttho dhammo yena mamaṃ sāvaka
sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ
katvā upanissāya viharanti.**

this is the fourth quality because of which my disciples are loyal to me.

**Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā cattāro satipaṭṭhāne bhāventi.**

Furthermore, I have explained to my disciples a practice that they use to develop the four kinds of mindfulness meditation.

**Idhudāyi, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno
satimā vineyya loke abhijjhādomanassaṃ;**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā cattāro sammappadhāne bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the four right efforts.

Idhudāyi, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti, vāyamati, vīriyaṃ ārabhati, cittaṃ paggaṇhāti, padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

**Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā cattāro iddhipāde bhāventi.**

Furthermore, I have explained to my disciples a practice that they use to develop the four bases of psychic power.

Idhudāyi, bhikkhu

**chandasamādhīpadhānaṣaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

**vīriyasamādhīpadhānaṣaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

They develop the basis of psychic power that has immersion due to energy, and active effort.

**cittasamādhīpadhānaṣaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti,**

They develop the basis of psychic power that has immersion due to mental development, and active effort.

**vīmaṃsāsamādhīpadhānaṣaṅkhārasamannāgataṃ iddhipādaṃ
bhāveti.**

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

**Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā
viharanti.**

And many of my disciples meditate on that having attained perfection and consummation of insight.

**Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā pañcīndriyāni bhāventi.**

Furthermore, I have explained to my disciples a practice that they use to develop the five faculties.

Idhudāyi, bhikkhu saddhindriyaṃ bhāveti upasamaḡāmiṃ sambodhaḡāmiṃ;

It's when a mendicant develops the faculties of faith,

vīriyindriyaṃ bhāveti ...pe...

energy,

satindriyaṃ bhāveti ...

mindfulness,

samādhindriyaṃ bhāveti ...

immersion,

paññindriyaṃ bhāveti upasamaḡāmiṃ sambodhaḡāmiṃ.

and wisdom, which lead to peace and awakening.

Tatra ca pana me sāvakaḡ bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakaṃaṃ paṭipadā, yathāpaṭipannā me sāvakaḡ pañca balāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the five powers.

Idhudāyi, bhikkhu saddhābalaṃ bhāveti upasamaḡāmiṃ sambodhaḡāmiṃ;

It's when a mendicant develops the powers of faith,

vīriyabalaṃ bhāveti ...pe...

energy,

satibalaṃ bhāveti ...

mindfulness,

samādhibalaṃ bhāveti ...

immersion,

paññābalaṃ bhāveti upasamaḡāmiṃ sambodhaḡāmiṃ.

and wisdom, which lead to peace and awakening.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā sattabojjhaṅge bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the seven awakening factors.

Idhudāyi, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ;

dhammavicayasambojjhaṅgaṃ bhāveti ...pe...

vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ...

passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ

bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ

virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the noble eightfold path.

Idhudāyi, bhikkhu sammādiṭṭhiṃ bhāveti, sammāsaṅkappaṃ

bhāveti, sammāvācaṃ bhāveti, sammākammantaṃ bhāveti,

sammājīvaṃ bhāveti, sammāvāyāmaṃ bhāveti, sammāsatiraṃ

bhāveti, sammāsamādhiṃ bhāveti.

It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā aṭṭha vimokkhe bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations.

Rūpī rūpāni passati,

Having physical form, they see visions.

ayaṃ paṭhamo vimokkho;

This is the first liberation.

ajjhataṃ arūpasaññī bahiddhā rūpāni passati,

Not perceiving form internally, they see visions externally.

ayaṃ dutiyo vimokkho;

This is the second liberation.

subhanteva adhimutto hoti,

They're focused only on beauty.

ayaṃ tatiyo vimokkho;

This is the third liberation.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsaññācāyatanānaṃ upasampajja viharati,

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity,

aware that 'space is infinite', they enter and remain in the dimension of infinite space.

ayaṃ catuttho vimokkho;

This is the fourth liberation.

sabbaso ākāsaññāyatanaṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇaññāyatanaṃ upasampajja viharati,

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

ayaṃ pañcama vimokkho;

This is the fifth liberation.

sabbaso viññāṇaññāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati,

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

ayaṃ chaṭṭho vimokkho;

This is the sixth liberation.

sabbaso ākiñcaññāyatanaṃ samatikkamma

nevasaññānāsaññāyatanaṃ upasampajja viharati,

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayaṃ sattamo vimokkho;

This is the seventh liberation.

sabbaso nevasaññānāsaññāyatanaṃ samatikkamma

saññāvedayitanirodhaṃ upasampajja viharati,

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṃ aṭṭhamo vimokkho.

This is the eighth liberation.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvaka aṭṭha abhibhāyatanāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ paṭhamaṃ abhibhāyatanam.

This is the first dimension of mastery.

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamaṇāni suvaṇṇadubbaṇṇāni.

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmi’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ dutiyaṃ abhibhāyatanam.

This is the second dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ tatiyaṃ abhibhāyatanam.

This is the third dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamaṇāni suvaṇṇadubbaṇṇāni.

Not perceiving form internally, someone sees visions externally, limitless, both pretty and ugly.

‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti.

Mastering them, they perceive: ‘I know and see.’

Idaṃ catutthaṃ abhibhāyatanam.

This is the fourth dimension of mastery.

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.

Not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇam nīlanidassanam nīlanibhāsam, seyyathā vā pana taṃ vattham bārāṇaseyyakaṃ ubhatobhāgavimaṭṭham nīlaṃ nīlavaṇṇam nīlanidassanam nīlanibhāsam;

They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.

In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

‘Tāni abhibhuyya jānāmi, passāmī’ti evaṃ saññī hoti.

Mastering them, they perceive: 'I know and see.'

Idaṃ pañcamam abhibhāyatanam.

This is the fifth dimension of mastery.

**Ajjhattam arūpasaññī eko bahiddhā rūpāni passati pītāni
pītavaṇṇāni pītanidassanāni pītanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

**Seyyathāpi nāma kaṇikārapuppham pītam pītavaṇṇam
pītanidassanam pītanibhāsam, seyyathā vā pana tam vattham
bārāṇaseyyakam ubhatobhāgavimaṭṭham pītam pītavaṇṇam
pītanidassanam pītanibhāsam;**

They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bārāṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

**evameva ajjhattam arūpasaññī eko bahiddhā rūpāni passati
pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.**

In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

'Tāni abhibhuyya jānāmi, passāmī'ti evam saññī hoti.

Mastering them, they perceive: 'I know and see.'

Idaṃ chaṭṭham abhibhāyatanam.

This is the sixth dimension of mastery.

**Ajjhattam arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni
lohitaṅkavaṇṇāni lohitaṅkanidassanāni lohitaṅkanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

**Seyyathāpi nāma bandhujīvakapuppham lohitaṅkam
lohitaṅkavaṇṇam lohitaṅkanidassanam lohitaṅkanibhāsam,
seyyathā vā pana tam vattham bārāṇaseyyakam**

**ubhatobhāgavimaṭṭham lohitakaṃ lohitakavaṇṇaṃ
lohitakanidassanaṃ lohitakanibhāsaṃ;**

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati
lohitakāni lohitakavaṇṇāni lohitakanidassanāni
lohitakanibhāsāni.**

In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

'Tāni abhibhuyya jānāmi, passāmī'ti evaṃ saññī hoti.

Mastering them, they perceive: 'I know and see.'

Idaṃ sattamaṃ abhibhāyatanam.

This is the seventh dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni
odātavaṇṇāni odātanidassanāni odātanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

**Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā
odātanidassanā odātanibhāsā, seyyathā vā pana taṃ vatthaṃ
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭham odātaṃ odātavaṇṇaṃ
odātanidassanaṃ odātanibhāsaṃ;**

They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bāraṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati
odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.**

In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

'Tāni abhibhuyya jānāmi, passāmī'ti evaṃsaññī hoti.

Mastering them, they perceive: 'I know and see.'

Idaṃ aṭṭhamañ abhibhāyatanañ.

This is the eighth dimension of mastery.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparamñ, udāyi, akkhātā mayā sāvakānañ paṭipadā, yathāpaṭipannā me sāvakā dasa kasiṇāyatanāni bhāventi.

Furthermore, I have explained to my disciples a practice that they use to develop the ten universal dimensions of meditation.

Pathavīkasiṇameko sañjānāti uddhamadho tiriyañ advayañ appamāṇañ;

Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

āpokasiṇameko sañjānāti ...pe...

They perceive the meditation on universal water ...

tejokasiṇameko sañjānāti ...

the meditation on universal fire ...

vāyokasiṇameko sañjānāti ...

the meditation on universal air ...

nīlakasiṇameko sañjānāti ...

the meditation on universal blue ...

pītakasiṇameko sañjānāti ...

the meditation on universal yellow ...

lohitakasiṇameko sañjānāti ...

the meditation on universal red ...

odātakasiṇameko sañjānāti ...

the meditation on universal white ...

ākāsakaṣiṇameko sañjānāti ...

the meditation on universal space ...

**viññāṇakaṣiṇameko sañjānāti uddhamadho tiriyaṃ advayaṃ
appamāṇaṃ.**

the meditation on universal consciousness above, below, across,
non-dual and limitless.

**Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā
viharanti.**

And many of my disciples meditate on that having attained perfection
and consummation of insight.

**Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā,
yathāpaṭipannā me sāvaka cattāri jhānāni bhāventi.**

Furthermore, I have explained to my disciples a practice that they
use to develop the four absorptions.

**Idhudāyi, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures,
secluded from unskillful qualities, enters and remains in the first
absorption, which has the rapture and bliss born of seclusion, while
placing the mind and keeping it connected.

**So imameva kāyaṃ vivekajena pītisukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato
kāyassa vivekajena pītisukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with rapture and bliss
born of seclusion. There's no part of the body that's not spread with
rapture and bliss born of seclusion.

**Seyyathāpi, udāyi, dakkho nhāpako vā nhāpakantevāsī vā
kaṃsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṃ**

**paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi snehānugatā
snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇī;**

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

**evameva kho, udāyi, bhikkhu imameva kāyaṃ vivekajena
pītisukhena abhisandeti parisandeti paripūreti parippharati,
nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena
apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

**Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā
ajjhataṃ sampasādanaṃ ...pe... dutiyaṃ jhānaṃ upasampajja
viharati.**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**So imameva kāyaṃ samādhijena pītisukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato
kāyassa samādhijena pītisukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

**Seyyathāpi, udāyi, udakarahado gambhīro ubbhidodako. Tassa
nevassa puratthimāya disāya udakassa āyamukhaṃ, na
pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya
udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa**

**āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ
anuppaveccheyya;**

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

**atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā
tameva udakarahadaṃ sītena vārinā abhisandeyya
parisandeyya paripūreyya paripphareyya, nāssa kiñci
sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.**

But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

**Evameva kho, udāyi, bhikkhu imameva kāyaṃ samādhijena
pītisukhena abhisandeti parisandeti paripūreti parippharati,
nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena
apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

**Puna caparaṃ, udāyi, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ
jhānaṃ upasampajja viharati.**

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

**So imameva kāyaṃ nippītikena sukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato
kāyassa nippītikena sukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

**Seyyathāpi, udāyi, uppaliniyaṃ vā paduminiyaṃ vā
puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā
puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni
udakānuggatāni anto nimuggaposīni, tāni yāva caggā yāva ca
mūlā sītena vārinā abhisannāni parisannāni paripūrāni
paripphuṭāni, nāssa kiñci sabbāvataṃ, uppalānaṃ vā
padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;**
It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

**evameva kho, udāyi, bhikkhu imameva kāyaṃ nippītikena
sukhena abhisandeti parisandeti paripūreti parippharati, nāssa
kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.**
In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

**Puna caparaṃ, udāyi, bhikkhu sukhasa ca pahānā dukkhasa
ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā
adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ
upasampajja viharati.**

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness.

**So imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā
nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena
cetasā pariyodātena apphuṭaṃ hoti.**

They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

**Seyyathāpi, udāyi, puriso odātena vatthena sasīsaṃ pārupitvā
nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena**

apphuṭaṃ assa;

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

evameva kho, udāyi, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannaṃ me sāvaka evaṃ pajānanti:

Furthermore, I have explained to my disciples a practice that they use to understand this:

'ayaṃ kho me kāyo rūpī cātumahābhūtika mātaṭpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamśanadhammo;

'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ'.

And this consciousness of mine is attached to it, tied to it.'

Seyyathāpi, udāyi, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno sabbākārasampanno;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities.

tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.

And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya:

And someone with good eyesight were to take it in their hand and check it:

‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso

suparikammakato accho vippasanno sabbākārasampanno;

‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities.

tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti.

And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

**Evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā,
yathāpaṭipannā me sāvakā evaṃ pajānanti:**

In the same way, I have explained to my disciples a practice that they use to understand this:

‘ayaṃ kho me kāyo rūpī cātumahābhūtika

mātāpettikasambhavo odanakummāsūpacayo

aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo;

‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

idaṅca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ’ti.

And this consciousness of mine is attached to it, tied to it.’

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

**Puna caparam, udāyi, akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā imamhā kāyā aññaṃ kāyaṃ
abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ
ahīnindriyaṃ.**

Furthermore, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

Seyyathāpi, udāyi, puriso muñjamhā īsikaṃ pabbāheyya;

Suppose a person was to draw a reed out from its sheath.

tassa evamassa:

They'd think:

**'ayaṃ muñjo, ayaṃ īsikā; añño muñjo, aññā īsikā; muñjamhā
tveva īsikā pabbāḥā'ti.**

'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.'

Seyyathā vā panudāyi, puriso asiṃ kosiyaṃ pabbāheyya;

Or suppose a person was to draw a sword out from its scabbard.

tassa evamassa:

They'd think:

**'ayaṃ asi, ayaṃ kosi; añño asi aññā kosi; kosiyaṃ tveva asi
pabbāḥo'ti.**

'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.'

Seyyathā vā, panudāyi, puriso ahiṃ karaṇḍā uddhareyya;

Or suppose a person was to draw a snake out from its slough.

tassa evamassa:

They'd think:

‘ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato’ti.

‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā imamahā kāyā aññaṃ kāyaṃ abhinimminanti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.

In the same way, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ iddhividhaṃ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi udake; udakepi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti.

Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the

sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Seyyathāpi, udāyi, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ yadeva bhājanavikatim ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya;

Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

seyyathā vā panudāyi, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmiṃ dantasmiṃ yaṃ yadeva dantavikatim ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya;

Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

seyyathā vā panudāyi, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmiṃ yaṃ yadeva suvaṇṇavikatim ākaṅkheyya taṃ tadeva kareyya abhinipphādeyya.

Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

Evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitā iddhividhā paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi hutvā eko hoti; āvibhāvaṃ, tirobhāvaṃ; tirokuṭṭāṃ tiropākāraṃ tiropabbataṃ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karonti, seyyathāpi udake; udakepi abhijjamāne gacchanti, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasanti parimajjanti, yāva brahmalokāpi kāyena vasaṃ vattenti.

In the same way, I have explained to my disciples a practice that they use to wield the many kinds of psychic power ...

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti—dibbe ca mānuse ca, ye dūre santike ca.

Furthermore, I have explained to my disciples a practice that they use so that, with cliraudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Seyyathāpi, udāyi, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇanti—dibbe ca mānuse ca, ye dūre santike ca.

In the same way, I have explained to my disciples a practice that they use so that, with cliraudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānanti—sarāgaṃ vā cittaṃ 'sarāgaṃ

cittan'ti pajānanti, vītarāgam vā cittaṃ 'vītarāgam cittan'ti pajānanti; sadosaṃ vā cittaṃ 'sadosaṃ cittan'ti pajānanti, vītadosaṃ vā cittaṃ 'vītadosaṃ cittan'ti pajānanti; samohaṃ vā cittaṃ 'samohaṃ cittan'ti pajānanti, vītamohaṃ vā cittaṃ 'vītamohaṃ cittan'ti pajānanti; saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittan'ti pajānanti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittan'ti pajānanti; mahaggataṃ vā cittaṃ 'mahaggataṃ cittan'ti pajānanti, amahaggataṃ vā cittaṃ 'amahaggataṃ cittan'ti pajānanti; sauttaraṃ vā cittaṃ 'sauttaraṃ cittan'ti pajānanti, anuttaraṃ vā cittaṃ 'anuttaraṃ cittan'ti pajānanti; samāhitaṃ vā cittaṃ 'samāhitaṃ cittan'ti pajānanti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittan'ti pajānanti; vimuttaṃ vā cittaṃ 'vimuttaṃ cittan'ti pajānanti, avimuttaṃ vā cittaṃ 'avimuttaṃ cittan'ti pajānanti.

Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'; mind with hate as 'mind with hate', and mind without hate as 'mind without hate'; mind with delusion as 'mind with delusion', and mind without delusion as 'mind without delusion'; constricted mind as 'constricted mind', and scattered mind as 'scattered mind'; expansive mind as 'expansive mind', and unexpansive mind as 'unexpansive mind'; mind that is not supreme as 'mind that is not supreme', and mind that is supreme as 'mind that is supreme'; mind immersed in samādhi as 'mind immersed in samādhi', and mind not immersed in samādhi as 'mind not immersed in samādhi'; freed mind as 'freed mind', and unfreed mind as 'unfreed mind'.

Seyyathāpi, udāyi, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā 'sakaṇikan'ti jāneyya, akaṇikaṃ vā 'akaṇikan'ti jāneyya;

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot', and if they had no spots they'd know 'I have no spots'.

**evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā parasattānaṃ parapuggalānaṃ
cetasā ceto paricca pajānanti—sarāgaṃ vā cittaṃ 'sarāgaṃ
cittan'ti pajānanti, vītarāgaṃ vā cittaṃ ...pe... sadosaṃ vā
cittaṃ ... vītadosaṃ vā cittaṃ ... samohaṃ vā cittaṃ ...
vītamohaṃ vā cittaṃ ... saṅkhittaṃ vā cittaṃ ... vikkhittaṃ vā
cittaṃ ... mahaggataṃ vā cittaṃ ... amahaggataṃ vā cittaṃ ...
sauttaraṃ vā cittaṃ ... anuttaraṃ vā cittaṃ ... samāhitaṃ vā
cittaṃ ... asamāhitaṃ vā cittaṃ ... vimuttaṃ vā cittaṃ ...
avimuttaṃ vā cittaṃ 'avimuttaṃ cittan'ti pajānanti.**

In the same way, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind ...

**Tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā
viharanti.**

And many of my disciples meditate on that having attained perfection and consummation of insight.

**Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā,
yathāpaṭipannā me sāvakā anekavihitaṃ pubbenivāsaṃ
anussaranti, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi
jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi
jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo
jāṭisatampi jāṭisahassampi jāṭisatasahassampi, anekepi
saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi
saṃvaṭṭavivaṭṭakappe: 'amutrāsīṃ evaṃnāmo evaṅgotto
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī
evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīṃ
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato**

cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

Furthermore, I have explained to my disciples a practice that they use to recollect the many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

Seyyathāpi, udāyi, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya; tassa evamassa: 'ahaṃ kho sakamhā gāmā aññaṃ gāmaṃ agacchim, tatra evaṃ aṭṭhāsim evaṃ nisīdim evaṃ abhāsim evaṃ tuṅhī ahoṣim; tamhāpi gāmā amuṃ gāmaṃ agacchim, tatrāpi evaṃ aṭṭhāsim evaṃ nisīdim evaṃ abhāsim evaṃ tuṅhī ahoṣim, somhi tamhā gāmā sakamyeva gāmaṃ paccāgato'ti.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

Evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakā anekavihitaṃ pubbenivāsaṃ

anussaranti, seyyathidaṃ—ekampi jātiṃ ...pe... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussaranti.

In the same way, I have explained to my disciples a practice that they use to recollect the many kinds of past lives.

Tatra ca pana me sāvakaḥ bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvakaḥ dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti.

Furthermore, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up,

after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Seyyathāpi, udāyi, dve agārā sadvārā. Tatra cakkhumā puriso majjhe ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi;

Suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

evameva kho, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā dibbena cakkhunā visuddhena atikkantamānusakena satte passanti cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānanti ...pe...

In the same way, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn ...

tatra ca pana me sāvakā bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Puna caparaṃ, udāyi, akkhātā mayā sāvakānaṃ paṭipadā, yathāpaṭipannā me sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharanti.

Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Seyyathāpi, udāyi, pabbatasañkhepe udakarahado accho vippasanno anāvalo, tattha cakkhumā puriso tīre t̥hito passeyya sippisambukampi sakkharaḥalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṃ kho udakarahado accho vippasanno anāvalo, tatrime sippisambukāpi sakkharaḥalāpi macchagumbāpi caranti pi tiṭṭhanti’ ti.

Suppose there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

Evameva kho, udāyi, akkhātā mayā sāvakaṇaṃ paṭipadā, yathāpaṭipannā me sāvaka āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

In the same way, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Tatra ca pana me sāvaka bahū abhiññāvosānapāramippattā viharanti.

And many of my disciples meditate on that having attained perfection and consummation of insight.

**Ayaṃ kho, udāyi, pañcamo dhammo yena mama sāvakā
sakkaronti garuṃ karonti mānenti pūjenti, sakkatvā garuṃ
katvā upanissāya viharanti.**

This is the fifth quality because of which my disciples are loyal to me.

**Ime kho, udāyi, pañca dhammā yehi mamaṃ sāvakā sakkaronti
garuṃ karonti mānenti pūjenti, sakkatvā garuṃ katvā
upanissāya viharanti”ti.**

These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.”

Idamavoca bhagavā.

That is what the Buddha said.

**Attamano sakuludāyī paribbājako bhagavato bhāsitaṃ
abhinandīti.**

Satisfied, the wanderer Sakuludāyī was happy with what the Buddha said.

Mahāsakuludāyisuttaṃ niṭṭhitaṃ sattamaṃ.

78. Samaṇamuṇḍikasutta *With Uggāhamāna Samaṇamuṇḍika*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena uggāhamāno paribbājako
samaṇamuṇḍikāputto samayappavādake tindukācīre ekasālake
mallikāya ārāme paṭivasati mahatīyā paribbājakaparisāya
saddhim pañcamattehi paribbājakasatehi.**

Now at that time the wanderer Uggāhamāna Samaṇamuṇḍikāputta was residing together with around three hundred wanderers in Mallikā's single-halled monastery for group debates, set among the flaking pale-moon ebony trees.

**Atha kho pañcakaṅgo thapati sāvattiyā nikkhami divā divassa
bhagavantam dassanāya.**

Then the master builder Pañcakaṅga left Sāvattī in the middle of the day to see the Buddha.

Atha kho pañcakaṅgassa thapatissa etadahosi:

It occurred to him,

“akālo kho tāva bhagavantam dassanāya;

“It's the wrong time to see the Buddha,

paṭisallīno bhagavā.

as he's in retreat.

Manobhāvaniyānampi bhikkhūnaṃ asamayo dassanāya;

And it's the wrong time to see the esteemed mendicants,

paṭisallīnā manobhāvaniyā bhikkhū.

as they're in retreat.

Yannūnāhaṃ yena samayappavādako tindukācīro ekasālako

mallikāya ārāmo yena uggāhamāno paribbājako

samaṇamuṇḍikāputto tenupasaṅkameyyan"ti.

Why don't I go to Mallikā's monastery to visit the wanderer

Uggāhamāna?"

Atha kho pañcakaṅgo thapati yena samayappavādako

tindukācīro ekasālako mallikāya ārāmo yena uggāhamāno

paribbājako samaṇamuṇḍikāputto tenupasaṅkami.

So that's what he did.

Tena kho pana samayena uggāhamāno paribbājako

samaṇamuṇḍikāputto mahatīyā paribbājakaparisāya saddhiṃ

nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitāṃ

tiracchānakathaṃ kathentīyā, seyyathidaṃ—

Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ

bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ

vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ

ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ

nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ

visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ

nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ

itibhavābhavakathaṃ iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about

garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho uggāhamāno paribbājako samaṇamuṇḍikāputto pañcakaṅgaṃ thapatiṃ dūratova āgacchantam.

Uggāhamāna saw Pañcakaṅga coming off in the distance,

Disvāna sakaṃ parisam saṅṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha;

“Be quiet, good sirs, don’t make a sound.

ayaṃ samaṇassa gotamassa sāvako āgacchati pañcakaṅgo thapati.

Here comes Pañcakaṅga, a disciple of the ascetic Gotama.

Yāvatā kho pana samaṇassa gotamassa sāvakā gihī odātavasanaṃ sāvatthiyaṃ paṭivasanti ayaṃ tesam aññataro pañcakaṅgo thapati.

He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvattihī.

Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino;

Such venerables like the quiet, are educated to be quiet, and praise the quiet.

appeva nāma appasaddaṃ parisam veditvā upasaṅkamitabbaṃ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājakā tuṅhī ahesuṃ.

Then those wanderers fell silent.

Atha kho pañcakaṅgo thapati yena uggāhamāno paribbājako samaṇamuṇḍikāputto tenupasaṅkami; upasaṅkamtivā uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ sammodi.

Then Pañcakaṅga approached Uggāhamāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho pañcakaṅgaṃ thapatim uggāhamāno paribbājako samaṇamuṇḍikāputto etadavoca:

When the greetings and polite conversation were over, he sat down to one side. Uggāhamāna said to him:

“catūhi kho ahaṃ, gahapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ.

“Householder, when an individual has four qualities I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Katamehi catūhi?

What four?

Idha, gahapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati—

It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood.

imehi kho ahaṃ, gahapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhan”ti.

When an individual has these four qualities I describe them as an invincible ascetic.”

Atha kho pañcakaṅgo thapati uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa bhāsitaṃ neva abhinandi

nappaṭikkosi.

Then Pañcakaṅga neither approved nor dismissed that mendicant's statement.

Anabhinanditvā appaṭikkositvā utṭhāyāsanā pakkāmi:

He got up from his seat, thinking,

“bhagavato santike etassa bhāsitassa atthaṃ ājānissāmī”ti.

“I will learn the meaning of this statement from the Buddha himself.”

**Atha kho pañcakaṅgo thapati yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

Then he went to the Buddha, bowed, sat down to one side,

**Ekamantaṃ nisinno kho pañcakaṅgo thapati yāvatako ahosi
uggāhamānena paribbājakena samaṇamuṇḍikāputtena saddhiṃ
kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.**

and informed the Buddha of all that had been discussed.

Evaṃ vutte, bhagavā pañcakaṅgaṃ thapatiṃ etadavoca:

When he had spoken, the Buddha said to him,

**“evaṃ sante kho, thapati, daharo kumāro mando uttānaseyyako
sampannakusalo bhavissati paramakusalo uttamapattipatto
samaṇo ayojjho, yathā uggāhamānassa paribbājakassa
samaṇamuṇḍikāputtassa vacanaṃ.**

“Master builder, if what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

**Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa
kāyotipi na hoti, kuto pana kāyena pāpakammaṃ karissati,
aññatra phanditamattā.**

For a little baby doesn't even have a concept of 'a body', so how could they possibly do a bad deed with their body, apart from just wriggling?

**Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa
vācātipi na hoti, kuto pana pāpakaṃ vācaṃ bhāsisati, aññatra**

roditamattā.

And a little baby doesn't even have a concept of 'speech', so how could they possibly speak bad words, apart from just crying?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa saṅkappotipi na hoti, kuto pana pāpakam saṅkappam saṅkappissati, aññatra vikūjitamattā.

And a little baby doesn't even have a concept of 'thought', so how could they possibly think bad thoughts, apart from just whimpering?

Daharassa hi, thapati, kumārassa mandassa uttānaseyyakassa ājīvotipi na hoti, kuto pana pāpakam ājīvam ājīvissati, aññatra mātuthaññā.

And a little baby doesn't even have a concept of 'livelihood', so how could they possibly earn a living by bad livelihood, apart from their mother's breast?

Evam sante kho, thapati, daharo kumāro mando uttānaseyyako sampannakusalo bhavissati paramakusalo uttamapattipatto samaṇo ayojjho, yathā uggāhamānassa paribbājakassa samaṇamuṇḍikāputtassa vacanam.

If what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Catūhi kho aham, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇam ayojjham, api cimaṃ daharam kumāram mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati.

When an individual has four qualities I describe them, not as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment—but as having achieved the same level as a little baby.

Katamehi catūhi?

What four?

Idha, thapati, na kāyena pāpakammaṃ karoti, na pāpakaṃ vācaṃ bhāsati, na pāpakaṃ saṅkappaṃ saṅkappeti, na pāpakaṃ ājīvaṃ ājīvati—

It's when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don't earn a living by bad livelihood.

imehi kho ahaṃ, thapati, catūhi dhammehi samannāgataṃ purisapuggalaṃ paññapemi na ceva sampannakusalaṃ na paramakusalaṃ na uttamapattipattaṃ samaṇaṃ ayojjhaṃ, api cimaṃ daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ samadhigayha tiṭṭhati.

When an individual has these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

Dasahi kho ahaṃ, thapati, dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhaṃ.

When an individual has ten qualities, master builder, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

Ime akusalā sīlā;

But certain things must first be understood, I say. 'These are unskillful behaviors.'

tamaḥaṃ, thapati, veditabbanti vadāmi.

Itosamuṭṭhānā akusalā sīlā;

'Unskillful behaviors stem from this.'

tamaḥaṃ, thapati, veditabbanti vadāmi.

Idha akusalā sīlā aparisesā nirujjhanti;

'Here unskillful behaviors cease without anything left over.'

tamaḥaṃ, thapati, veditabbanti vadāmi.

Evam paṭipanno akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti;

‘Someone practicing like this is practicing for the cessation of unskillful behaviors.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Ime kuṣalā sīlā;

‘These are skillful behaviors.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Itosamuṭṭhānā kuṣalā sīlā;

‘Skillful behaviors stem from this.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Idha kuṣalā sīlā aparisesā nirujjanti;

‘Here skillful behaviors cease without anything left over.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Evaṃ paṭipanno kuṣalānaṃ sīlānaṃ nirodhāya paṭipanno hoti;

‘Someone practicing like this is practicing for the cessation of skillful behaviors.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Ime akuṣalā saṅkappā;

‘These are unskillful thoughts.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Itosamuṭṭhānā akuṣalā saṅkappā;

‘Unskillful thoughts stem from this.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Idha akuṣalā saṅkappā aparisesā nirujjanti;

‘Here unskillful thoughts cease without anything left over.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Evaṃ paṭipanno akuṣalānaṃ saṅkappānaṃ nirodhāya paṭipanno hoti;

‘Someone practicing like this is practicing for the cessation of unskillful thoughts.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Ime kuṣalaṃ saṅkappaṃ;

‘These are skillful thoughts.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Itosamuṭṭhānā kuṣalaṃ saṅkappaṃ;

‘Skillful thoughts stem from this.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Idha kuṣalaṃ saṅkappaṃ aparisesā nirujjhaṅti;

‘Here skillful thoughts cease without anything left over.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Evaṃ paṭipanno kuṣalaṇaṃ saṅkappaṇaṃ nirodhāya paṭipanno hoti;

‘Someone practicing like this is practicing for the cessation of skillful thoughts.’

tamaḥaṃ, thaṭṭhi, veditaḥḥanti vadāmi.

Katame ca, thaṭṭhi, akusalaṃ sīlaṃ?

And what, master builder, are unskillful behaviors?

Akusalaṃ kāyakkammaṃ, akusalaṃ vacīkkammaṃ, pāpako ājīvo

—

Unskillful deeds by way of body and speech, and bad livelihood.

ime vuccanti, thaṭṭhi, akusalaṃ sīlaṃ.

These are called unskillful behaviors.

Ime ca, thaṭṭhi, akusalaṃ sīlaṃ kiṃsamuṭṭhānā?

And where do these unskillful behaviors stem from?

Samuṭṭhānampi nesaṃ vuttaṃ.

Where they stem from has been stated.

‘Cittasamuṭṭhānā’tissa vacanīyaṃ.

You should say that they stem from the mind.

Katamaṃ cittaṃ?

What mind?

Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ.

The mind takes many and diverse forms.

Yaṃ cittaṃ sarāgaṃ sadosaṃ samohaṃ, itosamuṭṭhānā akusalā sīlā.

But unskillful behaviors stem from a mind that has greed, hate, and delusion.

Ime ca, thapati, akusalā sīlā kuhiṃ aparisesā nirujjhanti?

And where do these unskillful behaviors cease without anything left over?

Nirodhopi nesaṃ vutto.

Their cessation has also been stated.

Idha, thapati, bhikkhu kāyaduccaritaṃ pahāya kāyasucaritaṃ bhāveti, vacīduccaritaṃ pahāya vacīsucaritaṃ bhāveti, manoduccaritaṃ pahāya manosucaritaṃ bhāveti, micchājīvaṃ pahāya sammājīvena jīvitaṃ kappeti—

It’s when a mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a living by right livelihood.

etthete akusalā sīlā aparisesā nirujjhanti.

This is where these unskillful behaviors cease without anything left over.

Kathaṃ paṭipanno, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti?

And how is someone practicing for the cessation of unskillful behaviors?

Idha, thapati, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Evam paṭipanno kho, thapati, akusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

Someone practicing like this is practicing for the cessation of unskillful behaviors.

Katame ca, thapati, kusalā sīlā?

And what are skillful behaviors?

Kusalaṃ kāyakammaṃ, kusalaṃ vacīkammaṃ, ājīvaparissuddhampi kho ahaṃ, thapati, sīlasmim vadāmi.

Skillful deeds by way of body and speech, and purified livelihood are included in behavior, I say.

Ime vuccanti, thapati, kusalā sīlā.

These are called skillful behaviors.

Ime ca, thapati, kusalā sīlā kiṃsamuṭṭhānā?

And where do these skillful behaviors stem from?

Samuṭṭhānampi nesaṃ vuttaṃ.

Where they stem from has been stated.

‘Cittasamuṭṭhānā’tissa vacanīyaṃ.

You should say that they stem from the mind.

Katamaṃ cittaṃ?

What mind?

Cittampi hi bahuṃ anekavidhaṃ nānappakāraṃ.

The mind takes many and diverse forms.

Yaṃ cittaṃ vītarāgaṃ vītadosaṃ vītamohaṃ, itosamuṭṭhānā kusalā sīlā.

But skillful behaviors stem from a mind that is free from greed, hate, and delusion.

Ime ca, thapati, kusalā sīlā kuhiṃ aparisesā nirujjhanti?

And where do these skillful behaviors cease without anything left over?

Nirodhopi nesaṃ vutto.

Their cessation has also been stated.

Idha, thapati, bhikkhu sīlavā hoti no ca sīlamayo,

It’s when a mendicant behaves ethically, but they don’t identify with their ethical behavior.

tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti; yatthassa te kusalā sīlā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without anything left over.

Kathaṃ paṭipanno ca, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti?

And how is someone practicing for the cessation of skillful behaviors?

Idha, thapati, bhikkhu anuppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppanānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya ...pe...

so that unskillful qualities are given up ...

anuppanānaṃ kusalānaṃ dhammānaṃ uppādāya ...pe...

so that skillful qualities arise ...

uppanānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evaṃ paṭipanno kho, thapati, kusalānaṃ sīlānaṃ nirodhāya paṭipanno hoti.

Someone practicing like this is practicing for the cessation of skillful behaviors.

Katame ca, thapati, akusalā saṅkappā?

And what are unskillful thoughts?

Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo—

Thoughts of sensuality, of malice, and of cruelty.

ime vuccanti, thapati, akusalā saṅkappā.

These are called unskillful thoughts.

Ime ca, thapati, akusalā saṅkappā kiṃsamuṭṭhānā?

And where do these unskillful thoughts stem from?

Samuṭṭhānampi nesaṃ vuttaṃ.

Where they stem from has been stated.

‘Saññāsamuṭṭhānā’tissa vacanīyaṃ.

You should say that they stem from perception.

Katamā saññā?

What perception?

Saññāpi hi bahū anekavidhā nānappakārakā.

Perception takes many and diverse forms.

Kāmasaññā, byāpādasaññā, vihiṃsāsaññā—

Perceptions of sensuality, malice, and cruelty—

itosamuṭṭhānā akusalā saṅkappā.

unskillful thoughts stem from this.

Ime ca, thapati, akusalā saṅkappā kuhiṃ aparisesā nirujjhanti?

And where do these unskillful thoughts cease without anything left over?

Nirodhopi nesaṃ vutto.

Their cessation has also been stated.

**Idha, thapati, bhikkhu vivicceva kāmehi ...pe... paṭhamañ
jhānaṃ upasampajja viharati;**

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

etthete akusalā saṅkappā aparisesā nirujjhanti.

This is where these unskillful thoughts cease without anything left over.

Kathaṃ paṭipanno ca, thapati, akusalānaṃ saṅkappaṇaṃ nirodhāya paṭipanno hoti?

And how is someone practicing for the cessation of unskillful thoughts?

Idha, thapati, bhikkhu anuppannaṇaṃ pāpakānaṃ akusalānaṃ dhammaṇaṃ anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ ārabhaṭi cittaṃ paggaṇhāṭi padahaṭi;

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

uppannaṇaṃ pāpakānaṃ akusalānaṃ dhammaṇaṃ pahānāya ...pe...

so that unskillful qualities are given up ...

anuppannaṇaṃ kusalānaṃ dhammaṇaṃ uppādāya ...pe...

so that skillful qualities arise ...

uppannaṇaṃ kusalānaṃ dhammaṇaṃ ṭhitiyā asammaṣāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamaṭi vīriyaṃ ārabhaṭi cittaṃ paggaṇhāṭi padahaṭi.

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Evaṃ paṭipanno kho, thapati, akusalānaṃ saṅkappaṇaṃ nirodhāya paṭipanno hoti.

Someone practicing like this is practicing for the cessation of unskillful thoughts.

Katame ca, thapati, kusalā saṅkappā?

And what are skillful thoughts?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo

—

Thoughts of renunciation, good will, and harmlessness.

ime vuccanti, thapati, kusalā saṅkappā.

These are called skillful thoughts.

Ime ca, thapati, kusalā saṅkappā kiṃsamuṭṭhānā?

And where do these skillful thoughts stem from?

Samuṭṭhānampi nesaṃ vuttaṃ.

Where they stem from has been stated.

‘Saññāsamuṭṭhānā’tissa vacanīyaṃ.

You should say that they stem from perception.

Katamā saññā?

What perception?

Saññāpi hi bahū anekavidhā nānappakārakā.

Perception takes many and diverse forms.

Nekkhammasaññā, abyāpādasaññā, avihimsāsaññā—

Perceptions of renunciation, good will, and harmlessness—

itosamuṭṭhānā kusalā saṅkappā.

skillful thoughts stem from this.

Ime ca, thapati, kusalā saṅkappā kuhiṃ aparisesā nirujjhanti?

And where do these skillful thoughts cease without anything left over?

Nirodhopi nesaṃ vutto.

Their cessation has also been stated.

Idha, thapati, bhikkhu vitakkavicārānaṃ vūpasamā ...pe...

dutiyaṃ jhānaṃ upasampajja viharati;

It’s when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

etthete kusalā saṅkappā aparisesā nirujjhanti.

This is where these skillful thoughts cease without anything left over.

**Kathaṃ paṭipanno ca, thapati, kusalānaṃ saṅkappānaṃ
nirodhāya paṭipanno hoti?**

And how is someone practicing for the cessation of skillful thoughts?

**Idha, thapati, bhikkhu anuppannaṃ pāpakānaṃ akusalānaṃ
dhammaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ
ārabhati cittaṃ paggaṇhāti padahati;**

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise ...

**uppannaṃ pāpakānaṃ akusalānaṃ dhammaṃ pahānāya
...pe...**

so that unskillful qualities are given up ...

anuppannaṃ kusalānaṃ dhammaṃ uppādāya ...pe...

so that skillful qualities arise ...

**uppannaṃ kusalānaṃ dhammaṃ ṭhitiyā asamosāya
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

**Evaṃ paṭipanno kho, thapati, kusalānaṃ saṅkappānaṃ
nirodhāya paṭipanno hoti.**

Someone practicing like this is practicing for the cessation of skillful thoughts.

**Katamehi cāhaṃ, thapati, dasahi dhammehi samannāgataṃ
purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ
uttamapattipattaṃ samaṇaṃ ayojjhaṃ?**

Master builder, when an individual has what ten qualities do I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment?

Idha, thapati, bhikkhu asekhāya sammādiṭṭhiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammāājīvena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā samannāgato hoti—

It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

imehi kho ahaṃ, thapati, dasahi dhammehi samannāgataṃ purisapuggalaṃ paññapemi sampannakusalaṃ paramakusalaṃ uttamapattipattaṃ samaṇaṃ ayojjhan'ti.

When an individual has these ten qualities, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano pañcakaṅgo thapati bhagavato bhāsitaṃ abhinandīti.

Satisfied, Pañcakaṅga the master builder was happy with what the Buddha said.

Samaṇamuṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

79. Cūḷasakuludāyisutta *The Shorter Discourse With Sakuludāyī*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena sakuludāyī paribbājako moranivāpe
paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya
saddhim.**

Now at that time the wanderer Sakuludāyī was residing together with a large assembly of wanderers in the monastery of the wanderers in the peacocks' feeding ground.

**Atha kho bhagavaṃ pubbaṇhasamayam nivāsetvā
pattacīvaramādāya rājagaham piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho bhagavato etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya caritum.

“It's too early to wander for alms in Rājagaha.

**Yannūnāham yena moranivāpo paribbājakārāmo yena
sakuludāyī paribbājako tenupasaṅkameyyan”ti.**

Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?"

Atha kho bhagavā yena moranivāpo paribbājakārāmo tenupasaṅkami.

Then the Buddha went to the monastery of the wanderers.

Tena kho pana samayena sakuludāyī paribbājako mahatīyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya, seyyathidaṃ—

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham ṇātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā.

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Addasā kho sakuludāyī paribbājako bhagavantam dūratova āgacchantam.

Sakuludāyī saw the Buddha coming off in the distance,

Disvāna sakam parisam saṅṭhāpesi:

and hushed his own assembly,

“appasaddā bhonto hontu, mā bhonto saddamakattha.

“Be quiet, good sirs, don’t make a sound.

Ayaṃ samaṇo gotamo āgacchati;

Here comes the ascetic Gotama.

appasaddakāmo kho pana so āyasmā appasaddassa vaṇṇavādī.

The venerable likes quiet and praises quiet.

Appeva nāma appasaddaṃ parisāṃ veditvā upasaṅkamitabbaṃ maññeyyā”ti.

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Atha kho te paribbājakā tuṅhī ahesuṃ.

Then those wanderers fell silent.

Atha kho bhagavā yena sakuludāyī paribbājako tenupasaṅkami.

Then the Buddha approached Sakuludāyī,

Atha kho sakuludāyī paribbājako bhagavantaṃ etadavoca:

who said to him,

“etu kho, bhante, bhagavā.

“Come, Blessed One!

Svāgataṃ, bhante, bhagavato.

Welcome, Blessed One!

Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Nisīdatu, bhante, bhagavā;

Please, sir, sit down, this seat is ready.”

idamāsanāṃ paññattan”ti.

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out,

Sakuludāyīpi kho paribbājako aññataram̐ nīcam̐ āsanam̐ gahetvā ekamantaṃ nisīdi.

while Sakuludāyī took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho sakuludāyīṃ paribbājakaṃ bhagavā etadavoca:

The Buddha said to him,

“kāya nuttha, udāyi, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Udāyī, what were you sitting talking about just now? What conversation was unfinished?”

“Tiṭṭhatesā, bhante, kathā yāya mayaṃ etarahi kathāya sannisinnā.

“Sir, leave aside what we were sitting talking about just now.

Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi savanāya.

It won't be hard for you to hear about that later.

Yadāhaṃ, bhante, imaṃ parisāṃ anupasaṅkanto homi athāyaṃ parisā anekavihitaṃ tiracchānakathaṃ kathentī nisinnā hoti;

When I don't come to the assembly, they sit and engage in all kinds of unworthy talk.

yadā ca kho ahaṃ, bhante, imaṃ parisāṃ upasaṅkanto homi athāyaṃ parisā mamaññeva mukhaṃ ullokentī nisinnā hoti:

But when I have come to the assembly, they sit gazing up at my face alone, thinking,

‘yaṃ no samaṇo udāyī dhammaṃ bhāsissati taṃ sossāmā’ti;

‘Whatever the ascetic Udāyī teaches, we shall listen to it.’

yadā pana, bhante, bhagavā imaṃ parisāṃ upasaṅkanto hoti athāhañceva ayañca parisā bhagavato mukhaṃ ullokentā nisinnā homa:

But when the Buddha has come to the assembly, both myself and the assembly sit gazing up at your face, thinking,

‘yaṃ no bhagavā dhammaṃ bhāsissati taṃ sossāmā’”ti.
‘Whatever the Buddha teaches, we shall listen to it.’”

**“Tenahudāyi, taṃyevettha paṭibhātu yathā maṃ
paṭibhāseyyā”ti.**

“Well then, Udāyī, suggest something for me to talk about.”

**“Purimāni, bhante, divasāni purimatarāni sabbaññū
sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānamāno ‘carato
ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ
ñāṇadassanaṃ paccupaṭṭhitan’ti.**

“Master Gotama, a few days ago someone was claiming to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’

**So mayā pubbantaṃ ārabha pañhaṃ puṭṭho samāno
aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopañca
dosañca appaccayañca pātvākāsi.**

When I asked them a question about the past, they dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness.

**Tassa mayhaṃ, bhante, bhagavantaṃyeva ārabha sati
udapādi:**

That reminded me of the Buddha:

**‘aho nūna bhagavā, aho nūna sugato. Yo imesaṃ dhammānaṃ
sukusalo’”ti.**

‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’”

**“Ko pana so, udāyi, sabbaññū sabbadassāvī aparisesaṃ
ñāṇadassanaṃ paṭijānamāno ‘carato ca me tiṭṭhato ca suttassa
ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ
paccupaṭṭhitan’ti, yo tayā pubbantaṃ ārabha pañhaṃ puṭṭho**

**samāno aññenaññaṃ paṭicari, bahiddhā kathamā apanāmesi
kopaṇca dosaṇca appaccayaṇca pātvākāsī”ti?**

“But Udāyī, who was it that made such a claim and behaved in such a way?”

“Nigaṇṭho, bhante, nāṭaputto”ti.

“It was Nigaṇṭha Nātaputta, sir.”

**“Yo kho, udāyi, anekavihitam pubbenivāsam anussareyya,
seyyathidam—ekampi jātim dvepi jātiyo ...pe... iti sākāram
sauddesam anekavihitam pubbenivāsam anussareyya, so vā
maṃ pubbantam ārabha pañham puccheyya, tam vāham
pubbantam ārabha pañham puccheyyam;**

“Udāyī, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the past, or I might ask them a question about the past.

**so vā me pubbantam ārabha pañhassa veyyākaraṇena cittaṃ
ārādheyya, tassa vāham pubbantam ārabha pañhassa
veyyākaraṇena cittaṃ ārādheyyam.**

And they might satisfy me with their answer, or I might satisfy them with my answer.

**Yo kho, udāyi, dibbena cakkhunā visuddhena
atikkantamānusakena satte passeyya cavamāne upapajjamāne
hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajāneyya, so vā maṃ aparantam
ārabha pañham puccheyya, tam vāham aparantam ārabha
pañham puccheyyam;**

Someone who, with clairvoyance that is purified and superhuman, understands how sentient beings are reborn according to their deeds might ask me a question about the future, or I might ask them a question about the future.

**so vā me aparantam ārabha pañhassa veyyākaraṇena cittaṃ
ārādheyya, tassa vāham aparantam ārabha pañhassa**

veyyākaraṇena cittaṃ ārādheyyaṃ.

And they might satisfy me with their answer, or I might satisfy them with my answer.

Api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto.

Nevertheless, Udāyī, leave aside the past and the future.

Dhammaṃ te desessāmi—

I shall teach you the Dhamma:

imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati;

‘When this exists, that is; due to the arising of this, that arises.

imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī”ti.

When this doesn’t exist, that is not; due to the cessation of this, that ceases.’”

**“Ahañhi, bhante, yāvatakampi me iminā attabhāvena
paccanubhūtaṃ tampi nappahomi sākāraṃ sauddesaṃ
anussarituṃ,**

“Well sir, I can’t even recall with features and details what I’ve undergone in this incarnation.

**kuto panāhaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi,
seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ
sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarissāmi,
seyyathāpi bhagavā?**

How should I possibly recollect my many kinds of past lives with features and details, like the Buddha?

Ahañhi, bhante, etarahi paṃsupisācākampi na passāmi,

And I can’t now see even a mud-goblin.

**kuto panāhaṃ dibbena cakkhunā visuddhena
atikkantamānusakena satte passissāmi cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajānissāmi, seyyathāpi bhagavā?**

How should I possibly, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn,

like the Buddha?

Yaṃ pana maṃ, bhante, bhagavā evamāha:

But then the Buddha told me,

‘api ca, udāyi, tiṭṭhatu pubbanto, tiṭṭhatu aparanto;

‘Nevertheless, Udāyī, leave aside the past and the future.

dhammaṃ te desessāmi—

I shall teach you the Dhamma:

imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati;

“When this exists, that is; due to the arising of this, that arises.

imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhatī’ti

tañca pana me bhiyyoso mattāya na pakkhāyati.

When this doesn’t exist, that is not; due to the cessation of this, that ceases.” But that is even more unclear to me.

Appeva nāmāhaṃ, bhante, sake ācariyake bhagavato cittaṃ

ārādheyyaṃ pañhassa veyyākaraṇenā’ti.

Perhaps I might satisfy the Buddha by answering a question about my own teacher’s doctrine.”

“Kinti pana te, udāyi, sake ācariyake hotī’ti?”

“But Udāyī, what is your own teacher’s doctrine?”

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it’s this:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’”ti.

‘This is the ultimate splendor, this is the ultimate splendor.’”

“Yaṃ pana te etaṃ, udāyi, sake ācariyake evaṃ hoti:

“But what is that ultimate splendor?”

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti, katamo so paramo vaṇṇo’”ti?

“Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Katamo pana so paramo vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī”ti?

“But what is that ultimate splendor compared to which no other splendor is finer?”

“Yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Dīghāpi kho te esā, udāyi, phareyya:

“Udāyī, you could draw this out for a long time.

‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesi.

You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.

Seyyathāpi, udāyi, puriso evaṃ vadeyya:

Suppose a man was to say,

‘ahaṃ yā imasmim̐ janapade janapadakalyāṇī taṃ icchāmi, taṃ kāmeme’ti.

‘Whoever the finest lady in the land is, it is her that I want, her I desire!’

Tamenaṃ evaṃ vadeyyuṃ:

They’d say to him,

‘ambho purisa, yaṃ tvaṃ janapadakalyāṇim̐ icchasi kāmesi, jānāsi taṃ janapadakalyāṇim̐—khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?

‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a merchant, or a worker?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenam evam vadeyyum:

They’d say to him,

**‘ambho purisa, yam tvaṃ janapadakalyāṇiṃ icchasi kāmesi,
jānāsi taṃ janapadakalyāṇiṃ—evamnamā evaṅgottāti vāti ...
pe... dīghā vā rassā vā majjhimā vā kālī vā sāmā vā
maṅguracchavī vāti ... amukasmim gāme vā nigame vā nagare
vā’ti?’**

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Iti puṭṭho ‘no’ti vadeyya.

Asked this, he’d say, ‘No.’

Tamenam evam vadeyyum:

They’d say to him,

**‘ambho purisa, yam tvaṃ na jānāsi na passasi, taṃ tvaṃ
icchasi kāmesī’ti?’**

‘Mister, do you desire someone who you’ve never even known or seen?’

Iti puṭṭho ‘āmā’ti vadeyya.

Asked this, he’d say, ‘Yes.’

Tam kim maññasi, udāyi—

What do you think, Udāyī?

**nanu evam sante, tassa purisassa appāṭihīrakataṃ bhāsitaṃ
sampajjatī’ti?’**

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjatī”ti.

“Clearly that’s the case, sir.”

“Evameva kho tvaṃ, udāyi, ‘yasmā, bhante, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesī”ti.

“In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

“Seyyathāpi, bhante, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, evaṃ vaṇṇo attā hoti arogo paraṃ marañā”ti.

“Sir, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?

yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā rattandhakāratimisāya kimi khajjopanako—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?”

“Yvāyaṃ, bhante, rattandhakāratimisāya kimi khajjopanako—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“A firefly in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?”

**yo vā rattandhakāratimisāya kimi khajjopanako, yo vā
rattandhakāratimisāya telappadīpo—imesaṃ ubhinnaṃ
vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?**

Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

**“Yvāyaṃ, bhante, rattandhakāratimisāya telappadīpo—ayaṃ
imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro
cā”ti.**

“An oil lamp in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?”

**yo vā rattandhakāratimisāya telappadīpo, yo vā
rattandhakāratimisāya mahāaggikkhandho—imesaṃ ubhinnaṃ
vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?**

Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?”

**“Yvāyaṃ, bhante, rattandhakāratimisāya mahāaggikkhandho—
ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca
paṇītataro cā”ti.**

“A bonfire in the dark of night, sir.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?”

**yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiya
paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā—
imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca
paṇītataro cā”ti?**

Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of

dawn?”

“Yvāyaṃ, bhante, rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The Morning Star in a clear and cloudless sky at the crack of dawn, sir.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?

yā vā rattiyā paccūsasamayaṃ viddhe vigatavalāhake deve osadhitārakā, yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?”

“Yvāyaṃ, bhante, tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, sir.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?

yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo—imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?”

“Yvāyaṃ, bhante, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.

“The sun at midday in a clear and cloudless sky in the last month of the rainy season, sir.”

“Ato kho te, udāyi, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi.

“Beyond this, Udāyī, I know very many gods on whom the light of the sun and moon make no impression.

Atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī’ti.

‘The splendor compared to which no other splendor is finer.’

Atha ca pana tvaṃ, udāyi, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikiṭṭhataro ca so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesī”ti.

But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.”

“Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”ti.

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“Kiṃ pana tvaṃ, udāyi, evaṃ vadesi:

“But Udāyī, why do you say this?”

‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”’ti?

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

‘ayaṃ paramo vaṇṇo, ayaṃ paramo vaṇṇo’ti.

‘This is the ultimate splendor, this is the ultimate splendor.’

**Te mayaṃ, bhante, bhagavatā sake ācariyake
samanuyuñjīyamānā samanuggāhīyamānā
samanubhāsīyamānā rittā tucchā aparaddhā”ti.**

But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.”

**“Kiṃ panudāyi, atthi ekantasukho loko, atthi ākāravatī paṭipadā
ekantasukhassa lokassa sacchikiriyāyā”ti?**

“But Udāyī, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

**‘atthi ekantasukho loko, atthi ākāravatī paṭipadā
ekantasukhassa lokassa sacchikiriyāyā”ti.**

‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’”

**“Katamā pana sā, udāyi, ākāravatī paṭipadā ekantasukhassa
lokassa sacchikiriyāyā”ti?**

“Well, what is that grounded path for realizing a world of perfect happiness?”

**“Idha, bhante, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato
hoti, adinnādānaṃ pahāya adinnādānā paṭivirato hoti,
kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti,
musāvādaṃ pahāya musāvādā paṭivirato hoti, aññataraṃ vā
pana tapogūṇaṃ samādāya vattati.**

“Sir, it’s when someone gives up killing living creatures, stealing, sexual misconduct, and lying. And they proceed having undertaken some kind of mortification.

Ayaṃ kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti.

This is the grounded path for realizing a world of perfect happiness.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?

yasmiṃ samaye paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone refrains from killing living creatures, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?

yasmiṃ samaye adinnādānaṃ pahāya adinnādānā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

On an occasion when someone refrains from stealing ...

“Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?

sexual misconduct ...

“Sukhadukkhī, bhante”.

“Taṃ kiṃ maññasi, udāyi, yasmiṃ samaye musāvādaṃ pahāya musāvādā paṭivirato hoti, ekantasukhī vā tasmīṃ samaye attā

hoti sukhadukkhī vā”ti?

lying, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?

**yasmīṃ samaye aññataraṃ tapogaṇaṃ samādāya vattati,
ekantasukhī vā tasmīṃ samaye attā hoti sukhadukkhī vā”ti?**

On an occasion when someone undertakes and follows some kind of mortification, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“Sukhadukkhī, bhante”.

“It has both pleasure and pain.”

“Taṃ kiṃ maññasi, udāyi,

“What do you think, Udāyī?

**api nu kho vokiṇṇasukhadukkhāṃ paṭipadaṃ āgamma
ekantasukhassa lokassa sacchikiriyā hotī”ti?**

Is a perfectly happy world realized by relying on a practice of mixed pleasure and pain?”

“Acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan”ti.

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“Kiṃ pana tvaṃ, udāyi, vadesi:

“But Udāyī, why do you say this?”

‘acchidaṃ bhagavā kathaṃ, acchidaṃ sugato kathan””ti?

“Amhākaṃ, bhante, sake ācariyake evaṃ hoti:

“Sir, it says this in our own teacher’s doctrine:

**‘atthi ekantasukho loko, atthi ākāravatī paṭipadā
ekantasukhassa lokassa sacchikiriyāyā’ti.**

‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’

**Te mayaṃ, bhante, bhagavatā sake ācariyake
samanuyuñjīyamānā samanuggāhiyamānā
samanubhāsiyamānā rittā tucchā aparaddhā”ti.**

But when pursued, pressed, and grilled on our own teacher’s doctrine, we turned out to be void, hollow, and mistaken.

**“Kiṃ pana, bhante, atthi ekantasukho loko, atthi ākāravatī
paṭipadā ekantasukhassa lokassa sacchikiriyāyā”ti?**

But sir, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

**“Atthi kho, udāyi, ekantasukho loko, atthi ākāravatī paṭipadā
ekantasukhassa lokassa sacchikiriyāyā”ti.**

“There is a world of perfect happiness, Udāyī. And there is a grounded path for realizing a world of perfect happiness.”

**“Katamā pana sā, bhante, ākāravatī paṭipadā ekantasukhassa
lokassa sacchikiriyāyā”ti?**

“Well sir, what is that grounded path for realizing a world of perfect happiness?”

**“Idhudāyi, bhikkhu vivicceva kāmehi ...pe... paṭhamāṃ jhānaṃ
upasampajja viharati;**

“It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

**vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ
upasampajja viharati;**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption.

pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati—
With the fading away of rapture, they enter and remain in the third absorption.

**ayaṃ kho sā, udāyi, ākāravatī paṭipadā ekantasukhassa lokassa
sacchikiriyāyā”ti.**

This is the grounded path for realizing a world of perfect happiness.”

**“Na kho sā, bhante, ākāravatī paṭipadā ekantasukhassa lokassa
sacchikiriyāya, sacchikato hissa, bhante, ettāvatā ekantasukho
loko hotī”ti.**

“Sir, that’s not the grounded path for realizing a world of perfect happiness. At that point a perfectly happy world has already been realized.”

“Na khvāssa, udāyi, ettāvatā ekantasukho loko sacchikato hoti;
“No, Udāyī, at that point a perfectly happy world has not been realized.

**ākāravatī tveva sā paṭipadā ekantasukhassa lokassa
sacchikiriyāyā”ti.**

This is the grounded path for realizing a world of perfect happiness.”

**Evaṃ vutte, sakuludāyissa paribbājakassa parisā unnādinī
uccāsaddamahāsaddā ahosi:**

When he said this, Sakuludāyī’s assembly made an uproar, a dreadful racket,

**“ettha mayaṃ anassāma sācariyakā, ettha mayaṃ anassāma
sācariyakā.**

“In that case, we’re lost, and so are our teacher’s doctrines! We’re lost, and so are our teacher’s doctrines!

Na mayam̐ ito bhiyyo uttaritaram̐ pajānāmā”ti.

We know nothing higher than this!”

Atha kho sakuludāyī paribbājako te paribbājake appasadde katvā bhagavantam̐ etadavoca:

Then Sakuludāyī, having quieted those wanderers, said to the Buddha,

“kittāvatā panāssa, bhante, ekantasukho loko sacchikato hotī”ti?

“Well sir, at what point is a perfectly happy world realized?”

“Idhudāyī, bhikkhu sukhasa ca pahānā ...pe... catuttham̐ jhānam̐ ... upasampajja viharati.

“It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption.

Yā tā devatā ekantasukham̐ lokam̐ upapannā tāhi devatāhi saddhim̐ santiṭṭhati sallapati sākaccham̐ samāpajjati.

There are deities who have been reborn in a perfectly happy world. That mendicant associates with them, converses, and engages in discussion.

Ettāvatā khvāssa, udāyī, ekantasukho loko sacchikato hotī”ti.

It’s at this point that a perfectly happy world has been realized.”

“Etassa nūna, bhante, ekantasukhasa lokassa sacchikiriyāhetu bhikkhū bhagavati brahmacariyam̐ carantī”ti?

“Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing this perfectly happy world?”

“Na kho, udāyī, ekantasukhasa lokassa sacchikiriyāhetu bhikkhū mayi brahmacariyam̐ caranti.

“No, Udāyī, the mendicants don’t live the spiritual life under me for the sake of realizing this perfectly happy world.

Atthi kho, udāyi, aññeva dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantī”ti.
There are other things that are finer, for the sake of which the mendicants live the spiritual life under me.”

“Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū bhagavati brahmacariyaṃ carantī”ti?

“But what are those finer things?”

“Idhudāyi, tathāgato loka uppajjati araham̐ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ...pe...

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. ...

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption.

Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This is one of the finer things for the sake of which the mendicants live the spiritual life under me.

Puna caparaṃ, udāyi, bhikkhu vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ ...

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...

tatiyaṃ jhānaṃ ...
third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.
fourth absorption.

Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details.

Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.
This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This too is one of the finer things.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti ...pe... ‘ayaṃ dukkhanirodho’ti ... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti,

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaṃsamudayo’ti ... ‘ayaṃ āsavanirodho’ti ... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Ayampi kho, udāyi, dhammo uttaritaro ca paṇītataro ca yassa sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ caranti.

This too is one of the finer things.

Ime kho, udāyi, dhammā uttaritarā ca paṇītatarā ca yesaṃ sacchikiriyāhetu bhikkhū mayi brahmacariyaṃ carantī'ti.

These are the finer things for the sake of which the mendicants live the spiritual life under me."

Evaṃ vutte, sakuludāyī paribbājako bhagavantaṃ etadavoca:

When he had spoken, Sakuludāyī said to the Buddha,

"abhikkantaṃ, bhante, abhikkantaṃ, bhante.

"Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Evaṃ vutte, sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ etadavocuṃ:

When he said this, Sakuludāyī’s assembly said to him,

“mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari;
“Master Udāyī, don’t live the spiritual life under the ascetic Gotama.

mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasi.

You have been a teacher; don’t live as a student.

Seyyathāpi nāma udakamaṇiko hutvā udañcaniko assa, evaṃ sampadamidaṃ bhoto udāyissa bhavissati.

The consequence for you will be as if a water jar were to become a water jug.

Mā bhavaṃ, udāyi, samaṇe gotame brahmacariyaṃ cari;

Master Udāyī, don’t live the spiritual life under the ascetic Gotama.

mā bhavaṃ, udāyi, ācariyo hutvā antevāsīvāsaṃ vasi”ti.

You have been a teacher; don’t live as a student.”

Iti hidaṃ sakuludāyissa paribbājakassa parisā sakuludāyiṃ paribbājakaṃ antarāyamakāsi bhagavati brahmacariyeti.

And that’s how the wanderer Sakuludāyī’s own assembly prevented him from living the spiritual life under the Buddha.

Cūlasakuludāyisuttaṃ niṭṭhitaṃ navamaṃ.

80. Vekhanasasutta *With Vekhanasa*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery.

**Atha kho vekhanaso paribbājako yena bhagavaṁ tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhim sammodi.**

Then the wanderer Vekhanasa went up to the Buddha, and
exchanged greetings with him.

**Sammodanīyam katham saraṇīyam vītisāretvā ekamantaṁ
aṭṭhāsi.**

When the greetings and polite conversation were over, he stood to
one side,

**Ekamantaṁ ṭhito kho vekhanaso paribbājako bhagavato santike
udānaṁ udānesi:**

and expressed this heartfelt sentiment:

“ayaṁ paramo vaṇṇo, ayaṁ paramo vaṇṇo”ti.

“This is the ultimate splendor, this is the ultimate splendor.”

“Kiṁ pana tvaṁ, kaccāna, evaṁ vadesi:

“But Kaccāna, why do you say:

‘ayaṁ paramo vaṇṇo, ayaṁ paramo vaṇṇo’ti?

‘This is the ultimate splendor, this is the ultimate splendor.’

Katamo, kaccāna, so paramo vaṇṇo”ti?

What is that ultimate splendor?”

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Katamo pana so, kaccāna, vaṇṇo yasmā vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthī”ti?

“But what is that ultimate splendor compared to which no other splendor is finer?”

“Yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo”ti.

“Master Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Dīghāpi kho te esā, kaccāna, phareyya:

“Kaccāna, you could draw this out for a long time.

‘yasmā, bho gotama, vaṇṇā añño vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti vadesi, tañca vaṇṇaṃ na paññapesi.

You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.

Seyyathāpi, kaccāna, puriso evaṃ vadeyya:

Suppose a man was to say,

‘ahaṃ yā imasmim̐ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmemeī’ti.

‘Whoever the finest lady in the land is, it is her that I want, her I desire!’

Tamenam̐ evam̐ vadeyyum̐:

They'd say to him,

**'ambho purisa, yam̐ tvaṃ janapadakalyāṇim̐ icchasi kāmesi,
jānāsi taṃ janapadakalyāṇim̐—khattiyī vā brāhmaṇī vā vessī vā
suddī vā'ti?**

'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a merchant, or a worker?'

Iti puṭṭho 'no'ti vadeyya.

Asked this, he'd say, 'No.'

Tamenam̐ evam̐ vadeyyum̐:

They'd say to him,

**'ambho purisa, yam̐ tvaṃ janapadakalyāṇim̐ icchasi kāmesi,
jānāsi taṃ janapadakalyāṇim̐ evaṃnāmā evaṅgottāti vāti ...pe...
dīghā vā rassā vā majjhimā vā kāḷī vā sāmā vā maṅguracchavī
vāti ... amukasmim̐ gāme vā nigame vā nagare vā'ti?**

'Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?'

Iti puṭṭho 'no'ti vadeyya.

Asked this, he'd say, 'No.'

Tamenam̐ evam̐ vadeyyum̐:

They'd say to him,

**'ambho purisa, yam̐ tvaṃ na jānāsi na passasi, taṃ tvaṃ
icchasi kāmesi'ti?**

'Mister, do you desire someone who you've never even known or seen?'

Iti puṭṭho 'āmā'ti vadeyya.

Asked this, he'd say, 'Yes.'

Taṃ kiṃ maññasi, kaccāna,
What do you think, Kaccāna?

**nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ
sampajjati”ti?**

This being so, doesn't that man's statement turn out to have no demonstrable basis?"

**“Addhā kho, bho gotama, evaṃ sante tassa purisassa
appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.**

“Clearly that's the case, sir.”

**“Evameva kho tvaṃ, kaccāna, ‘yasmā, bho gotama, vaṇṇā añño
vaṇṇo uttaritaro vā paṇītataro vā natthi so paramo vaṇṇo’ti
vadesi; tañca vaṇṇaṃ na paññapesī”ti.**

“In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don't describe that splendor.”

**“Seyyathāpi, bho gotama, maṇi veḷuriyo subho jātimā aṭṭhaṃso
suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca
virocati ca, evaṃ vaṇṇo attā hoti arogo paraṃ marañā”ti.**

“Master Gotama, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is sound after death.”

“Taṃ kiṃ maññasi, kaccāna,
“What do you think, Kaccāna?

**yo vā maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato
paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca, yo vā**

rattandhakāratimisāya kimi khajjopanako imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?
Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?”

“Yvāyaṃ, bho gotama, rattandhakāratimisāya kimi khajjopanako, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“A firefly in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,
“What do you think, Kaccāna?

yo vā rattandhakāratimisāya kimi khajjopanako, yo vā rattandhakāratimisāya telappadīpo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?
Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

“Yvāyaṃ, bho gotama, rattandhakāratimisāya telappadīpo, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.
“An oil lamp in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,
“What do you think, Kaccāna?

yo vā rattandhakāratimisāya telappadīpo, yo vā rattandhakāratimisāya mahāaggikkhandho, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?
Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?”

“Yvāyaṃ, bho gotama, rattandhakāratimisāya mahāaggikkhandho, ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ

abhikkantataro ca paṇītataro cā”ti.

“A bonfire in the dark of night.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?

**yo vā rattandhakāratimisāya mahāaggikkhandho, yā vā rattiyā
paccūsasamayam̐ viddhe vigatavalāhake deve osadhitārakā,
imesam̐ ubhinnaṃ vaṇṇānam̐ katamo vaṇṇo abhikkantataro ca
paṇītataro cā”ti?**

Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?”

**“Yvāyam̐, bho gotama, rattiyā paccūsasamayam̐ viddhe
vigatavalāhake deve osadhitārakā, ayam̐ imesam̐ ubhinnaṃ
vaṇṇānam̐ abhikkantataro ca paṇītataro cā”ti.**

“The Morning Star in a clear and cloudless sky at the crack of dawn.”

“Taṃ kiṃ maññasi, kaccāna,

“What do you think, Kaccāna?

**yā vā rattiyā paccūsasamayam̐ viddhe vigatavalāhake deve
osadhitārakā, yo vā tadahuposathe pannarase viddhe
vigatavalāhake deve abhido aḍḍharattasamayam̐ cando,
imesam̐ ubhinnaṃ vaṇṇānam̐ katamo vaṇṇo abhikkantataro ca
paṇītataro cā”ti?**

Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?”

**“Yvāyam̐, bho gotama, tadahuposathe pannarase viddhe
vigatavalāhake deve abhido aḍḍharattasamayam̐ cando, ayam̐
imesam̐ ubhinnaṃ vaṇṇānam̐ abhikkantataro ca paṇītataro
cā”ti.**

“The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath.”

“**Taṃ kiṃ maññasi, kaccāna,**
“What do you think, Kaccāna?

yo vā tadahuposathe pannarase viddhe vigatavalāhake deve abhido aḍḍharattasamayaṃ cando, yo vā vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo, imesaṃ ubhinnaṃ vaṇṇānaṃ katamo vaṇṇo abhikkantataro ca paṇītataro cā”ti?

Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?”

“**Yvāyaṃ, bho gotama, vassānaṃ pacchime māse saradasamaye viddhe vigatavalāhake deve abhido majjhanhikasamayaṃ sūriyo—ayaṃ imesaṃ ubhinnaṃ vaṇṇānaṃ abhikkantataro ca paṇītataro cā”ti.**

“The sun at midday in a clear and cloudless sky in the last month of the rainy season.”

“**Ato kho te, kaccāna, bahū hi bahutarā devā ye imesaṃ candimasūriyānaṃ ābhā nānubhonti, tyāhaṃ pajānāmi.**

“Beyond this, Kaccāna, I know very many gods on whom the light of the sun and moon make no impression.

Atha ca panāhaṃ na vadāmi:

Nevertheless, I do not say:

‘yasmā vaṇṇā añño vaṇṇo uttaritaro ca paṇītataro ca natthī’ti.

‘The splendor compared to which no other splendor is finer.’

Atha ca pana tvaṃ, kaccāna, ‘yvāyaṃ vaṇṇo kiminā khajjopanakena nihīnataro ca patikiṭṭhataro ca so paramo vaṇṇo’ti vadesi; tañca vaṇṇaṃ na paññapesi.

But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.

Pañca kho ime, kaccāna, kāmaguṇā.

Kaccāna, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, kaccāna, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yaṃ kho, kaccāna, ime pañca kāmaguṇe paṭicca uppajjati
sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.**

The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure.

**Iti kāmehi kāmasukhaṃ, kāmasukhā kāmaggasukhaṃ tattha
aggamakkhāyatī”ti.**

So there is the saying: ‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure,

which is said to be the best thing there.”

Evam vutte, vekhanaso paribbājako bhagavantam etadavoca:

When he said this, Vekhanasa said to the Buddha,

“acchariyam, bho gotama, abbhutam, bho gotama.

“It’s incredible, Master Gotama, it’s amazing!

Yāva subhāsitañcidaṃ bhotā gotamena:

How well said this was by Master Gotama!

**‘kāmehi kāmasukham, kāmasukhā kāmaggasukham tattha
aggamakkhāyatī’ti.**

‘From the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.’

**‘Kāmehi, bho gotama, kāmasukham, kāmasukhā
kāmaggasukham, tattha aggamakkhāyatī’”ti**

Master Gotama, from the senses comes sensual pleasure. From sensual pleasure comes the best kind of sensual pleasure, which is said to be the best thing there.”

**“dujjānam kho etaṃ, kaccāna, tayā aññadiṭṭhikena
aññakhantikena aññarucikena aññatrayogena
aññatrācariyakena—**

“Kaccāna, it’s hard for you, who has a different view, creed, preference, practice, and teacher’s doctrine, to understand

kāmā vā kāmasukham vā kāmaggasukham vā.

the senses, sensual pleasure, and the best kind of sensual pleasure.

**Ye kho te, kaccāna, bhikkhū arahanto khīṇāsavā vusitavanto
katakaraṇīyā ohitabhārā anuppattasatthā
parikkhīṇabhavasamyojanā sammadaññāvimuttā te kho etaṃ
jāneyyumaṃ—**

There are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended

the fetters of rebirth, and are rightly freed through enlightenment. They can understand

kāmā vā kāmasukhaṃ vā kāmaggasukhaṃ vā”ti.

the senses, sensual pleasure, and the best kind of sensual pleasure.”

Evam vutte, vekhanaso paribbājako kupito anattamano bhagavantamyeva khumsento bhagavantamyeva vambhento bhagavantamyeva vadamāno:

When he said this, Vekhanasa became angry and upset. He even attacked and badmouthed the Buddha himself, saying,

“samaṇo gotamo pāpito bhavissatī”ti bhagavantam etadavoca:

“The ascetic Gotama will be worsted!” He said to the Buddha,

“evameva panidhekacce samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam atha ca pana

“This is exactly what happens with some ascetics and brahmins. Not knowing the past or seeing the future, they nevertheless claim:

‘khīṇā jāti, vusitam brahmacariyam, kataṃ karanīyam, nāparam itthattāyāti—pajānāmā’ti—paṭijānanti.

‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”

Tesamidam bhāsitam hassakamyeva sampajjati, nāmakamyeva sampajjati, rittakamyeva sampajjati, tucchakamyeva sampajjati”ti.

Their statement turns out to be a joke—mere words, void and hollow.”

“Ye kho te, kaccāna, samaṇabrāhmaṇā ajānantā pubbantam, apassantā aparantam,

“Kaccāna, there are some ascetics and brahmins who, not knowing the past or seeing the future, nevertheless claim:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti—pajānāmā’ti—paṭijānanti;

‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

tesaṃ soyeva sahadhammiko niggaho hoti.

There is a legitimate refutation of them.

Api ca, kaccāna, tiṭṭhatu pubbanto, tiṭṭhatu aparanto.

Nevertheless, Kaccāna, leave aside the past and the future.

Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi.

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

Yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmaññeva ñassati sāmaṃ dakkhiti—

Practicing as instructed they will soon know and see for themselves,

evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā bandhanā.

‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’

Seyyathāpi, kaccāna, daharo kumāro mando uttānaseyyako kaṇṭhapañcamehi bandhanehi baddho assa suttabandhanehi;

Suppose there was a little baby bound with swaddling up to the neck.

tassa vuddhimanvāya indriyānaṃ paripākamanvāya tāni bandhanāni mucceyyuṃ;

As they grow up and their senses mature, they’re accordingly released from those bonds.

so mokkhamhīti kho jāneyya no ca bandhanaṃ.

They’d know ‘I’m released,’ and there would be no more bonds.

**Evameva kho, kaccāna, etu viññū puriso asaṭho amāyāvī
ujujātiko, ahamanusāsāmi, ahaṃ dhammaṃ desemi;**

In the same way, let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

**yathānusiṭṭhaṃ tathā paṭipajjamāno nacirasseva sāmaññaeva
ñassati, sāmaṃ dakkhiti:**

Practicing as instructed they will soon know and see for themselves,

**‘evaṃ kira sammā bandhanā vippamokkho hoti, yadidaṃ avijjā
bandhanā’”ti.**

‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’”

Evaṃ vutte, vekhanaso paribbājako bhagavantaṃ etadavoca:

When he said this, Vekhanasa said to the Buddha,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! ...

**upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gatan”ti.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Vekhanasasuttaṃ niṭṭhitaṃ dasamaṃ.

Paribbājakavaggo niṭṭhito tatiyo.

Tassuddānaṃ

Puṇḍarī aggisaha kathināmo,

Dīghanakho puna bhāradvājagotto;

Sandakaudāyimuṇḍikaputto,

Maṇiko tathākaccāno varavaggo.

4. The Division on Kings Rājavagga

81. Ghaṭikārasutta *With Ghaṭikāra*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā kosalesu cārikam carati mahatā
bhikkhusaṅghena saddhim.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

**Atha kho bhagavā maggā okkamma aññatarasmim padese
sitam pātvākāsi.**

Then the Buddha left the road, and at a certain spot he smiled.

Atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya?

“What is the cause, what is the reason why the Buddha smiled?

Na akāraṇena tathāgatā sitam pātukarontī”ti.

Realized Ones do not smile for no reason.”

**Atha kho āyasmā ānando ekamsam cīvaram katvā yena
bhagavā tenañjalim paṇāmetvā bhagavantam etadavoca:**

So Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

**“ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa
pātukammāya?**

“What is the cause, what is the reason why the Buddha smiled?

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti.
Realized Ones do not smile for no reason.”

**“Bhūtapubbaṃ, ānanda, imasmiṃ padese vegalaṅgaṃ nāma
gāmanigamo ahosi iddho ceva phīto ca bahujaṇo
ākiṇṇamanusso.**

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous and full of people.

**Vegalaṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā
arahaṃ sammāsambuddho upanissāya vihāsi.**

And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga.

**Idha sudaṃ, ānanda, kassapassa bhagavato arahato
sammāsambuddhassa ārāmo ahosi.**

It was here, in fact, that he had his monastery,

**Idha sudaṃ, ānanda, kassapo bhagavā arahaṃ
sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadatī”ti.**

where he sat and advised the mendicant Saṅgha.”

**Atha kho āyasmā ānando catugguṇaṃ saṅghāṭiṃ pañṇapetvā
bhagavantaṃ etadavoca:**

Then Ānanda spread out his outer robe folded in four and said to the Buddha,

“tena hi, bhante, bhagavā nisīdatu ettha.

“Well then, sir, may the Blessed One sit here!

**Ayaṃ bhūmipadeso dvīhi arahantehi sammāsambuddhehi
paribhutto bhavissatī”ti.**

Then this piece of land will have been occupied by two perfected ones, fully awakened Buddhas.”

Nisīdi bhagavā pañṇatte āsane.

The Buddha sat on the seat spread out.

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

When he was seated he said to Venerable Ānanda:

“Bhūtapubbaṃ, ānanda, imasmim̐ padese vegaliṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujano ākiṇṇamanusso.

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous and full of people.

Vegaliṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā araham̐ sammāsambuddho upanissāya vihāsi.

And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga.

Idha sudaṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi.

It was here, in fact, that he had his monastery,

Idha sudaṃ, ānanda, kassapo bhagavā araham̐ sammāsambuddho nisinnako bhikkhusaṅgham̐ ovadati.

where he sat and advised the mendicant Saṅgha.

Vegaliṅge kho, ānanda, gāmanigame ghaṭikāro nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahosi aggupaṭṭhāko.

The Buddha Kassapa had as chief attendant in Vebhaliṅga a potter named Ghaṭikāra.

Ghaṭikārassa kho, ānanda, kumbhakārassa jotipālo nāma māṇavo sahāyo ahosi piyasaṃhāyo.

Ghaṭikāra had a dear friend named Jotipāla, a brahmin student.

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālam̐ māṇavam̐ āmantesi:

Then Ghaṭikāra addressed Jotipāla,

‘āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddham̐ dassanāya upasaṅkamissāma.

‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

When he said this, Jotipāla said to him,

‘alaṃ, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

Dutiyampi kho, ānanda ...pe...

For a second time ...

tatīyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca:

and a third time, Ghaṭikāra addressed Jotipāla,

‘āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Tatīyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

For a third time, Jotipāla said to him,

‘alaṃ, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena diṭṭhenā'ti?

What's the use of seeing that baldy, that fake ascetic?

'Tena hi, samma jotipāla, sottisināniṃ ādāya nadiṃ gamissāma sināyitun'ti.

'Well then, dear Jotipāla, let's take some bathing paste of powdered shell and go to the river to bathe.'

'Evaṃ, sammā'ti kho, ānanda, jotipālo māṇavo ghaṭikārassa kumbhakārassa paccassosi.

'Yes, dear,' replied Jotipāla.

Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo sottisināniṃ ādāya nadiṃ agamaṃsu sināyitum.

So that's what they did.

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi:

Then Ghaṭikāra addressed Jotipāla,

'ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo.

'Dear Jotipāla, the Buddha Kassapa's monastery is not far away.

Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

Let's go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā'ti.

For I regard it as holy to see that Blessed One.'

Evaṃ vutte, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

When he said this, Jotipāla said to him,

‘alam, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

Dutiyampi kho, ānanda ...pe...

For a second time ...

tatiyampi kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ etadavoca:

and a third time, Ghaṭikāra addressed Jotipāla,

‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidūre ārāmo.

‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.

Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

Sādhusammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

For I regard it as holy to see that Blessed One.’

Tatiyampi kho, ānanda, jotipālo māṇavo ghaṭikāraṃ kumbhakāraṃ etadavoca:

For a third time, Jotipāla said to him,

‘alam, samma ghaṭikāra.

‘Enough, dear Ghaṭikāra.

Kim pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ ovaṭṭikāyaṃ parāmasitvā etadavoca:

Then Ghaṭikāra grabbed Jotipāla by the belt and said,

**‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato
sammāsambuddhassa avidūre ārāmo.**

‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.

**Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ
sammāsambuddhaṃ dassaṇāya upasaṅkamissāma.**

Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

**Sādhusammatañhi me tassa bhagavato dassaṇaṃ arahato
sammāsambuddhassā’ti.**

For I regard it as holy to see that Blessed One.’

**Atha kho, ānanda, jotipālo māṇavo ovaṭṭikaṃ vinivaṭṭetvā
ghaṭṭikāraṃ kumbhakāraṃ etadavoca:**

So Jotipāla undid his belt and said to Ghaṭṭikāra,

‘alaṃ, samma ghaṭṭikāra.

‘Enough, dear Ghaṭṭikāra.

Kiṃ pana tena muṇḍakena samaṇakena diṭṭhenā’ti?

What’s the use of seeing that baldy, that fake ascetic?’

**Atha kho, ānanda, ghaṭṭikāro kumbhakāro jotipālaṃ māṇavaṃ
sīsaṃnhātaṃ kesesu parāmasitvā etadavoca:**

Then Ghaṭṭikāra grabbed Jotipāla by the hair of his freshly-washed head and said,

**‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato
sammāsambuddhassa avidūre ārāmo.**

‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.

**Āyāma, samma jotipāla, kassapaṃ bhagavantaṃ arahantaṃ
sammāsambuddhaṃ dassaṇāya upasaṅkamissāma.**

Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.

**Sādhusammatañhi me tassa bhagavato dassaṇaṃ arahato
sammāsambuddhassā’ti.**

For I regard it as holy to see that Blessed One.'

Atha kho, ānanda, jotipālassa māṇavassa etadahosi:

Then Jotipāla thought,

'acchariyaṃ vata bho, abbhutaṃ vata bho.

'It's incredible, it's amazing,

**Yatra hi nāmāyaṃ ghaṭikāro kumbhakāro ittarajacco samāno
amhākaṃ sīsānnhātānaṃ kesesu parāmasitabbaṃ maññissati;**

how this potter Ghaṭikāra, though born in a lower caste, should
presume to grab me by the hair of my freshly-washed head!

na vatidaṃ kira orakaṃ maññe bhavissatī'ti;

This must be no ordinary matter.'

ghaṭikāraṃ kumbhakāraṃ etadavoca:

He said to Ghaṭikāra,

'yāvatādohipi, samma ghaṭikārā'ti?

'You'd even milk it to this extent, dear Ghaṭikāra?'

'Yāvatādohipi, samma jotipāla.

'I even milk it to this extent, dear Jotipāla.

**Tathā hi pana me sādhusammataṃ tassa bhagavato dassanaṃ
arahato sammāsambuddhassā'ti.**

For that is how holy I regard it to see that Blessed One.'

'Tena hi, samma ghaṭikāra, muñca; gamissāmā'ti.

'Well then, dear Ghaṭikāra, release me, we shall go.'

**Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo
yena kassapo bhagavā arahāṃ sammāsambuddho
tenupasaṅkamirṃsu; upasaṅkamtivā ghaṭikāro kumbhakāro
kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ
abhivādetvā ekamantaṃ nisīdi. Jotipālo pana māṇavo
kassapena bhagavatā arahatā sammāsambuddhena saddhiṃ**

sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

Then Ghaṭṭikāra the potter and Jotipāla the brahmin student went to the Buddha Kassapa. Ghaṭṭikāra bowed and sat down to one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side.

Ekamantaṃ nisinno kho, ānanda, ghaṭṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

Ghaṭṭikāra said to the Buddha Kassapa,

‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasahāyo.

‘Sir, this is my dear friend Jotipāla, a brahmin student.

Imassa bhagavā dhammaṃ desetū’ti.

Please teach him the Dhamma.’

Atha kho, ānanda, kassapo bhagavā arahantaṃ sammāsambuddho ghaṭṭikārañca kumbhakāraṃ jotipālañca māṇavaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭṭikāra and Jotipāla with a Dhamma talk.

Atha kho, ānanda, ghaṭṭikāro ca kumbhakāro jotipālo ca māṇavo kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā kassapassa bhagavato arahato sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkamīṃsu.

Then they got up from their seat, bowed, and respectfully circled the Buddha Kassapa, keeping him on their right, before leaving.

Atha kho, ānanda, jotipālo māṇavo ghaṭṭikāraṃ kumbhakāraṃ etadavoca:

Then Jotipāla said to Ghaṭṭikāra,

‘imaṃ nu tvaṃ, samma ghaṭikāra, dhammaṃ suṇanto atha ca pana agārasmā anagāriyaṃ na pabbajissasī’ti?

‘Dear Ghaṭikāra, you have heard this teaching, so why don’t you go forth from the lay life to homelessness?’

‘Nanu maṃ, samma jotipāla, jānāsi, andhe jiṇṇe mātāpitaro posemī’ti?

‘Don’t you know, dear Jotipāla, that I look after my blind old parents?’

‘Tena hi, samma ghaṭikāra, ahaṃ agārasmā anagāriyaṃ pabbajissāmī’ti.

‘Well then, dear Ghaṭikāra, I shall go forth from the lay life to homelessness.’

Atha kho, ānanda, ghaṭikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā araham̐ sammāsambuddho tenupasaṅkamimsu; upasaṅkamtivā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddham̐ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinno kho, ānanda, ghaṭikāro kumbhakāro kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddham̐ etadavoca:

Then Ghaṭikāra and Jotipāla went to the Buddha Kassapa, bowed and sat down to one side. Ghaṭikāra said to the Buddha Kassapa,

‘ayaṃ me, bhante, jotipālo māṇavo sahāyo piyasaḥāyo.

‘Sir, this is my dear friend Jotipāla, a brahmin student.

Imaṃ bhagavā pabbājetū’ti.

Please give him the going forth.’

Alattha kho, ānanda, jotipālo māṇavo kassapassa bhagavato arahato sammāsambuddhassa santike pabbajjaṃ, alattha upasampadaṃ.

And Jotipāla the brahmin student received the going forth, the ordination in the Buddha’s presence.

Atha kho, ānanda, kassapo bhagavā araham̐ sammāsambuddho acirūpasampanne jotipāle māṇave aḍḍhamāsupasampanne vegajīṅge yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi.

Not long after Jotipāla's ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhaliṅga as long as he wished—set out for Benares.

Anupubbena cārikaṃ caramāno yena bārāṇasī tadavasari.

Traveling stage by stage, he arrived at Benares,

Tatra sudam̐, ānanda, kassapo bhagavā araham̐ sammāsambuddho bārāṇasiyam̐ viharati isipatane migadāye.

where he stayed near Benares, in the deer park at Isipatana.

Assosi kho, ānanda, kīkī kāsirājā: 'kassapo kira bhagavā araham̐ sammāsambuddho bārāṇasiṃ anupatto bārāṇasiyam̐ viharati isipatane migadāye'ti.

King Kīkī of Kāsi heard that he had arrived.

Atha kho, ānanda, kīkī kāsirājā bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi bārāṇasiyā niyyāsi mahaccarājānubhāvena kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ dassanāya.

He had the finest carriages harnessed. He then mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Benares to see the Buddha Kassapa.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena kassapo bhagavā araham̐ sammāsambuddho tenupasaṅkami; upasaṅkamtivā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā ekamantaṃ nisīdi.

He went by carriage as far as the terrain allowed, then descended and approached the Buddha Kassapa on foot. He bowed and sat down to one side.

Ekamantaṃ nisinnaṃ kho, ānanda, kīkīṃ kāsirājānaṃ kassapo bhagavā araham̐ sammāsambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Atha kho, ānanda, kīkī kāsīrājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

Then King Kīkī said to the Buddha,

‘adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’ti.

‘Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me?’

Adhivāsesi kho, ānanda, kassapo bhagavā arahantaṃ sammāsambuddho tuṅhībhāvena.

The Buddha Kassapa consented in silence.

Atha kho, ānanda, kīkī kāsīrājā kassapassa bhagavato sammāsambuddhassa adhivāsanantaṃ viditvā uṭṭhāyāsanaṃ kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇantaṃ katvā pakkāmi.

Then, knowing that the Buddha had consented, King Kīkī got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho, ānanda, kīkī kāsīrājā tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā paṇḍupuṭakassa sālino vigatakāḷakaṃ anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kālaṃ ārocāpesi:

And when the night had passed, King Kīkī had a variety of delicious foods prepared in his own home—soft saffron rice with the dark grains picked out, served with many soups and sauces. Then he had the Buddha informed of the time, saying,

‘kālo, bhante, niṭṭhitaṃ bhattaṃ’ti.

‘Sir, it’s time. The meal is ready.’

Atha kho, ānanda, kassapo bhagavā araham̐ sammāsambuddho pubbaṅhasamayam̐ nivāsetvā pattacīvaramādāya yena kikissa kāsirañño nivesanam̐ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi saddhim̐ bhikkhusaṅghena.

Then Kassapa Buddha robed up in the morning and, taking his bowl and robe, went to the home of King Kikī, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Atha kho, ānanda, kikī kāsirājā buddhappamukham̐ bhikkhusaṅgham̐ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then King Kikī served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho, ānanda, kikī kāsirājā kassapam̐ bhagavantam̐ arahantam̐ sammāsambuddham̐ bhuttāvim̐ onītapattapāṇim̐ aññataram̐ nīcam̐ āsanam̐ gahetvā ekamantam̐ nisīdi.

When the Buddha Kassapa had eaten and washed his hand and bowl, King Kikī took a low seat and sat to one side.

Ekamantam̐ nisinno kho, ānanda, kikī kāsirājā kassapam̐ bhagavantam̐ arahantam̐ sammāsambuddham̐ etadavoca:

There he said to the Buddha Kassapa,

‘adhivāsetu me, bhante, bhagavā bārāṇasiyam̐ vassāvāsam̐;

‘Sir, may the Buddha please accept my invitation to reside in Benares for the rainy season.

evarūpam̐ saṅghassa upatṭhānam̐ bhavissatī’ti.

The Saṅgha will be looked after in the same style.’

‘Alam̐, mahārāja.

‘Enough, great king.

Adhivuttho me vassāvāso’ti.

I have already accepted an invitation for the rains residence.’

Dutiyampi kho, ānanda ...

For a second time ...

**tatiyampi kho, ānanda, kikī kāsirājā kassapaṃ bhagavantam
arahantaṃ sammāsambuddhaṃ etadavoca:**

and a third time King Kikī said to the Buddha Kassapa,

‘adhivāsetu me, bhante, bhagavā bārāṇasiyaṃ vassāvāsaṃ;

‘Sir, may the Buddha please accept my invitation to reside in
Benares for the rainy season.

evarūpaṃ saṅghassa upaṭṭhānaṃ bhavissatī’ti.

The Saṅgha will be looked after in the same style.’

‘Alaṃ, mahārāja.

‘Enough, Great King.

Adhivuttho me vassāvāso’ti.

I have already accepted an invitation for the rains residence.’

**Atha kho, ānanda, kikissa kāsirañño ‘na me kassapo bhagavā
arahaṃ sammāsambuddho adhvāseti bārāṇasiyaṃ
vassāvāsaṃ’ti ahudeva aññathattaṃ, ahu domanassaṃ.**

Then King Kikī, thinking, ‘The Buddha does not accept my invitation
to reside for the rains in Benares,’ became sad and upset.

**Atha kho, ānanda, kikī kāsirājā kassapaṃ bhagavantam
arahantaṃ sammāsambuddhaṃ etadavoca:**

Then King Kikī said to the Buddha Kassapa,

‘atthi nu kho, bhante, añño koci mayā upaṭṭhākatāro’ti?

‘Sir, do you have another attendant better than me?’

‘Atthi, mahārāja, vegaḷiṅgaṃ nāma gāmanigamo.

‘Great king, there is a market town named Vebhaliṅga,

Tattha ghaṭṭikāro nāma kumbhakāro;

where there’s a potter named Ghaṭṭikāra.

so me upaṭṭhāko aggupaṭṭhāko.

He is my chief attendant.

**Tuyhaṃ kho pana, mahārāja, na me kassapo bhagavā araham̐
sammāsambuddho adhivāseti bārāṇasiyaṃ vassāvāsanti
attheva aññathattaṃ, atthi domanassaṃ.**

Now, great king, you thought, “The Buddha does not accept my invitation to reside for the rains in Benares,” and you became sad and upset.

**Tayidaṃ ghaṭikārassa kumbhakārassa natthi ca na ca
bhavissati.**

But Ghaṭikāra doesn’t get upset, nor will he.

**Ghaṭikāro kho, mahārāja, kumbhakāro buddhaṃ saraṇaṃ gato,
dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato.**

Ghaṭikāra has gone for refuge to the Buddha, the teaching, and the Saṅgha.

**Ghaṭikāro kho, mahārāja, kumbhakāro paṇātipātā paṭivirato,
adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā
paṭivirato, surāmerayamajjapamādaṭṭhānā paṭivirato.**

He doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence.

**Ghaṭikāro kho, mahārāja, kumbhakāro buddhe
aveccappasādena samannāgato, dhamme aveccappasādena
samannāgato, saṅghe aveccappasādena samannāgato,
ariyakantehi sīlehi samannāgato.**

He has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones.

**Ghaṭikāro kho, mahārāja, kumbhakāro dukkhe nikkhaṅkho,
dukkhasamudaye nikkhaṅkho, dukkhanirodhe nikkhaṅkho,
dukkhanirodhagāminiyā paṭipadāya nikkhaṅkho.**

He is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation.

Ghaṭikāro kho, mahārāja, kumbhakāro ekabhattiko brahmacārī sīlavā kalyāṇadhammo.

He eats in one part of the day; he's celibate, ethical, and of good character.

Ghaṭikāro kho, mahārāja, kumbhakāro nikkhittamaṇisuvaṇṇo apetajātarūparajato.

He has set aside gems and gold, and rejected gold and money.

Ghaṭikāro kho, mahārāja, kumbhakāro pannamusalo na sahatthā pathaviṃ khaṇati.

He's put down the shovel and doesn't dig the earth with his own hands.

Yaṃ hoti kūlapaluggaṃ vā mūsikukkaro vā taṃ kājena āharitvā bhājanaṃ karitvā evamāha:

He takes what has crumbled off by a riverbank or been dug up by mice, and brings it back in a carrier. When he has made a pot, he says,

“ettha yo icchati taṇḍulapaṭibhastāni vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchati taṃ haratū”ti.

“Anyone may leave bagged sesame, mung beans, or chickpeas here and take what they wish.”

Ghaṭikāro kho, mahārāja, kumbhakāro andhe jiṇṇe mātāpitaro poseti.

He looks after his blind old parents.

Ghaṭikāro kho, mahārāja, kumbhakāro pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.

And since he has ended the five lower fetters, Ghaṭikāra will be reborn spontaneously and will become extinguished there, not liable to return from that world.

Ekamidāhaṃ, mahārāja, samayaṃ vegaliṅge nāma gāmanigame viharāmi.

This one time, great king, I was staying near the market town of Vebhaliṅga.

**Atha khvāhaṃ, mahārāja, pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya yena ghaṭikārassa kumbhakārassa
mātāpitaro tenupasaṅkamim; upasaṅkamtivā ghaṭikārassa
kumbhakārassa mātāpitaro etadavocaṃ:**

Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭikāra’s parents, where I said to them,

“handa ko nu kho ayaṃ bhaggavo gato”ti?

“Excuse me, where has Bhaggava gone?”

**“Nikkhanto kho te, bhante, upaṭṭhāko antokumbhiyā odanaṃ
gahetvā pariyogā sūpaṃ gahetvā paribhuñjā”ti.**

“Your attendant has gone out, sir. But take rice from the pot and sauce from the pan and eat.”

**Atha khvāhaṃ, mahārāja, kumbhiyā odanaṃ gahetvā pariyogā
sūpaṃ gahetvā paribhuñjivā uṭṭhāyāsanā pakkamim.**

So that’s what I did. And after eating I got up from my seat and left.

**Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro
tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca:**

Then Ghaṭikāra went up to his parents and said,

**“ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā
paribhuñjivā uṭṭhāyāsanā pakkanto”ti?**

“Who took rice from the pot and sauce from the pan, ate it, and left?”

**“Kassapo, tāta, bhagavā araham sammāsambuddho kumbhiyā
odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjivā
uṭṭhāyāsanā pakkanto”ti?**

“It was the Buddha Kassapa, my dear.”

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi:

Then Ghaṭikāra thought,

“lābhā vata me, suladdhaṃ vata me,
“I’m so fortunate, so very fortunate,

**yassa me kassapo bhagavā araham̃ sammāsambuddho evaṃ
abhivissattho”ti.**

in that the Buddha Kassapa trusts me so much!”

**Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ
pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ.**

Then joy and happiness did not leave him for a fortnight, or his
parents for a week.

**Ekamidāhaṃ, mahārāja, samayaṃ tattheva vegaliṅge nāma
gāmanigame viharāmi.**

Another time, great king, I was staying near that same market town
of Vebhaliṅga.

**Atha khvāhaṃ, mahārāja, pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya yena ghaṭikārassa kumbhakārassa
mātāpitaro tenupasaṅkamim̃; upasaṅkamtivā ghaṭikārassa
kumbhakārassa mātāpitaro etadavocaṃ:**

Then I robed up in the morning and, taking my bowl and robe, went
to the home of Ghaṭikāra’s parents, where I said to them,

“handā ko nu kho ayaṃ bhaggavo gato”ti?

“Excuse me, where has Bhaggava gone?”

**“Nikkhanto kho te, bhante, upaṭṭhāko anto kaḷopiyā kummāsaṃ
gahetvā pariyogā sūpaṃ gahetvā paribhuñjā”ti.**

“Your attendant has gone out, sir. But take porridge from the pot and
sauce from the pan and eat.”

**Atha khvāhaṃ, mahārāja, kaḷopiyā kummāsaṃ gahetvā
pariyogā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanā pakkamim̃.**

So that’s what I did. And after eating I got up from my seat and left.

**Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro
tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca:**

Then Ghaṭṭikāra went up to his parents and said,

**“ko kaḷopiyā kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā
paribhuñjitvā uṭṭhāyāsanā pakkanto”ti?**

“Who took porridge from the pot and sauce from the pan, ate it, and left?”

**“Kassapo, tāta, bhagavā araham̐ sammāsambuddho kaḷopiyā
kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā
uṭṭhāyāsanā pakkanto”ti.**

“It was the Buddha Kassapa, my dear.”

Atha kho, mahārāja, ghaṭṭikārassa kumbhakārassa etadahosi:

Then Ghaṭṭikāra thought,

“lābhā vata me, suladdham̐ vata me,

“I’m so fortunate, so very fortunate,

**yassa me kassapo bhagavā araham̐ sammāsambuddho evaṃ
abhivissattho”ti.**

to be trusted so much by the Buddha Kassapa!”

**Atha kho, mahārāja, ghaṭṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ
pītisukham̐ na vijahati, sattāham̐ mātāpitūnaṃ.**

Then joy and happiness did not leave him for a fortnight, or his parents for a week.

**Ekamidāham̐, mahārāja, samayaṃ tattheva vegaḷiṅge nāma
gāmanigame viharāmi.**

Another time, great king, I was staying near that same market town of Vebhaliṅga.

Tena kho pana samayena kuṭi ovassati.

Now at that time my hut leaked.

Atha khvāham̐, mahārāja, bhikkhū āmantesiṃ:

So I addressed the mendicants,

“gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ jānāthā”ti.

“Mendicants, go to Ghaṭikāra’s home and find some grass.”

Evaṃ vutte, mahārāja, te bhikkhū maṃ etadavocuṃ:

When I said this, those mendicants said to me,

“natthi kho, bhante, ghaṭikārassa kumbhakārassa nivesane tiṇaṃ, atthi ca khvāssa āvesane tiṇacchadanā”ti.

“Sir, there’s no grass there, but his workshop has a grass roof.”

“Gacchatha, bhikkhave, ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇaṃ karothā”ti.

“Then go to the workshop and strip the grass.”

Atha kho te, mahārāja, bhikkhū ghaṭikārassa kumbhakārassa āvesanaṃ uttiṇamakāṃsu.

So that’s what they did.

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa mātāpitaro te bhikkhū etadavocuṃ:

Then Ghaṭikāra’s parents said to those mendicants,

“ke āvesanaṃ uttiṇaṃ karontī”ti?

“Who’s stripping the grass from the workshop?”

“Bhikkhū, bhagini, kassapassa bhagavato arahato sammāsambuddhassa kuṭi ovassatī”ti.

“It’s the mendicants, sister. The Buddha’s hut is leaking.”

“Haratha, bhante, haratha, bhadramukhā”ti.

“Take it, sirs! Take it, my dears!”

Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitaro tenupasaṅkami; upasaṅkamtivā mātāpitaro etadavoca:

Then Ghaṭikāra went up to his parents and said,

“ke āvesanaṃ uttiṇamakamaṃsū”ti?

“Who stripped the grass from the workshop?”

**“Bhikkhū, tāta, kassapassa kira bhagavato arahato
sammāsambuddhassa kuṭi ovassatī”ti.**

“It was the mendicants, dear. It seems the Buddha’s hut is leaking.”

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa etadahosi:

Then Ghaṭikāra thought,

“lābhā vata me, suladdhaṃ vata me,

“I’m so fortunate, so very fortunate,

**yassa me kassapo bhagavā arahamaṃ sammāsambuddho evaṃ
abhivissattho”ti.**

to be trusted so much by the Buddha Kassapa!”

**Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ
pītisukhaṃ na vijahati, sattāhaṃ mātāpitūnaṃ.**

Then joy and happiness did not leave him for a fortnight, or his parents for a week.

**Atha kho, mahārāja, āvesanaṃ sabbantaṃ temāsaṃ
ākāsacchadanaṃ aṭṭhāsi, na devotivassī.**

Then the workshop remained with the sky for a roof for the whole three months, but no rain fell on it.

Evarūpo ca, mahārāja, ghaṭikāro kumbhakāro’ti.

And that, great king, is what Ghaṭikāra the potter is like.’

**‘Lābhā, bhante, ghaṭikārassa kumbhakārassa, suladdhā,
bhante, ghaṭikārassa kumbhakārassa**

‘Ghaṭikāra the potter is fortunate, very fortunate,

yassa bhagavā evaṃ abhivissattho’ti.

to be so trusted by the Buddha Kassapa.’

Atha kho, ānanda, kīkī kāsīrājā ghaṭīkārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ.

Then King Kīkī sent around five hundred cartloads of rice, soft saffron rice, and suitable sauce to Ghaṭīkāra.

Atha kho te, ānanda, rājapurisā ghaṭīkāraṃ kumbhakāraṃ upasaṅkamitvā etadavocum:

Then one of the king's men approached Ghaṭīkāra and said,

‘imāni kho, bhante, pañcamattāni taṇḍulavāhasatāni kikinā kāsīrājena pahitāni paṇḍupuṭakassa sālino tadupiyañca sūpeyyaṃ.

‘Sir, these five hundred cartloads of rice, soft saffron rice, and suitable sauce have been sent to you by King Kīkī of Kāsī.

Tāni, bhante, paṭiggaṇhathā’ti.

Please accept them.’

‘Rājā kho bahukicco bahukaraṇīyo.

‘The king has many duties, and much to do.

Alaṃ me.

I have enough.

Raṅṅova hotū’ti.

Let this be for the king himself.’

Siyā kho pana te, ānanda, evamassa:

Ānanda, you might think:

‘añño nūna tena samayena jotipālo māṇavo ahoṣī’ti.

‘Surely the brahmin student Jotipāla must have been someone else at that time?’

Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ.

But you should not see it like this.

Ahaṃ tena samayena jotipālo māṇavo ahoṣin”ti.

I myself was the student Jotipāla at that time.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Ghaṭikārasuttaṃ niṭṭhitaṃ paṭhamaṃ.

82. Raṭṭhapālasutta *With Raṭṭhapāla*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ kurusu cārikam caramāno mahatā
bhikkhusaṅghena saddhim yena thullakoṭṭhikam nāma kurūnam
nigamo tadavasari.**

At one time the Buddha was wandering in the land of the Kurus together with a large Saṅgha of mendicants when he arrived at a town of the Kurus named Thullakoṭṭhita.

Assosum kho thullakoṭṭhikā brāhmaṇagahapatikā:

The brahmins and householders of Thullakoṭṭhita heard:

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito
kurusu cārikam caramāno mahatā bhikkhusaṅghena saddhim
thullakoṭṭhikam anuppatto.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Thullakoṭṭhita, together with a large Saṅgha of mendicants.

**Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo
abhuggato:**

He has this good reputation:

**‘itipi so bhagavaṃ araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro**

purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokam sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.
It’s good to see such perfected ones.”

Atha kho thullakoṭṭhikā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṅhībhūtā ekamantaṃ nisīdimsu.

Then the brahmins and householders of Thullakoṭṭhita went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Ekamantaṃ nisinne kho thullakoṭṭhike brāhmaṇagahapatike bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

When they were seated, the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Tena kho pana samayena raṭṭhapālo nāma kulaputto tasmimyeva thullakoṭṭhike aggakulassa putto tissaṃ parisāyaṃ nisinno hoti.

Now at that time a gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhita, was sitting in the assembly.

Atha kho raṭṭhapālassa kulaputtassa etadahosi:

He thought,

“yathā yathā khvāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum.

“As I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ”ti.

Why don’t I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?”

Atha kho thullakoṭṭhikā brāhmaṇagahapatikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsānā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

Then, having approved and agreed with what the Buddha said, the brahmins and householders of Thullakoṭṭhita got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho raṭṭhapālo kulaputto acirapakkantesu thullakoṭṭhikesu brāhmaṇagahapatikesu yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantam etadavoca:

Soon after they left, Raṭṭhapāla went up to the Buddha, bowed, sat down to one side, and said to him,

“yathā yathāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.

“Sir, as I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

lcchāmahaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṣmā anagāriyaṃ pabbajituṃ.

I wish to cut off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ.

Sir, may I receive the going forth, the ordination in the Buddha’s presence?

Pabbājetu maṃ bhagavā”ti.

May the Buddha please give me the going forth!”

“Anuññātosī pana tvaṃ, raṭṭhapāla, mātāpitūhi agāraṣmā anagāriyaṃ pabbajjāyā”ti?

“But, Raṭṭhapāla, do you have your parents’ permission?”

“Na khohaṃ, bhante, anuññāto mātāpitūhi agāraṣmā anagāriyaṃ pabbajjāyā”ti.

“No, sir.”

“Na kho, raṭṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājenti”ti.

“Raṭṭhapāla, Buddhas don’t give the going forth to the child of parents who haven’t given their permission.”

“Svāhaṃ, bhante, tathā karissāmi yathā maṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti.

“I’ll make sure, sir, to get my parents’ permission.”

Atha kho raṭṭhapālo kulaputto uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena mātāpitaro tenupasaṅkami; upasaṅkamitvā mātāpitaro etadavoca:

Then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha. Then he went to his parents and said,

“ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ.

“Mum and dad, as I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

lcchāmahaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ.

I wish to cut off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti.

Please give me permission to go forth.”

Evam vutte, raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

When he said this, Raṭṭhapāla’s parents said to him,

“tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

“But, dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re dainty and raised in comfort.

Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.

You know nothing of suffering.

(...) Maraṇenapi te mayaṃ akāmakā vinā bhavissāma.

When you die we will lose you against our wishes.

Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agāraasmā anagāriyaṃ pabbajjāyā”ti?

So how can we allow you to go forth while you’re still alive?”

Dutiyampi kho raṭṭhapālo kulaputto ...pe...

For a second time,

tatiyampi kho raṭṭhapālo kulaputto mātāpitaro etadavoca:

and a third time, Raṭṭhapāla asked his parents for permission, but got the same reply.

“ammatātā, yathā yathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.

lcchāmahaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraasmā anagāriyaṃ pabbajituṃ.

Anujānātha maṃ agāraasmā anagāriyaṃ pabbajjāyā”ti.

Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

“tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

Na tvaṃ, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.

Maraṇenapi te mayaṃ akāmakā vinā bhavissāma.

Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agāraasmā anagāriyaṃ pabbajjāyā”ti?

Atha kho raṭṭhapālo kulaputto:

Then Raṭṭhapāla thought,

“na maṃ mātāpitaro anujānanti agāasmā anagāriyaṃ pabbajjāyā”ti tattheva anantarahitāya bhūmiyā nipajji:

“My parents don’t allow me to go forth.” He laid down there on the bare ground, saying,

“idheva me maraṇaṃ bhavissati pabbajjā vā”ti.

“I’ll either die right here or go forth.”

Atha kho raṭṭhapālo kulaputto ekampi bhattaṃ na bhuñji, dvepi bhattāni na bhuñji, tīṇipi bhattāni na bhuñji, cattāripi bhattāni na bhuñji, pañcapi bhattāni na bhuñji, chapi bhattāni na bhuñji, sattapi bhattāni na bhuñji.

And he refused to eat, up to the seventh meal.

Atha kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

Then Raṭṭhapāla’s parents said to him,

“tvaṃ khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

“Dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re dainty and raised in comfort.

Na tvaṃ, tāta raṭṭhapāla, kassaci, dukkhassa jānāsi.

You know nothing of suffering.

Maraṇenapi te mayaṃ akāmakā vinā bhavissāma.

When you die we will lose you against our wishes.

Kiṃ pana mayaṃ taṃ jīvantaṃ anujānissāma agāasmā anagāriyaṃ pabbajjāya.

So how can we allow you to go forth from lay life to homelessness while you’re still living?

Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca;

Get up, Raṭṭhapāla! Eat, drink, and amuse yourself.

**bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni
karonto abhiramassu.**

While enjoying sensual pleasures, delight in making merit.

Na taṃ mayam̐ anujānāma agāasmā anagāriyam̐ pabbajjāya.

We don't allow you to go forth.

Maraṇenapi te mayam̐ akāmakā vinā bhavissāma.

When you die we will lose you against our wishes.

**Kiṃ pana mayam̐ taṃ jīvantam̐ anujānissāma agāasmā
anagāriyam̐ pabbajjāyā”ti?**

So how can we allow you to go forth while you're still alive?"

Evam̐ vutte, raṭṭhapālo kulaputto tuṅhī ahosi.

When they said this, Raṭṭhapāla kept silent.

**Dutiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro
raṭṭhapālam̐ kulaputtam̐ etadavocum̐ ...pe...**

For a second time,

dutiyampi kho raṭṭhapālo kulaputto tuṅhī ahosi.

**Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro
raṭṭhapālam̐ kulaputtam̐ etadavocum̐:**

and a third time, Raṭṭhapāla's parents made the same request.

**“tvam̐ khosi, tāta raṭṭhapāla, amhākam̐ ekaputtako piyo manāpo
sukhedhito sukhaparibhato.**

Na tvam̐, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.

**Maraṇenapi te mayam̐ akāmakā vinā bhavissāma, kiṃ pana
mayam̐ taṃ jīvantam̐ anujānissāma agāasmā anagāriyam̐
pabbajjāya.**

Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca;

**bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni
karonto abhiramassu.**

Na taṃ mayāṃ anujānāma agāraśmā anagāriyaṃ pabbajjāya.

Maraṇenapi te mayāṃ akāmakā vinā bhavissāma.

Kiṃ pana mayāṃ taṃ jīvantaṃ anujānissāma agāraśmā anagāriyaṃ pabbajjāyā”ti?

Tatiyampi kho raṭṭhapālo kulaputto tuṅhī ahoṣi.

And for a third time, Raṭṭhapāla kept silent. Raṭṭhapāla’s parents then went to see his friends. They told them of the situation and asked for their help.

Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamim̐su; upasaṅkamtivā raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

Then Raṭṭhapāla’s friends went to him and said,

“tvaṃ khosi, samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

“Our friend Raṭṭhapāla, you are your parents’ only child. You’re dear to them and they love you. You’re dainty and raised in comfort.

Na tvaṃ, samma raṭṭhapāla, kassaci dukkhassa jānāsi.

You know nothing of suffering.

Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti.

When you die your parents will lose you against their wishes.

Kiṃ pana te taṃ jīvantaṃ anujānissanti agāraśmā anagāriyaṃ pabbajjāya.

So how can they allow you to go forth while you’re still alive?

Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca;

Get up, Raṭṭhapāla! Eat, drink, and amuse yourself.

bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu.

While enjoying sensual pleasures, delight in making merit.

Na taṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāya.

Your parents will not allow you to go forth.

Maraṇenapi te mātāpitaro akāmakā vinā bhavissanti.

When you die your parents will lose you against their wishes.

Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti?

So how can they allow you to go forth while you’re still alive?”

Evaṃ vutte, raṭṭhapālo kulaputto tuṅhī ahosi.

When they said this, Raṭṭhapāla kept silent.

Dutiyampi kho ...

For a second time,

tatīyampi kho raṭṭhapālassa kulaputtassa sahāyakā raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

and a third time, Raṭṭhapāla’s friends made the same request.

“tvaṃ khosi, samma raṭṭhapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato, na tvaṃ, samma raṭṭhapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti.

Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāya?

Uṭṭhehi, samma raṭṭhapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃsu.

Na taṃ mātāpitaro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mātāpitaro akāmakā vinā bhavissanti.

Kiṃ pana te taṃ jīvantaṃ anujānissanti agārasmā anagāriyaṃ pabbajjāyā”ti?

Tatīyampi kho raṭṭhapālo kulaputto tuṅhī ahoṣi.

And for a third time, Raṭṭhapāla kept silent.

**Atha kho raṭṭhapālassa kulaputtassa saḥāyakā yena
raṭṭhapālassa kulaputtassa mātāpitaro tenupasaṅkamim̐su;
upasaṅkamitvā raṭṭhapālassa kulaputtassa mātāpitaro
etadavocuṃ:**

Then Raṭṭhapāla’s friends went to his parents and said,

**“ammatātā, eso raṭṭhapālo kulaputto tattheva anantarāhitāya
bhūmiyā nipanno:**

“Mum and dad, Raṭṭhapāla is lying there on the bare ground saying:

‘idheva me maraṇaṃ bhavissati pabbajjā vā’ti.

‘I’ll either die right here or go forth.’

**Sace tumhe raṭṭhapālaṃ kulaputtaṃ nānujānissatha agārasmā
anagāriyaṃ pabbajjāya, tattheva maraṇaṃ āgamissati.**

If you don’t allow him to go forth, he’ll die there.

**Sace pana tumhe raṭṭhapālaṃ kulaputtaṃ anujānissatha
agārasmā anagāriyaṃ pabbajjāya, pabbajitampi naṃ
dakkhissatha.**

But if you do allow him to go forth, you’ll see him again afterwards.

**Sace raṭṭhapālo kulaputto nābhiraṃissati agārasmā anagāriyaṃ
pabbajjāya, kā tassa aññā gati bhavissati? Idheva
paccāgamissati.**

And if he doesn’t enjoy the renunciate life, where else will he have to go? He’ll come right back here.

**Anujānātha raṭṭhapālaṃ kulaputtaṃ agārasmā anagāriyaṃ
pabbajjāyā”ti.**

Please give Raṭṭhapāla permission to go forth.”

**“Anujānāma, tātā, raṭṭhapālaṃ kulaputtaṃ agārasmā
anagāriyaṃ pabbajjāya.**

“Then, dears, we give Raṭṭhapāla permission to go forth.

Pabbajitena ca pana mātāpitaro uddassetabbā”ti.

But once gone forth he must visit his parents.”

Atha kho raṭṭhapālassa kulaputtassa sahāyakā yena raṭṭhapālo kulaputto tenupasaṅkamimsu; upasaṅkamtivā raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

Then Raṭṭhapāla’s friends went to him and said,

“uṭṭhehi, samma raṭṭhapāla, anuññātosī mātāpitūhi agārasmā anagāriyaṃ pabbajjāya.

“Get up, Raṭṭhapāla! Your parents have given you permission to go forth from lay life to homelessness.

Pabbajitena ca pana te mātāpitaro uddassetabbā”ti.

But once gone forth you must visit your parents.”

Atha kho raṭṭhapālo kulaputto uṭṭhahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ etadavoca:

Raṭṭhapāla got up and regained his strength. He went to the Buddha, bowed, sat down to one side, and said to him,

“anuññāto ahaṃ, bhante, mātāpitūhi agārasmā anagāriyaṃ pabbajjāya.

“Sir, I have my parents’ permission to go forth from the lay life to homelessness.

Pabbājetu maṃ bhagavā”ti.

May the Buddha please give me the going forth.”

Alattha kho raṭṭhapālo kulaputto bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

And Raṭṭhapāla received the going forth, the ordination in the Buddha’s presence.

Atha kho bhagavā acirūpasampanne āyasmante raṭṭhapāle aḍḍhamāsupasampanne thullakoṭṭhike yathābhirantaṃ

viharitvā yena sāvatti tena cārikam pakkāmi.

Not long after Venerable Raṭṭhapāla's ordination, a fortnight later, the Buddha—having stayed in Thullakoṭṭhita as long as he wished—set out for Sāvattī.

Anupubbena cārikam caramāno yena sāvatti tadavasari.

Traveling stage by stage, he arrived at Sāvattī,

**Tatra sudam bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā raṭṭhapālo eko vūpakaṭṭho appamatto ātāpī
pahitto viharanto nacirasseva—yassatthāya kulaputtā
sammadeva agāasmā anagāriyam pabbajanti, tadanuttaram—
brahmacariyapariyosānam ditṭheva dhamme sayam abhiññā
sacchikatvā upasampajja vihāsi.**

Then Venerable Raṭṭhapāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam
itthattāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā raṭṭhapālo arahatam ahosi.

And Venerable Raṭṭhapāla became one of the perfected.

**Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho āyasmā raṭṭhapālo bhagavantam
etadavoca:**

Then he went up to the Buddha, bowed, sat down to one side, and said to him,

“icchāmaṃ, bhante, mātāpitaro uddassetuṃ, sace maṃ bhagavā anujānātī”ti.

“Sir, I’d like to visit my parents, if the Buddha allows it.”

Atha kho bhagavā āyasmato raṭṭhapālassa cetasā ceto paricca manasākāsi.

Then the Buddha focused on comprehending Raṭṭhapāla’s mind.

Yathā bhagavā aññāsi:

When he knew that

“abhabbo kho raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattitun”ti, atha kho bhagavā āyasmantaṃ raṭṭhapālaṃ etadavoca:

it was impossible for Raṭṭhapāla to reject the training and return to a lesser life, he said,

“yassadāni tvaṃ, raṭṭhapāla, kālaṃ maññasī”ti.

“Please, Raṭṭhapāla, go at your convenience.”

Atha kho āyasmā raṭṭhapālo uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya yena thullakoṭṭhikaṃ tena cārikaṃ pakkāmi.

And then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Thullakoṭṭhita.

Anupubbena cārikaṃ caramāno yena thullakoṭṭhiko tadavasari.

Traveling stage by stage, he arrived at Thullakoṭṭhika,

Tatra sudamā āyasmā raṭṭhapālo thullakoṭṭhike viharati rañño korabyassa migacīre.

where he stayed in King Koravya’s deer range.

**Atha kho āyasmā raṭṭhapālo pubbaṇhasamayam nivāsetvā
pattacīvaramādāya thullakoṭṭhikaṃ piṇḍāya pāvīsi.**

Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, entered Thullakoṭṭhita for alms.

**Thullakoṭṭhike sapadānam piṇḍāya caramāno yena sakapitu
nivesanam tenupasaṅkami.**

Wandering indiscriminately for alms-food, he approached his own father's house.

**Tena kho pana samayena āyasmato raṭṭhapālassa pitā
majjhimāya dvārasālāya ullikhāpeti.**

Now at that time Raṭṭhapāla's father was having his hair dressed in the hall of the middle gate.

**Addasā kho āyasmato raṭṭhapālassa pitā āyasmantaṃ
raṭṭhapālaṃ dūratova āgacchantam.**

He saw Raṭṭhapāla coming off in the distance

Disvāna etadavoca:

and said,

**“imehi muṇḍakehi samaṇakehi amhākaṃ ekaputtako piyo
manāpo pabbājito”ti.**

“Our dear and beloved only son was made to go forth by these shavelings, these fake ascetics!”

**Atha kho āyasmā raṭṭhapālo sakapitu nivesane neva dānam
alattha na paccakkhānam;**

And at his own father's house Raṭṭhapāla received neither alms nor a polite refusal,

aññadatthu akkosameva alattha.

but only abuse.

**Tena kho pana samayena āyasmato raṭṭhapālassa ñātidāsī
ābhidosikaṃ kummāsaṃ chaḍḍetukāmā hoti.**

Now at that time a family bondservant wanted to throw away the previous night's porridge.

Atha kho āyasmā raṭṭhapālo taṃ ñātidāsiṃ etadavoca:

So Raṭṭhapāla said to her,

“sacetam, bhagini, chaḍḍaniyadhammaṃ, idha me patte ākirā”ti.

“If that's to be thrown away, sister, pour it here in my bowl.”

Atha kho āyasmato raṭṭhapālassa ñātidāsī taṃ ābhidosikaṃ kummāsaṃ āyasmato raṭṭhapālassa patte ākirantī hatthānañca pādānañca sarassa ca nimittaṃ aggahesi.

As she was pouring the porridge into his bowl, she recognized the features of his hands, feet, and voice.

Atha kho āyasmato raṭṭhapālassa ñātidāsī yenāyasmato raṭṭhapālassa mātā tenupasaṅkhami; upasaṅkhamitvā āyasmato raṭṭhapālassa mātaraṃ etadavoca:

She then went to his mother and said,

“yaggheyye, jāneyyāsi:

“Please, madam, you should know this.

‘ayyaputto raṭṭhapālo anuppatto’”ti.

My lord Raṭṭhapāla has arrived.”

“Sace, je, saccaṃ bhaṇasi, adāsiṃ taṃ karomī”ti.

“Wow! If you speak the truth, I'll make you a free woman!”

Atha kho āyasmato raṭṭhapālassa mātā yenāyasmato raṭṭhapālassa pitā tenupasaṅkhami; upasaṅkhamitvā āyasmato raṭṭhapālassa pitaraṃ etadavoca:

Then Raṭṭhapāla's mother went to his father and said,

“yagghe, gahapati, jāneyyāsi:

“Please householder, you should know this.

‘raṭṭhapālo kira kulaputto anuppatto’”ti?

It seems our son Raṭṭhapāla has arrived.”

Tena kho pana samayena āyasmā raṭṭhapālo taṃ ābhidosikaṃ kummāsaṃ aññataraṃ kuṭṭamūlaṃ nissāya paribhuñjati.

Now at that time Raṭṭhapāla was eating last night’s porridge by a wall.

Atha kho āyasmato raṭṭhapālassa pitā yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamtivā āyasmantaṃ raṭṭhapālaṃ etadavoca:

Then Raṭṭhapāla’s father went up to him and said,

“atthi nāma, tāta raṭṭhapāla, ābhidosikaṃ kummāsaṃ paribhuñjissasi?”

“Dear Raṭṭhapāla! There’s ... and you’ll be eating last night’s porridge!

Nanu, tāta raṭṭhapāla, sakaṃ gehaṃ gantabban”ti?

Why not go to your own home?”

“Kuto no, gahapati, amhākaṃ gehaṃ agārasmā anagāriyaṃ pabbajitānaṃ?”

“Householder, how could those of us who have gone forth from the lay life to homelessness have a house?

Anagārā mayaṃ, gahapati.

We’re homeless, householder.

Agamamha kho te, gahapati, gehaṃ, tattha neva dānaṃ alatthamha na paccakkhānaṃ;

I came to your house, but there I received neither alms nor a polite refusal,

aññadatthu akkosameva alatthamhā”ti.

but only abuse.”

“Ehi, tāta raṭṭhapāla, gharaṃ gamissāmā”ti.

“Come, dear Raṭṭhapāla, let’s go to the house.”

“Alaṃ, gahapati, kataṃ me ajja bhattakiccaṃ”.

“Enough, householder. My meal is finished for today.”

“Tena hi, tāta raṭṭhapāla, adhvāsehi svātanāya bhattan”ti.

“Well then, dear Raṭṭhapāla, please accept tomorrow’s meal from me.”

Adhvāsesi kho āyasmā raṭṭhapālo tuṅhībhāvena.

Raṭṭhapāla consented in silence.

Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adhvāsanāṃ veditvā yena sakaṃ nivesanaṃ tenupasaṅkamaṃ; upasaṅkamtivā mahantaṃ hiraññasuvaṇṇassa puñjaṃ kārapetvā kilañjehi paṭicchādetvā āyasmato raṭṭhapālassa purāṇadutiyikā āmantesi:

Then, knowing that Raṭṭhapāla had consented, his father went back to his own house. He made a heap of gold coins and bullion and hid it under mats. Then he addressed Raṭṭhapāla’s former wives,

“etha tumhe, vadhuyo, yena alaṅkārena alaṅkatā pubbe raṭṭhapālassa kulaputtassa piyā hotha manāpā tena alaṅkārena alaṅkarothā”ti.

“Please, daughters-in-law, adorn yourselves in the way that our son Raṭṭhapāla found you most adorable.”

Atha kho āyasmato raṭṭhapālassa pitā tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā āyasmato raṭṭhapālassa kālaṃ ārocesi:

And when the night had passed Raṭṭhapāla’s father had a variety of delicious foods prepared in his own home, and announced the time to the Venerable Raṭṭhapāla, saying,

“kālo, tāta raṭṭhapāla, niṭṭhitaṃ bhattan”ti.

“Sir, it’s time. The meal is ready.”

Atha kho āyasmā raṭṭhapālo pubbaṅhasamayam nivāsetvā pattaḥcīvaramādāya yena sakapitu nivesanam tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Atha kho āyasmato raṭṭhapālassa pitā taṃ hiraññasuvaṇṇassa puñjam vivarāpetvā āyasmantaṃ raṭṭhapālaṃ etadavoca:

Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, went to his father's home, and sat down on the seat spread out. Raṭṭhapāla's father, revealing the heap of gold coins and bullion, said to him,

“idaṃ te, tāta raṭṭhapāla, mātu mattikaṃ dhanam, aññaṃ pettikaṃ, aññaṃ pitāmahaṃ.

“Dear Raṭṭhapāla, this is your maternal fortune. There's another paternal fortune, and an ancestral one.

Sakkā, tāta raṭṭhapāla, bhoge ca bhuñjituṃ puññāni ca kātuṃ.

You can both enjoy your wealth and make merit.

Ehi tvaṃ, tāta raṭṭhapāla, hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī”ti.

Come, return to a lesser life, enjoy wealth, and make merit!”

“Sace me tvaṃ, gahapati, vacanam kareyyāsi, imam hiraññasuvaṇṇassa puñjam sakate āropetvā nibbāhāpetvā majjhegaṅgāya nadiyā sote opilāpeyyāsi.

“If you'd follow my advice, householder, you'd have this heap of gold loaded on a cart and carried away to be dumped in the middle of the Ganges river.

Taṃ kissa hetu?

Why is that?

Ye uppajjissanti hi te, gahapati, tatonidānam sokaparidevadukkhadomanassupāyāsā”ti.

Because this will bring you nothing but sorrow, lamentation, pain, sadness, and distress.”

Atha kho āyasmato raṭṭhapālassa purāṇadutiyikā paccekam pādesu gahetvā āyasmantaṃ raṭṭhapālaṃ etadavocum:

Then Raṭṭhapāla's former wives each clasped his feet and said,

“kīdisā nāma tā, ayyaputta, accharāyo yāsaṃ tvaṃ hetu brahmacariyaṃ carasī”ti?

“What are they like, lord, the nymphs for whom you lead the spiritual life?”

“Na kho mayaṃ, bhaginī, accharānaṃ hetu brahmacariyaṃ carāmā”ti.

“Sisters, I don't lead the spiritual life for the sake of nymphs.”

“Bhaginivādena no ayyaputto raṭṭhapālo samudācaratī”ti tā tattheva mucchitā papatimsu.

Saying, “Our lord Raṭṭhapāla refers to us as sisters!” they fainted right away.

Atha kho āyasmā raṭṭhapālo pitaraṃ etadavoca:

Then Raṭṭhapāla said to his father,

“sace, gahapati, bhojanaṃ dātabbaṃ, detha;

“If there is food to be given, householder, please give it.

mā no viheṭhethā”ti.

But don't harass me.”

“Bhuñja, tāta raṭṭhapāla, niṭṭhitaṃ bhattaṃ”ti.

“Eat, dear Raṭṭhapāla. The meal is ready.”

Atha kho āyasmato raṭṭhapālassa pitā āyasmantaṃ raṭṭhapālaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Raṭṭhapāla's father served and satisfied Venerable Raṭṭhapāla with his own hands with a variety of delicious foods.

**Atha kho āyasmā raṭṭhapālo bhuttāvī onītapattapāṇī ṭhitakova
imā gāthā abhāsi:**

When he had eaten and washed his hand and bowl, he recited these
verses while standing right there:

“Passa cittīkataṃ bimbaṃ,

“See this fancy puppet,

arukāyaṃ samussitaṃ;

a body built of sores,

Āturaṃ bahusaṅkappaṃ,

diseased, obsessed over,

yassa natthi dhuvaṃ ṭhiti.

in which nothing lasts at all.

Passa cittīkataṃ rūpaṃ,

See this fancy figure,

maṇinā kuṇḍalena ca;

with its gems and earrings;

Aṭṭhi tacena onaddhaṃ,

it is bones wrapped in skin,

saha vatthebhi sobhati.

made pretty by its clothes.

Alattakakatā pādā,

Rouged feet

mukhaṃ cuṇṇakamakkhitaṃ;

and powdered face

Alaṃ bālassa mohāya,

may be enough to beguile a fool,

no ca pāragavesino.

but not a seeker of the far shore.

Aṭṭhāpadakatā kesā,

Hair in eight braids

nettā añjanamakkhitā;

and eyeliner

Alaṃ bālassa mohāya,

may be enough to beguile a fool,

no ca pāragavesino.

but not a seeker of the far shore.

Añjanīva navā cittā,

A rotting body all adorned

pūtikāyo alaṅkato;

like a freshly painted makeup box

Alaṃ bālassa mohāya,

may be enough to beguile a fool,

no ca pāragavesino.

but not a seeker of the far shore.

Odahi migavo pāsaṃ,

The hunter laid his snare,

nāsadā vākaraṃ migo;

but the deer didn't spring the trap.

Bhutvā nivāpaṃ gacchāma,

I've eaten the bait and now I go,

kandante migabandhake”ti.

leaving the trapper to lament.”

**Atha kho āyasmā raṭṭhapālo ʈhitakova imā gāthā bhāsivā yena
rañño korabyassa migacīraṃ tenupasaṅkami; upasaṅkamtivā
aññatarasmiṃ rukkhamaṃle divāvihāraṃ nisīdi.**

Then Raṭṭhapāla, having recited this verse while standing, went to King Koravya’s deer range and sat at the root of a tree for the day’s meditation.

Atha kho rājā korabyo migavaṃ āmantesi:

Then King Koravya addressed his gamekeeper,

“sodhehi, samma migava, migacīraṃ uyyānabhūmiṃ;

“My good gamekeeper, tidy up the park of the deer range.

gacchāma subhūmiṃ dassanāyā”ti.

We will go to see the scenery.”

**“Evaṃ, devā”ti kho migavo rañño korabyassa paṭissutvā
migacīraṃ sodhento addasa āyasmantaṃ raṭṭhapālaṃ
aññatarasmiṃ rukkhamaṃ divāvihāraṃ nisinnaṃ.**

“Yes, Your Majesty,” replied the gamekeeper. While tidying the deer range he saw Raṭṭhapāla sitting in meditation.

**Disvāna yena rājā korabyo tenupasaṅkami; upasaṅkamtivā
rājānaṃ korabyaṃ etadavoca:**

Seeing this, he went to the king, and said,

“suddhaṃ kho te, deva, migacīraṃ.

“The deer range is tidy, sire.

**Atthi cettha raṭṭhapālo nāma kulaputto imasmiṃyeva
thullakoṭṭhike aggakulassa putto yassa tvaṃ abhiṇhaṃ
kittayamāno ahosi, so aññatarasmiṃ rukkhamaṃ divāvihāraṃ
nisinno”ti.**

And the gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhita, of whom you have often spoken highly, is meditating there at the root of a tree.”

“Tena hi, samma migava, alaṃ dānajja uyyānabhūmiyā.

“Well then, my good gamekeeper, that’s enough of the park for today.

**Tameva dāni mayam bhavantam raṭṭhapālam
payirupāsissāmā”ti.**

Now I shall pay homage to the Master Raṭṭhapāla.”

**Atha kho rājā korabyo “yam tattha khādanīyam bhojanīyam
paṭiyattam tam sabbam vissajjethā”ti vatvā bhadrāni bhadrāni
yānāni yojāpetvā bhadram yānam abhiruhitvā bhadrehi
bhadrehi yānehi thullakoṭṭhikamhā niyyāsi**

mahaccarājānubhāvena āyasmantaṃ raṭṭhapālam dāssanāya.
And then King Koravya said, “Give away all the different foods that
have been prepared there.” He had the finest carriages harnessed.
Then he mounted a fine carriage and, along with other fine
carriages, set out in full royal pomp from Thullakoṭṭhita to see
Raṭṭhapāla.

**Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā
pattikova ussaṭāya ussaṭāya parisāya yenāyasmā raṭṭhapālo
tenupasaṅkami; upasaṅkamtivā āyasmatā raṭṭhapālena
saddhim sammodi. Sammodanīyam katham sāraṇīyam
vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā
korabyo āyasmantaṃ raṭṭhapālam etadavoca:**

He went by carriage as far as the terrain allowed, then descended
and approached Raṭṭhapāla on foot, together with a group of
eminent officials. They exchanged greetings, and, when the
greetings and polite conversation were over, he stood to one side,
and said to Raṭṭhapāla:

“idha bhavam raṭṭhapālo hatthatthare nisīdatū”ti.

“Here, Master Raṭṭhapāla, sit on this elephant rug.”

“Alam, mahārāja, nisīda tvam;

“Enough, great king, you sit on it.

nisinno aham sake āsane”ti.

I’m sitting on my own seat.”

Nisīdi rājā korabyo paññatte āsane. Nisajja kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ etadavoca:

So the king sat down on the seat spread out, and said:

“Cattārimāni, bho raṭṭhapāla, pārijuññāni yehi pārijuññehi samannāgatā idhekacce kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti.

“Master Raṭṭhapāla, there are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Katamāni cattāri?

What four?

Jarāpārijuññaṃ, byādhipārijuññaṃ, bhogapārijuññaṃ, ñātipārijuññaṃ.

Decay due to old age, decay due to sickness, decay of wealth, and decay of relatives.

Katamañca, bho raṭṭhapāla, jarāpārijuññaṃ?

And what is decay due to old age?

Idha, bho raṭṭhapāla, ekacco jiṇṇo hoti vuḍḍho mahallako addhagato vayoanuppatto.

It's when someone is old, elderly, and senior, advanced in years, and has reached the final stage of life.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi etarahi jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto.

‘I'm now old, elderly, and senior. I'm advanced in years and have reached the final stage of life.

Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ adhigantaṃ vā bhogaṃ phātiṃ kātuṃ.

It's not easy for me to acquire more wealth or to increase the wealth I've already acquired.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

**So tena jarāpārijuññaena samannāgato kesamassuṃ ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.**

So because of that decay due to old age they go forth.

Idaṃ vuccati, bho raṭṭhapāla, jarāpārijuññaṃ.

This is called decay due to old age.

**Bhavaṃ kho pana raṭṭhapālo etarahi daharo yuvā susukāḷakeso
bhadrena yobbanena samannāgato paṭhamena vayasā.**

But Master Raṭṭhapāla is now a youth, young, black-haired, blessed with youth, in the prime of life.

Taṃ bhoto raṭṭhapālassa jarāpārijuññaṃ natthi.

You have no decay due to old age.

**Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā
anagāriyaṃ pabbajito? (1)**

So what did you know or see or hear that made you go forth?

Katamañca, bho raṭṭhapāla, byādhipārijuññaṃ?

And what is decay due to sickness?

**Idha, bho raṭṭhapāla, ekacco ābādhiko hoti dukkhito
bāḷhagilāno.**

It's when someone is sick, suffering, gravely ill.

So iti paṭisañcikkhati:

They reflect:

'ahaṃ khomhi etarahi ābādhiko dukkhito bāḷhagilāno.

'I'm now sick, suffering, gravely ill.

**Na kho pana mayā sukaraṃ anadhigataṃ vā bhogaṃ
adhigantaṃ adhigataṃ vā bhogaṃ phātiṃ kātuṃ.**

It's not easy for me to acquire more wealth or to increase the wealth I've already acquired.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyya'ti.**

Why don't I go forth from the lay life to homelessness?'

**So tena byādhipārijuññaena samannāgato kesamassuṃ ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.**

So because of that decay due to sickness they go forth.

Idaṃ vuccati, bho raṭṭhapāla, byādhipārijuññaṃ.

This is called decay due to sickness.

**Bhavaṃ kho pana raṭṭhapālo etarahi appābādho appātaṅko
samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya.**

But Master Raṭṭhapāla is now rarely ill or unwell. Your stomach digests well, being neither too hot nor too cold.

Taṃ bho raṭṭhapālassa byādhipārijuññaṃ natthi.

You have no decay due to sickness.

**Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā
anagāriyaṃ pabbajito? (2)**

So what did you know or see or hear that made you go forth?

Katamañca, bho raṭṭhapāla, bhogapārijuññaṃ?

And what is decay of wealth?

**Idha, bho raṭṭhapāla, ekacco aḍḍho hoti mahaddhano
mahābhogo.**

It's when someone is rich, affluent, and wealthy.

Tassa te bhogā anupubbena parikkhayaṃ gacchanti.

But gradually their wealth dwindles away.

So iti paṭisañcikkhati:

They reflect:

'ahaṃ kho pubbe aḍḍho ahoṣiṃ mahaddhano mahābhogo.

'I used to be rich, affluent, and wealthy.

Tassa me te bhogā anupubbena parikkhayam gatā.

But gradually my wealth has dwindled away.

**Na kho pana mayā sukaram anadhigatam vā bhogam
adhigantum adhigatam vā bhogam phātim kātum.**

It's not easy for me to acquire more wealth or to increase the wealth
I've already acquired.

**Yannūnāham kesamassum ohāretvā kāsāyāni vatthāni
acchādetvā agāasmā anagāriyam pabbajeyyan'ti.**

Why don't I go forth from the lay life to homelessness?'

**So tena bhogapārijuññaena samannāgato kesamassum ohāretvā
kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajati.**

So because of that decay of wealth they go forth.

Idam vuccati, bho raṭṭhapāla, bhogapārijuññaṃ.

This is called decay of wealth.

**Bhavam kho pana raṭṭhapālo imasmimyeva thullakoṭṭhike
aggakulassa putto.**

But Master Raṭṭhapāla is the son of the leading clan here in
Thullakoṭṭhita.

Tam bhoto raṭṭhapālassa bhogapārijuññaṃ natthi.

You have no decay of wealth.

**Kim bhavam raṭṭhapālo ñatvā vā disvā vā sutvā vā agāasmā
anagāriyam pabbajito? (3)**

So what did you know or see or hear that made you go forth?

Katamañca, bho raṭṭhapāla, ñātipārijuññaṃ?

And what is decay of relatives?

**Idha, bho raṭṭhapāla, ekaccassa bahū honti mittāmaccā
ñātisālohitā.**

It's when someone has many friends and colleagues, relatives and
kin.

Tassa te ñātakā anupubbena parikkhayam gacchanti.

But gradually their relatives dwindle away.

So iti paṭisañcikkhati:

They reflect:

‘mamañ kho pubbe bahū ahesuñ mittāmaccā ñātisālohitā.

‘I used to have many friends and colleagues, relatives and kin.

Tassa me te anupubbena parikkhayañ gatā.

But gradually they’ve dwindled away.

**Na kho pana mayā sukarañ anadhigatañ vā bhogañ
adhigantañ adhigatañ vā bhogañ phātiñ kātuñ.**

It’s not easy for me to acquire more wealth or to increase the wealth
I’ve already acquired.

**Yannūnāhañ kesamassuñ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyañ pabbajeyyañ’ti.**

Why don’t I shave off my hair and beard, dress in ocher robes, and
go forth from the lay life to homelessness?’

**So tena ñātipārijuññena samannāgato kesamassuñ ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā anagāriyañ pabbajati.**

So because of that decay of relatives they go forth.

Idañ vuccati, bho raṭṭhapāla, ñātipārijuññañ.

This is called decay of relatives.

**Bhoto kho pana raṭṭhapālassa imasmiñyeva thullakoṭṭhike
bahū mittāmaccā ñātisālohitā.**

But Master Raṭṭhapāla has many friends and colleagues, relatives
and kin right here in Thullakoṭṭhita.

Tañ bhoto raṭṭhapālassa ñātipārijuññañ natthi.

You have no decay of relatives.

**Kiñ bhavañ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā
anagāriyañ pabbajito? (4)**

So what did you know or see or hear that made you go forth?

**Imāni kho, bho raṭṭhapāla, cattāri pārijuññāni, yehi pārijuññehi
samannāgatā idhekacce kesamassuñ ohāretvā kāsāyāni**

vatthāni acchādetvā agārasmā anagāriyaṃ pabbajanti.

There are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in other robes, and go forth from the lay life to homelessness.

Tāni bhoṭo raṭṭhapālassa natthi.

Master Raṭṭhapāla has none of these.

Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito”ti?

So what did you know or see or hear that made you go forth?”

“Atthi kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito.

“Great king, the Blessed One who knows and sees, the perfected one, the fully awakened Buddha has taught these four summaries of the teaching for recitation. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.

Katame cattāro?

What four?

‘Upaniyyati loko addhuvo’ti

‘The world is unstable and swept away.’

kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito.

This is the first summary.

‘Atāṇo loko anabhissaro’ti

‘The world has no shelter and no savior.’

kho, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo dhammuddeso uddiṭṭho, yamaṃ

ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito.
This is the second summary.

‘Assako loko, sabbaṃ pahāya gamanīyaṃ’ti

‘The world has no owner—you must leave it all behind and pass on.’

**kho, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena tatiyo dhammuddeso uddiṭṭho, yamaṃ
ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito.**

This is the third summary.

‘Ūno loko atitto taṇhādāso’ti

‘The world is wanting, insatiable, the slave of craving.’

**kho, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena cattuttho dhammuddeso uddiṭṭho,
yamaṃ ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ
pabbajito.**

This is the fourth summary.

**Ime kho, mahārāja, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena cattāro dhammuddesā uddiṭṭhā, ye ahaṃ
ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito”ti.**

The Blessed One who knows and sees, the perfected one, the fully awakened Buddha taught these four summaries of the teaching. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.”

“‘Upaniyyati loko addhuvo’ti—

“‘The world is unstable and swept away.’

bhavaṃ raṭṭhapālo āha.

So Master Raṭṭhapāla said.

Imassa, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti?

How should I see the meaning of this statement?”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

**tvaṃ vīsativassuddesikopi paṇṇavīsativassuddesikopi
hatthismimpi katāvī assasmimpi katāvī rathasmimpi katāvī
dhanusmimpi katāvī tharusmimpi katāvī ūrubalī bāhubalī
alamatto saṅgāmāvacaro”ti?**

When you were twenty or twenty-five years of age, were you proficient at riding elephants, horses, and chariots, and at archery and swordsmanship? Were you strong in thigh and arm, capable, and battle-hardened?”

**“Aho siṃ ahaṃ, bho raṭṭhapāla, vīsativassuddesikopi
paṇṇavīsativassuddesikopi hatthismimpi katāvī assasmimpi
katāvī rathasmimpi katāvī dhanusmimpi katāvī tharusmimpi
katāvī ūrubalī bāhubalī alamatto saṅgāmāvacaro.**

“I was, Master Raṭṭhapāla.

**Appekadāhaṃ, bho raṭṭhapāla, iddhi māva maññe na attano
balena samasamaṃ samanupassāmī”ti.**

Sometimes it seems as if I had superpowers then. I don’t see anyone who could have equalled me in strength.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

**evameva tvaṃ etarahi ūrubalī bāhubalī alamatto
saṅgāmāvacaro”ti?**

These days are you just as strong in thigh and arm, capable, and battle-hardened?”

“No hidaṃ, bho raṭṭhapāla.

“No, Master Raṭṭhapāla.

**Etarahi jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto
āsītiko me vayo vattati.**

For now I am old, elderly, and senior, I'm advanced in years and have reached the final stage of life. I am eighty years old.

Appekadāhaṃ, bho raṭṭhapāla, 'idha pādaṃ karissāmi'ti aññeneva pādaṃ karomī'ti.

Sometimes I intend to step in one place, but my foot goes somewhere else.”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

“This is what the Buddha was referring to when he said:

‘upaniyyati loko addhuvo’ti,

‘The world is unstable and swept away.’”

yamaṃ ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito’ti.

“Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.

“It’s incredible, Master Raṭṭhapāla, it’s amazing,

Yāva subhāsitañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

how well said this was by the Buddha.

‘upaniyyati loko addhuvo’ti.

Upaniyyati hi, bho raṭṭhapāla, loko addhuvo. (1)

For the world is indeed unstable and swept away.

Saṃvijjante kho, bho raṭṭhapāla, imasmim rājakule hatthikāyāpi assakāyāpi rathakāyāpi pattikāyāpi, amhākaṃ āpadāsu pariyodhāya vattissanti.

In this royal court you can find divisions of elephants, cavalry, chariots, and infantry. They will serve to defend us from any threats. Yet you said:

‘Atāṇo loko anabhissaro’ti—

‘The world has no shelter and no savior.’

bhavaṃ raṭṭhapālo āha.

**Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho
daṭṭhabbo”ti?**

How should I see the meaning of this statement?”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

atthi te koci anusāyiko ābādho”ti?

Do you have any chronic ailments?”

“Atthi me, bho raṭṭhapāla, anusāyiko ābādho.

“Yes, I do.

**Appekadā maṃ, bho raṭṭhapāla, mittāmaccā ñātisālohitā
parivāretvā ṭhitā honti:**

Sometimes my friends and colleagues, relatives and family members surround me, thinking:

**‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ
karissatī”’ti.**

‘Now the king will die! Now the king will die!’”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

labhasi tvaṃ te mittāmacce ñātisālohite:

Can you get your friends and colleagues, relatives and family members to help:

**‘āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā
imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ
vedanaṃ vediyeyyan’ti—**

‘Please, my dear friends and colleagues, relatives and family members, all of you here share my pain so that I may feel less pain.’

udāhu tvaṃyeva taṃ vedanaṃ vediyasī”ti?

Or must you alone feel that pain?”

“Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce ñātisālohite:
“I can’t get my friends to share my pain.

**‘āyantu me bhonto mittāmaccā ñātisālohitā, sabbeva santā
imaṃ vedanaṃ saṃvibhajatha, yathāhaṃ lahukatarikaṃ
vedanaṃ vediyeyyan’ti.**

Atha kho ahameva taṃ vedanaṃ vediyāmī”ti.
Rather, I alone must feel it.”

**“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā
arahatā sammāsambuddhena sandhāya bhāsitaṃ:**

“This is what the Buddha was referring to when he said:

‘atāṇo loko anabhissaro’ti,
“The world has no shelter and no savior.”

**yamaṃ ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ
pabbajito”ti.**

“Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.
“It’s incredible, Master Raṭṭhapāla, it’s amazing,

**Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā
sammāsambuddhena:**

how well said this was by the Buddha.

‘atāṇo loko anabhissaro’ti.

Atāṇo hi, bho raṭṭhapāla, loko anabhissaro. (2)
For the world indeed has no shelter and no savior.

**Saṃvijjati kho, bho raṭṭhapāla, imasmim rājakule pahūtaṃ
hiraññasuvaṇṇaṃ bhūmigatañca vehāsagatañca.**

In this royal court you can find abundant gold coin and bullion stored
in dungeons and towers. Yet you said:

‘Assako loko, sabbaṃ pahāya gamanīyan’ti—

‘The world has no owner—you must leave it all behind and pass on.’

bhavaṃ raṭṭhapālo āha.

**Imassa pana, bho raṭṭhapāla, bhāsitassa kathaṃ attho
daṭṭhabbo”ti?**

How should I see the meaning of this statement?”

“Taṃ kiṃ maññasi, mahārāja,

‘What do you think, great king?

**yathā tvaṃ etarahi pañcahi kāmaguṇehi samappito
samaṅgībhūto paricāresi, lacchasi tvaṃ paratthāpi:**

These days you amuse yourself, supplied and provided with the five kinds of sensual stimulation. But is there any way to ensure that in the next life

**‘evamevāhaṃ imeheva pañcahi kāmaguṇehi samappito
samaṅgībhūto paricāremī”ti, udāhu aññe imaṃ bhogaṃ
paṭipajjissanti, tvaṃ pana yathākammaṃ gamissasī”ti?**

you will continue to amuse yourself in the same way, supplied and provided with the same five kinds of sensual stimulation? Or will others make use of this property, while you pass on according to your deeds?”

**“Yathāhaṃ, bho raṭṭhapāla, etarahi pañcahi kāmaguṇehi
samappito samaṅgībhūto paricāremi, nāhaṃ lacchāmi
paratthāpi:**

“There’s no way to ensure that I will continue to amuse myself in the same way.

**‘evameva imeheva pañcahi kāmaguṇehi samappito
samaṅgībhūto paricāremī”ti.**

**Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana
yathākammaṃ gamissāmī”ti.**

Rather, others will take over this property, while I pass on according to my deeds.”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

“This is what the Buddha was referring to when he said:

‘assaṃ lokaṃ, sabbam pahāya gamanīyaṃ’ti,

‘The world has no owner—you must leave it all behind and pass on.’”

yamaṃ ñatvā ca disvā ca sutvā ca agārasmā anagāriyaṃ pabbajito”ti.

“Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.

“It’s incredible, Master Raṭṭhapāla, it’s amazing,

Yāva subhāsitaṃ cidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

how well said this was by the Buddha.

‘assaṃ lokaṃ, sabbam pahāya gamanīyaṃ’ti.

Assako hi, bho raṭṭhapāla, lokaṃ sabbam pahāya gamanīyaṃ. (3)

For the world indeed has no owner—you must leave it all behind and pass on.

‘Ūno lokaṃ atitto taṇhādāso’ti—

You also said this: ‘The world is wanting, insatiable, the slave of craving.’

bhavaṃ raṭṭhapālo āha.

Imassa, bho raṭṭhapāla, bhāsitassa kathaṃ attho daṭṭhabbo”ti?

How should I see the meaning of this statement?”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

phītaṃ kurum ajjhāvasasī”ti?

Do you dwell in the prosperous land of Kuru?”

“Evaṃ, bho raṭṭhapāla, phītaṃ kurum ajjhāvasāmī”ti.

“Indeed I do.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

**idha puriso āgaccheyya puratthimāya disāya saddhāyiko
paccayiko.**

Suppose a trustworthy and reliable man were to come from the east.

So taṃ upasaṅkamtivā evaṃ vadeyya:

He’d approach you and say:

**‘yagge, mahārāja, jāneyyāsi, ahaṃ āgacchāmi puratthimāya
disāya?’**

‘Please sir, you should know this. I come from the east.

**Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca
bahujanaṃ ākiṇṇamanussaṃ.**

There I saw a large country that is successful and prosperous and full of people.

Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā;

They have many divisions of elephants, cavalry, chariots, and infantry.

bahu tattha dhanadhaññaṃ;

And there’s plenty of money and grain,

bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca;

plenty of gold coins and bullion, both worked and unworked,

bahu tattha itthipariggaho.

and plenty of women for the taking.

Sakkā ca tāvatakeneva balamattena abhivijinituṃ.

With your current forces you can conquer it.

Abhivijina, mahārājā’ti, kinti naṃ kareyyāsī’ti?

Conquer it, great king!’ What would you do?”

“Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā”ti.

“I would conquer it and dwell there.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

idha puriso āgaccheyya pacchimāya disāya ...

Suppose a trustworthy and reliable man were to come from the west,

uttarāya disāya ...

north,

dakkhiṇāya disāya ...

south,

parasamuddato saddhāyiko paccayiko.

or from over the ocean.

So taṃ upasaṅkamitvā evaṃ vadeyya:

He’d approach you and say the same thing.

‘yagge, mahārāja, jāneyyāsi, ahaṃ āgacchāmi

parasamuddato?

**Tatthaddasaṃ mahantaṃ janapadaṃ iddhañceva phītañca
bahujanaṃ ākiṇṇamanussaṃ.**

Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā;

bahu tattha dhanadhaññaṃ;

bahu tattha hiraññasuvaṇṇaṃ akatañceva katañca;

bahu tattha itthipariggaho.

Sakkā ca tāvatakeneva balamattena abhivijinituṃ.

Abhivijina, mahārājā’ti, kinti naṃ kareyyāsī’ti?

What would you do?”

“Tampi mayaṃ, bho raṭṭhapāla, abhivijiya ajjhāvaseyyāmā’ti.

“I would conquer it and dwell there.”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

“This is what the Buddha was referring to when he said:

‘ūno loko atitto taṇhādāso’ti,

‘The world is wanting, insatiable, the slave of craving.’

yamaḥṃ ñatvā ca disvā ca sutvā ca agāasmā anagāriyaṃ pabbajito”ti.

And it was after knowing and seeing and hearing this that I went forth from the lay life to homelessness.”

“Acchariyaṃ, bho raṭṭhapāla, abbhutaṃ, bho raṭṭhapāla.

“It’s incredible, Master Raṭṭhapāla, it’s amazing,

Yāva subhāsitañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena:

how well said this was by the Buddha.

‘ūno loko atitto taṇhādāso’ti.

Ūno hi, bho raṭṭhapāla, loko atitto taṇhādāso”ti.

For the world is indeed wanting, insatiable, the slave of craving.”

Idamavoca āyasmā raṭṭhapālo.

This is what Venerable Raṭṭhapāla said.

Idaṃ vatvā athāparaṃ etadavoca:

Then he went on to say:

“Passāmi loke sadhane manusse,

“I see rich people in the world who,

Laddhāna vittaṃ na dadanti mohā;

because of delusion, give not the wealth they’ve earned.

Luddhā dhanam sannicayam karonti,

Greedily, they hoard their riches,

Bhiyyova kāme abhipatthayanti.

yearning for ever more sensual pleasures.

Rājā pasayhā pathaviṃ vijitvā,

A king who conquered the earth by force,

Sasāgarantaṃ mahimāvasanto;

ruling the land from sea to sea,

Oraṃ samuddassa atittarūpo,

unsatisfied with the near shore of the ocean,

Pāraṃ samuddassapi patthayetha.

would still yearn for the further shore.

Rājā ca aññe ca bahū manussā,

Not just the king, but others too,

Avītataṇhā maraṇaṃ upenti;

reach death not rid of craving.

Ūnāva hutvāna jahanti dehaṃ,

They leave the body still wanting,

Kāmehi lokamhi na hatthi titti.

for in this world sensual pleasures never satisfy.

Kandanti naṃ ñātī pakiriya kese,

Relatives lament, their hair disheveled,

Ahovatā no amarāti cāhu;

saying 'Ah! Alas! They're not immortal!'

Vatthena naṃ pārutaṃ nīharitvā,

They take out the body wrapped in a shroud,

Citaṃ samādāya tatoḍahanti.

heap up a pyre, and burn it there.

So ḍayhati sūlehi tujjamāno,

It's poked with stakes while being burnt,

Ekena vatthena pahāya bhoge;
in just a single cloth, all wealth gone.

Na mīyamānassa bhavanti tāṇā,
Relatives, friends, and companions

Ñātīdha mittā atha vā sahāyā.
can't help you when you're dying.

Dāyādakā tassa dhanam haranti,
Heirs take your riches,

Satto pana gacchati yena kammaṃ;
while beings fare on according to their deeds.

Na mīyamānam dhanamanveti kiñci,
Riches don't follow you when you die;

Puttā ca dārā ca dhanañca raṭṭham.
nor do children, wife, wealth, nor kingdom.

Na dīghamāyum labhate dhanena,
Longevity isn't gained by riches,

Na cāpi vittena jaram vihanti;
nor does wealth banish old age;

Appam hidaṃ jīvitamāhu dhīrā,
for the wise say this life is short,

Asassataṃ vippariṇāmadhammaṃ.
it's perishable and not eternal.

Aḍḍhā daliddā ca phusanti phassaṃ,
The rich and the poor feel its touch;

Bālo ca dhīro ca tatheva phuṭṭho;
the fool and the wise feel it too.

Bālo ca bālyā vadhitova seti,

But the fool lies stricken by their own folly,

Dhīro ca na vedhati phassaphuṭṭho.

while the wise don't tremble at the touch.

Tasmā hi paññāva dhanena seyyo,

Therefore wisdom's much better than wealth,

Yāya vosānamidhādhigacchati;

since by wisdom you reach consummation in this life.

Abyositattā hi bhavābhavesu,

But if because of delusion you don't reach consummation,

Pāpāni kammāni karonti mohā.

you'll do evil deeds in life after life.

Upeti gabbhañca parañca lokam,

One who enters a womb and the world beyond,

Samsāramāpajja paramparāya;

will transmigrate from one life to the next.

Tassappapañño abhisaddahanto,

While someone of little wisdom, placing faith in them,

Upeti gabbhañca parañca lokam.

also enters a womb and the world beyond.

Coro yathā sandhimukhe gahito,

As a bandit caught in the door

Sakammunā haññati pāpadhammo;

is punished for his own bad deeds;

Evañ pajā pecca paramhi loke,

so after departing, in the world beyond,

Sakammunā haññati pāpadhammo.

people are punished for their own bad deeds.

Kāmāhi citrā madhurā manoramā,
Sensual pleasures are diverse, sweet, delightful;

Virūparūpena mathenti cittaṃ;
appearing in disguise they disturb the mind.

Ādīnavarṃ kāmaguṇesu disvā,
Seeing danger in the many kinds of sensual stimulation,

Tasmā ahaṃ pabbajitomi rāja.
I went forth, O King.

Dumapphalāneva patanti māṇavā,
As fruit falls from a tree, so people fall,

Daharā ca vuḍḍhā ca sarīrabhedā;
young and old, when the body breaks up.

Etampi disvā pabbajitomi rāja,
Seeing this, too, I went forth, O King;

Apaṇṇakaṃ sāmāññaṃ eva seyyo”ti.
the ascetic life is guaranteed to be better.”

Raṭṭhapālasuttaṃ niṭṭhitaṃ dutiyaṃ.

83. Maghadevasutta *About King Makhādeva*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā mithilāyam viharati
maghadevaambavane.**

At one time the Buddha was staying near Mithilā in the Makhādeva Mango Grove.

Atha kho bhagavā aññatarasmiṃ padese sitam pātvākāsi.

Then the Buddha smiled at a certain spot.

Atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“ko nu kho hetu, ko paccayo bhagavato sitassa pātukammāya?

“What is the cause, what is the reason why the Buddha smiled?

Na akāraṇena tathāgatā sitam pātukarontī”ti.

Realized Ones do not smile for no reason.”

**Atha kho āyasmā ānando ekamsam cīvaram katvā yena
bhagavā tenañjalim paṇāmetvā bhagavantam etadavoca:**

So Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

**“ko nu kho, bhante, hetu, ko paccayo bhagavato sitassa
pātukammāya?**

“What is the cause, what is the reason why the Buddha smiled?

Na akāraṇena tathāgatā sitaṃ pātukarontī”ti.

Realized Ones do not smile for no reason.”

**“Bhūtapubbaṃ, ānanda, imissāyeva mithilāyaṃ rājā ahosi
maghadevo nāma dhammiko dhammarājā dhamme ʘhito
mahārājā;**

“Once upon a time, Ānanda, right here in Mithilā there was a just and principled king named Makhādeva, a great king who stood by his duty.

**dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva
jānapadesu ca;**

He justly treated brahmins and householders, and people of town and country.

**uposathaṅca upavasati cātuddasiṃ pañcadasīṃ aṭṭhamiṅca
pakkhassa.**

And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

**Atha kho, ānanda, rājā maghadevo bahūnaṃ vassānaṃ
bahūnaṃ vassatānaṃ bahūnaṃ vassasahassānaṃ accayena
kappakaṃ āmantesi:**

Then, after many years, many hundred years, many thousand years had passed, King Makhādeva addressed his barber,

**‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni,
atha me āroceyyāsī’ti.**

‘My dear barber, when you see grey hairs growing on my head, please tell me.’

**‘Evaṃ, devā’ti kho, ānanda, kappako raṅṅo maghadevassa
paccassosi.**

‘Yes, Your Majesty,’ replied the barber.

Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa sirasmiṃ palitāni jātāni.

When many thousands of years had passed, the barber saw grey hairs growing on the king's head.

Disvāna rājānaṃ maghadevaṃ etadavoca:

He said to the king,

‘pātubhūtā kho devassa devadūtā, dissanti sirasmiṃ palitāni jātāni’ti.

‘The messengers of the gods have shown themselves to you. Grey hairs can be seen growing on your head.’

‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī’ti.

‘Well then, my dear barber, carefully pull them out with tweezers and place them in my cupped hands.’

‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa añjalismiṃ patiṭṭhāpesi.

‘Yes, Your Majesty,’ replied the barber, and he did as the king said.

Atha kho, ānanda, rājā maghadevo kappakassa gānavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca:

The king gave the barber a prize village, then summoned the crown prince and said,

‘pātubhūtā kho me, tāta kumāra, devadūtā;

‘Dear prince, the messengers of the gods have shown themselves to me.

dissanti sirasmiṃ palitāni jātāni;

Grey hairs can be seen growing on my head.

bhuttā kho pana me mānusakā kāmā;

I have enjoyed human pleasures.

samayo dibbe kāme pariyesitum.

Now it is time to seek heavenly pleasures.

Ehi tvam, tāta kumāra, imam rajjam paṭipajja.

Come, dear prince, rule the realm.

**Aham pana kesamassum ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyam pabbajissāmi.**

I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmim palitāni
jātāni, atha kappakassa gānavaram datvā jeṭṭhaputtam
kumāram sādhuḥkam rajje samanūsāsitvā kesamassum ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā anagāriyam
pabbajeyyāsi.**

For dear prince, you too will one day see grey hairs growing on your head. When this happens, after giving a prize village to the barber and carefully instructing the crown prince in kingship, you should shave off your hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**Yena me idam kalyāṇam vattam nihitam anuppavatteyyāsi, mā
kho me tvam antimapuriso ahoṣi.**

Keep up this good practice that I have founded. Do not be my final man.

**Yasmim kho, tāta kumāra, purisayuge vattamāne evarūpassa
kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso
hoti.**

Whatever generation is current when such good practice is broken, he is their final man.

Tam tāham, tāta kumāra, evam vadāmi—

Therefore I say to you,

**yena me idam kalyāṇam vattam nihitam anuppavatteyyāsi, mā
kho me tvam antimapuriso ahoṣī'ti.**

“Keep up this good practice that I have founded. Do not be my final man.”

Atha kho, ānanda, rājā maghadevo kappakassa gāmavaram datvā jeṭṭhaputtam kumāram sādhuḥkam rajje samanūsāsitvā imasmimyeva maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbaji.

And so, after giving a prize village to the barber and carefully instructing the crown prince in kingship, King Makhādeva shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove.

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ...

He meditated spreading a heart full of compassion ...

muditāsahagatena cetasā ...

rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyam, tathā tatiyam, tathā catuttham; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Rājā kho panānanda, maghadevo caturāsītivassasahassāni
kumārakīlitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi,
caturāsītivassasahassāni rajjaṃ kāresi,
caturāsītivassasahassāni imasmim̐yeva maghadevaambavane
agārasmā anagāriyaṃ pabbajito brahmacariyamacari.**

For 84,000 years King Makhādeva played games as a child, for 84,000 years he acted as viceroy, for 84,000 years he ruled the realm, and for 84,000 years he led the spiritual life after going forth here in this mango grove.

**So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ
maraṇā brahmalokūpago ahoṣi.**

Having developed these four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

**Atha kho rañño, ānanda, maghadevassa putto bahūnaṃ
vassānaṃ bahūnaṃ vassatānaṃ bahūnaṃ vassasahassānaṃ
accayena kappakaṃ āmantesi:**

Then, after many years, many hundred years, many thousand years had passed, King Makhādeva's son addressed his barber,

**‘yadā me, samma kappaka, passeyyāsi sirasmim̐ palitāni jātāni,
atha kho āroceyyāsi’ti.**

‘My dear barber, when you see grey hairs growing on my head, please tell me.’

**‘Evaṃ, devā’ti kho, ānanda, kappako rañño maghadevassa
puttassa paccassosi.**

And all unfolded as in the case of his father.

**Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ
vassatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño
maghadevassa puttassa sirasmim̐ palitāni jātāni.**

Disvāna rañño maghadevassa puttaṃ etadavoca:

‘pātubhūtā kho devassa devadūtā;

dissanti sirasmiṃ palitāni jātānī'ti.

'Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehī'ti.

'Evaṃ, devā'ti kho, ānanda, kappako rañño maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa puttassa añjalismiṃ patiṭṭhāpesi.

Atha kho, ānanda, rañño maghadevassa putto kappakassa gāmvaramṃ datvā jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca:

'pātubhūtā kho me, tāta kumāra, devadūtā;

dissanti sirasmiṃ palitāni jātāni;

bhuttā kho pana me mānusakā kāmā;

samayo dibbe kāme pariyesituṃ.

Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja.

Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi.

Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gāmvaramṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsivā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi.

Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahosi.

Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesamṃ antimapuriso hoti.

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi—

yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣī'ti.

Atha kho, ānanda, rañño maghadevassa putto kappakassa gā mavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanūsāsitvā imasmimīyeva maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.

So mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

Karuṇāsahagatena cetasā ...

muditāsahagatena cetasā ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

Rañño kho panānanda, maghadevassa putto caturāsītivassasahassāni kumārakīḷitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi, caturāsītivassasahassāni rajjaṃ kāresi, caturāsītivassasahassāni imasmimīyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari.

So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paraṃ maraṇā brahmalokūpago ahoṣi.

And having developed the four Brahmā meditations, when his body broke up, after death, Makhādeva's son was reborn in a good place, a Brahmā realm.

**Raṅṅo kho paṇānanda, maghadevassa puttapaputtakā tassa
paramparā caturāsītirājasahassāni imasmimyeva
maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajimsu.**

And a lineage of 84,000 kings, sons of sons of King Makhādeva,
shaved off their hair and beard, dressed in ocher robes, and went
forth from the lay life to homelessness here in this mango grove.

**Te mettāsahagatena cetasā ekaṃ disaṃ pharivā viharimsu,
tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho
tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ
mettāsahagatena cetasā vipulena mahaggatena appamāṇena
averena abyābajjhena pharivā viharimsu.**

They meditated spreading a heart full of love ...

Karuṇāsahagatena cetasā ...

compassion ...

muditāsahagatena cetasā ...

rejoicing ...

**upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharimsu,
tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho
tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ
upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena
averena abyābajjhena pharivā viharimsu.**

equanimity to one direction, and to the second, and to the third, and
to the fourth. In the same way above, below, across, everywhere, all
around, they spread a heart full of equanimity to the whole world—
abundant, expansive, limitless, free of enmity and ill will.

**Caturāsītivassasahassāni kumārakīḷitaṃ kīḷimsu,
caturāsītivassasahassāni oparajjaṃ kāresuṃ,
caturāsītivassasahassāni rajjaṃ kāresuṃ,
caturāsītivassasahassāni imasmimyeva maghadevaambavane
agārasmā anagāriyaṃ pabbajitā brahmacariyamacarimsu.**

For 84,000 years they played games as a child, for 84,000 years
they acted as viceroy, for 84,000 years they ruled the realm, and for

84,000 years they led the spiritual life after going forth here in this mango grove.

Te cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ paramaṃ maraṇā brahmalokūpagā ahesuṃ.

And having developed the four Brahmā meditations, when their bodies broke up, after death, they were reborn in a good place, a Brahmā realm.

Nimi tesam rājā pacchimako ahosi dhammiko dhammarājā dhamme ṭhito mahārājā;

Nimi was the last of those kings, a just and principled king, a great king who stood by his duty.

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

He justly treated brahmins and householders, and people of town and country.

uposathañca upavasati cātuddasim pañcadasim aṭṭhamiñca pakkhassa.

And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

Bhūtapubbaṃ, ānanda, devānaṃ tāvatimsānaṃ sudhammāyaṃ sabhāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Once upon a time, Ānanda, while the gods of the Thirty-Three were sitting together in the Hall of Justice, this discussion came up among them:

‘lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ,
‘The people of Videha are so fortunate, so very fortunate

yesam nimi rājā dhammiko dhammarājā dhamme ṭhito mahārājā;

to have Nimi as their king. He is a just and principled king, a great king who stands by his duty.

**dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva
jānapadesu ca;**

He justly treats brahmins and householders, and people of town and country.

**uposathañca upavasati cātuddasim̐ pañcadasim̐ aṭṭhamiñca
pakkhassā'ti.**

And he observes the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.'

**Atha kho, ānanda, sakko devānamindo deve tāvatim̐se
āmantesi:**

Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

'iccheyyātha no tumhe, mārisā, nimim̐ rājānaṃ daṭṭhun'ti?

'Good sirs, would you like to see King Nimi?'

'Icchāma mayaṃ, mārisa, nimim̐ rājānaṃ daṭṭhun'ti.

'We would.'

**Tena kho pana, ānanda, samayena nimi rājā tadahuposathe
pannarase sīsāṃhāto uposathiko uparipāsādavaragato
nisinno hoti.**

Now at that time it was the fifteenth day sabbath, and King Nimi had bathed his head and was sitting upstairs in the stilt longhouse to observe the sabbath.

**Atha kho, ānanda, sakko devānamindo—seyyathāpi nāma
balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā
bāhaṃ samiñjeyya; evameva—devesu tāvatim̐sesu antarahito
nimissa rañño pamukhe pāturahosi.**

Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the Thirty-Three gods and reappeared in front of King Nimi.

**Atha kho, ānanda, sakko devānamindo nimim̐ rājānaṃ
etadavoca:**

He said to the king,

‘lābhā te, mahārāja, suladdhaṃ te, mahārāja.

‘You’re fortunate, great king, so very fortunate.

**Devā, mahārāja, tāvatimsā sudhammāyaṃ sabhāyaṃ
kittayamānarūpā sannisinnā:**

The gods of the Thirty-Three were sitting together in the Hall of Justice, where they spoke very highly of you.

“lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ,

**yesaṃ nimi rājā dhammiko dhammarājā dhamme ʘhito
mahārājā;**

**dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva
jānapadesu ca;**

**uposathañca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiñca
pakkhassā”ti.**

Devā te, mahārāja, tāvatimsā dassanakāmā.

They would like to see you.

**Tassa te ahaṃ, mahārāja, saḥassayuttaṃ ājaññarathaṃ
pahiṇissāmi;**

I shall send a chariot harnessed with a thousand thoroughbreds for you, great king.

abhiruheyāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ti.

Mount the heavenly chariot, great king! Do not waver.’

Adhivāsesi kho, ānanda, nimi rājā tuṅhībhāvena.

King Nimi consented in silence.

**Atha kho, ānanda, sakko devānamindo nimissa rañño
adhivāsaṇaṃ viditvā—seyyathāpi nāma balavā puriso
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ
samiñjeyya; evameva—nimissa rañño pamukhe antarahito
devesu tāvatimsesu pāturaḥosi.**

Then, knowing that the king had consented, as easily as a strong person would extend or contract their arm, Sakka vanished from King Nimi and reappeared among the Thirty-Three gods.

Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakam āmantesi:

Then Sakka, lord of gods, addressed his charioteer Mātali,

‘ehi tvaṃ, samma mātali, saḥassayuttam ājaññaratham yojetvā nimim rājānam upasaṅkamtivā evaṃ vadehi—

‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds. Then go to King Nimi and say,

ayaṃ te, mahārāja, saḥassayutto ājaññaratho sakkena devānamindena pesito;

“Great king, this chariot has been sent for you by Sakka, lord of gods.

abhiruheyāsī, mahārāja, dibbam yānam avikampamāno’ti.

Mount the heavenly chariot, great king! Do not waver.”

‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā saḥassayuttam ājaññaratham yojetvā nimim rājānam upasaṅkamtivā etadavoca:

‘Yes, lord,’ replied Mātali. He did as Sakka asked, and said to the king,

‘ayaṃ te, mahārāja, saḥassayutto ājaññaratho sakkena devānamindena pesito;

‘Great king, this chariot has been sent for you by Sakka, lord of gods.

abhiruha, mahārāja, dibbam yānam avikampamāno.

Mount the heavenly chariot, great king! Do not waver.

Api ca, mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānam kammānam vipākam paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānam vipākam paṭisaṃvedentī’ti?

But which way should we go—the way of those who experience the result of bad deeds, or the way of those who experience the result of good deeds?’

‘Ubhayeneva maṃ, mātali, nehī’ti.

‘Take me both ways, Mātali.’

Sampavesesi kho, ānanda, mātali, saṅgāhako nimirā jānaṃ sudhammaṃ sabhaṃ.

Mātali brought King Nimi to the Hall of Justice.

Addasā kho, ānanda, sakko devānamindo nimirā jānaṃ dūratova āgacchantaṃ.

Sakka saw King Nimi coming off in the distance,

Disvāna nimirā jānaṃ etadavoca:

and said to him:

‘ehi kho, mahārāja.

‘Come, great king!

Svāgataṃ, mahārāja.

Welcome, great king!

Devā te dassanakāmā, mahārāja, tāvatimsā sudhammāyaṃ sabhāyaṃ kittayamānarūpā sannisinnā:

The gods of the Thirty-Three who wanted to see you were sitting together in the Hall of Justice, where they spoke very highly of you.

“lābhā vata, bho, videhānaṃ, suladdhaṃ vata, bho, videhānaṃ,

yesaṃ nimi rājā dhammiko dhammarājā dhamme ʻhito mahārājā;

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

uposathaṅca upavasati cātuddasiṃ pañcadasīṃ aṭṭhamiṅca pakkhassā”ti.

Devā te, mahārāja, tāvatimsā dassanakāmā.

The gods of the Thirty-Three would like to see you.

Abhirama, mahārāja, devesu devānubhāvenā'ti.

Enjoy divine glory among the gods!

'Alaṃ, mārisa, tattheva maṃ mithilaṃ paṭinetu.

'Enough, good sir. Send me back to Mithila right away.

**Tathāhaṃ dhammaṃ carissāmi brāhmaṇagahapatikesu
negamesu ceva jānapadesu ca;**

That way I shall justly treat brahmins and householders, and people of town and country.

**uposathañca upavasāmi cātuddasiṃ pañcadasim̐ aṭṭhamiñca
pakkhassā'ti.**

And I shall observe the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.'

**Atha kho, ānanda, sakko devānamindo mātaliṃ saṅgāhakaṃ
āmantesi:**

Then Sakka, lord of gods, addressed his charioteer Mātali,

**'ehi tvaṃ, samma mātali, saḥassayuttaṃ ājaññarathaṃ yojetvā
nimiṃ rājānaṃ tattheva mithilaṃ paṭinehī'ti.**

'Come, dear Mātali, harness the chariot with a thousand thoroughbreds and send King Nimi back to Mithila right away.'

**'Evaṃ, bhaddantavā'ti kho, ānanda, mātali saṅgāhako sakkassa
devānamindassa paṭissutvā saḥassayuttaṃ ājaññarathaṃ
yojetvā nimiṃ rājānaṃ tattheva mithilaṃ paṭinesī.**

'Yes, lord,' replied Mātali, and did as Sakka asked.

**Tatra sudam̐, ānanda, nimi rājā dhammaṃ carati
brāhmaṇagahapatikesu negamesu ceva jānapadesu ca,
uposathañca upavasati cātuddasiṃ pañcadasim̐ aṭṭhamiñca
pakkhassāti.**

And there King Nimi justly treated his people, and observed the sabbath.

**Atha kho, ānanda, nimi rājā bahūnaṃ vassānaṃ bahūnaṃ
vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena
kappakaṃ āmantesi:**

Then, after many years, many hundred years, many thousand years
had passed, King Nimi addressed his barber,

**‘yadā me, samma kappaka, passeyyāsi sirasmiṃ palitāni jātāni,
atha me āroceyyāsī’ti.**

‘My dear barber, when you see grey hairs growing on my head,
please tell me.’

**‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paccassosi.
And all unfolded as before.**

**Addasā kho, ānanda, kappako bahūnaṃ vassānaṃ bahūnaṃ
vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena nimissa
rañño sirasmiṃ palitāni jātāni.**

Disvāna nimiṃ rājānaṃ etadavoca:

‘pātubhūtā kho devassa devadūtā;

dissanti sirasmiṃ palitāni jātānī’ti.

**‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena
uddharitvā mama añjalismiṃ paṭiṭṭhāpehī’ti.**

**‘Evaṃ, devā’ti kho, ānanda, kappako nimissa rañño paṭissutvā
tāni palitāni sādhukaṃ saṇḍāsena uddharitvā nimissa rañño
añjalismiṃ paṭiṭṭhāpesi.**

**Atha kho, ānanda, nimi rājā kappakassa gāmvaramṃ datvā
jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca:**

‘pātubhūtā kho me, tāta kumāra, devadūtā;

dissanti sirasmiṃ palitāni jātāni;

bhuttā kho pana me mānusakā kāmā;

samayo dibbe kāme pariyesituṃ.

Ehi tvaṃ, tāta kumāra, imaṃ rajjaṃ paṭipajja.

**Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajissāmi.**

**Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni
jātāni, atha kappakassa gā mavaram datvā jeṭṭhaputtaṃ
kumāraṃ sādhu kaṃ rajje samanusa sitvā kesamassuṃ ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ
pabbajeyyāsi.**

**Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā
kho me tvaṃ antimapuriso ahosi.**

**Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa
kalyāṇassa vattassa samucchedo hoti so tesāṃ antimapuriso
hoti.**

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi:

**“yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā
kho me tvaṃ antimapuriso ahosī”ti.**

**Atha kho, ānanda, nimi rājā kappakassa gā mavaram datvā
jeṭṭhaputtaṃ kumāraṃ sādhu kaṃ rajje samanusa sitvā
imasmiṃyeva maghadevaambavane kesamassuṃ ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.**

**So mettāsa hagenta cetasā ekaṃ disaṃ pharivā vihāsi, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsa hagenta
cetasā vipulena mahaggentena appamaṇena averena
abyābajjhena pharivā vihāsi.**

Karuṇāsa hagenta cetasā ...

muditāsa hagenta cetasā ...

**upekkhāsa hagenta cetasā ekaṃ disaṃ pharivā vihāsi, tathā
dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsa hagenta**

**cetasā vipulena mahaggatena appamāṇena averena
abyābajjhena pharitvā vihāsi.**

**Nimi kho panānanda, rājā caturāsītivassasahassāni
kumārakīlitaṃ kīḷi, caturāsītivassasahassāni oparajjaṃ kāresi,
caturāsītivassasahassāni rajjaṃ kāresi,
caturāsītivassasahassāni imasmimyeva maghadevaambavane
agārasmā anagāriyaṃ pabbajito brahmacariyamacari.**

**So cattāro brahmavihāre bhāvetvā kāyassa bhedaṃ param
maraṇā brahmalokūpago ahoṣi.**

And having developed the four Brahmā meditations, when his body broke up, after death, King Nimi was reborn in a good place, a Brahmā realm.

**Nimissa kho panānanda, rañño kaḷārajanako nāma putto ahoṣi.
But King Nimi had a son named Kaḷārajanaka.**

**Na so agārasmā anagāriyaṃ pabbaji.
He didn't go forth from the lay life to homelessness.**

**So taṃ kalyāṇaṃ vattaṃ samucchindi.
He broke that good practice.**

**So tesaṃ antimapuriso ahoṣi.
He was their final man.**

**Siyā kho pana te, ānanda, evamassa:
Ānanda, you might think,**

**'añño nūna tena samayena rājā maghadevo ahoṣi, yena taṃ
kalyāṇaṃ vattaṃ nihitaṃ'ti.**

'Surely King Makhādeva, by whom that good practice was founded, must have been someone else at that time?'

**Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ.
But you should not see it like this.**

**Ahaṃ tena samayena rājā maghadevo ahoṣim.
I myself was King Makhādeva at that time.**

Ahaṃ taṃ kalyāṇaṃ vattaṃ nihiniṃ, mayā taṃ kalyāṇaṃ vattaṃ nihitaṃ;

I was the one who founded that good practice,

pacchimā janatā anuppavattesi.

which was kept up by those who came after.

Taṃ kho panānanda, kalyāṇaṃ vattaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā.

But that good practice doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm.

Idaṃ kho panānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

But now I have founded a good practice that does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamañcānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

And what is that good practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṃ kho, ānanda, etarahi mayā kalyāṇaṃ vattaṃ nihitaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

This is the good practice I have now founded that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Taṃ vo ahaṃ, ānanda, evaṃ vadāmi:

Ānanda, I say to you:

‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvattha’.

‘You all should keep up this good practice that I have founded. Do not be my final men.’

Yasmiṃ kho, ānanda, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesāṃ antimapuriso hoti.

Whatever generation is current when such good practice is broken, he is their final man.

Taṃ vo ahaṃ, ānanda, evaṃ vadāmi:

Ānanda, I say to you:

‘yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatthā’”ti.

‘You all should keep up this good practice that I have founded. Do not be my final men.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Maghadevasuttaṃ niṭṭhitaṃ tatiyaṃ.

84. Madhurasutta *At Madhurā*

Evam me sutam—

So I have heard.

**ekam samayam āyasmā mahākaccāno madhurāyam viharati
gundāvane.**

At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove.

Assosi kho rājā mādhuvo avantiputto:

King Avantiputta of Madhurā heard,

“samaṇo khalu, bho, kaccāno madhurāyam viharati gundāvane.

“It seems the ascetic Kaccāna is staying near Madhurā, in Gunda's Grove.

**Tam kho pana bhavantam kaccānam evam kalyāṇo kittisaddo
abhuggato:**

He has this good reputation:

**‘paṇḍito viyatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno
vuddho ceva arahā ca’.**

‘He is astute, competent, clever, learned, a brilliant speaker,
eloquent, mature, a perfected one.’

Sādhu kho pana tathārūpānam arahatam dassanam hotī”ti.

It's good to see such perfected ones.”

**Atha kho rājā mādhuvo avantiputto bhadraṇi bhadraṇi yānāni
yojāpetvā bhadram yānam abhiruhitvā bhadrehi bhadrehi**

yānehi madhurāya niyyāsi mahaccarājānubhāvena āyasmantaṃ mahākaccānaṃ dassanāya.

And then King Avantiputta had the finest carriages harnessed. He mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Madhurā to see Mahākaccāna.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamtvā āyasmatā mahākaccānena saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā mādhuro avantiputto āyasmantaṃ mahākaccānaṃ etadavoca:

He went by carriage as far as the terrain allowed, then descended and approached Mahākaccāna on foot. They exchanged greetings, and when the greetings and polite conversation were over, the king sat down to one side and said to Mahākaccāna:

“brāhmaṇā, bho kaccāna, evamāhaṃsu:

“Master Kaccāna, the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujhanti, no abrāhmaṇā;

Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

Idha bhavaṃ kaccāno kimakkhāyī’ti?

What does Master Kaccāna have to say about this?”

“Ghosoyeva kho eso, mahārāja, lokasmiṃ:

“Great king, that’s just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

brāhmaṇāva sujjhanti, no abrāhmaṇā;

**brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā
brahmanimmitā brahmadāyādā’ti.**

**Tadamināpetam, mahārāja, pariyāyena veditabbaṃ yathā
ghosoyeveso lokasmiṃ:**

And here’s a way to understand that it’s just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā’ti.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

**khattiyassa cepi ijjheyya dhanena vā dhaññaena vā rajatena vā
jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī
kiṅkārapaṭissāvī manāpacārī piyavādī ...**

Suppose an aristocrat prospers in money, grain, silver, or gold.
Wouldn’t there be aristocrats, brahmins, merchants, and workers
who would get up before him and go to bed after him, and be
obliging, behaving nicely and speaking politely?”

brāhmaṇopissāssa ...

vessopissāssa ...

**suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī
manāpacārī piyavādī’ti?**

**“Khattiyassa cepi, bho kaccāna, ijjheyya dhanena vā dhaññaena
vā rajatena vā jātarūpena vā khattiyopissāssa pubbuṭṭhāyī
pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...**

“There would, Master Kaccāna.”

brāhmaṇopissāssa ...

vessopissāssa ...

**suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī
manāpacārī piyavādī”ti.**

**“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?**

**brāhmaṇassa cepi ijjheyya dhanena vā dhañña vā rajatena vā
jātarūpena vā brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī
kiṅkārapaṭissāvī manāpacārī piyavādī ...**

Suppose a brahmin ...

vessopissāssa ...

suddopissāssa ...

**khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī
manāpacārī piyavādī”ti?**

**“Brāhmaṇassa cepi, bho kaccāna, ijjheyya dhanena vā
dhañña vā rajatena vā jātarūpena vā brāhmaṇopissāssa
pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī
...
...**

vessopissāssa ...

suddopissāssa ...

**khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī
manāpacārī piyavādī”ti.**

**“Taṃ kiṃ maññasi, mahārāja, vessassa cepi ijjheyya dhanena
vā dhañña vā rajatena vā jātarūpena vā vessopissāssa
pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī
...
...**

a merchant ...

suddopissāssa ...

khattiyopissāssa ...

brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti?

“Vessassa cepi, bho kaccāna, ijheyya dhanena vā dhañña vā rajatena vā jātarūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

suddopissāssa ...

khattiyopissāssa ...

brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, suddassa cepi ijheyya dhanena vā dhañña vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

a worker prospers in money, grain, silver, or gold. Wouldn't there be workers, aristocrats, brahmins, and merchants who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?”

khattiyopissāssa ...

brāhmaṇopissāssa ...

vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti?

“Suddassa cepi, bho kaccāna, ijheyya dhanena vā dhañña vā rajatena vā jātarūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādīti ...

“There would, Master Kaccāna.”

khattiyopissāssa ...

brāhmaṇopissāssa ...

vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti.

I can’t see any difference between them.”

“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ:

“And here’s another way to understand that the claims of the brahmins are just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idhassa khattiyo pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedaṃ paramaṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya no vā?

Take an aristocrat who kills living creatures, steals, and commits sexual misconduct; uses speech that’s false, divisive, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

**“Khattiyopi hi, bho kaccāna, pāṇātipātī adinnādāyī
kāmesumicchācārī musāvādī pisuṇavāco pharusavāco
samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa
bhedā param̐ maraṇā apāyaṃ duggatim̐ vinipātaṃ nirayaṃ
upapajjeyya.**

“Such an aristocrat would be reborn in a bad place.

Evam̐ me ettha hoti, evañca pana me etaṃ arahataṃ sutan̐”ti.
That’s what I think, but I’ve also heard it from the perfected ones.”

“Sādhu sādhu, mahārāja.

“Good, good, great king!

**Sādhu kho te etaṃ, mahārāja, evam̐ hoti, sādhu ca pana te etaṃ
arahataṃ sutan̐.**

It’s good that you think so, and it’s good that you’ve heard it from the
perfected ones.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

idhassa brāhmaṇo ...pe...

Take a brahmin ...

idhassa vesso ...pe...

a merchant ...

**idhassa suddo pāṇātipātī adinnādāyī ...pe... micchādiṭṭhi
kāyassa bhedā param̐ maraṇā apāyaṃ duggatim̐ vinipātaṃ
nirayaṃ upapajjeyya no vā?**

a worker who kills living creatures, steals, and commits sexual
misconduct; uses speech that’s false, divisive, harsh, or nonsensical;
and is covetous, malicious, and has wrong view. When their body
breaks up, after death, would they be reborn in a place of loss, a bad
place, the underworld, hell, or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

**“Suddopi hi, bho kaccāna, pāṇātipātī adinnādāyī ...pe...
micchādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ
vinipātaṃ nirayaṃ upapajjeyya.**

“Such a brahmin, merchant, or worker would be reborn in a bad place.

Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutan”ti.
That’s what I think, but I’ve also heard it from the perfected ones.”

“Sādhu sādhu, mahārāja.

“Good, good, great king!

**Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ
arahataṃ sutan.**

It’s good that you think so, and it’s good that you’ve heard it from the perfected ones.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

**“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā
samasamā honti.**

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti.

I can’t see any difference between them.”

**“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā
ghosoyeveso lokasmiṃ:**

“And here’s another way to understand that the claims of the brahmins are just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā’”ti.

“Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

idhassa khattiyo pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya no vā?

Take an aristocrat who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

“Khattiyopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya.

“Such an aristocrat would be reborn in a good place.

Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutan”ti.
That’s what I think, but I’ve also heard it from the perfected ones.”

“Sādhu sādhu, mahārāja.

“Good, good, great king!

Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutāṃ.

It's good that you think so, and it's good that you've heard it from the perfected ones.

Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

idhassa brāhmaṇo, idhassa vesso, idhassa suddo pāṇātipātā paṭivirato adinnādānā paṭivirato ...pe... sammādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjeyya no vā?

Take a brahmin, merchant, or worker who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not?

Kathaṃ vā te ettha hoti"ti?
Or how do you see this?"

"Suddopi hi, bho kaccāna, pāṇātipātā paṭivirato, adinnādānā paṭivirato ...pe... sammādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjeyya.

"Such a brahmin, merchant, or worker would be reborn in a good place.

Evaṃ me ettha hoti, evañca pana me etaṃ arahataṃ sutāṃ"ti.
That's what I think, but I've also heard it from the perfected ones."

"Sādhu sādhu, mahārāja.

"Good, good, great king!

Sādhu kho te etaṃ, mahārāja, evaṃ hoti, sādhu ca pana te etaṃ arahataṃ sutāṃ.

It's good that you think so, and it's good that you've heard it from the perfected ones.

Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?
If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī”ti?
Or how do you see this?”

“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti.
I can’t see any difference between them.”

“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ:

“And here’s another way to understand that the claims of the brahmins are just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

“Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

idha khattiyo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripantho vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuṃ:

Take an aristocrat who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying:

‘ayaṃ te, deva, coro āgucārī.

‘Your Majesty, this man is a bandit, a criminal.

Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī”ti.

Punish him as you will.’

Kinti naṃ kareyyāsī”ti?

What would you do to him?”

“Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma.

“I would have him executed, fined, or banished, or dealt with as befits the crime.

Taṃ kissa hetu?

Why is that?

Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samañña sāssa antarahitā; corotveva saṅkhyāṃ gacchatī”ti.

Because he’s lost his former status as an aristocrat, and is just reckoned as a bandit.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

idha brāhmaṇo, idha vesso, idha suddo sandhiṃ vā chindeyya, nillopaṃ vā hareyya, ekāgārikaṃ vā kareyya, paripanthe vā tiṭṭheyya, paradāraṃ vā gaccheyya, tañce te purisā gahetvā dasseyyuṃ:

Take a brahmin, merchant, or worker who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying:

‘ayaṃ te, deva, coro āgucārī.

‘Your Majesty, this man is a bandit, a criminal.

Imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī”ti.

Punish him as you will.’

Kinti naṃ kareyyāsī”ti?

What would you do to him?”

“Ghāteyyāma vā, bho kaccāna, jāpeyyāma vā pabbājeyyāma vā yathāpaccayaṃ vā kareyyāma.

“I would have him executed, fined, or banished, or dealt with as befits the crime.

Taṃ kissa hetu?

Why is that?

Yā hissa, bho kaccāna, pubbe ‘suddo’ti samañña sāssa antarahitā; corotveva saṅkhyāṃ gacchatī”ti.

Because he’s lost his former status as a brahmin, merchant, or worker, and is just reckoned as a bandit.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti.

I can’t see any difference between them.”

“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoṣoyeveso lokasmiṃ:

“And here’s another way to understand that the claims of the brahmins are just propaganda.

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe... brahmadāyādā”ti.

“Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

**idha khattiyo kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajito assa virato
pāṇātipātā, virato adinnādānā, virato musāvādā, rattūparato,
ekabhaddiko, brahmacārī, sīlavā, kalyāṇadhammo.**

Take an aristocrat who shaves off their hair and beard, dresses in other robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character.

Kinti naṃ kareyyāsī’ti?

How would you treat them?”

**“Abhivādeyyāma vā, bho kaccāna, paccuṭṭheyyāma vā āsanena
vā nimanteyyāma abhinimanteyyāma vā naṃ
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi
dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma.**

“I would bow to them, rise in their presence, or offer them a seat. I’d invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for their lawful guarding and protection.

Taṃ kissa hetu?

Why is that?

**Yā hissa, bho kaccāna, pubbe ‘khattiyo’ti samaññā sāssa
antarāhitā; samaṇotveva saṅkhyāṃ gacchatī’ti.**

Because they’ve lost their former status as an aristocrat, and are just reckoned as an ascetic.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

**idha brāhmaṇo, idha vesso, idha suddo kesamassuṃ ohāretvā
kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito**

**assa virato pāṇātipātā, virato adinnādānā virato musāvādā,
rattūparato, ekabhattiko, brahmacārī, sīlavā, kalyāṇadhammo.**

Take a brahmin, merchant, or worker who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character.

Kinti naṃ kareyyāsī”ti?

How would you treat them?”

**“Abhivādeyyāma vā, bho kaccāna, paccuṭṭheyyāma vā āsanena
vā nimanteyyāma abhinimanteyyāma vā naṃ
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi
dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma.**

“I would bow to them, rise in their presence, or offer them a seat. I’d invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for their lawful guarding and protection.

Taṃ kissa hetu?

Why is that?

**Yā hissa, bho kaccāna, pubbe ‘suddo’ti samaññā sāssa
antarāhitā; samaṇotveva saṅkhyāṃ gacchatī”ti.**

Because they’ve lost their former status as a brahmin, merchant, or worker, and are just reckoned as an ascetic.”

“Taṃ kiṃ maññasi, mahārāja,

“What do you think, great king?

yadi evaṃ sante, ime cattāro vaṇṇā samasamā honti no vā?

If this is so, are the four castes equal or not?

Kathaṃ vā te ettha hotī”ti?

Or how do you see this?”

“Addhā kho, bho kaccāna, evaṃ sante, ime cattāro vaṇṇā samasamā honti.

“Certainly, Master Kaccāna, in this case these four castes are equal.

Nesaṃ ettha kiñci nānākaraṇaṃ samanupassāmī”ti.

I can’t see any difference between them.”

“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghoṣoyeveso lokasmiṃ:

“This is another way to understand that this is just propaganda:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujhanti, no abrāhmaṇā;

Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā””ti.

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”

Evaṃ vutte, rājā mādhuro avantiputto āyasmantaṃ mahākaccānaṃ etadavoca:

When he had spoken, King Avantiputta of Madhurā said to Mahākaccāna,

“abhikkantaṃ, bho kaccāna, abhikkantaṃ, bho kaccāna.

“Excellent, Master Kaccāna! Excellent!

Seyyathāpi, bho kaccāna, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī”ti; evamevaṃ bhotā kaccānena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kaccāna has made the teaching clear in many ways.

Esāhaṃ bhavaṃtaṃ kaccānaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ.

I go for refuge to Master Kaccāna, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

“Mā kho maṃ tvaṃ, mahārāja, saraṇaṃ agamāsi.

“Great king, don't go for refuge to me.

Tameva tvaṃ bhagavaṃtaṃ saraṇaṃ gaccha yamaṃ saraṇaṃ gato”ti.

You should go for refuge to that same Blessed One to whom I have gone for refuge.”

“Kahaṃ pana, bho kaccāna, etarahi so bhagavā viharati arahamaṃ sammāsambuddho”ti?

“But where is that Blessed One at present, the perfected one, the fully awakened Buddha?”

“Parinibbuto kho, mahārāja, etarahi so bhagavā arahamaṃ sammāsambuddho”ti.

“Great king, the Buddha has already become fully extinguished.”

“Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavaṃtaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhagavaṃtaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

“Master Kaccāna, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I’d go a hundred leagues to see him.

**Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantam
vīsatiyā yojanesu, tiṃsāya yojanesu, cattārīsāya yojanesu,
paññāsāya yojanesu, paññāsampi mayaṃ yojanāni
gaccheyyāma taṃ bhagavantam dassanāya arahantaṃ
sammāsambuddham.**

**Yojanasate cepi mayaṃ bho kaccāna, suṇeyyāma taṃ
bhagavantam, yojanasatampi mayaṃ gaccheyyāma taṃ
bhagavantam dassanāya arahantaṃ sammāsambuddham.**

**Yato ca, bho kaccāna, parinibbuto so bhagavā, parinibbutampi
mayaṃ bhagavantam saraṇam gacchāma dhammañca
bhikkhusaṅghañca.**

But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha.

**Upāsakam maṃ bhavam kaccāno dhāretu ajjatagge paṇupetaṃ
saraṇam gatan”ti.**

From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.”

Madhurasuttam niṭṭhitam catuttham.

85. Bodhirājakumārasutta

With Prince Bodhi

Evam me sutam—

So I have heard.

**ekam samayam bhagava bhaggesu viharati susumāragire
bhesakaḷāvane migadāye.**

At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

**Tena kho pana samayena bodhissa rājakumārassa kokanado
nāma pāsādo acirakārīto hoti anajjhāvuttho samaṇena vā
brāhmaṇena vā kenaci vā manussabhūtena.**

Now at that time a new stilt longhouse named Pink Lotus had recently been constructed for Prince Bodhi. It had not yet been occupied by an ascetic or brahmin or any person at all.

Atha kho bodhi rājakumāro sañjikāputtam māṇavam āmantesi:

Then Prince Bodhi addressed the brahmin student Sañjikāputta,

**“ehi tvam, samma sañjikāputta, yena bhagava tenupasaṅkama;
upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda,
appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram
puccha:**

“Please, dear Sañjikāputta, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘bodhi, bhante, rājakumāro bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchati’ti.

Evañca vadehi:

And then ask him whether he

‘adhivāsetu kira, bhante, bhagavā bodhissa rājakumārassa svātanāya bhattam saddhim bhikkhusaṅghenā’”ti.

might accept tomorrow’s meal from me together with the mendicant Saṅgha.”

“Evaṃ, bho”ti kho saṅjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhim sammodi.

“Yes, sir,” Saṅjikāputta replied. He did as Prince Bodhi asked, and

Sammodanīyaṃ katham sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saṅjikāputto māṇavo bhagavantaṃ etadavoca:

“bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchati.

Evañca vadeti:

‘adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattam saddhim bhikkhusaṅghenā’”ti.

Adhivāsesi bhagavā tuṅhībhāvena.

the Buddha consented in silence.

Atha kho saṅjikāputto māṇavo bhagavato adhivāsanam veditvā uṭṭhāyāsanā yena bodhi rājakumāro tenupasaṅkami; upasaṅkamtivā bodhim rājakumāram etadavoca:

Then, knowing that the Buddha had consented, Saṅjikāputta got up from his seat, went to Prince Bodhi, and said,

“avocumha bhoto vacanena taṃ bhavantaṃ gotamaṃ:

“I gave the ascetic Gotama your message,

**‘bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati,
appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram
pucchati.**

Evañca vadeti—

**adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa
svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’ti.**

Adhivuṭṭhañca pana samaṇena gotamenā’ti.
and he accepted.”

**Atha kho bodhi rājakumāro tassā rattiyā accayena sake
nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,
kokanadañca pāsādaṃ odātehi dussehi santharāpetvā yāva
pacchimasopānakaḷavarā, sañjikāputtaṃ māṇavaṃ āmantesi:**
And when the night had passed Prince Bodhi had a variety of
delicious foods prepared in his own home. He also had the Pink
Lotus longhouse spread with white cloth down to the last step of the
staircase. Then he said to Sañjikāputta,

**“ehi tvaṃ, samma sañjikāputta, yena bhagavā tenupasaṅkama;
upasaṅkamtivā bhagavato kālaṃ ārocehi:**

“Please, dear Sañjikāputta, go to the Buddha, and announce the
time, saying,

‘kālo, bhante, niṭṭhitaṃ bhattaṃ’ti.

‘Sir, it’s time. The meal is ready.’”

**“Evaṃ, bho’ti kho sañjikāputto māṇavo bodhissa
rājakumārassa paṭissutvā yena bhagavā tenupasaṅkama;
upasaṅkamtivā bhagavato kālaṃ ārocesi:**

“Yes, sir,” Sañjikāputta replied, and he did as he was asked.

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ’ti.

**Atha kho bhagavā pubbaṅhasamayam nivāsetvā
pattacīvaramādāya yena bodhissa rājakumārassa nivesanam
tenupasaṅkami.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Prince Bodhi's home.

**Tena kho pana samayena bodhi rājakumāro bahidvārakoṭṭhake
ṭhito hoti bhagavantam āgamayamāno.**

Now at that time Prince Bodhi was standing outside the gates waiting for the Buddha.

**Addasā kho bodhi rājakumāro bhagavantam dūratova
āgacchantam.**

Seeing the Buddha coming off in the distance,

**Disvāna paccuggantvā bhagavantam abhivādetvā purakkhatvā
yena kokanado pāsādo tenupasaṅkami.**

he went out to greet him. After bowing and inviting the Buddha to go first, he approached the Pink Lotus longhouse.

**Atha kho bhagavā pacchimaṃ sopānakaḷevaram nissāya
aṭṭhāsi.**

But the Buddha stopped by the last step of the staircase.

Atha kho bodhi rājakumāro bhagavantam etadavoca:

Then Prince Bodhi said to him,

**“abhiruhatu, bhante, bhagavā dussāni, abhiruhatu sugato
dussāni;**

“Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth!

yaṃ mama assa dīgharattam hitāya sukhāyā”ti.

It will be for my lasting welfare and happiness.”

Evam vutte, bhagavā tuṅhī ahoṣi.

But when he said this, the Buddha kept silent.

Dutiyampi kho ...pe...

For a second time ...

tatīyampi kho bodhi rājakumāro bhagavantam etadavoca:

and a third time, Prince Bodhi said to him,

“abhiruhatu, bhante, bhagavā dussāni, abhiruhatu sugato dussāni;

“Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth!

yaṃ mama assa dīgharattam hitāya sukhāyā”ti.

It will be for my lasting welfare and happiness.”

Atha kho bhagavā āyasmantam ānandam apalokesi.

Then the Buddha glanced at Venerable Ānanda.

Atha kho āyasmā ānando bodhim rājakumāram etadavoca:

So Ānanda said to Prince Bodhi,

“saṃharatu, rājakumāra, dussāni;

“Fold up the cloth, Prince.

na bhagavā celapaṭikam akkamissati.

The Buddha will not step upon white cloth.

Pacchimaṃ janatam tathāgato anukampatī”ti.

The Realized One has compassion for future generations.”

Atha kho bodhi rājakumāro dussāni saṃharāpetvā

uparikokanadapāsāde āsanāni paññapesi.

So Prince Bodhi had the cloth folded up and the seats spread out upstairs in the longhouse.

Atha kho bhagavā kokanadam pāsadam abhiruhitvā paññatte āsane nisīdi saddhim bhikkhusaṅghena.

Then the Buddha ascended the longhouse and sat on the seats spread out together with the Saṅgha of mendicants.

**Atha kho bodhi rājakumāro buddhappamukhaṃ
bhikkhusaṅghaṃ paṇītena khādaniyena bhojanīyena sahatthā
santappesi sampavāresi.**

Then Prince Bodhi served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

**Atha kho bodhi rājakumāro bhagavantaṃ bhuttāviṃ
onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ
nisīdi.**

When the Buddha had eaten and washed his hand and bowl, Prince Bodhi took a low seat, sat to one side,

**Ekamantaṃ nisinno kho bodhi rājakumāro bhagavantaṃ
etadavoca:**

and said to him,

“mayhaṃ kho, bhante, evaṃ hoti:

“Sir, this is what I think:

**‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkheṇa kho
sukhaṃ adhigantabbaṃ’”ti.**

‘Pleasure is not gained through pleasure; pleasure is gained through pain.’”

“Mayhampi kho, rājakumāra, pubbeva sambodhā

anabhisambuddhassa bodhisattasseva sato etadahosi:

“Prince, before my awakening—when I was still unawakened but intent on awakening—I too thought:

**‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkheṇa kho
sukhaṃ adhigantabbaṃ’”ti.**

‘Pleasure is not gained through pleasure; pleasure is gained through pain.’”

**So kho ahaṃ, rājakumāra, aparena samayena daharova samāno
susukāḷakeso bhadrena yobbanena samannāgato paṭhamena
vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ**

**kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajim.**

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

**So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ
santivarapadaṃ pariyesaṃāno yena āḷāro kālāmo
tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:**

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him,

**‘icchāmahaṃ, āvuso kālāma, imasmim dhammavinaye
brahmacariyaṃ caritun’ti.**

‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evaṃ vutte, rājakumāra, āḷāro kālāmo maṃ etadavoca:
Āḷāra Kālāma replied,

**‘viharatāyasmā,
‘Stay, venerable.**

**tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ
ācariyakaṃ sayam abhiññā sacchikatvā upasampajja
vihareyyā’ti.**

This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

**So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ
dhammaṃ pariyāpuṇim.**

I quickly memorized that teaching.

**So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena
lapitalāpanamattena ñāṇavādañca vadāmi, theravādañca jānāmi**

passāmīti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ
saddhāmattakena sayāṃ abhiññā sacchikatvā upasampajja
vihārāmīti pavedeti;**

‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.
Surely he meditates knowing and seeing this teaching.’

Atha khvāhaṃ, rājakumāra, yena āḷāro kālāmo

tenupasaṅkamiraṃ; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:

So I approached Āḷāra Kālāma and said to him,

**‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmīti pavedesī’ti?**

‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’

**Evaṃ vutte, rājakumāra, āḷāro kālāmo ākiñcaññāyatanam
pavedesi.**

When I said this, he declared the dimension of nothingness.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi
saddhā;**

‘It’s not just Āḷāra Kālāma who has faith,

na kho āḷārasseva kālāmassa atthi vīriyam ...pe...
energy,

sati ...
mindfulness,

samādhi ...
immersion,

paññā, mayhampatthi paññā.
and wisdom; I too have these things.

**Yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā
sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa
sacchikiriyāya padaheyyan'ti.**

Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?'

**So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ
dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.**
I quickly realized that teaching with my own insight, and lived having achieved it.

**Atha khvāhaṃ, rājakumāra, yena āḷāro kālāmo
tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:**
So I approached Āḷāra Kālāma and said to him,

**'ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti?**

'Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?'

**'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedemī'ti.**

'I have, reverend.'

**'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmī'ti.**

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual
companions!

**Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja
pavedemi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā
upasampajja viharasi.**

So the teaching that I’ve realized with my own insight, and declare
having achieved it, you’ve realized with your own insight, and live
having achieved it.

**Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja
viharasi, tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā
upasampajja pavedemi.**

The teaching that you’ve realized with your own insight, and live
having achieved it, I’ve realized with my own insight, and declare
having achieved it.

**Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ
tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.**

So the teaching that I know, you know, and the teaching you know, I
know.

Iti yādiso ahaṃ, tādiso tuvaṃ; yādiso tuvaṃ tādiso ahaṃ.

I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti.

Come now, reverend! We should both lead this community together.’

**Iti kho, rājakumāra, āḷāro kālāmo ācariyo me samāno attano
antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya
ca maṃ pūjāya pūjesi.**

And that is how my teacher Āḷāra Kālāma placed me, his student, on
the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’

So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, rājakumāra, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evaṃ vutte, rājakumāra, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā,

‘Stay, venerable.

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.

I quickly memorized that teaching.

So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi, theravādañca jānāmi passāmīti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi;

‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.”

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

Surely he meditated knowing and seeing this teaching.’

Atha khvāhaṃ, rājakumāra, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

So I approached Uddaka, son of Rāma, and said to him,

‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

Evaṃ vutte, rājakumāra, udako rāmaputto nevasaññānāsaññāyatanam pavedesi.

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ ...pe...

energy,

sati ...

mindfulness,

samādhi ...

immersion,

paññā, mayhampatthi paññā.

and wisdom; I too have these things.

**Yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja viharāmīti pavedeti tassa dhammassa
sacchikiriyāya padaheyyan’ti.**

Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’

**So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ
dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.**

I quickly realized that teaching with my own insight, and lived having achieved it.

**Atha khvāhaṃ, rājakumāra, yena udako rāmaputto
tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ
etadavocaṃ:**

So I approached Uddaka, son of Rāma, and said to him,

**‘ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī’ti?**

‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

**‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī’ti.**

‘He had, reverend.’

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
to see a venerable such as yourself as one of our spiritual companions!

Iti yaṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi.

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and live having achieved it.

Yaṃ tvaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayaṃ abhiññā sacchikatvā upasampajja pavedesi.

The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi.

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

Come now, reverend! You should lead this community.’

Iti kho, rājakumāra, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, ulārāya ca maṃ pūjāya pūjesi.

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ti.

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’

So kho ahaṃ, rājakumāra, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, rājakumāra, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno, magadhesu anupubbena cārikaṃ caramāno, yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ, ramaṇīyaṃ samantā ca gocaragāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā, ramaṇīyā samantā ca gocaragāmo.

‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, rājakumāra, tattheva nisīdimḥ:

So I sat down right there, thinking,

‘alamidaṃ padhānāyā’ti.

‘This is good enough for meditation.’

Apissu maṃ, rājakumāra, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Seyyathāpi, rājakumāra, allaṃ kaṭṭhaṃ sasnehaṃ udake nikkhattaṃ.

Suppose there was a green, sappy log, and it was lying in water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, Prince?

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ udake

nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggim

abhinibbatteyya, tejo pātukareyyā”ti?

By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?”

“No hidam̃, bhante.

“No, sir.

Tam̃ kissa hetu?

Why is that?

**Aduñhi, bhante, allam̃ kaṭṭham̃ sasneham̃ tañca pana udake
nikkhittam̃,**

Because it’s a green, sappy log, and it’s lying in the water.

**yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī
assā”ti.**

That person will eventually get weary and frustrated.”

**“Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā
kāyena ceva cittaena ca kāmehi avūpakaṭṭhā viharanti, yo ca
nesam̃ kāmesu kāmacchando kāmasneho kāmamucchā
kāmapipāsā kāmapariḷāho so ca ajjhattam̃ na suppahīno hoti,
na suppaṭippassaddho.**

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening.

**Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkā
kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya
dassanāya anuttarāya sambodhāya.**

**No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkā
kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya
dassanāya anuttarāya sambodhāya.**

**Ayam̃ kho maṃ, rājakumāra, paṭhamā upamā paṭibhāsi
anacchariyā pubbe assutapubbā.**

This was the first example that occurred to me.

**Aparāpi kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi
anacchariyā pubbe assutapubbā.**

Then a second example occurred to me.

**Seyyathāpi, rājakumāra, allam kaṭṭham sasneham ārakā udakā
thale nikkhittam.**

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇim ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti.

to light a fire and produce heat.

Tam kim maññasi, rājakumāra,

What do you think, Prince?

**api nu so puriso amum allam kaṭṭham sasneham ārakā udakā
thale nikkhittam uttarāraṇim ādāya abhimanthento aggim
abhinibbatteyya, tejo pātukareyyā”ti?**

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hidam, bhante.

“No, sir.

Tam kissa hetu?

Why is that?

**Aduñhi, bhante, allam kaṭṭham sasneham kiñcāpi ārakā udakā
thale nikkhittam,**

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

**yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī
assā”ti.**

That person will eventually get weary and frustrated.”

“Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening.

Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the second example that occurred to me.

Aparāpi kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a third example occurred to me.

Seyyathāpi, rājakumāra, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhattaṃ.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

to light a fire and produce heat.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, Prince?

api nu so puriso amuṃ sukkaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyyā”ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bhante.

“Yes, sir.

Taṃ kissa hetu?

Why is that?

Aduñhi, bhante, sukkaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhattaṃ”ti.

Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

“Evameva kho, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṃ ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ suppaḥīno hoti suppaṭippassaddho.

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings because of their efforts, they are capable of knowledge and vision, of supreme awakening.

Opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

**No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā
kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya
anuttarāya sambodhāya.**

**Ayaṃ kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi
anacchariyā pubbe assutapubbā.**

This was the third example that occurred to me.

**Imā kho maṃ, rājakumāra, tisso upamā paṭibhaṃsu
anacchariyā pubbe assutapubbā.**

These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘yannūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca,
cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ
abhisantāpeyyaṃ’ti.**

‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.’

**So kho ahaṃ, rājakumāra, dantebhidantamādhāya, jivhāya
tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi
abhisantāpemi.**

So that’s what I did,

**Tassa mayhaṃ, rājakumāra, dantebhidantamādhāya, jivhāya
tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato
abhisantāpayato kacchehi sedā muccanti.**

until sweat ran from my armpits.

**Seyyathāpi, rājakumāra, balavā puriso dubbalataraṃ purisaṃ
sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya
abhinippīleyya abhisantāpeyya;**

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho me, rājakumāra, dantebhidantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I practice the breathless absorption?’

So kho ahaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

But then winds came out my ears making a loud noise,

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

like the puffing of a blacksmith’s bellows.

evameva kho me, rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

**Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ,
upaṭṭhitā sati asammaṭṭhā, sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan'ti.

'Why don't I keep practicing the breathless absorption?'

**So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhiṃ.**

So I cut off my breathing through my mouth and nose and ears.

**Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā vātā muddhani
ūhananti.**

But then strong winds ground my head,

**Seyyathāpi, rājakumāra, balavā puriso tiṅhena sikharena
muddhani abhimattheyya;**

like a strong man was drilling into my head with a sharp point.

**evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā vātā muddhani
ūhananti.**

**Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ,
upaṭṭhitā sati asammaṭṭhā, sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

**So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhiṃ.**

So I cut off my breathing through my mouth and nose and ears.

**Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā
honti.**

But then I got a severe headache,

Seyyathāpi, rājakumāra, balavā puriso daḷhena

varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya;

like a strong man was tightening a tough leather strap around my
head.

**evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā
honti.**

**Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ,
upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was
established and lucid, but my body was disturbed, not tranquil,
because I’d pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

**So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhiṃ.**

So I cut off my breathing through my mouth and nose and ears.

**Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā vātā kucchim
parikantanti.**

But then strong winds carved up my belly,

**Seyyathāpi, rājakumāra, dakkho goghātako vā
goghātakantevāsī vā tiṅhena govikantanena kucchim
parikanteyya;**

like a deft butcher or their apprentice was slicing my belly open with
a meat cleaver.

**evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā, vātā kucchim
parikantanti.**

**Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ,
upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was
established and lucid, but my body was disturbed, not tranquil,
because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

**So kho ahaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhim.**

So I cut off my breathing through my mouth and nose and ears.

**Tassa mayhaṃ, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.**

But then there was an intense burning in my body,

**Seyyathāpi, rājakumāra, dve balavanto purisā dubbalataram
purisam nānābhāsu gahetvā aṅgārakāsuyā santāpeyyum
samparitāpeyyum;**

like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

**evameva kho me, rājakumāra, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.**

**Āraddham kho pana me, rājakumāra, vīriyam hoti asallīnam,
upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Apissu maṃ, rājakumāra, devatā disvā evamāhaṃsu:

Then some deities saw me and said,

‘kālaṅkato samaṇo gotamo’ti.

‘The ascetic Gotama is dead.’

Ekaccā devatā evamāhaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, api ca kālam karotī’ti.

‘He’s not dead, but he’s dying.’

Ekaccā devatā evamāhaṃsu:

Others said,

**‘na kālaṅkato samaṇo gotamo, nāpi kālam karoti. Araham
samaṇo gotamo. Vihāro tveva so arahato evarūpo hotī’ti.**

‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Tassa mayham, rājakumāra, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyan’ti.

‘Why don’t I practice completely cutting off food?’

Atha kho maṃ, rājakumāra, devatā upasaṅkamtivā etadavocum:

But deities came to me and said,

‘mā kho tvaṃ, mārīsa, sabbaso āhārupacchedāya paṭipajji.

‘Good sir, don’t practice totally cutting off food.

**Sace kho tvaṃ, mārīsa, sabbaso āhārupacchedāya
paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi
ajjhohāressāma, tāya tvaṃ yāpessasī’ti.**

If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘ahañceva kho pana sabbaso ajajjitam paṭijāneyyam. Imā ca me
devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyum, tāya cāham
yāpeyyam, taṃ mamassa musā’ti.**

‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’

**So kho ahaṃ, rājakumāra, tā devatā paccācikkhāmi. ‘Halan’ti
vadāmi.**

So I dismissed those deities, saying, ‘There’s no need.’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyam pasataṃ
pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ yadi vā
kaḷāyayūsaṃ yadi vā hareṇukayūsan’ti.**

‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’

**So kho ahaṃ, rājakumāra, thokaṃ thokaṃ āhāraṃ āhāresim
pasataṃ pasataṃ, yadi vā muggayūsaṃ yadi vā kulatthayūsaṃ
yadi vā kaḷāyayūsaṃ yadi vā hareṇukayūsaṃ.**

So that's what I did,

Tassa mayham, rājakumāra, thokam thokam āhāram āhārayato pasatam pasatam, yadi vā muggayūsam yadi vā kulatthayūsam yadi vā kaḷāyayūsam yadi vā hareṇukayūsam, adhimattakasimānam patto kāyo hoti.

until my body became extremely emaciated.

Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā; evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,

Seyyathāpi nāma oṭṭhapadam; evamevassu me ānisadam hoti tāyevappāhāratāya.

my bottom became like a camel's hoof,

Seyyathāpi nāma vaṭṭanāvaḷi; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.

my vertebrae stuck out like beads on a string,

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya.

and my ribs were as gaunt as the broken-down rafters on an old barn.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito hoti sammilāto; evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

So kho ahaṃ, rājakumāra, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me, rājakumāra, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

So kho ahaṃ, rājakumāra, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

So kho ahaṃ, rājakumāra, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, rājakumāra, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Apissu maṃ, rājakumāra, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti,

Then some people saw me and said, ‘The ascetic Gotama is black.’

ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.

Some said, ‘He’s not black, he’s brown.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti.

Some said, ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’

Yāvassu me, rājakumāra, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā
opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayimsu,
etāvaparamaṃ nayito bhiyyo.**

‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

**Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā
opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayissanti,
etāvaparamaṃ nayito bhiyyo.**

**Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā
dukkhā tikkhā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ
nayito bhiyyo.**

**Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya
adhigacchāmi uttari manussadhammā
alamariyaññadassanavisesaṃ;**

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, gruelling work.

siyā nu kho añño maggo bodhāyā’ti.

Could there be another path to awakening?’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya
jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharitā;**

‘I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained

in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

siyā nu kho eso maggo bodhāyā'ti.

Could that be the path to awakening?'

Tassa mayhaṃ, rājakumāra, satānusāri viññāṇaṃ ahosi:

Stemming from that memory came the realization:

'eseva maggo bodhāyā'ti.

'*That* is the path to awakening!'

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī'ti?

'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'na kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehī'ti.

'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

'na kho taṃ sukaraṃ sukhaṃ adhigantum evaṃ adhimattakasimānaṃ pattakāyena. Yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ'ti.

'I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?'

So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

So I ate some solid food.

Tena kho pana maṃ, rājakumāra, samayena pañcavaggiyā bhikkhū paccupaṭṭhitā honti:

Now at that time the five mendicants were attending on me, thinking,

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no ārocessatī’ti.

‘The ascetic Gotama will tell us of any truth that he realizes.’

Yato kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbija pakkamimsu:

But when I ate some solid food, they left disappointed in me, saying,

‘bāhulliko samaṇo gotamo padhānavibbhanto, āvatto bāhullāyā’ti.

‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

So kho ahaṃ, rājakumāra, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja vihāsim.

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ...

Vitakkavicārānaṃ vūpasamā ... dutiyaṃ jhānaṃ ...

second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja vihāsim.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and

imperturbable—I extended it toward recollection of past lives.

**So anekavihitam pubbenivāsam anussarāmi, seyyathidam—
ekampi jātim dvepi jātiyo ...pe... iti sākāram sauddesam
anekavihitam pubbenivāsam anussarāmi.**

I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

Ayam kho me, rājakumāra, rattiya paṭhame yāme paṭhamā

This was the first knowledge, which I achieved in the first watch of the night.

**vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko
uppanno—yathā tam appamattassa ātāpino pahitattassa
viharato.**

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

**So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
sattānam cutūpapātañāyā cittam abhininnāmesim.**

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte
passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe
dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ...
pe...**

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior,

beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

ayaṃ kho me, rājakumāra, rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno—yathā taṃ appamattassa ātāpino pahitattassa viharato.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim̐.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ abbaññāsim̐ ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsim̐; I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ abbaññāsim̐ ...pe... ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsim̐. I truly understood: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmim̐ vimuttamiti ñāṇam̐ ahosi.

When it was freed, I knew it was freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti abhaññasiṃ.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṃ kho me, rājakumāra, rattiyā pacchime yāme tatiyā

This was the third knowledge, which I achieved in the last watch of the night.

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno—yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.

But people like attachment, they love it and enjoy it.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ—

idappaccayatāpaṭiccasamuppādo.

It's hard for them to see this thing; that is, specific conditionality, dependent origination.

**Idampi kho ṭhānaṃ duddasaṃ—yadidaṃ
sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo
virāgo nirodho nibbānaṃ.**

It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

**Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na
ājāneyyumaṃ, so mamassa kilamatho, sā mamassa vihesā'ti.**

And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'

**Apissu maṃ, rājakumāra, imā anacchariyā gāthāyo paṭibhaṃsu
pubbe assutapubbā:**

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

'Kicchena me adhigataṃ,

'I've struggled hard to realize this,

halaṃ dāni pakāsituṃ;

enough with trying to explain it!

Rāgadosaparetehi,

This teaching is not easily understood

nāyaṃ dhammo susambudho.

by those mired in greed and hate.

Paṭisotagāmiṃ nipuṇaṃ,

Those caught up in greed can't see

gambhīraṃ duddasaṃ aṇuṃ;

what's subtle, going against the stream,

Rāgarattā na dakkhanti,

deep, hard to see, and very fine,

tamokhandhena āvuṭṭā'ti.

for they're shrouded in a mass of darkness.'

Itiha me, rājakumāra, paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya.

And as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho, rājakumāra, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi:

Then Brahmā Sahampati, knowing what I was thinking, thought,

'nassati vata bho loko; vinassati vata bho loko. Yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati no dhammadesanāyā'ti.

'Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.'

Atha kho, rājakumāra, brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.

Then Brahmā Sahampati, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me.

Atha kho, rājakumāra, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca:

He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward me, and said,

'desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.

‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!

Santi sattā apparajakkhajātikā assavanatāya dhammassa parihāyanti;

There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhavissanti dhammassa aññātāro’ti.

There will be those who understand the teaching!’

Idamavoca, rājakumāra, brahmā sahampati;

That’s what Brahmā Sahampati said.

idaṃ vatvā athāparaṃ etadavoca:

Then he went on to say:

‘Pāturahosi magadhesu pubbe,

‘Among the Magadhans there appeared in the past

Dhammo asuddho samalehi cintito;

an impure teaching thought up by those still stained.

Apāpuretaṃ amatassa dvāraṃ,

Fling open the door to the deathless!

Suṇantu dhammaṃ vimalenānubuddhaṃ.

Let them hear the teaching the immaculate one discovered.

Sele yathā pabbatamuddhaniṭṭhito,

Standing high on a rocky mountain,

Yathāpi passe janataṃ samantato;

you can see the people all around.

Tathūpamaṃ dhammamayaṃ sumedha,

In just the same way, all-seer, wise one,

Pāsādamāruyha samantacakkhu.

having ascended the Temple of Truth,

Sokāvatiṇṇaṃ janatamapetasoko,
rid of sorrow, look upon the people

Avekkhassu jātijarābhibhūtaṃ;
swamped with sorrow, oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasāṅgāma,
Rise, hero! Victor in battle, leader of the caravan,

Satthavāha aṇaṇa vicara loke;
wander the world without obligation.

Desassu bhagavā dhammaṃ,
Let the Blessed One teach the Dhamma!

Aññātāro bhavissantī'ti.
There will be those who understand!

**Atha khvāhaṃ, rājakumāra, brahmuno ca ajjhesanaṃ veditvā
sattesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokam
volokesiṃ.**

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings.

**Addasaṃ kho ahaṃ, rājakumāra, buddhacakkhunā lokam
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye duviññāpaye
appekacce paralokavajjabhayadassāvine viharante, appekacce
na paralokavajjabhayadassāvine viharante.**

And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

**Seyyathāpi nāma uppalinīyaṃ vā padumīniyaṃ vā
puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā
puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni
udakānuggatāni antonimuggaposīni, appekaccāni uppālāni vā**

**padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni
udakānuggatāni samodakaṁ ʘhitāni, appekaccāni uppalāni vā
padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni
udakā accuggamma ʘhitāni anupalittāni udakena;**

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

**evameva kho ahaṁ, rājakumāra; buddhacakkhunā lokam
volokento addasaṁ satte apparajakkhe mahārajakkhe
tikkhindriye mudindriye svākāre dvākāre suviññāpaye
duviññāpaye, appekacce paralokavajjabhayadassāvine
viharante, appekacce na paralokavajjabhayadassāvine
viharante.**

**Atha khvāhaṁ, rājakumāra, brahmānaṁ sahampatiṁ gāthāya
paccabhāsim:**

Then I replied in verse to Brahmā Sahampati:

**‘Apārutā tesam amatassa dvārā,
‘Flung open are the doors to the deathless!**

Ye sotavanto pamuñcantu saddham;
Let those with ears to hear decide their faith.

Vihimsasaññī paguṇam na bhāsim,
Thinking it would be troublesome, Brahmā, I did not teach

Dhammam paṇītam manujesu brahme’ti.
the sophisticated, sublime Dhamma among humans.’

**Atha kho, rājakumāra, brahmā sahampati ‘katāvakāso khomhi
bhagavatā dhammadesanāyā’ti maṁ abhivādetvā padakkhiṇam
katvā tatthevantaradhāyi.**

Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me,

keeping me on his right, before vanishing right there.

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ?’

‘Who should I teach first of all?’

Ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Who will quickly understand the teaching?’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.

‘That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes.

Yannūnāhaṃ āḷārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ;

Why don’t I teach him first of all?’

so imaṃ dhammaṃ khippameva ājānissatī’ti.

He’ll quickly understand the teaching.’

Atha kho maṃ, rājakumāra, devatā upasaṅkamtivā etadavoca:

But a deity came to me and said,

‘sattāhakālaṅkato, bhante, āḷāro kālāmo’ti.

‘Sir, Āḷāra Kālāma passed away seven days ago.’

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

‘sattāhakālaṅkato āḷāro kālāmo’ti.

‘Āḷāra Kālāma passed away seven days ago.’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘mahājāniyo kho āḷāro kālāmo.

‘This is a great loss for Āḷāra Kālāma.

Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

If he had heard the teaching, he would have understood it quickly.’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam?’

‘Who should I teach first of all?’

Ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Who will quickly understand the teaching?’

Tassa mayhaṃ, rājakumāra, etadahosi:

Then it occurred to me,

**‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī
dīgharattaṃ apparajakkhajātiko.**

‘That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes.

**Yannūnāhaṃ udakassa rāmaputtassa paṭhamam dhammaṃ
deseyyam;**

Why don’t I teach him first of all?

so imaṃ dhammaṃ khippameva ājānissatī’ti.

He’ll quickly understand the teaching.’

Atha kho maṃ, rājakumāra, devatā upasaṅkamtivā etadavoca:

But a deity came to me and said,

‘abhidosakālaṅkato, bhante, udako rāmaputto’ti.

‘Sir, Uddaka, son of Rāma, passed away just last night.’

Ñāṇaṅca pana me dassanaṃ udapādi:

And knowledge and vision arose in me,

‘abhidosakālaṅkato udako rāmaputto’ti.

‘Uddaka, son of Rāma, passed away just last night.’

Tassa mayham, rājakumāra, etadahosi:

Then it occurred to me,

‘mahājāniyo kho udako rāmaputto.

‘This is a great loss for Uddaka.

Sace hi so imam dhammam suṇeyya, khippameva ājāneyyā’ti.

If he had heard the teaching, he would have understood it quickly.’

Tassa mayham, rājakumāra, etadahosi:

Then it occurred to me,

‘kassa nu kho aham paṭhamam dhammam deseeyam?’

‘Who should I teach first of all?’

Ko imam dhammam khippameva ājānissatī’ti?

Who will quickly understand the teaching?’

Tassa mayham, rājakumāra, etadahosi:

Then it occurred to me,

‘bahukārā kho me pañcavaggiyā bhikkhū ye mam padhānapahitattam upaṭṭhahimsu.

‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving.

Yannūnāham pañcavaggiyānam bhikkhūnam paṭhamam dhammam deseeyan’ti.

Why don’t I teach them first of all?’

Tassa mayham, rājakumāra, etadahosi:

Then it occurred to me,

‘kham nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti.

‘Where are the group of five mendicants staying these days?’

Addasam khvāham, rājakumāra, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyam viharante isipatane migadāye.

With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer

park at Isipatana.

**Atha khvāhaṃ, rājakumāra, uruvelāyaṃ yathābhirantaṃ
vihāritvā yena bārāṇasī tena cārikaṃ pakkamiṃ.**

So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

**Addasā kho maṃ, rājakumāra, upako ājīvako antarā ca gayāṃ
antarā ca bodhiṃ addhānamaggappaṭipannaṃ.**

While I was traveling along the road between Gaya and Bodhgaya, the Ājīvaka ascetic Upaka saw me

Disvāna maṃ etadavoca:

and said,

**‘vip̐pasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo
pariyodāto.**

‘Reverend, your faculties are so very clear, and your complexion is pure and bright.

**Kaṃsi tvaṃ, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa
vā tvaṃ dhammaṃ rocesī’ti?**

In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

**Evaṃ vutte, ahaṃ, rājakumāra, upakaṃ ājīvakaṃ gāthāhi
ajjhabhāsīṃ:**

I replied to Upaka in verse:

‘Sabbābhibhū sabbavidūhamasmi,

‘I am the champion, the knower of all,

Sabbesu dhammesu anūpalitto;

unsullied among all things.

Sabbañjaho taṇhākkhaye vimutto,

I’ve given up all, freed in the ending of craving.

Sayaṃ abhiññāya kamuddiseyyaṃ.

Since I know for myself, whose follower should I be?

Na me ācariyo atthi,

I have no teacher.

sadiso me na vijjati;

There is no-one like me.

Sadevakasmiṃ lokasmiṃ,

In the world with its gods,

natthi me paṭipuggalo.

I have no counterpart.

Ahañhi arahā loke,

For in this world, I am the perfected one;

ahaṃ satthā anuttaro;

I am the supreme Teacher.

Ekomhi sammāsambuddho,

I alone am fully awakened,

sītibhūtosmi nibbuto.

cooled, extinguished.

Dhammacakkaṃ pavattetuṃ,

I am going to the city of Kāsi

Gacchāmi kāsinaṃ puraṃ;

to roll forth the Wheel of Dhamma.

Andhībhūtasmiṃ lokasmiṃ,

In this world that is so blind,

Āhañchaṃ amatadundubhin'ti.

I'll beat the deathless drum!

'Yathā kho tvaṃ, āvuso, paṭijānāsi arahasi anantajino'ti.

‘According to what you claim, reverend, you ought to be the Infinite Victor.’

‘Mādisā ve jinā honti,
‘The victors are those who, like me,
ye pattā āsavakkhayaṃ;
have reached the ending of defilements.
Jitā me pāpakā dhammā,
I have conquered bad qualities, Upaka—
tasmāhamupaka jino’ti.
that’s why I’m a victor.’

**Evaṃ vutte, rājakumāra, upako ājīvako ‘hupeyyapāvuso’ti vatvā
sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.**
When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking
his head, he took a wrong turn and left.

**Atha khvāhaṃ, rājakumāra, anupubbena cārikaṃ caramāno
yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā
bhikkhū tenupasaṅkamim.**
Traveling stage by stage, I arrived at Benares, and went to see the
group of five mendicants in the deer park at Isipatana.

**Addasaṃsu kho maṃ, rājakumāra, pañcavaggiyā bhikkhū
dūratova āgacchantam.**
The group of five mendicants saw me coming off in the distance

Disvāna aññamaññaṃ saṅghapesuṃ:
and stopped each other, saying,

**‘ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko
padhānavibbhanto āvatto bāhullāya.**

‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from
the struggle and returned to indulgence.’

**So neva abhivādetabbo, na paccuṭṭhātabbo, nāssa pattacīvaram
paṭiggahetabbaṃ;**

We shouldn't bow to him or rise for him or receive his bowl and robe.

**api ca kho āsanam ṭhapetabbaṃ—sace so ākaṅkhissati
nisīdissatī'ti.**

But we can set out a seat; he can sit if he likes.'

**Yathā yathā kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū
upasaṅkamim tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu
sakāya katikāya saṅghātuṃ.**

Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed.

**Appekacce maṃ paccuggantvā pattacīvaram paṭiggahesuṃ.
Appekacce āsanam paññapesuṃ. Appekacce pādodakam
upaṭṭhapesuṃ.**

Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet.

Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.

But they still addressed me by name and as 'reverend'.

**Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū
etadavocaṃ:**

So I said to them,

**'mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca
samudācaratha;**

'Mendicants, don't address me by name and as "reverend".

arahaṃ, bhikkhave, tathāgato sammāsambuddho.

The Realized One is Perfected, a fully awakened Buddha.

**Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ
ahamanusāsāmi, ahaṃ dhammaṃ desemi.**

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Evaṃ vutte, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

But they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ’ti?

‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and fallen into indulgence?’

Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya.

‘The Realized One has not become indulgent, strayed from the struggle and fallen into indulgence.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

The Realized One is Perfected, a fully awakened Buddha.

**Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ
ahamanusāsāmi, ahaṃ dhammaṃ desemi.**

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

**Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya
kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme
sayam abhiññā sacchikatvā upasampajja viharissathā’ti.**

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

**Dutiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ
etadavocaṃ:**

But for a second time they said to me,

**‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya
dukkarakārikāya nājjhagamā uttari manussadhammā
alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi
bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi
uttari manussadhammā alamariyañāṇadassanavisesaṃ’ti?**

‘Reverend Gotama ... you’ve fallen into indulgence.’

**Dutiyampi kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū
etadavocaṃ:**

So for a second time I said to them,

**‘na, bhikkhave, tathāgato bāhulliko na padhānavibbhanto na
āvatto bāhullāya.**

‘The Realized One has not become indulgent ...’

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

**Odahatha, bhikkhave, sotaṃ. Amatamadhigataṃ
ahamanusāsāmi, ahaṃ dhammaṃ desemi.**

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.

Tatiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

But for a third time they said to me,

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhighamissasi uttari manussadhammā alamariyañāṇadassanavisesaṃ’ti?

‘Reverend Gotama ... you’ve fallen into indulgence.’

Evaṃ vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:

So I said to them,

‘abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametā’ti?

‘Mendicants, have you ever known me to speak like this before?’

‘No hetāṃ, bhante’.

‘No, sir.’

‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

‘The Realized One is Perfected, a fully awakened Buddha.

Odahatha, bhikkhave, sotaṃ. Amatamadhighataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti,

tadanuttaram—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti.

By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

Asakkhiṃ kho ahaṃ, rājakumāra, pañcavaggiye bhikkhū saññāpetuṃ.

I was able to persuade the group of five mendicants.

Dvepi sudam, rājakumāra, bhikkhū ovaḍāmi. Tayo bhikkhū piṇḍāya caranti.

Then sometimes I advised two mendicants, while the other three went for alms.

Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggiyā yāpema.

Then those three would feed all six of us with what they brought back.

Tayopi sudam, rājakumāra, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti.

Sometimes I advised three mendicants, while the other two went for alms.

Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Then those two would feed all six of us with what they brought back.

Atha kho, rājakumāra, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaram—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharimsū'ti.

As the group of five mendicants were being advised and instructed by me like this, they soon realized the supreme end of the spiritual

path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca:

When he had spoken, Prince Bodhi said to the Buddha,

“kīva cirena nu kho, bhante, bhikkhu tathāgataṃ vināyakaṃ labhamāno—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyā”ti?

“Sir, when a mendicant has the Realized One as trainer, how long would it take for them to realize the supreme end of the spiritual path in this very life?”

“Tena hi, rājakumāra, taṃyevettha paṭipucchissāmi. Yathā te khameyya, tathā naṃ byākareyyāsi.

“Well then, prince, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

kusalo tvaṃ hatthārūḷhe aṅkusagayhe sippe”ti?

Are you skilled in the art of wielding a hooked goad while riding an elephant?”

“Evaṃ, bhante, kusalo ahaṃ hatthārūḷhe aṅkusagayhe sippe”ti.

“Yes, sir.”

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

idha puriso āgaccheyya:

Suppose a man were to come along thinking,

‘bodhi rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti;
‘Prince Bodhi knows the art of wielding a hooked goad while riding
an elephant.

**tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ
sikkhissāmī’ti.**

I’ll train in that art under him.’

So cassa assaddho;

If he’s faithless,

yāvatakaṃ saddhena pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with faith.

So cassa bahvābādho;

If he’s unhealthy,

yāvatakaṃ appābādgena pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with good health.

So cassa saṭho māyāvī;

If he’s devious or deceitful,

**yāvatakaṃ asaṭhena amāyāvinā pattabbaṃ taṃ na
sampāpuṇeyya.**

he wouldn’t achieve what he could with honesty and integrity.

So cassa kusīto;

If he’s lazy,

yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with energy.

So cassa duppañño;

If he’s stupid,

yāvatakaṃ paññavatā pattabbaṃ taṃ na sampāpuṇeyya.

he wouldn’t achieve what he could with wisdom.

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

api nu so puriso tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyyā”ti?

Could that man still train under you in the art of wielding a hooked goad while riding an elephant?”

“Ekamekenāpi, bhante, aṅgena samannāgato so puriso na mama santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehī”ti.

“Sir, if he had even a single one of these factors he couldn’t train under me, let alone all five.”

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

idha puriso āgaccheyya:

Suppose a man were to come along thinking,

‘bodhi rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti;

‘Prince Bodhi knows the art of wielding a hooked goad while riding an elephant.

tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī”ti.

I’ll train in that art under him.’

So cassa saddho;

If he’s faithful,

yāvatakaṃ saddhena pattabbaṃ taṃ sampāpuṇeyya.

he’d achieve what he could with faith.

So cassa appābādho;

If he’s healthy,

yāvatakaṃ appābādhena pattabbaṃ taṃ sampāpuṇeyya.

he’d achieve what he could with good health.

So cassa asaṭṭho amāyāvī;

If he’s honest and has integrity,

yāvatakaṃ asaṭhena amāyāvinā pattabbaṃ taṃ sampāpuṇeyya.
he'd achieve what he could with honesty and integrity.

So cassa āraddhavīriyo;
If he's energetic,

yāvatakaṃ āraddhavīriyena pattabbaṃ taṃ sampāpuṇeyya.
he'd achieve what he could with energy.

So cassa paññavā;
If he's wise,

yāvatakaṃ paññavatā pattabbaṃ taṃ sampāpuṇeyya.
he'd achieve what he could with wisdom.

Taṃ kiṃ maññasi, rājakumāra,
What do you think, prince?

**api nu so puriso tava santike hatthārūḷhaṃ aṅkusagayhaṃ
sippaṃ sikkheyyā”ti?**

Could that man still train under you in the art of wielding a hooked goad while riding an elephant?”

**“Ekamekenāpi, bhante, aṅgena samannāgato so puriso mama
santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyya, ko
pana vādo pañcahaṅgehī”ti.**

“Sir, if he had even a single one of these factors he could train under me, let alone all five.”

“Evameva kho, rājakumāra, pañcimāni padhāniyaṅgāni.

“In the same way, prince, there are these five factors that support meditation.

Katamāni pañca?
What five?

**Idha, rājakumāra, bhikkhu saddho hoti; saddahati tathāgatassa
bodhiṃ:**

It's when a noble disciple has faith in the Realized One's awakening:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti;**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**appābādhō hoti appātaṅko samavepākiniyā gahaṇiyā
samannāgato nātisītāya nāccuṇhāya majjhimāya
padhānakkhamāya;**

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

**asaṭṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā
viññūsu vā sabrahmacārīsu;**

They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

**āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya
kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā
daḥaparakkamo anikkhittadhuro kusalesu dhammesu;**

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

**paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya
nibbedhikāya sammādukkhakkhayagāminiyā.**

They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Imāni kho, rājakumāra, pañca padhāniyaṅgāni.

These are the five factors that support meditation.

**Imehi, rājakumāra, pañcahi padhāniyaṅgehi samannāgato
bhikkhu tathāgataṃ vināyakaṃ labhamāno—**

When a mendicant with these five factors that support meditation has the Realized One as trainer, they could

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya satta vassāni.

realize the supreme end of the spiritual path in seven years.

Tiṭṭhantu, rājakumāra, satta vassāni.

Let alone seven years,

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno—
they could

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihareyya chabbassāni ...

realize the supreme end of the spiritual path in six years,

pañca vassāni ...

cattāri vassāni ...

tīṇi vassāni ...

dve vassāni ...

ekaṃ vassaṃ.

or as little as one year.

Tiṭṭhatu, rājakumāra, ekaṃ vassaṃ.

Let alone one year,

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno—

when a mendicant with these five factors that support meditation has the Realized One as trainer, they could

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva

**dhamme sayam abhiññā sacchikatvā upasampajja vihareyya
satta māsāni.**

realize the supreme end of the spiritual path in seven months,

Tiṭṭhantu, rājakumāra, satta māsāni.

**Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu
tathāgataṃ vināyakaṃ labhamāno—**

**yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ
pabbajanti, tadanuttaraṃ—**

**brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja vihareyya cha māsāni ...**

pañca māsāni ...

cattāri māsāni ...

tīṇi māsāni ...

dve māsāni ...

ekaṃ māsam ...

aḍḍhamāsam.

Tiṭṭhatu, rājakumāra, aḍḍhamāso.

**Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu
tathāgataṃ vināyakaṃ labhamāno—**

**yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ
pabbajanti, tadanuttaraṃ—**

**brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā
sacchikatvā upasampajja vihareyya satta rattindivāni.**

Tiṭṭhantu, rājakumāra, satta rattindivāni.

**Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu
tathāgataṃ vināyakaṃ labhamāno—**

**yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ
pabbajanti, tadanuttaraṃ—**

**brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihareyya cha rattindivāni ...**

pañca rattindivāni ...

cattāri rattindivāni ...

tīṇi rattindivāni ...

dve rattindivāni ...

ekaṃ rattindivānaṃ.

or as little as one day.

Tiṭṭhatu, rājakumāra, eko rattindivo.

Let alone one day,

**Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu
tathāgataṃ vināyakaṃ labhamāno sāyamanusiṭṭho pāto
visesaṃ adhigamissati, pātamanusiṭṭho sāyaṃ visesaṃ
adhigamissati”ti.**

when a mendicant with these five factors that support meditation has the Realized One as trainer, they could be instructed in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening.”

Evaṃ vutte, bodhi rājakumāro bhagavantaṃ etadavoca:

When he had spoken, Prince Bodhi said to the Buddha,

“aho buddho, aho dhammo, aho dhammassa svākkhātā.

“Oh, the Buddha! Oh, the teaching! Oh, how well explained is the teaching!

**Yatra hi nāma sāyamanusiṭṭho pāto visesaṃ adhigamissati,
pātamanusiṭṭho sāyaṃ visesaṃ adhigamissati”ti.**

For someone could be instructed in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening.”

**Evam vutte, sañjikāputto māṇavo bodhiṃ rājakumāraṃ
etadavoca:**

When he said this, Sañjikāputta said to Prince Bodhi,

“evameva paṇāyaṃ bhavaṃ bodhi:

“Though Master Bodhi speaks like this,

**‘aho buddho, aho dhammo, aho dhammassa svākkhātā’ti ca
vadeti;**

**atha ca pana na taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchati
dhammañca bhikkhusaṅghañcā”ti.**

you don’t go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.”

**“Mā hevaṃ, samma sañjikāputta, avaca; mā hevaṃ, samma
sañjikāputta, avaca.**

“Don’t say that, dear Sañjikāputta, don’t say that!

**Sammukhā metaṃ, samma sañjikāputta, ayyāya sutam,
sammukhā paṭiggahitaṃ”.**

I have heard and learned this in the presence of the lady, my mother.

**“Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā
kosambiyam viharati ghositārāme.**

This one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.

**Atha kho me ayyā kucchimatī yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnā kho me ayyā bhagavantaṃ etadavoca:**

Then my pregnant mother went up to the Buddha, bowed, sat down to one side, and said to him,

**‘yo me ayaṃ, bhante, kucchigato kumārako vā kumārikā vā so
bhagavantaṃ saraṇaṃ gacchati dhammañca
bhikkhusaṅghañca.**

‘Sir, the prince or princess in my womb goes for refuge to the Buddha, the teaching, and the mendicant Saṅgha.

Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan'ti.

From this day forth, may the Buddha remember them as a lay follower who has gone for refuge for life.'

Ekamidaṃ, samma sañjikāputta, samayaṃ bhagavā idheva bhaggesu viharati susumāragire bhesakaḷāvane migadāye.

Another time the Buddha was staying here in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Atha kho maṃ dhāti añkena haritvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhitā kho maṃ dhāti bhagavantaṃ etadavoca:

Then my nurse, carrying me on her hip, went to the Buddha, bowed, stood to one side, and said to him,

'ayaṃ, bhante, bodhi rājakumāro bhagavantaṃ saraṇaṃ gacchati dhammañca bhikkhusaṅghaṃca.

'Sir, this Prince Bodhi goes for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan'ti.

From this day forth, may the Buddha remember him as a lay follower who has gone for refuge for life.'

Esāhaṃ, samma sañjikāputta, tatiyakampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

Now for a third time I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan'ti.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Bodhirājakumārasuttam̐ niṭṭhitam̐ pañcamam̐.

86. Aṅgulimālasutta *With Aṅgulimāla*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena rañño pasenadissa kosalassa vijite
coro aṅgulimālo nāma hoti luddo lohitaṇṇi hatapahate nivittḥo
adayāpanno paṇabhūtesu.**

Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Aṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings.

**Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi
ajanapadā katā.**

He laid waste to villages, towns, and countries.

So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti.

He was constantly murdering people, and he wore their fingers as a necklace.

**Atha kho bhagava pubbaṇhasamayam nivāsetvā
pattacīvaramādāya savatthim piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

**Sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātaṭikkanto senāsanāṃ saṃsāmetvā
pattacīvaramādāya yena coro aṅgulimālo tenaddhānamaggaṃ
paṭipajji.**

Then, after the meal, on his return from alms-round, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Aṅgulimāla.

**Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino
bhagavantaṃ yena coro aṅgulimālo
tenaddhānamaggapaṭipannaṃ.**

The cowherds, shepherds, farmers, and travelers saw him on the road,

Disvāna bhagavantaṃ etadavocum:
and said to him,

“mā, samaṇa, etaṃ maggaṃ paṭipajji.
“Don’t take this road, ascetic.

**Etasmim, samaṇa, magge coro aṅgulimālo nāma luddo
lohitapāṇi hatapahate niviṭṭho adayāpanno pāṇabhūtesu.**

On this road there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.

**Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi
ajanapadā katā.**

He has laid waste to villages, towns, and countries.

So manusse vadhivā vadhivā aṅgulīnaṃ mālaṃ dhāreti.

He is constantly murdering people, and he wears their fingers as a necklace.

**Etañhi, samaṇa, maggaṃ dasapi purisā vīsampi purisā
timsampi purisā cattārīsampi purisā paññāsampi purisā
saṅkaritvā saṅkaritvā paṭipajjanti.**

People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty.

Tepi corassa aṅgulimālassa hatthattham̃ gacchantī”ti.

Still they meet their end by Aṅgulimāla’s hand.”

Evam̃ vutte, bhagavā tuṅhībhūto agamāsi.

But when they said this, the Buddha went on in silence.

Dutiyampi kho gopālakā ...pe...

For a second time ...

**tatiyampi kho gopālakā pasupālakā kassakā pathāvino
bhagavantam̃ etadavocum̃:**

and a third time, they urged the Buddha to turn back.

**“mā, samaṇa, etam̃ maggam̃ paṭipajji, etasmim̃ samaṇa magge
coro aṅgulimālo nāma luddo lohitapāṇi hatapahate nivitṭho
adayāpanno pāṇabhūtesu, tena gāmāpi agāmā katā, nigamāpi
anigamā katā, janapadāpi ajanapadā katā.**

So manusse vadhitvā vadhitvā aṅgulīnam̃ mālam̃ dhāreti.

**Etañhi samaṇa maggam̃ dasapi purisā vīsampi purisā timsampi
purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā
saṅkaritvā paṭipajjanti.**

Tepi corassa aṅgulimālassa hatthattham̃ gacchantī”ti.

Atha kho bhagavā tuṅhībhūto agamāsi.

But when they said this, the Buddha went on in silence.

**Addasā kho coro aṅgulimālo bhagavantam̃ dūratova
āgacchantam̃.**

The bandit Aṅgulimāla saw the Buddha coming off in the distance,

Disvānassa etadahosi:

and thought,

“acchariyam̃ vata bho, abbhutam̃ vata bho.

“It’s incredible, it’s amazing!

Imañhi maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti.

People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty.

Tepi mama hatthatthaṃ gacchanti.

Still they meet their end by my hand.

Atha ca panāyaṃ samaṇo eko adutiyo pasayha maññe āgacchati.

But still this ascetic comes along alone and unaccompanied, like he had beaten me already.

Yannūnāhaṃ imaṃ samaṇaṃ jīvitā voropeyyan”ti.

Why don't I take his life?"

Atha kho coro aṅgulimālo asicammaṃ gahetvā dhanukalāpaṃ sannayhitvā bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha.

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā coro aṅgulimālo bhagavantaṃ pakatiyā gacchantaṃ sabbathāmena gacchanto na sakkoti sampāpuṇitum.

But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no matter how hard he tried, even though the Buddha kept walking at a normal speed.

Atha kho corassa aṅgulimālassa etadahosi:

Then Aṅgulimāla thought,

“acchariyaṃ vata bho, abbhutaṃ vata bho.

“It's incredible, it's amazing!

Ahañhi pubbe hatthimpi dhāvantaṃ anupatitvā gaṇhāmi, assampi dhāvantaṃ anupatitvā gaṇhāmi, rathampi dhāvantaṃ anupatitvā gaṇhāmi, migampi dhāvantaṃ anupatitvā gaṇhāmi;

Previously, even when I've chased a speeding elephant, horse, chariot or deer, I've always caught up with them.

atha ca panāhaṃ imaṃ samaṇaṃ pakatiyā gacchantam sabbathāmena gacchanto na sakkomi sampāpuṇitun”ti.

But I can't catch up with this ascetic no matter how hard I try, even though he's walking at a normal speed.”

Ṭhitova bhagavantam etadavoca:

He stood still and said,

“tiṭṭha, tiṭṭha, samaṇā”ti.

“Stop, stop, ascetic!”

“Ṭhito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā”ti.

“I've stopped, Aṅgulimāla—now you stop.”

Atha kho corassa aṅgulimālassa etadahosi:

Then Aṅgulimāla thought,

“ime kho samaṇā sakyaputtiyā saccavādino saccapaṭiñṇā.

“These Sakyan ascetics speak the truth.

Atha panāyaṃ samaṇo gacchaṃ yevāha:

Yet while walking the ascetic Gotama says:

‘ṭhito ahaṃ, aṅgulimāla, tvaṅca tiṭṭhā’ti.

‘I've stopped, Aṅgulimāla—now you stop.’

Yannūnāhaṃ imaṃ samaṇaṃ puccheyyan”ti.

Why don't I ask him about this?”

Atha kho coro aṅgulimālo bhagavantam gāthāya ajjhabhāsi:

Then he addressed the Buddha in verse:

“Gacchaṃ vadesi samaṇa ṭhitomhi,

“While walking, ascetic, you say ‘I've stopped.’

Mamañca brūsi ʘhitamaṭṭhitoti;

And I have stopped, but you tell me I've not.

Pucchāmi taṃ samaṇa etamatthaṃ,

I'm asking you this, ascetic:

Kathaṃ ʘhito tvaṃ ahamatṭhitomhī"ti.

how is it you've stopped and I have not?"

"ʘhito ahaṃ aṅgulimāla sabbadā,

"Aṅgulimāla, I have forever stopped—

Sabbesu bhūtesu nidhāya daṇḍaṃ;

I've cast off violence towards all creatures.

Tuvañca pāṇesu asaññatosi,

But you can't stop yourself from harming living creatures;

Tasmā ʘhitohaṃ tuvamatṭhitosī"ti.

that's why I've stopped, but you have not."

"Cirassaṃ vata me mahito mahesī,

"Oh, at long last a hermit,

Mahāvanaṃ pāpuṇi saccavādī;

a great sage who I honor, has entered this great forest.

Sohaṃ carissāmi pahāya pāpaṃ,

Now that I've heard your verse on Dhamma,

Sutvāna gāthaṃ tava dhammayuttaṃ".

I shall live without evil."

Itveva coro asimāvudhañca,

With these words, the bandit hurled his sword and weapons

Sobbhe papāte narake akiri;

down a cliff into a chasm.

Avandi coro sugatassa pāde,

He venerated the Holy One's feet,

Tattheva nam pabbajam ayāci.

and asked him for the going forth right away.

Buddho ca kho kāruṇiko mahesi,

Then the Buddha, the compassionate great hermit,

Yo satthā lokassa sadevakassa;

the teacher of the world with its gods,

“Tamehi bhikkhū”ti tadā avoca,

said to him, “Come, monk!”

Eseva tassa ahu bhikkhubhāvoti.

And with that he became a monk.

**Atha kho bhagavā āyasmatā aṅgulimālena pacchāsamaṇena
yena sāvatti tena cārikaṃ pakkāmi.**

Then the Buddha set out for Sāvattī with Venerable Aṅgulimāla as his second monk.

Anupubbena cārikaṃ caramāno yena sāvatti tadavasari.

Traveling stage by stage, he arrived at Sāvattī,

**Tatra sudam bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena rañño pasenadissa kosalassa
antepuradvāre mahājanakāyo sannipatitvā uccāsaddo
mahāsaddo hoti:**

Now at that time a crowd had gathered by the gate of King Pasenadi’s royal compound making a dreadful racket,

**“coro te, deva, vijite aṅgulimālo nāma luddo lohitapāṇi
hatapahate nivittḥo adayāpanno pāṇabhūtesu.**

“In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings.

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

He has laid waste to villages, towns, and countries.

So manusse vadhivā vadhivā aṅgulīnaṃ mālaṃ dhāreti.

He is constantly murdering people, and he wears their fingers as a necklace.

Taṃ devo paṭisedhetū”ti.

Your Majesty must put a stop to him!”

Atha kho rājā pasenadi kosalo pañcamattehi assasatehi sāvattiyā nikkhami divā divassa.

Then King Pasenadi drove out from Sāvattihī in the middle of the day with around five hundred horses,

Yena ārāmo tena pāvisi.

heading for the monastery.

Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho rājānaṃ pasenadiṃ kosalaṃ bhagavā etadavoca:

He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. He bowed and sat down to one side. The Buddha said to him,

“kiṃ nu te, mahārāja, rājā vā māgadho seniyo bimbisāro kupito vesālikā vā licchavī aññe vā paṭirājāno”ti?

“What is it, great king? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?”

“Na kho me, bhante, rājā māgadho seniyo bimbisāro kupito, nāpi vesālikā licchavī, nāpi aññe paṭirājāno.

“No, sir.

Coro me, bhante, vijite aṅgulimālo nāma luddo lohitapāṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu.

In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. ...

Tena gāmāpi agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti.

Tāhaṃ, bhante, paṭisedhissāmī”ti.

I shall put a stop to him.”

“Sace pana tvaṃ, mahārāja, aṅgulimālaṃ passeyyāsi kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitaṃ, virataṃ paṇātipātā, virataṃ adinnādānā, virataṃ musāvādā, ekabhattikaṃ, brahmacāriṃ, sīlavantaṃ, kalyāṇadhammaṃ, kinti naṃ kareyyāsī”ti?

“But great king, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was celibate, ethical, and of good character. What would you do to him?”

“Abhivādeyyāma vā, bhante, paccuṭṭheyyāma vā āsanena vā nimanteyyāma, abhinimanteyyāma vā naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaraṇaguttiṃ saṃvidaheyyāma.

“I would bow to him, rise in his presence, or offer him a seat. I’d invite him to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for his lawful guarding and protection.

Kuto panassa, bhante, dussīlassa pāpadhammassa evarūpo sīlasaṃyamo bhavissatī”ti?

But sir, how could such an immoral, evil man ever have such virtue and restraint?”

Tena kho pana samayena āyasmā aṅgulimālo bhagavato avidūre nisinno hoti.

Now, at that time Venerable Aṅgulimāla was sitting not far from the Buddha.

Atha kho bhagavā dakkhiṇaṃ bāhuṃ paggahetvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Then the Buddha pointed with his right arm and said to the king,

“eso, mahārāja, aṅgulimālo”ti.

“Great king, this is Aṅgulimāla.”

Atha kho rañño pasenadissa kosalassa ahudeva bhayaṃ, ahu chambhitattaṃ, ahu lomahaṃso.

Then the king became frightened, scared, his hair standing on end.

Atha kho bhagavā rājānaṃ pasenadiṃ kosalaṃ bhītaṃ saṃviggamaṃ lomahaṃsajātaṃ veditvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Knowing this, the Buddha said to him,

“mā bhāyi, mahārāja, natthi te ito bhayaṃ”ti.

“Do not fear, great king. You have nothing to fear from him.”

Atha kho rañño pasenadissa kosalassa yaṃ ahosi bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so paṭippassambhi.

Then the king’s fear died down.

Atha kho rājā pasenadi kosalo yenāyasmā aṅgulimālo tenupasaṅkami; upasaṅkamtivā āyasmantaṃ aṅgulimālaṃ etadavoca:

Then the king went over to Aṅgulimāla and said,

“ayyo no, bhante, aṅgulimālo”ti?

“Sir, is the venerable really Aṅgulimāla?”

“Evaṃ, mahārājā”ti.

“Yes, great king.”

“Kathaṅgotto ayyassa pitā, kathaṅgottā mātā”ti?

“What clans were your father and mother from?”

“Gaggo kho, mahārāja, pitā, mantāṇī mātā”ti.

“My father was a Gagga, and my mother a Mantāṇī.”

“Abhiramatu, bhante, ayyo gaggo mantāṇiputto.

“May the venerable Gagga Mantāṇiputta be happy.

**Ahamayyassa gaggassa mantāṇiputtassa ussukkaṃ karissāmi
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan
”ti.**

I’ll make sure that you’re provided with robes, alms-food, lodgings, and medicines and supplies for the sick.”

**Tena kho pana samayena āyasmā aṅgulimālo āraññiko hoti
piṇḍapātiko paṃsukūliko tecīvariko.**

But at that time Venerable Aṅgulimāla lived in the wilderness, ate only alms-food, and owned just three robes.

**Atha kho āyasmā aṅgulimālo rājānaṃ pasenadiṃ kosalaṃ
etadavoca:**

So he said to the king,

“alaṃ, mahārāja, paripuṇṇaṃ me cīvaran”ti.

“Enough, great king. My robes are complete.”

**Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ
etadavoca:**

Then the king went back to the Buddha, bowed, sat down to one side, and said to him,

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

Yāvañcidaṃ, bhante, bhagavā adantānaṃ dametā, asantānaṃ sametā, aparinibbutānaṃ parinibbāpetā.

How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unextinguished!

Yañhi mayaṃ, bhante, nāsakkhimhā daṇḍenapi satthenapi dametuṃ so bhagavatā adaṇḍena asattheneva danto.

For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā aṅgulimālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya sāvattiyam piṇḍāya pāvisi.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

Addasā kho āyasmā aṅgulimālo sāvattiyam sapadānam piṇḍāya caramāno aññataram itthim mūḷhagabbham vighātagabbham.

Then as he was wandering indiscriminately for alms-food he saw a woman undergoing a painful obstructed labor.

Disvānassa etadahosi:

Seeing this, it occurred to him,

“kilissanti vata, bho, sattā;

“Oh, beings suffer such filth!

kilissanti vata, bho, sattā”ti.

Oh, beings suffer such filth!”

**Atha kho āyasmā aṅgulimālo sāvattiyam piṇḍāya caritvā
pacchābhattam piṇḍapātaṭikkanto yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantam nisīdi. Ekamantam nisinno kho āyasmā aṅgulimālo
bhagavantam etadavoca:**

Then after wandering for alms in Sāvattihī, after the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him,

**“idhāham, bhante, pubbaṅhasamayam nivāsetvā
pattacīvaramādāya sāvattim piṇḍāya pāvisim.**

**Addasam kho aham, bhante, sāvattiyam sapadānam piṇḍāya
caramāno aññataram itthim mūḷhagabbham vighātagabbham.**

Disvāna mayham etadahosi:

‘kilissanti vata bho sattā, kilissanti vata bho sattā”’ti.

**“Tena hi tvam, aṅgulimāla, yena sā itthī tenupasaṅkama;
upasaṅkamtivā tam itthim evam vadehi:**

“Well then, Aṅgulimāla, go to that woman and say this:

**‘yatoham, bhagini, jāto nābhijānāmi sañcicca paṇam jīvitā
voropetā, tena saccena sotthi te hotu, sotthi gabbhassā”’ti.**

‘Ever since I was born, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

“So hi nūna me, bhante, sampajānamusāvādo bhavissati.

“But sir, wouldn’t that be telling a deliberate lie?

Mayā hi, bhante, bahū sañcicca paṇā jīvitā voropitā”’ti.

For I have intentionally killed many living creatures.”

**“Tena hi tvaṃ, aṅgulimāla, yena sā itthī tenupasaṅkama;
upasaṅkamtivā taṃ itthiṃ evaṃ vadehi:**

“In that case, Aṅgulimāla, go to that woman and say this:

**‘yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca
pāṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi
gabbhassā’”ti.**

‘Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

**“Evaṃ, bhante”ti kho āyasmā aṅgulimālo bhagavato paṭissutvā
yena sā itthī tenupasaṅkama; upasaṅkamtivā taṃ itthiṃ
etadavoca:**

“Yes, sir,” replied Aṅgulimāla. He went to that woman and said:

**“yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca
pāṇaṃ jīvitā voropetā, tena saccena sotthi te hotu, sotthi
gabbhassā”ti.**

“Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.”

Atha khvāssā itthiyā sotthi ahoṣi, sotthi gabbhassa.

Then that woman was safe, and so was her baby.

**Atha kho āyasmā aṅgulimālo eko vūpakaṭṭho appamatto ātāpī
pahitatto viharanto nacirasseva—yassatthāya kulaputtā
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—
brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihāsi.**

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this

very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho paṇāyasmā aṅgulimālo arahataṃ ahosi.

And Venerable Aṅgulimāla became one of the perfected.

Atha kho āyasmā aṅgulimālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya sāvattim piṇḍāya pāvīsi.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvattī for alms.

Tena kho pana samayena aññenapi leḍḍu khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi daṇḍo khitto āyasmato aṅgulimālassa kāye nipatati, aññenapi sakkharā khittā āyasmato aṅgulimālassa kāye nipatati.

Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel.

Atha kho āyasmā aṅgulimālo bhinnena sīsena, lohitena gaḷantena, bhinnena pattena, vipphālitāya saṅghāṭiyā yena bhagavā tenupasaṅkami.

Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha.

Addasā kho bhagavā āyasmantaṃ aṅgulimālaṃ dūratova āgacchantaṃ.

The Buddha saw him coming off in the distance,

Disvāna āyasmantaṃ aṅgulimālaṃ etadavoca:

and said to him,

“adhivāsehi tvaṃ, brāhmaṇa, adhivāsehi tvaṃ, brāhmaṇa.

“Endure it, brahmin! Endure it, brahmin!

**Yassa kho tvaṃ, brāhmaṇa, kammaṣṣa vipākena bahūni
vassāni bahūni vassasatāni bahūni vassasahassāni niraye
pacceyyāsi tassa tvaṃ, brāhmaṇa, kammaṣṣa vipākaṃ diṭṭheva
dhamme paṭisaṃvedesī”ti.**

You’re experiencing in this life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years.”

**Atha kho āyasmā aṅgulimālo rahogato paṭisallīno
vimuttisukhaṃ paṭisaṃvedī;**

Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat.

tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

On that occasion he expressed this heartfelt sentiment:

“Yo pubbeva pamajjitvā,

“He who once was heedless,

pacchā so nappamajjati;

but turned to heedfulness,

Somaṃ lokaṃ pabhāseti,

lights up the world,

abbhā muttova candimā.

like the moon freed from a cloud.

Yassa pāpaṃ kataṃ kammaṃ,

Someone whose bad deed

kusalena pidhīyati;

is supplanted by the good,

Somaṃ lokaṃ pabhāseti,

lights up the world,

abbhā muttova candimā.

like the moon freed from a cloud.

Yo have daharo bhikkhu,

A young mendicant

yuñjati buddhasāsane;

devoted to the Buddha's teaching,

Somaṃ lokam pabhāseti,

lights up the world,

abbhā muttova candimā.

like the moon freed from a cloud.

Disā hi me dhammakatham suṇantu,

May even my enemies hear a Dhamma talk!

Disā hi me yuñjantu buddhasāsane;

May even my enemies devote themselves to the Buddha's teaching!

Disā hi me te manujā bhajantu,

May even my enemies associate with those good people

Ye dhammamevādapayanti santo.

who establish others in the Dhamma!

Disā hi me khantivādānaṃ,

May even my enemies hear Dhamma at the right time,

avirodhappasaṃsīnaṃ;

from those who speak on acceptance,

Suṇantu dhammaṃ kālena,

praising acquiescence;

tañca anuvidhīyantu.

and may they follow that path!

Na hi jātu so mamaṁ hiṁse,
For then they'd surely wish no harm

aññaṁ vā pana kiñci naṁ;
upon myself or others.

Pappuyya paramaṁ santiṁ,
Having arrived at ultimate peace,
rakkheyya tasathāvare.
they'd look after creatures firm and frail.

Udakañhi nayanti nettikā,
For irrigators guide the water,
Usukārā namayanti tejanaṁ;
and fletchers straighten arrows;
Dāruṁ namayanti tacchakā,
carpenters carve timber—
Attānaṁ damayanti paṇḍitā.
but the astute tame themselves.

Daṇḍeneke damayanti,
Some tame by using the rod,
aṅkusehi kasāhi ca;
some with goads, and some with whips.

Adaṇḍena asatthena,
But the poised one tamed me
ahaṁ dantomhi tādinā.
without rod or sword.

Ahiṁsakoti me nāmaṁ,
My name is 'Harmless',
hiṁsakassa pure sato;
though I used to be harmful.

Ajjāhaṃ saccaṇāmomi,
The name I bear today is true,

na naṃ hiṃsāmi kiñci naṃ.
for I do no harm to anyone.

Coro ahaṃ pure āsiṃ,
I used to be a bandit,

aṅgulimāloti vissuto;
the notorious Aṅgulimāla.

Vuyhamāno mahoghena,
Swept away in a great flood,

buddhaṃ saraṇamāgamaṃ.
I went to the Buddha as a refuge.

Lohitapāṇi pure āsiṃ,
I used to have blood on my hands,

aṅgulimāloti vissuto;
the notorious Aṅgulimāla.

Saraṇagamaṇaṃ passa,
See the refuge I've found—

bhavanetti samūhatā.
the attachment to rebirth is eradicated.

Tādisaṃ kammaṃ katvāna,
I've done many of the sort of deeds

bahuṃ duggatigāmiṇaṃ;
that lead to a bad destination.

Phuṭṭho kammavipākena,
The result of my deeds has already hit me,

aṇaṇo bhuñjāmi bhojanaṃ.

so I enjoy my food free of debt.

Pamādamanuyuñjanti,

Fools and half-wits

bālā dummedhino janā;

devote themselves to negligence.

Appamādañca medhāvī,

But the wise protect diligence

dhanam setthamva rakkhati.

as their best treasure.

Mā pamādamanuyuñjetha,

Don't devote yourself to negligence,

mā kāmarati santhavam;

or delight in sexual intimacy.

Appamatto hi jhāyanto,

For if you're diligent and practice absorption,

pappoti vipulam sukham.

you'll attain abundant happiness.

Svāgataṃ nāpagataṃ,

It was welcome, not unwelcome,

nayidaṃ dummantitaṃ mama;

the advice I got was good.

Samvibhattesu dhammesu,

Of teachings that are shared,

yam settham tadupāgamaṃ.

I encountered the best.

Svāgataṃ nāpagataṃ,

It was welcome, not unwelcome,

nayidaṃ dummantitaṃ mama;
the advice I got was good.

Tisso vijjā anuppattā,
I've attained the three knowledges

kataṃ buddhassa sāsanā"ti.
and fulfilled the Buddha's instructions."

Aṅgulimālasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

87. Piyajātikasutta *Born From the Beloved*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

**Tena kho pana samayena aññatarassa gahapatissa ekaputtako
piyo manāpo kālaṅkato hoti.**

Now at that time a certain householder's dear and beloved only child
passed away.

**Tassa kālaṅkiriya neva kammantā paṭibhanti na bhattam
paṭibhāti.**

After their death he didn't feel like working or eating.

So ālāhanam gantvā kandati:

He would go to the cemetery and wail,

“kham, ekaputtaka, kham, ekaputtakā”ti.

“Where are you, my only child? Where are you, my only child?”

**Atha kho so gahapati yena bhagava tenupasaṅkhami;
upasaṅkhamitvā bhagavantam abhivadetvā ekamantam nisīdi.**

Ekamantam nisinnam kho tam gahapatim bhagava etadavoca:

Then he went to the Buddha, bowed, and sat down to one side. The
Buddha said to him,

“na kho te, gahapati, sake citte ʘhitassa indriyāni, atthi te indriyānaṃ aññathattaṃ”ti.

“Householder, you look like someone who’s not in their right mind; your faculties have deteriorated.”

“Kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati;

“And how, sir, could my faculties not have deteriorated?”

mayhañhi, bhante, ekaputto piyo manāpo kālaṅkato.

For my dear and beloved only child has passed away.

Tassa kālaṅkiriyaṃ neva kammantā paṭibhanti, na bhattaṃ paṭibhāti.

Since their death I haven’t felt like working or eating.

Sohaṃ ālāhanaṃ gantvā kandāmi:

I go to the cemetery and wail:

‘kahaṃ, ekaputtaka, kahaṃ, ekaputtakā’”ti.

‘Where are you, my only child? Where are you, my only child?’”

“Evametaṃ, gahapati, evametaṃ, gahapati.

“That’s so true, householder! That’s so true, householder!”

Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā”ti.

For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

“Kassa kho nāmetaṃ, bhante, evaṃ bhavissati:

“Sir, who on earth could ever think such a thing!

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’”ti?

Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā”ti.

For our loved ones are a source of joy and happiness.”

**Atha kho so gahapati bhagavato bhāsitam anabhinanditvā
paṭikkosivā uṭṭhāyāsanā pakkāmi.**

Disagreeing with the Buddha's statement, rejecting it, he got up from his seat and left.

**Tena kho pana samayena sambahulā akkhadhuttā bhagavato
avidūre akkhehi dibbanti.**

Now at that time several gamblers were playing dice not far from the Buddha.

**Atha kho so gahapati yena te akkhadhuttā tenupasaṅkami;
upasaṅkamtivā akkhadhutte etadavoca:**

That householder approached them and told them what had happened.

**“idhāham, bhonto, yena samaṇo gotamo tenupasaṅkamim;
upasaṅkamtivā samaṇam gotamam abhivādetvā ekamantaṃ
nisīdim. Ekamantaṃ nisinnaṃ kho maṃ, bhonto, samaṇo
gotamo etadavoca:**

**‘na kho te, gahapati, sake citte ṭhitassa indriyāni, atthi te
indriyānam aññathattan’ti.**

Evam vutte, aham, bhonto, samaṇam gotamam etadavocaṃ:

‘kiñhi me, bhante, indriyānam nāññathattaṃ bhavissati;

mayhañhi, bhante, ekaputtako piyo manāpo kālaṅkato.

**Tassa kālaṅkiriya neva kammantā paṭibhanti, na bhattaṃ
paṭibhāti.**

Sohaṃ ālāhanam gantvā kandāmi—

kaham, ekaputtaka, kaham, ekaputtakā’ti.

‘Evametaṃ, gahapati, evametaṃ, gahapati.

**Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā
piyappabhavikā’ti.**

‘Kassa kho nāmetaṃ, bhante, evam bhavissati—

**piyajātikā sokaparidevadukkhadomanassupāyāsā
piyappabhavikā?**

Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā'ti.

**Atha khvāhaṃ, bhonto, samaṇassa gotamassa bhāsitaṃ
anabhinanditvā paṭikkositvā uṭṭhāyāsānā pakkamin'ti.**

“Evametaṃ, gahapati, evametaṃ, gahapati.

“That’s so true, householder! That’s so true, householder!

Piyajātikā hi, gahapati, ānandasomanassā piyappabhavikā'ti.

For our loved ones are a source of joy and happiness.”

Atha kho so gahapati “sameti me akkhadhuttehī”ti pakkāmi.

Thinking, “The gamblers and I are in agreement,” the householder left.

Atha kho idaṃ kathāvatthu anupubbena rājantepuraṃ pāvisi.

Eventually that topic of discussion reached the royal compound.

Atha kho rājā pasenadi kosalo mallikaṃ devim āmantesi:

Then King Pasenadi addressed Queen Mallikā,

“idaṃ te, mallike, samaṇena gotamena bhāsitaṃ:

“Mallika, your ascetic Gotama said this:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā

piyappabhavikā’”ti.

‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ, evametan”ti.

“If that’s what the Buddha said, great king, then that’s how it is.”

**“Evameva panāyaṃ mallikā yaññadeva samaṇo gotamo bhāsati
taṃ tadevassa abbhanumodati:**

“No matter what the ascetic Gotama says, Mallikā agrees with him:

‘Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametan’ti.

‘If that’s what the Buddha said, great king, then that’s how it is.’

Seyyathāpi nāma, yaññadeva ācariyo antevāsissa bhāsati taṃ tadevassa antevāsī abbhanumodati:

You’re just like a student who agrees with everything their teacher says.

‘evametaṃ, ācariya, evametaṃ, ācariyā’ti.

Evameva kho tvaṃ, mallike, yaññadeva samaṇo gotamo bhāsati taṃ tadevassa abbhanumodasi:

‘Sacetaṃ, mahārāja, bhagavatā bhāsitaṃ evametan’ti.

Cara pire, mallike, vinassā”ti.

Go away, Mallikā, get out of here!”

Atha kho mallikā devī nāḷijaṅghaṃ brāhmaṇaṃ āmantesi:

Then Queen Mallikā addressed the brahmin Nāḷijaṅgha,

**“ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama;
upasaṅkamtivā mama vacanena bhagavato pāde siraṣā
vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ
phāsuvihāraṃ puccha:**

“Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

**‘mallikā, bhante, devī bhagavato pāde siraṣā vandati,
appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ
pucchatī’ti;**

evañca vadehi:

And then say:

‘bhāsitaṃ nu kho, bhante, bhagavatā esā vācā—

‘Sir, did the Buddha make this statement:

**piyajātikā sokaparidevadukkhadomanassupāyāsā
piyappabhavikā’ti.**

“Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress”?’

Yathā te bhagavā byākaroti taṃ sādhukaṃ uggahetvā mama āroceyyāsi.

Remember well how the Buddha answers and tell it to me.

Na hi tathāgatā vitathaṃ bhaṇantī”ti.

For Realized Ones say nothing that is not so.”

“Evaṃ, bhotī”ti kho nāḷijaṅgho brāhmaṇo mallikāya deviyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

“Yes, ma’am,” he replied. He went to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nāḷijaṅgho brāhmaṇo bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“mallikā, bho gotama, devī bhoto gotamassa pāde sirasā vandati; appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;

“Master Gotama, Queen Mallikā bows with her head to your feet. She asks if you are healthy and well, nimble, strong, and living comfortably.

evañca vadeti:

And she asks whether

‘bhāsītā nu kho, bhante, bhagavatā esā vācā—

the Buddha made this statement:

piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā””ti.

‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa.

“That’s right, brahmin, that’s right!

Piyajātikā hi, brāhmaṇa, sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Tadamināpetam, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā.

And here’s a way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā mātā kālamakāsi.

Once upon a time right here in Sāvattihī a certain woman’s mother passed away.

Sā tassā kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkavitvā evamāha:

And because of that she went mad and lost her mind. She went from street to street and from square to square saying,

‘api me mātaraṃ addassatha, api me mātaraṃ addassathā’ti?
‘Has anyone seen my mother? Has anyone seen my mother?’

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā aññatarissā itthiyā pitā kālamakāsi ...

Once upon a time right here in Sāvattihī a certain woman’s father ...

bhātā kālamakāsi ...

brother ...

bhaginī kālamakāsi ...

sister ...

putto kālamakāsi ...

son ...

dhītā kālamakāsi ...

daughter ...

sāmiko kālamakāsi.

husband passed away.

**Sā tassa kālakiriyāya ummattikā khittacittā rathikāya rathikaṃ
siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha:**

And because of that she went mad and lost her mind. She went from street to street and from square to square saying,

‘api me sāmikaṃ addassatha, api me sāmikaṃ addassathā’ti?

‘Has anyone seen my husband? Has anyone seen my husband?’

**Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā
piyajātikā sokaparidevadukkhadomanassupāyāsā
piyappabhavikāti.**

And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

**Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa
purisassa mātā kālamakāsi.**

Once upon a time right here in Sāvattihī a certain man’s mother ...

**So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ
siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha:**

‘api me mātaraṃ addassatha, api me mātaraṃ addassathā’ti?

**Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā
piyajātikā sokaparidevadukkhadomanassupāyāsā
piyappabhavikāti.**

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarassa purisassa pitā kālamakāsi ...

father ...

bhātā kālamakāsi ...

brother ...

bhaginī kālamakāsi ...

sister ...

putto kālamakāsi ...

son ...

dhītā kālamakāsi ...

daughter ...

pajāpati kālamakāsi.

wife passed away.

So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ upasaṅkamtivā evamāha:

And because of that he went mad and lost his mind. He went from street to street and from square to square saying,

‘api me pajāpatiṃ addassatha, api me pajāpatiṃ addassathā’ti?

‘Has anyone seen my wife? Has anyone seen my wife?’

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvattiyā aññatarā itthī ñātikulaṃ agamāsi.

Once upon a time right here in Sāvattihī a certain woman went to live with her relative’s family.

Tassā te ñātakā sāmikaṃ acchinditvā aññassa dātukāmā.

But her relatives wanted to divorce her from her husband and give her to another,

Sā ca taṃ na icchatī.

who she didn't want.

Atha kho sā itthī sāmikaṃ etadavoca:

So she told her husband about this.

'ime, maṃ, ayyaputta, ñātakā tvaṃ acchinditvā aññassa dātukāmā.

Ahañca taṃ na icchāmī'ti.

Atha kho so puriso taṃ itthiṃ dvidhā chetvā attānaṃ upphālesi:

But he cut her in two and disemboweled himself, thinking,

'ubho pecca bhavissāmā'ti.

'We shall be together after death.'

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā'ti.

That's another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress."

Atha kho nāḷijaṅgho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ yena mallikā devī tenupasaṅkami; upasaṅkamtivā yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbaṃ mallikāya deviyā ārocesi. Atha kho mallikā devī yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamtivā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Then Nāḷijaṅgha the brahmin, having approved and agreed with what the Buddha said, got up from his seat, went to Queen Mallikā, and told her of all they had discussed. Then Queen Mallikā approached King Pasenadi and said to him,

"Taṃ kiṃ maññasi, mahārāja,

"What do you think, great king?"

piyā te vajirī kumārī”ti?
Do you love Princess Vajirī?”

“Evaṃ, mallike, piyā me vajirī kumārī”ti.
“Indeed I do, Mallikā.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

**vajiriyā te kumāriyā vipariṇāmaññathābhāvā uppajjeyyuraṃ
sokaparidevadukkhadomanassupāyāsā”ti?**
If she were to decay and perish, would sorrow, lamentation, pain,
sadness, and distress arise in you?”

**“Vajiriyā me, mallike, kumāriyā vipariṇāmaññathābhāvā
jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti
sokaparidevadukkhadomanassupāyāsā”ti?**
“If she were to decay and perish, my life would fall apart. How could
sorrow, lamentation, pain, sadness, and distress not arise in me?”

**“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā
arahatā sammāsambuddhena sandhāya bhāsitaṃ:**
“This is what the Buddha was referring to when he said:

**‘piyajātikā sokaparidevadukkhadomanassupāyāsā
piyappabhavikā’ti.**
‘Our loved ones are a source of sorrow, lamentation, pain, sadness,
and distress.’

Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

piyā te vāsabhā khattiyā”ti?
Do you love Lady Vāsabhā? ...

“Evaṃ, mallike, piyā me vāsabhā khattiyā”ti.

“Taṃ kiṃ maññasi, mahārāja, vāsabhāya te khattiyāya vipariṇāmaññathābhāvā uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti?

“Vāsabhāya me, mallike, khattiyāya vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā”ti?

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

Taṃ kiṃ maññasi, mahārāja, piyo te viṭaṭṭubho senāpatī”ti?
Do you love your son, General Viḍḍabha? ...

“Evaṃ, mallike, piyo me viṭaṭṭubho senāpatī”ti.

“Taṃ kiṃ maññasi, mahārāja, viṭaṭṭubhassa te senāpatissa vipariṇāmaññathābhāvā uppajjeyyumaṃ sokaparidevadukkhadomanassupāyāsā”ti?

“Viṭaṭṭubhassa me, mallike, senāpatissa vipariṇāmaññathābhāvā jīvitassapi siyā aññathattaṃ, kiṃ pana me na uppajjissanti sokaparidevadukkhadomanassupāyāsā”ti?

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sandhāya bhāsitaṃ:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

Taṃ kiṃ maññasi, mahārāja, piyā te ahan”ti?
Do you love me?”

“Evaṃ, mallike, piyā mesi tvaṃ”ti.

“Indeed I do love you, Mallikā.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

mayhaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ
sokaparidevadukkhadomanassupāyāsā”ti?

If I were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“Tuyhañhi me, mallike, vipariṇāmaññathābhāvā jīvitassapi siyā
aññathattaṃ, kiṃ pana me na uppajjissanti
sokaparidevadukkhadomanassupāyāsā”ti?

“If you were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā
arahatā sammāsambuddhena sandhāya bhāsitaṃ:

“This is what the Buddha was referring to when he said:

‘piyajātikā sokaparidevadukkhadomanassupāyāsā
piyappabhavikā’ti.

‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

Taṃ kiṃ maññasi, mahārāja,
What do you think, great king?

piyā te kāsikosalā”ti?

Do you love the realms of Kāsi and Kosala?”

“Evaṃ, mallike, piyā me kāsikosalā.

“Indeed I do, Mallikā.

Kāsikosalānaṃ, mallike, ānubhāvena kāsikacandanaṃ
paccanubhoma, mālāgandhavilepanaṃ dhāremā”ti.

It’s due to the bounty of Kāsi and Kosala that we use sandalwood imported from Kāsi and wear garlands, perfumes, and makeup.”

“Taṃ kiṃ maññasi, mahārāja,
“What do you think, great king?

**kāsikosalānaṃ te vipariṇāmaññathābhāvā uppajjeyyumaṃ
sokaparidevadukkhadomanassupāyāsā”ti?**

If these realms were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

**“Kāsikosalānañhi, mallike, vipariṇāmaññathābhāvā jīvitassapi
siyā aññathattaṃ, kiṃ pana me na uppajjissanti
sokaparidevadukkhadomanassupāyāsā”ti?**

“If they were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

**“Idaṃ kho taṃ, mahārāja, tena bhagavatā jānatā passatā
arahatā sammāsambuddhena sandhāya bhāsitaṃ:**

“This is what the Buddha was referring to when he said:

**‘piyajātikā sokaparidevadukkhadomanassupāyāsā
piyappabhavikā’”ti.**

‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“Acchariyaṃ, mallike, abbhutaṃ, mallike.

“It’s incredible, Mallikā, it’s amazing,

Yāvañca so bhagavā paññāya ativijjha maññe passati.

how far the Buddha sees with penetrating wisdom, it seems to me.

Ehi, mallike, ācamehī”ti.

Come, Mallikā, rinse my hands.”

**Atha kho rājā pasenadi kosalo uṭṭhāyāsanaṃ ekaṃsaṃ
uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā
tikkhattumaṃ udānaṃ udānesi:**

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward

the Buddha, and expressed this heartfelt sentiment three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā”ti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Piyajātikasuttaṃ niṭṭhitaṃ sattamaṃ.

88. Bāhitikasutta *The Imported Cloth*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā ānando pubbaṇhasamayam nivāsetvā
pattacīvaramādāya savatthiyam piṇḍāya pāvīsi.**

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.

**Savatthiyam piṇḍāya carivā pacchābhattam
piṇḍapātaṭikkanto yena pubbārāmo migāramātupāsādo
tenupasaṅkami divāvihārāya.**

He wandered for alms in Sāvattihī. After the meal, on his return from alms-round, he went to the Eastern Monastery, the stilt longhouse of Migāra's mother, for the day's meditation.

**Tena kho pana samayena rājā pasenadi kosalo ekapuṇḍarīkam
nāgam abhiruhitvā savatthiyā niyyāti divā divassa.**

Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvattihī in the middle of the day.

**Addasā kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ
dūratova āgacchantaṃ.**

He saw Ānanda coming off in the distance

Disvāna sirivaḍḍhaṃ mahāmattaṃ āmantesi:

and said to the minister Sirivaḍḍha,

“āyasmā no eso, samma sirivaḍḍha, ānando”ti.

“My dear Sirivaḍḍha, isn’t that Venerable Ānanda?”

“Evaṃ, mahārāja, āyasmā eso ānando”ti.

“Indeed it is, great king.”

Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi:

Then King Pasenadi addressed a man,

**“ehi tvaṃ, ambho purisa, yenāyasmā ānando tenupasaṅkama;
upasaṅkamtivā mama vacanena āyasmato ānandassa pāde
sirasā vandāhi:**

“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

**‘rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā
vandatī’ti;**

‘Sir, King Pasenadi of Kosala bows with his head at your feet.’

evañca vadehi:

And then say:

**‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ
karaṇīyaṃ, āgāmetu kira, bhante, āyasmā ānando muhuttaṃ
anukampaṃ upādāyā’”ti.**

‘Sir, if you have no urgent business, please wait a moment out of compassion.’”

**“Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa
paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi.**

**Ekamantaṃ ṭhito kho so puriso āyasmantaṃ ānandaṃ
etadavoca:**

“Yes, Your Majesty,” that man replied. He did as the king asked.

“rājā, bhante, pasenadi kosalo āyasmato ānandassa pāde sirasā vandati;

evañca vadeti:

‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgometu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā ānando tuṅhībhāvena.

Ānanda consented in silence.

Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca:

Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda,

“sace, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, sādhu, bhante, āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkamatu anukampaṃ upādāyā”ti.

“Sir, if you have no urgent business, it would be nice of you to go to the bank of the Aciravatī river out of compassion.”

Adhivāsesi kho āyasmā ānando tuṅhībhāvena.

Ānanda consented in silence.

Atha kho āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkami; upasaṅkamtivā aññatarasmim rukkhamūle paññatte āsane nisīdi.

He went to the river bank and sat at the root of a certain tree on a seat spread out.

Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhito kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca:

Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda,

“idha, bhante, āyasmā ānando hatthatthare nisīdatū”ti.

“Here, Venerable Ānanda, sit on this elephant rug.”

“Alaṃ, mahārāja.

“Enough, great king,

Nisīda tvaṃ;

you sit on it.

nisinno ahaṃ sake āsane”ti.

I’m sitting on my own seat.”

Nisīdi kho rājā pasenadi kosalo paññatte āsane.

So the king sat down on the seat spread out,

Nisajja kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ etadavoca:

and said,

“kiṃ nu kho, bhante ānanda, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi”ti?

“Sir, might the Buddha engage in the sort of behavior—by way of body, speech, or mind—that is faulted by ascetics and brahmins?”

“Na kho, mahārāja, so bhagavā tathārūpaṃ kāyasamācāraṃ samācareyya, yvāssa kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhi”ti.

“No, great king, the Buddha would not engage in the sort of behavior that is faulted by sensible ascetics and brahmins.”

“Kiṃ pana, bhante ānanda, so bhagavā tathārūpaṃ vacīsamācāraṃ ...pe...

manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehī”ti?

“Na kho, mahārāja, so bhagavā tathārūpaṃ manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

Yañhi mayaṃ, bhante, nāsakkhimhā pañhena paripūretuṃ taṃ, bhante, āyasmatā ānandena pañhassa veyyākaraṇena paripūritaṃ.

For I couldn’t fully express the question, but Ānanda’s answer completed it for me.

Ye te, bhante, bālā abyattā ananuvicca apariyogāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, na mayaṃ taṃ sārato paccāgacchāma;

I don’t believe that praise or criticism of others spoken by incompetent fools, without examining or scrutinizing, is the most important thing.

ye pana te, bhante, paṇḍitā viyattā medhāvino anuvicca pariyoḡāhetvā paresaṃ vaṇṇaṃ vā avaṇṇaṃ vā bhāsanti, mayaṃ taṃ sārato paccāgacchāma.

Rather, I believe that praise or criticism of others spoken by competent and intelligent people after examining and scrutinizing is the most important thing.

Katamo pana, bhante ānanda, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti?

But sir, what kind of bodily behavior is faulted by sensible ascetics and brahmins?”

“Yo kho, mahārāja, kāyasamācāro akusalo”.

“Unskillful behavior.”

“Katamo pana, bhante, kāyasamācāro akusalo”?

“But what kind of bodily behavior is unskillful?”

“Yo kho, mahārāja, kāyasamācāro sāvajjo”.

“Blameworthy behavior.”

“Katamo pana, bhante, kāyasamācāro sāvajjo”?

“But what kind of bodily behavior is blameworthy?”

“Yo kho, mahārāja, kāyasamācāro sabyābajjho”.

“Hurtful behavior.”

“Katamo pana, bhante, kāyasamācāro sabyābajjho”?

“But what kind of bodily behavior is hurtful?”

“Yo kho, mahārāja, kāyasamācāro dukkhavipāko”.

“Behavior that results in suffering.”

“Katamo pana, bhante, kāyasamācāro dukkhavipāko”?

“But what kind of bodily behavior results in suffering?”

“Yo kho, mahārāja, kāyasamācāro attabyābādhāyapi saṁvattati, parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati.

“Bodily behavior that leads to hurting yourself, hurting others, and hurting both,

Tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

and which makes unskillful qualities grow while skillful qualities decline.

evarūpo kho, mahārāja, kāyasamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of bodily behavior is faulted by sensible ascetics and brahmins.”

“Katamo pana, bhante ānanda, vacīsamācāro ...pe...

“But what kind of verbal behavior ...

manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti?

mental behavior is faulted by sensible ascetics and brahmins?” ...

“Yo kho, mahārāja, manosamācāro akusalo”.

“Katamo pana, bhante, manosamācāro akusalo”?

“Yo kho, mahārāja, manosamācāro sāvajjo”.

“Katamo pana, bhante, manosamācāro sāvajjo”?

“Yo kho, mahārāja, manosamācāro sabyābajjho”.

“Katamo pana, bhante, manosamācāro sabyābajjho”?

“Yo kho, mahārāja, manosamācāro dukkhavipāko”.

“Katamo pana, bhante, manosamācāro dukkhavipāko”?

“Yo kho, mahārāja, manosamācāro attabyābādhāyapi saṁvattati, parabyābādhāyapi saṁvattati, ubhayabyābādhāyapi saṁvattati.

“Mental behavior that leads to hurting yourself, hurting others, and hurting both,

Tassa akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

and which makes unskillful qualities grow while skillful qualities decline.

evarūpo kho, mahārāja, manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of mental behavior is faulted by sensible ascetics and brahmins.”

“Kiṃ nu kho, bhante ānanda, so bhagavā sabbesaṃyeva akusalānaṃ dhammānaṃ pahānaṃ vaṇṇetī”ti?

“Sir, does the Buddha praise giving up all these unskillful things?”

“Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

“Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“Katamo pana, bhante ānanda, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti?

“But sir, what kind of bodily behavior is not faulted by sensible ascetics and brahmins?”

“Yo kho, mahārāja, kāyasamācāro kusalo”.

“Skillful behavior.”

“Katamo pana, bhante, kāyasamācāro kusalo”?

“But what kind of bodily behavior is skillful?”

“Yo kho, mahārāja, kāyasamācāro anavajjo”.

“Blameless behavior.”

“Katamo pana, bhante, kāyasamācāro anavajjo”?

“But what kind of bodily behavior is blameless?”

“Yo kho, mahārāja, kāyasamācāro abyābajjho”.

“Pleasing behavior.”

“Katamo pana, bhante, kāyasamācāro abyābajjho”?

“But what kind of bodily behavior is pleasing?”

“Yo kho, mahārāja, kāyasamācāro sukhavipāko”.

“Behavior that results in happiness.”

“Katamo pana, bhante, kāyasamācāro sukhavipāko”?

“But what kind of bodily behavior results in happiness?”

“Yo kho, mahārāja, kāyasamācāro nevattabyābādhāyapi saṁvattati, na parabyābādhāyapi saṁvattati, na ubhayabyābādhāyapi saṁvattati.

“Bodily behavior that leads to pleasing yourself, pleasing others, and pleasing both,

Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

and which makes unskillful qualities decline while skillful qualities grow.

Evarūpo kho, mahārāja, kāyasamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of bodily behavior is not faulted by sensible ascetics and brahmins.”

“Katamo pana, bhante ānanda, vacīsamācāro ...pe...

“But what kind of verbal behavior ...

manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti?

mental behavior is not faulted by sensible ascetics and brahmins?”

...

“Yo kho, mahārāja, manosamācāro kusalo”.

“Katamo pana, bhante, manosamācāro kusalo”?

“Yo kho, mahārāja, manosamācāro anavajjo”.

“Katamo pana, bhante, manosamācāro anavajjo”?

“Yo kho, mahārāja, manosamācāro abyābajjho”.

“Katamo pana, bhante, manosamācāro abyābajjho”?

“Yo kho, mahārāja, manosamācāro sukhavipāko”.

“Katamo pana, bhante, manosamācāro sukhavipāko”?

“Yo kho, mahārāja, manosamācāro nevattabyābādhāyapi saṁvattati, na parabyābādhāyapi saṁvattati, na ubhayabyābādhāyapi saṁvattati.

“Mental behavior that leads to pleasing yourself, pleasing others, and pleasing both,

Tassa akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

and which makes unskillful qualities decline while skillful qualities grow.

Evarūpo kho, mahārāja, manosamācāro anopārambho samaṇehi brāhmaṇehi viññūhī”ti.

That kind of mental behavior is not faulted by sensible ascetics and brahmins.”

“Kiṃ pana, bhante ānanda, so bhagavā sabbesaṃyeva kusalānaṃ dhammānaṃ upasampadaṃ vaṇṇetī”ti?

“Sir, does the Buddha praise embracing all these skillful things?”

“Sabbākusaladhammapahīno kho, mahārāja, tathāgato kusaladhammasamannāgato”ti.

“Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

Yāva subhāsitañcidaṃ, bhante, āyasmatā ānandena.

How well this was said by Venerable Ānanda!

Iminā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena attamanābhiraddhā.

I’m delighted and satisfied with what you’ve expressed so well.

Evaṃ attamanābhiraddhā ca mayaṃ, bhante, āyasmato ānandassa subhāsitena.

So much so that

Sace, bhante, āyasmato ānandassa hatthiratanam kappeyya, hatthiratanampi mayaṃ āyasmato ānandassa dadeyyāma.

if an elephant treasure was suitable for you, I would give you one.

Sace, bhante, āyasmato ānandassa assaratanam kappeyya, assaratanampi mayaṃ āyasmato ānandassa dadeyyāma.

If a horse treasure was suitable for you, I would give you one.

Sace, bhante, āyasmato ānandassa gāmvaram kappeyya, gāmvarampi mayaṃ āyasmato ānandassa dadeyyāma.

If a prize village was suitable for you, I would give you one.

Api ca, bhante, mayampetaṃ jānāma:

But, sir, I know that

‘netam āyasmato ānandassa kappatī’ti.

these things are not suitable for you.

Ayaṃ me, bhante, bāhitikā raññā māgadhena ajātasattunā vedehiputtana vatthanāḷiyā pakkhipitvā pahitā soḷasasamā āyāmena, aṭṭhasamā vitthārena.

This imported cloth was sent to me by King Ajātasattu Vedehiputta of Magadha packed in a parasol case. It's exactly sixteen measures long and eight wide.

Taṃ, bhante, āyasmā ānando paṭiggaṇhātu anukampaṃ upādāyā”ti.

May Venerable Ānanda please accept it out of compassion.”

“Alaṃ, mahārāja, paripuṇṇaṃ me ticīvaran”ti.

“Enough, great king. My three robes are complete.”

“Ayaṃ, bhante, aciravatī nadī diṭṭhā āyasmatā ceva ānandena amhehi ca.

“Sir, we have both seen this river Aciravatī

Yadā uparipabbate mahāmegho abhippavuṭṭho hoti, athāyaṃ aciravatī nadī ubhato kūlāni saṃvissandantī gacchati;

when it has rained heavily in the mountains, and the river overflows both its banks.

evameva kho, bhante, āyasmā ānando imāya bāhitikāya attano ticīvaraṃ karissati.

In the same way, Venerable Ānanda can make a set of three robes for himself from this imported cloak.

Yaṃ panāyasmato ānandassa purāṇaṃ ticīvaraṃ taṃ sabrahmacārīhi saṃvibhajissati.

And you can share your old robes with your fellow monks.

Evāyaṃ amhākaṃ dakkhiṇā saṃvissandantī maññe gamissati.

In this way my religious donation will come to overflow, it seems to me.

Paṭiggaṇhātu, bhante, āyasmā ānando bāhitikan”ti.

Please accept the imported cloth.”

Paṭiggahesi kho āyasmā ānando bāhitikaṃ.

So Ānanda accepted it.

**Atha kho rājā pasenadi kosalo āyasmantaṃ ānandaṃ
etadavoca:**

Then King Pasenadi said to him,

“handa ca dāni mayaṃ, bhante ānanda, gacchāma;

“Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

**Atha kho rājā pasenadi kosalo āyasmato ānandassa bhāsitaṃ
abhinanditvā anumoditvā uṭṭhāyāsana āyasmantaṃ ānandaṃ
abhivādetvā padakkhiṇaṃ katvā pakkāmi.**

Then King Pasenadi approved and agreed with what Ānanda said. He got up from his seat, bowed, and respectfully circled Ānanda, keeping him on his right, before leaving.

**Atha kho āyasmā ānando acirapakkantassa rañño pasenadissa
kosalassa yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

Soon after he left, Ānanda went to the Buddha, bowed, sat down to one side,

**Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi rañña
pasenadinā kosalena saddhiṃ kathāsallāpo taṃ sabbaṃ
bhagavato ārocesi.**

and told him what had happened.

Taṅca bāhitikaṃ bhagavato pādāsi.

He presented the cloth to the Buddha.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

**“lābhā, bhikkhave, rañño pasenadissa kosalassa,
suladdhalābhā, bhikkhave, rañño pasenadissa kosalassa;**

“Mendicants, King Pasenadi is lucky, so very lucky,

**yaṃ rājā pasenadi kosalo labhati ānandaṃ dassanāya, labhati
payirupāsanāyā”ti.**

to get to see Ānanda and pay homage to him.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Bāhitikasuttaṃ niṭṭhitaṃ aṭṭhamam.

89. Dhammacetiyasutta *Shrines to the Teaching*

Evam me sutam—

So I have heard.

ekam samayam bhagava sakkesu viharati medalupam nama sakyanam nigamo.

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medelumpa.

Tena kho pana samayena rajā pasenadi kosalo nagaragam anupatto hoti kenacideva karaṇiyena.

Now at that time King Pasenadi of Kosala had arrived at Townsville on some business.

Atha kho rajā pasenadi kosalo digham karāyanam amantesi:

Then he addressed Dīgha Kārāyana,

“yojehi, samma karāyana, bhadraṇi bhadraṇi yānāni, uyyānabhūmiṃ gacchāma subhūmiṃ dassanāyā”ti.

“My good Kārāyana, harness the finest chariots. We will go to a park and see the scenery.”

“Evaṃ, devā”ti kho dīgho karāyano raṅṅo pasenadissa kosalassa paṭissutvā bhadraṇi bhadraṇi yānāni yojāpetvā raṅṅo pasenadissa kosalassa paṭivedesi:

“Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king,

“yuttāni kho te, deva, bhadrāni bhadrāni yānāni.

“Sire, the finest chariots are harnessed.

Yassadāni kālaṃ maññasī”ti.

Please go at your convenience.”

**Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā
bhadrehi bhadrehi yānehi nagarakamhā niyyāsi mahaccā
rājānubhāvena.**

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Townsville,

Yena ārāmo tena pāyāsi.

heading for the park grounds.

**Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā
pattikova ārāmaṃ pāvisi.**

He went by carriage as far as the terrain allowed, then descended and entered the park on foot.

**Addasā kho rājā pasenadi kosalo ārāme jaṅghāvihāraṃ
anucaṅkamamāno anuvicaramāno rukkhāmūlāni pāsādikāni
pasādanīyāni appasaddāni appanigghosāni vijānavātāni
manussarāhasseyyakāni paṭisallānasārūppāni.**

As he was going for a walk in the park he saw roots of trees that were impressive and inspiring, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

Disvāna bhagavantaṃyeva ārabha sati udapādi:

The sight reminded him right away of the Buddha:

**“imāni kho tāni rukkhāmūlāni pāsādikāni pasādanīyāni
appasaddāni appanigghosāni vijānavātāni
manussarāhasseyyakāni paṭisallānasārūppāni, yattha sudam
mayam taṃ bhagavantaṃ payirupāsāma arahantaṃ
sammāsambuddhan”ti.**

“These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected

one, the fully awakened Buddha.”

Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi:

He addressed Dīgha Kārāyana,

“imāni kho, samma kārāyana, tāni rukkhamūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni, yattha sudamā mayam taṃ bhagavantam payirupāsāma arahantaṃ sammāsambuddham.

“These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha.

Kham nu kho, samma kārāyana, etarahi so bhagavā viharati araham sammāsambuddho”ti?

My good Kārāyana, where is that Buddha at present?”

“Atthi, mahārāja, medāḷupaṃ nāma sakyānaṃ nigamo.

“Great king, there is a Sakyan town named Medaḷumpa.

Tattha so bhagavā etarahi viharati araham sammāsambuddho”ti.

That’s where the Buddha is now staying.”

“Kīvadūre pana, samma kārāyana, nagarakamhā medāḷupaṃ nāma sakyānaṃ nigamo hotī”ti?

“But how far away is that town?”

“Na dūre, mahārāja;

“Not far, great king,

tīṇi yojanāni;

it’s three leagues.

sakkā divasāvasesena gantun”ti.

We can get there while it’s still light.”

“Tena hi, samma kārāyana, yojehi bhadrāni bhadrāni yānāni, gamissāma mayam tam bhagavantam dassanāya arahantam sammāsambuddhan”ti.

“Well then, harness the chariots, and we shall go to see the Buddha.”

“Evaṃ, devā”ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadrāni bhadrāni yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi:

“Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king,

“yuttāni kho te, deva, bhadrāni bhadrāni yānāni.

“Sire, the finest chariots are harnessed.

Yassadāni kālam maññasī”ti.

Please go at your convenience.”

Atha kho rājā pasenadi kosalo bhadram yānam abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā yena medāḷupaṃ nāma sakyānam nigamo tena pāyāsi.

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Townsville to Medaḷumpa.

Teneva divasāvasesena medāḷupaṃ nāma sakyānam nigamaṃ sampāpuṇi.

He reached the town while it was still light

Yena ārāmo tena pāyāsi.

and headed for the park grounds.

Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova ārāmaṃ pāvisi.

He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.

At that time several mendicants were walking mindfully in the open air.

Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca:

King Pasenadi of Kosala went up to them and said,

“kahaṃ nu kho, bhante, etarahi so bhagavā viharati araham̐ sammāsambuddho?”

“Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

Dassanakāmā hi mayam̐ tam̐ bhagavantam̐ arahantam̐ sammāsambuddhan”ti.

For I want to see him.”

“Eso, mahārāja, vihāro saṃvutadvāro. Tena appasaddo upasaṅkamtivā ataramāno āḷindam̐ pavisitvā ukkāsitvā aggaḷam̐ ākoṭehi. Vivarissati bhagavā te dvāran”ti.

“Great king, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”

Atha kho rājā pasenadi kosalo tattheva khaggañca uṇhīsañca dīghassa kārāyanassa pādāsi.

The king right away presented his sword and turban to Dīgha Kārāyana,

Atha kho dīghassa kārāyanassa etadahosi:

who thought,

“rahāyati kho dāni rājā, idheva dāni mayā ṭhātabban”ti.

“Now the king seeks privacy. I should wait here.”

Atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamtivā ataramāno āḷindam̐ pavisitvā ukkāsitvā aggaḷam̐ ākoṭesi. Vivari bhagavā dvāram̐.

Then the king approached the Buddha’s dwelling and knocked, and the Buddha opened the door.

Atha kho rājā pasenadi kosalo vihāraṃ pavisitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumباتi, pāṇīhi ca parisambāhati, nāmañca sāveti:

King Pasenadi entered the dwelling, and bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:

“rājāhaṃ, bhante, pasenadi kosalo;

“Sir, I am Pasenadi, king of Kosala!

rājāhaṃ, bhante, pasenadi kosalo”ti.

I am Pasenadi, king of Kosala!”

“Kiṃ pana tvaṃ, mahārāja, atthavaṣaṃ sampassamāno imasmiṃ sarīre evarūpaṃ paramanipaccakāraṃ karosi, mittūpahāraṃ upadaṃsesī”ti?

“But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?”

“Atthi kho me, bhante, bhagavati dhammanvayo hoti:

“Sir, I infer about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakaṅgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Idhāhaṃ, bhante, passāmi eke samaṇabrāhmaṇe pariyantakataṃ brahmacariyaṃ carante dasapi vassāni, vīsampi vassāni, tiṃsampi vassāni, cattārīsampi vassāni.

It happens, sir, that I see some ascetics and brahmins leading the spiritual life only for a limited period: ten, twenty, thirty, or forty years.

Te aparena samayena sunhātā suvilittā kappitakesamassū pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārenti.

Some time later—nicely bathed and anointed, with hair and beard dressed—they amuse themselves, supplied and provided with the

five kinds of sensual stimulation.

**Idha panāhaṃ, bhante, bhikkhū passāmi yāvajīvaṃ
āpāṇakoṭikaṃ paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ
carante.**

But here I see the mendicants leading the spiritual life entirely full and pure as long as they live, to their last breath.

**Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ
paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ samanupassāmi.**

I don't see any other spiritual life elsewhere so full and pure.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

That's why I infer this about the Buddha from the teaching:

**'sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo,
suppaṭipanno bhagavato sāvakaśaṅgho'ti.**

'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

**Puna caparaṃ, bhante, rājānopi rājūhi vivadanti, khattiyāpi
khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti,
gahapatayopi gahapatīhi vivadanti, mātāpi puttena vivadati,
puttopi mātārā vivadati, pitāpi puttena vivadati, puttopi pitarā
vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātarā vivadati,
sahāyopi sahāyena vivadati.**

Furthermore, kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

**Idha panāhaṃ, bhante, bhikkhū passāmi samagge
sammodamāne avivadamāne khīrodakībhūte aññaamaññaṃ
piyacakkhūhi sampassante viharante.**

But here I see the mendicants living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

**Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ samaggaṃ
parisaṃ samanupassāmi.**

I don't see any other assembly elsewhere so harmonious.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

**‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo,
suppaṭipanno bhagavato sāvakaśaṅgho’ti.**

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

**Puna caparāhaṃ, bhante, ārāmena ārāmaṃ, uyyānena uyyānaṃ
anucaṅkamāmi anuvicarāmi.**

Furthermore, I have walked and wandered from monastery to monastery and from park to park.

**Sohaṃ tattha passāmi eke samaṇabrāhmaṇe kise lūkhe
dubbaṇṇe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte, na
viya maññe cakkhuṃ bandhante janassa dassanāya.**

There I've seen some ascetics and brahmins who are thin, haggard, pale, and veiny—hardly a captivating sight, you'd think.

Tassa mayhaṃ, bhante, etadahosi:

It occurred to me:

**‘addhā ime āyasmanto anabhiratā vā brahmacariyaṃ caranti,
atthi vā tesaṃ kiñci pāpaṃ kammaṃ kataṃ paṭicchannaṃ;**

‘Clearly these venerables lead the spiritual life dissatisfied, or they're hiding some bad deed they've done.

**tathā hi ime āyasmanto kisā lūkhā dubbaṇṇā
uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe
cakkhuṃ bandhanti janassa dassanāyā’ti.**

That's why they're thin, haggard, pale, and veiny—hardly a captivating sight, you'd think.’

Tyāhaṃ upasaṅkamtivā evaṃ vadāmi:

I went up to them and said:

**‘kiṃ nu kho tumhe āyasmanto kisā lūkhā dubbaṇṇā
uppaṇḍuppaṇḍukajātā dhamanisanthatagattā, na viya maññe
cakkhuṃ bandhatha janassa dassanāyā’ti?**

‘Venerables, why are you so thin, haggard, pale, and veiny—hardly a captivating sight, you’d think?’

Te evamāhaṃsu:

They say:

‘bandhukarogo no, mahārājā’ti.

‘We have jaundice, great king.’

**Idha panāhaṃ, bhante, bhikkhū passāmi haṭṭhapahaṭṭhe
udaggudagge abhiratarūpe pīṇindriye appossukke pannalome
paradattavutte migabhūtena cetasā viharante.**

But here I see mendicants always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.

Tassa mayhaṃ, bhante, etadahosi:

It occurred to me:

**‘addhā ime āyasmanto tassa bhagavato sāsane uḷāraṃ
pubbenāparaṃ visesaṃ jānanti;**

‘Clearly these venerables have realized a higher distinction in the Buddha’s instructions than they had before.

**tathā hi ime āyasmanto haṭṭhapahaṭṭhā udaggudaggā
abhiratarūpā pīṇindriyā appossukkā pannalomā paradattavuttā
migabhūtena cetasā viharantī’ti.**

That’s why these venerables are always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.’

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

**‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo,
suppaṭipanno bhagavato sāvakaṃgho’ti.**

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bhante, rājā khattiyo muddhāvasitto;

Furthermore, as an anointed king

**pahomi ghātetāyaṃ vā ghātetuṃ, jāpetāyaṃ vā jāpetuṃ,
pabbājetāyaṃ vā pabbājetuṃ.**

I am able to execute, fine, or banish those who are guilty.

**Tassa mayhaṃ, bhante, aḍḍakaraṇe nisinnassa antarantarā
kathaṃ opātentī.**

Yet when I’m sitting in judgment they interrupt me.

Sohaṃ na labhāmi:

And I can’t get them

**‘mā me bhonto aḍḍakaraṇe nisinnassa antarantarā kathaṃ
opātetha, kathāpariyosānaṃ me bhonto āgamentū’ti.**

to stop interrupting me and wait until I’ve finished speaking.

Tassa mayhaṃ, bhante, antarantarā kathaṃ opātentī.

Idha panāhaṃ, bhante, bhikkhū passāmi;

But here I’ve seen the mendicants

**yasmiṃ samaye bhagavā anekasatāya parisāya dhammaṃ
deseti, neva tasmīṃ samaye bhagavato sāvakaṇaṃ
khipitasaddo vā hoti ukkāsitassaddo vā.**

while the Buddha is teaching an assembly of many hundreds, and there is no sound of his disciples coughing or clearing their throats.

**Bhūtapubbaṃ, bhante, bhagavā anekasatāya parisāya
dhammaṃ deseti.**

Once it so happened that the Buddha was teaching an assembly of many hundreds.

Tatraññataro bhagavato sāvako ukkāsi.

Then one of his disciples cleared their throat.

Tameṇaṃ aññataro sabrahmacārī jaṇṇukena ghaṭṭesi:

And one of their spiritual companions nudged them with their knee, to indicate:

‘appasaddo āyasmā hotu, māyasmā saddamakāsi; satthā no bhagavā dhammaṃ desetī’ti.

‘Hush, venerable, don’t make a sound! Our teacher, the Blessed One, is teaching!’

Tassa mayhaṃ, bhante, etadahosi:

It occurred to me:

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing,

Adaṇḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissatī’ti.

how an assembly can be so well trained without rod or sword!’

Na kho panāhaṃ, bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisāṃ samanupassāmi.

I don’t see any other assembly elsewhere so well trained.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bhante, passāmi idhekacce khattiyapaṇḍite nipuṇe kataparappavāde vāavedhirūpe. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

Furthermore, I’ve seen some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect.

Te suṇanti:

They hear:

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti.

‘So, gentlemen, that ascetic Gotama will come down to such and such village or town.’

Te pañhaṃ abhisankharonti:

They formulate a question, thinking:

‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

‘We’ll approach the ascetic Gotama and ask him this question.

Evañce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma;

If he answers like this, we’ll refute him like that;

evañcepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti.

and if he answers like that, we’ll refute him like this.’

Te suṇanti:

When they hear that

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti.

he has come down

Te yena bhagavā tenupasaṅkamanti.

they approach him.

Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

The Buddha educates, encourages, fires up, and inspires them with a Dhamma talk.

Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti?

They don’t even get around to asking their question to the Buddha, so how could they refute his answer?

Aññadatthu bhagavato sāvakā sampajjanti.

Invariably, they become his disciples.

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bhante, passāmi idhekacce brāhmaṇapaṇḍite ...pe...

Furthermore, I see some clever brahmins ...

gahapatipaṇḍite ...pe...

some clever householders ...

samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe. Te bhindantā maññe caranti paññāgatena diṭṭhigatāni.

some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. ...

Te suṇanti:

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatī’ti.

Te pañhaṃ abhisaṅkharonti:

‘imaṃ mayaṃ pañhaṃ samaṇaṃ gotamaṃ upasaṅkamtivā pucchissāma.

Evañce no puṭṭho evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma;

evañcepi no puṭṭho evaṃ byākarissati, evampissa mayaṃ vādaṃ āropessāmā’ti.

Te suṇanti:

‘samaṇo khalu, bho, gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osaṭo’ti.

Te yena bhagavā tenupasaṅkamanti.

Te bhagavā dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṃseti.

Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantaṃ pañhaṃ pucchanti, kuto vādaṃ āropessanti?

They don’t even get around to asking their question to the Buddha, so how could they refute his answer?

Aññadatthu bhagavantaṃyeva okāsaṃ yācanti agārasmā anagāriyaṃ pabbajjāya.

Invariably, they ask the ascetic Gotama for the chance to go forth.

Te bhagavā pabbājeti.

And he gives them the going-forth.

Te tathāpabbajitā samānā ekā vūpakaṭṭhā appamattā ātāpino pahitattā viharantā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharanti.

Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Te evamaṃsu:

They say:

‘manāṃ vata, bho, anassāma; manāṃ vata, bho, panassāma’.

‘We were almost lost! We almost perished!’

Mayaṅhi pubbe assamaṇāva samānā samaṇāmhāti paṭijānimhā, abrahmaṇāva samānā brāhmaṇāmhāti paṭijānimhā, anarahantova samānā arahantāmhāti paṭijānimhā.

For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things.

‘Idāni khomha samaṇā, idāni khomha brāhmaṇā, idāni khomha arahanto’ti.

But now we really are ascetics, brahmins, and perfected ones!’

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno bhagavato sāvakasaṅgho’ti.

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparāhaṃ, bhante, ime isidattapurāṇā thapatayo mamabhattā mamayānā, ahaṃ nesaṃ jīvikāya dātā, yasassa āhattā;

Furthermore, these chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown.

atha ca pana no tathā mayi nipaccakāraṃ karonti yathā bhagavati.

And yet they don’t show me the same level of devotion that they show to the Buddha.

Bhūtapubbāhaṃ, bhante, senaṃ abbhuyyāto samāno ime ca isidattapurāṇā thapatayo vīmaṃsamāno aññatarasmim sambādhe āvasathe vāsaṃ upagacchim.

Once it so happened that while I was leading a military campaign and testing Isidatta and Purāṇa I took up residence in a cramped house.

Atha kho, bhante, ime isidattapurāṇā thapatayo bahudeva rattim dhammiyā kathāya vītināmetvā, yato ahosi bhagavā tato sīsaṃ katvā maṃ pādato karitvā nipajjimsu.

They spent most of the night discussing the teaching, then they lay down with their heads towards where the Buddha was and their feet

towards me.

Tassa mayham, bhante, etadahosi:

It occurred to me:

‘acchariyam vata bho, abbhutam vata bho.

‘It’s incredible, it’s amazing!

**Ime isidattapurāṇā thapatayo mamabhattā mamayānā, aham
nesam jīvikāya dātā, yasassa āhattā;**

These chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown.

**atha ca pana no tathā mayi nipaccakāram karonti yathā
bhagavati.**

And yet they don’t show me the same level of devotion that they show to the Buddha.

**Addhā ime āyasmanto tassa bhagavato sāsane uḷāram
pubbenāparam visesam jānantī’ti.**

Clearly these venerables have realized a higher distinction in the Buddha’s instructions than they had before.’

Ayampi kho me, bhante, bhagavati dhammanvayo hoti:

So I infer this about the Buddha from the teaching:

**‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo,
suppaṭipanno bhagavato sāvakaśaṅho’ti.**

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Puna caparam, bhante, bhagavāpi khattiyo, ahampi khattiyo;

Furthermore, the Buddha is an aristocrat, and so am I.

bhagavāpi kosalo, ahampi kosalo;

The Buddha is Kosalan, and so am I.

bhagavāpi āsītiko, ahampi āsītiko.

The Buddha is eighty years old, and so am I.

Yampi, bhante, bhagavāpi khattiyo ahampi khattiyo, bhagavāpi kosalo ahampi kosalo, bhagavāpi āsītiko ahampi āsītiko;

Since this is so,

imināvārahāmevāhaṃ, bhante, bhagavati paramanipaccakāraṃ kātum, mittūpahāraṃ upadamsetum.

it's proper for me to show the Buddha such utmost devotion and demonstrate such friendship.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvam, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkantassa rañño pasenadissa kosalassa bhikkhū āmantesi:

Soon after the king had left, the Buddha addressed the mendicants:

“eso, bhikkhave, rājā pasenadi kosalo dhammacetiyaṇi bhāsivā uṭṭhāyāsanā pakkanto.

“Mendicants, before he got up and left, King Pasenadi spoke shrines to the teaching.

Uggaṇhatha, bhikkhave, dhammacetiyaṇi;

Learn these shrines to the teaching!

pariyāpuṇātha, bhikkhave, dhammacetiyaṇi;

Memorize these shrines to the teaching!

dhāretha, bhikkhave, dhammacetiyaṇi.

Remember these shrines to the teaching!

**Atthasamhitāni, bhikkhave, dhammacetiyaṇi
ādibrahmacariyakāṇī”ti.**

These shrines to the teaching are beneficial and relate to the fundamentals of the spiritual life.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Dhammacetiyaṣuttaṃ niṭṭhitaṃ navamaṃ.

90. Kaṇṇakatthalasutta *At Kaṇṇakatthala*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā uruññāyaṃ viharati kaṇṇakatthale
migadāye.**

At one time the Buddha was staying near Ujuñña, in the deer park at Kaṇṇakatthala.

**Tena kho pana samayena rājā pasenadi kosalo uruññaṃ
anupatto hoti kenacideva karaṇīyena.**

Now at that time King Pasenadi of Kosala had arrived at Ujuñña on some business.

Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

**“ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama;
upasaṅkamitvā mama vacanena bhagavato pāde siraṣā
vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ
phāsuvihāraṃ puccha:**

“Please, mister, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

**‘rājā, bhante, pasenadi kosalo bhagavato pāde siraṣā vandati,
appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ
pucchatī’ti;**

evañca vadehi:

And then say:

**‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattam
bhuttapātarāso bhagavantam dassanāya upasaṅkamissatī’”ti.**

‘Sir, King Pasenadi of Kosala will come to see you today when he has finished breakfast.’”

**“Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam
nisinno kho so puriso bhagavantam etadavoca:**

“Yes, Your Majesty,” that man replied. He did as the king asked.

**“rājā, bhante, pasenadi kosalo bhagavato pāde sirasā vandati,
appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram
pucchati;**

evañca vadeti:

**‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattam
bhuttapātarāso bhagavantam dassanāya upasaṅkamissatī’”ti.**

Assosum kho somā ca bhaginī sakulā ca bhaginī:

The sisters Somā and Sakulā heard this.

**“ajja kira rājā pasenadi kosalo pacchābhattam bhuttapātarāso
bhagavantam dassanāya upasaṅkamissatī”ti.**

**Atha kho somā ca bhaginī sakulā ca bhaginī rājānam
pasenadim kosalam bhattābhihāre upasaṅkamtivā etadavocum:**

While the meal was being served, they approached the king and said,

**“tena hi, mahārāja, amhākampi vacanena bhagavato pāde
sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānam balaṃ
phāsuvihāram puccha:**

“Great king, since you are going to the Buddha, please bow in our name with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.”

‘somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī’”ti.

Atha kho rājā pasenadi kosalo pacchābhattaṃ bhuttapātarāso yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

When he had finished breakfast, King Pasenadi went to the Buddha, bowed, sat down to one side, and said to him,

“somā ca, bhante, bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī”ti.

“Sir, the sisters Somā and Sakulā bow with their heads to your feet. They ask if you are healthy and well, nimble, strong, and living comfortably.”

“Kiṃ pana, mahārāja, somā ca bhaginī sakulā ca bhaginī aññaṃ dūtaṃ nālatthun”ti?

“But, great king, couldn’t they get any other messenger?”

“Assosum kho, bhante, somā ca bhaginī sakulā ca bhaginī:

So Pasenadi explained the circumstances of the message.

‘ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttapātarāso bhagavantaṃ dassanāya upasaṅkamissatī’”ti.

Atha kho, bhante, somā ca bhaginī sakulā ca bhaginī maṃ bhattābhihāre upasaṅkamtivā etadavocum:

‘tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram puccha—

somā ca bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī’”ti.

“Sukhiniyo hontu tā, mahārāja, somā ca bhaginī sakulā ca bhaginī”ti.

The Buddha said, “May the sisters Somā and Sakulā be happy, great king.”

Atha kho rājā pasenadi kosalo bhagavantam etadavoca:

Then the king said to the Buddha,

“sutam metam, bhante, samaṇo gotamo evamāha:

“I have heard, sir, that the ascetic Gotama says this:

‘natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānissati, netam ṭhānam vijjatī’ti.

‘There is no ascetic or brahmin who will claim to be all-knowing and all-seeing, to know and see everything without exception: that is not possible.’

Ye te, bhante, evamāhaṃsu: ‘samaṇo gotamo evamāha—natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānissati, netam ṭhānam vijjatī’ti; kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammam byākaronti, na ca koci sahadhammiko vādānuvādo gārayham ṭhānam āgacchatī’ti?

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Ye te, mahārāja, evamāhaṃsu: ‘samaṇo gotamo evamāha—natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassāvī aparisesam ñāṇadassanam paṭijānissati, netam ṭhānam vijjatī’ti; na me te vuttavādino, abbhācikkhanti ca pana mam te asatā abhūtenā”ti.

“Great king, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

Atha kho rājā pasenadi kosalo viṭaṭūbhaṃ senāpatiṃ āmantesi:
Then King Pasenadi addressed General Viḍḍabha,

**“ko nu kho, senāpati, imaṃ kathāvatthum rājantepure
abbhudāhāsī”ti?**

“General, who introduced this topic of discussion to the royal compound?”

“Sañjayo, mahārāja, brāhmaṇo ākāsagotto”ti.

“It was Sañjaya, great king, the brahmin of the Ākāsa clan.”

Atha kho rājā pasenadi kosalo aññataram purisaṃ āmantesi:
Then the king addressed a man,

**“ehi tvaṃ, ambho purisa, mama vacanena sañjayaṃ
brāhmaṇaṃ ākāsagottaṃ āmantehi:**

“Please, mister, in my name tell Sañjaya that

‘rājā taṃ, bhante, pasenadi kosalo āmantetī’”ti.

King Pasenadi summons him.”

**“Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa
paṭissutvā yena sañjayo brāhmaṇo ākāsagotto tenupasaṅkami;
upasaṅkamtivā sañjayaṃ brāhmaṇaṃ ākāsagottaṃ etadavoca:**

“Yes, Your Majesty,” that man replied. He did as the king asked.

“rājā taṃ, bhante, pasenadi kosalo āmantetī”ti.

Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca:
Then the king said to the Buddha,

**“siyā nu kho, bhante, bhagavatā aññadeva kiñci sandhāya
bhāsitaṃ, tañca jano aññathāpi paccāgaccheyya.**

“Sir, might the Buddha have spoken in reference to one thing, but that person believed it was something else?”

**Yathā kathaṃ pana, bhante, bhagavā abhijānāti vācaṃ
bhāsitā”ti?**

How then do you recall making this statement?”

“Evaṃ kho ahaṃ, mahārāja, abhijānāmi vācaṃ bhāsītā:

“Great king, I recall making this statement:

‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netam̐ t̐hānam̐ vijjatī’”ti.

‘There is no ascetic or brahmin who knows all and sees all simultaneously: that is not possible.’”

“Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante, bhagavā āha:

“What the Buddha says appears reasonable.

‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbaṃ ñassati, sabbaṃ dakkhiti, netam̐ t̐hānam̐ vijjatī’”ti.

Cattārome, bhante, vaṇṇā—

Sir, there are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.

aristocrats, brahmins, merchants, and workers.

Imesaṃ nu kho, bhante, catunnam̐ vaṇṇānam̐ siyā viseso siyā nānākaraṇan””ti?

Is there any difference between them?”

“Cattārome, mahārāja, vaṇṇā—

khattiyā, brāhmaṇā, vessā, suddā.

Imesaṃ kho, mahārāja, catunnam̐ vaṇṇānam̐ dve vaṇṇā aggamakkhāyanti—

“Of the four classes, two are said to be preeminent—

khattiyā ca brāhmaṇā ca—

the aristocrats and the brahmins.

yadidaṃ

abhivādanapaccuṭṭhānaañjalikammasāmīcikkammānī”ti.

That is, when it comes to bowing down, rising up, greeting with joined palms, and observing proper etiquette.”

“Nāhaṃ, bhante, bhagavantaṃ diṭṭhadhammikaṃ pucchāmi;

“Sir, I am not asking you about the present life,

samparāyikāhaṃ, bhante, bhagavantaṃ pucchāmi.

but about the life to come.”

Cattārome, bhante, vaṇṇā—

khattiyā, brāhmaṇā, vessā, suddā.

Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇaṃ”ti?

“Pañcimāni, mahārāja, padhāniyaṅgāni.

“Great king, there are these five factors that support meditation.

Katamāni pañca?

What five?

Idha, mahārāja, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ:

It’s when a mendicant has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṃ sammāsambuddho

vijjācaraṇasampanno sugato lokavidū anuttaro

purisadammasārathi satthā devamanussānaṃ buddho

bhagavā’ti;

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

appābādho hoti appātaṅko samavepākiniyā gahaṇiyā

samannāgato nātisītāya nāccuṇhāya majjhimāya

padhānakkhamāya;

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

asaṭho hoti amāyāvī yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu;

They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā daḥaparakkamo anikkhittadhuro kusalesu dhammesu;

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā—

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

imāni kho, mahārāja, pañca padhāniyaṅgāni.

These are the five factors that support meditation.

Cattārome, mahārāja, vaṇṇā—

There are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.

aristocrats, brahmins, merchants, and workers.

Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā;

If they had these five factors that support meditation,

ettha pana nesaṃ assa dīgharattaṃ hitāya sukhāyā”ti.

that would be for their lasting welfare and happiness.”

“Cattārome, bhante, vaṇṇā—

“Sir, there are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.

aristocrats, brahmins, merchants, and workers.

Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā;

If they had these five factors that support meditation,

ettha pana nesaṃ, bhante, siyā viseso siyā nānākaraṇaṃ”ti?

would there be any difference between them?”

“Ettha kho nesāhaṃ, mahārāja, padhānavemattataṃ vadāmi.

“In that case, I say it is the diversity of their efforts in meditation.

Seyyathāpissu, mahārāja, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā.

Suppose there was a pair of elephants or horses or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyuraṃ, dantāva dantabhūmiṃ sampāpuṇeyyuraṃ”ti?

Wouldn't the pair that was well tamed and well trained perform the tasks of the tamed, and reach the level of the tamed?”

“Evaṃ, bhante”.

“Yes, sir.”

“Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyuraṃ, adantāva dantabhūmiṃ sampāpuṇeyyuraṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti?

“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”

“No hetam, bhante”.

“No, sir.”

**“Evameva kho, mahārāja, yaṃ taṃ saddhena pattaḃbaṃ
appābādheṇa asaṭṭheṇa amāyāvinā āradḃhavīriyena pañṇavatā,
taṃ vata assaddho bahvābādho saṭṭho māyāvī kusīto duppañño
pāpuṇissatīti—netam ṭhānam vijjatī”ti.**

“In the same way, there are things that must be attained by someone with faith, health, integrity, energy, and wisdom. It’s not possible for a faithless, unhealthy, deceitful, lazy, witless person to attain them.”

**“Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante,
bhagavā āha.**

“What the Buddha says appears reasonable.

Cattārome, bhante, vaṇṇā—

Sir, there are these four classes:

khattiyā, brāhmaṇā, vessā, suddā.

aristocrats, brahmins, merchants, and workers.

**Te cassu imehi pañcahi padhāniyaṅgehi samannāgatā te cassu
sammappadhānā;**

If they had these five factors that support meditation, and if they practiced rightly,

ettha pana nesaṃ, bhante, siyā viseso siyā nānākaraṇaṃ”ti?

would there be any difference between them?”

**“Ettha kho nesāhaṃ, mahārāja, na kiñci nānākaraṇaṃ vadāmi—
yadidaṃ vimuttiyā vimuttiṃ.**

“In that case, I say that there is no difference between the freedom of one and the freedom of the other.

**Seyyathāpi, mahārāja, puriso sukkhaṃ sākakaṭṭhaṃ ādāya
aggim abhinibbatteyya, tejo pātukareyya;**

Suppose a person took dry teak wood and lit a fire and produced heat.

**athāparo puriso sukkhaṃ sālakaṭṭhaṃ ādāya aggim
abhinibbatteyya, tejo pātukareyya;**

Then another person did the same using sāl wood,

**athāparo puriso sukkhaṃ ambakaṭṭhaṃ ādāya aggim
abhinibbatteyya, tejo pātukareyya;**

another used mango wood,

**athāparo puriso sukkhaṃ udumbarakaṭṭhaṃ ādāya aggim
abhinibbatteyya, tejo pātukareyya.**

while another used wood of the cluster fig.

Taṃ kiṃ maññasi, mahārāja,

What do you think, great king?

**siyā nu kho tesaṃ aggīnaṃ nānādāruto abhinibbattānaṃ kiñci
nānākaraṇaṃ acciyā vā accim, vaṇṇena vā vaṇṇaṃ, ābhāya vā
ābhan”ti?**

Would there be any difference between the fires produced by these different kinds of wood, that is, in the flame, color, or light?”

“No hetam, bhante”.

“No, sir.”

**“Evameva kho, mahārāja, yaṃ taṃ tejaṃ vīriyā nimmathitaṃ
padhānābhinibbattaṃ, nāhaṃ tattha kiñci nānākaraṇaṃ vadāmi
—yadidaṃ vimuttiyā vimuttin”ti.**

“In the same way, when fire has been kindled by energy and produced by effort, I say that there is no difference between the freedom of one and the freedom of the other.”

**“Heturūpaṃ, bhante, bhagavā āha; saheturūpaṃ, bhante,
bhagavā āha.**

“What the Buddha says appears reasonable.

Kiṃ pana, bhante, atthi devā”ti?

But sir, do gods absolutely exist?”

“Kiṃ pana tvaṃ, mahārāja, evaṃ vadesi:

“But what exactly are you asking?”

‘kiṃ pana, bhante, atthi devā’”ti?

“Yadi vā te, bhante, devā āgantāro itthattaṃ yadi vā anāgantāro itthattaṃ”?

“Whether those gods come back to this state of existence or not.”

“Ye te, mahārāja, devā sabyābajjhā te devā āgantāro itthattaṃ, ye te devā abyābajjhā te devā anāgantāro itthattaṃ”ti.

“Those gods who are subject to affliction come back to this state of existence, but those free of affliction do not come back.”

Evaṃ vutte, viṭaṭṭubho senāpati bhagavantaṃ etadavoca:

When he said this, General Viḍūḍabha said to the Buddha,

“ye te, bhante, devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve tamhā ṭhānā cāvessanti vā pabbājessanti vā”ti?

“Sir, will the gods subject to affliction topple or expel from their place the gods who are free of affliction?”

Atha kho āyasmato ānandassa etadahosi:

Then Venerable Ānanda thought,

“ayaṃ kho viṭaṭṭubho senāpati rañño pasenadissa kosalassa putto;

“This General Viḍūḍabha is King Pasenadi’s son,

ahaṃ bhagavato putto.

and I am the Buddha’s son.

Ayaṃ kho kālo yaṃ putto puttana manteyyā”ti.

Now is the time for one son to confer with another.”

Atha kho āyasmā ānando viṭaṭṭubhaṃ senāpatiṃ āmantesi:

So Ānanda addressed General Viḍūḍabha,

“tena hi, senāpati, taññevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, general, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, senāpati,

What do you think, general?

yāvatā rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti?

As far as the dominion of King Pasenadi of Kosala extends, where he rules as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

“Yāvatā, bho, rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti.

“He can, mister.”

“Taṃ kiṃ maññasi, senāpati,

“What do you think, general?

yāvatā rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti?

As far as the dominion of King Pasenadi does not extend, where he does not rule as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

“Yāvatā, bho, rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, na tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññavantaṃ vā apuññavantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti.

“He cannot, mister.”

“Taṃ kiṃ maññasi, senāpati,

“What do you think, general?

sutā te devā tāvatimsā”ti?

Have you heard of the gods of the Thirty-Three?”

“Evaṃ, bho.

“Yes, mister,

Sutā me devā tāvatimsā.

I’ve heard of them,

Idhāpi bhotā raññā pasenadinā kosalena sutā devā tāvatimsā”ti.

and so has the good King Pasenadi.”

“Taṃ kiṃ maññasi, senāpati,

“What do you think, general?

pahoti rājā pasenadi kosalo deve tāvatimse tamhā ṭhānā

cāvetuṃ vā pabbājetuṃ vā”ti?

Can King Pasenadi topple or expel from their place the gods of the Thirty-Three?”

“Dassanampi, bho, rājā pasenadi kosalo deve tāvatimse nappahoti, kuto pana tamhā ṭhānā cāvessati vā pabbājessati vā”ti?

“King Pasenadi can’t even see the gods of the Thirty-Three, so how could he possibly topple or expel them from their place?”

“Evameva kho, senāpati, ye te devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve dassanāyapi nappahonti; kuto pana tamhā ṭhānā cāvessanti vā pabbājessanti vā”ti?

“In the same way, general, the gods subject to affliction can’t even see the gods who are free of affliction, so how could they possibly topple or expel them from their place?”

Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

Then the king said to the Buddha,

“konāmo ayaṃ, bhante, bhikkhū”ti?

“Sir, what is this mendicant’s name?”

“Ānando nāma, mahārājā”ti.

“Ānanda, great king.”

“Ānando vata bho, ānandarūpo vata bho.

“A joy he is, and a joy he seems!

Heturūpaṃ, bhante, āyasmā ānando āha; saheturūpaṃ, bhante, āyasmā ānando āha.

What Venerable Ānanda says seems reasonable.

Kim pana, bhante, atthi brahmā”ti?

But sir, does Brahmā absolutely exist?”

“Kim pana tvaṃ, mahārāja, evaṃ vadesi:

“But what exactly are you asking?”

‘kim pana, bhante, atthi brahmā”ti?

“Yadi vā so, bhante, brahmā āgantā itthattaṃ, yadi vā anāgantā itthattaṃ”ti?

“Whether that Brahmā comes back to this state of existence or not.”

“Yo so, mahārāja, brahmā sabyābajjho so brahmā āgantā itthattaṃ, yo so brahmā abyābajjho so brahmā anāgantā itthattaṃ”ti.

“Any Brahmā who is subject to affliction comes back to this state of existence, but those free of affliction do not come back.”

Atha kho aññataro puriso rājānaṃ pasenadiṃ kosalaṃ etadavoca:

Then a certain man said to the king,

“sañjāyo, mahārāja, brāhmaṇo ākāśagotto āgato”ti.

“Great king, Sañjāya, the brahmin of the Ākāśa clan, has come.”

Atha kho rājā pasenadi kosalo sañjāyaṃ brāhmaṇaṃ ākāśagottaṃ etadavoca:

Then King Pasenadi asked Sañjāya,

“ko nu kho, brāhmaṇa, imaṃ kathāvatthuaṃ rājantepure abbhudāhāsī”ti?

“Brahmin, who introduced this topic of discussion to the royal compound?”

“Viṭṭhābho, mahārāja, senāpati”ti.

“It was General Viṭṭhābha, great king.”

Viṭṭhābho senāpati evamāha:

But Viṭṭhābha said,

“sañjāyo, mahārāja, brāhmaṇo ākāśagotto”ti.

“It was Sañjāya, great king, the brahmin of the Ākāśa clan.”

**Atha kho aññataro puriso rājānaṃ pasenadiṃ kosalaṃ
etadavoca:**

Then a certain man said to the king,

“yānakālo, mahārājā”ti.

“It’s time to depart, great king.”

Atha kho rājā pasenadi kosalo bhagavantaṃ etadavoca:

So the king said to the Buddha,

**“sabbaññutaṃ mayaṃ, bhante, bhagavantaṃ apucchimhā,
sabbaññutaṃ bhagavā byākāsi;**

“Sir, I asked you about omniscience, and you answered.

**tañca panamhākaṃ rucati ceva khamati ca, tena camhā
attamanā.**

I like and accept this, and am satisfied with it.

**Cātuvaṇṇisuddhiṃ mayaṃ, bhante, bhagavantaṃ apucchimhā,
cātuvaṇṇisuddhiṃ bhagavā byākāsi;**

I asked you about the four classes,

**tañca panamhākaṃ rucati ceva khamati ca, tena camhā
attamanā.**

**Adhideve mayaṃ, bhante, bhagavantaṃ apucchimhā, adhideve
bhagavā byākāsi;**

about the gods,

**tañca panamhākaṃ rucati ceva khamati ca, tena camhā
attamanā.**

**Adhibrahmānaṃ mayaṃ, bhante, bhagavantaṃ apucchimhā,
adhibrahmānaṃ bhagavā byākāsi;**

and about Brahmā, and you answered in each case.

**tañca panamhākaṃ rucati ceva khamati ca, tena camhā
attamanā.**

**Yaṃ yadeva ca mayaṃ bhagavantaṃ apucchimhā taṃ tadeva
bhagavā byākāsi;**

Whatever I asked the Buddha about, he answered.

**tañca panamhākaṃ ruccati ceva khamati ca, tena camhā
attamanā.**

I like and accept this, and am satisfied with it.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, mahārāja, kālaṃ maññasī”ti.

“Please, great king, go at your convenience.”

**Atha kho rājā pasenadi kosalo bhagavato bhāsitaṃ
abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṃ
abhivādetvā padakkhiṇaṃ katvā pakkāmīti.**

Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Kaṇṇakatthalasuttaṃ niṭṭhitaṃ dasamaṃ.

Rājavaggo niṭṭhito catuttho.

Tassuddānaṃ

**Ghaṭikāro raṭṭhapālo,
maghadevo madhuriyaṃ;
Bodhi aṅgulimālo ca,
piyajātaṃ bāhitikaṃ;
Dhammacetiyasuttañca,
dasamaṃ kaṇṇakatthalaṃ.**

5. The Division on Brahmins Brāhmaṇavagga

91. Brahmāyusutta *With Brahmāyu*

Evam me sutam—

So I have heard.

**ekam samayam bhagava videhesu carikam carati mahata
bhikkhusanghena saddhim pancamattehi bhikkhusatehi.**

At one time the Buddha was wandering in the land of the Videhans together with a large Sangha of five hundred mendicants.

**Tena kho pana samayena brahmaṃyu brahmaṇo mithilāyam
paṭivasati jīṇṇo vuḍḍho mahallako addhagato vayoanuppatto,
vīsavassasatiko jātiyā, tiṇṇam vedānam pāragū
sanighaṇḍukeṭubhānam sākkharappabhedānam
itihāsapāñcamānam, padako, veyyākaraṇo,
lokāyatamahāpurisalakkhaṇesu anavayo.**

Now at that time the brahmin Brahmāyu was residing in Mithilā. He was old, elderly, and senior, advanced in years, having reached the final stage of life; he was a hundred and twenty years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Assosi kho brahmaṃyu brahmaṇo:

He heard:

**“samaṇo khalu bho, gotamo sakyaputto sakyakulā pabbajito
videhesu carikam carati mahata bhikkhusanghena saddhim**

pañcamattehi bhikkhusatehi.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is wandering in the land of the Videhans, together with a large Saṅgha of around five hundred mendicants.

Taṃ kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

**‘itipi so bhagavā araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānam buddho
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**So imam lokam sadevakam samarakam sabrahmakam
sassamaṇabrāhmaṇim pajam sadevamanusam sayam abhiññā
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammam deseti ādikalyāṇam majjhekalyāṇam
pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam
parisuddham brahmacariyam pakāseti.**

He explains a teaching that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānam arahatam dassanam hoti’ti.

It’s good to see such perfected ones.”

**Tena kho pana samayena brahmāyussa brāhmaṇassa uttaro
nāma māṇavo antevāsī hoti tiṇṇam vedānam pāragū
sanighaṇḍukeṭubhānam sākkharappahedānam**

**itihāsapañcamānaṃ, padako, veyyākaraṇo,
lokāyatamahāpurisalakkhaṇesu anavayo.**

Now at that time the brahmin Brahmāyu had a student named Uttara. He too had mastered the Vedic curriculum.

Atha kho brahmāyu brāhmaṇo uttaraṃ māṇavaṃ āmantesi:
Brahmāyu told Uttara of the Buddha's presence in the land of the Videhans, and added:

**“ayaṃ, tāta uttara, samaṇo gotamo sakyaputto sakyakuḷā
pabbajito videhesu cārikaṃ carati mahatā bhikkhusaṅghena
saddhiṃ pañcamattehi bhikkhusatehi.**

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo
abhuggato:**

‘itipi so bhagavā arahaṃ sammāsambuddho ...pe...

sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī’ti.

**Ehi tvaṃ, tāta uttara, yena samaṇo gotamo tenupasaṅkama;
upasaṅkavitvā samaṇaṃ gotamaṃ jānāhi, yadi vā taṃ
bhavantaṃ gotamaṃ tathā santaṃyeva saddo abhuggato, yadi
vā no tathā;**

“Please, dear Uttara, go to the ascetic Gotama and find out whether or not he lives up to his reputation.

yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso.

Tathā mayaṃ taṃ bhavantaṃ gotamaṃ vedissāma”ti.

Through you I shall learn about Master Gotama.”

**“Yathā kathaṃ panāhaṃ, bho, taṃ bhavantaṃ gotamaṃ
jānissāmi yadi vā taṃ bhavantaṃ gotamaṃ tathā santaṃyeva
saddo abhuggato, yadi vā no tathā;**

“But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?”

yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso”ti.

**“Āgatāni kho, tāta uttara, amhākaṃ mantesu
dvattiṃsamahāpurisalakkhaṇāni, yehi samannāgatassa
mahāpurisassa dveveva gatiyo bhavanti anaññā.**

“Dear Uttara, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko
dhammarājā cāturanto vijitāvī janapadatthāvariyaṃ
sattaratanasamannāgato.**

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti, seyyathidaṃ—

He has the following seven treasures:

**cakkaratanaṃ, hatthirātanaṃ, assarātanaṃ, maṇiratanaṃ,
itthirātanaṃ, gahapatiratanaṃ, pariṇāyakarātanaṃ
sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā
parasenappamaddanā.**

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena
dhammena abhivijaya ajjhāvasati.**

After conquering this land girt by sea, he reigns by principle, without rod or sword.

**Sace kho pana agāraṃ anagāriyaṃ pabbajati, arahāṃ hoti
sammāsambuddho loke vivattaṅgachado.**

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

Ahaṃ kho pana, tāta uttara, mantānaṃ dātā;
But, dear Uttara, I am the one who gives the hymns,

tvam mantānaṃ paṭiggahetā”ti.
and you are the one who receives them.”

**“Evaṃ, bho”ti kho uttaro māṇavo brahmāyussa brāhmaṇassa
paṭissutvā uṭṭhāyāsanā brahmāyuṃ brāhmaṇaṃ abhivādetvā
padakkhiṇaṃ katvā videhesu yena bhagavā tena cārikaṃ
pakkāmi.**

“Yes, sir,” replied Uttara. He got up from his seat, bowed, and respectfully circled Brahmāyu before setting out for the land of the Videhans where the Buddha was wandering.

**Anupubbena cārikaṃ caramāno yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Traveling stage by stage, he came to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side,

**Ekamantaṃ nisinno kho uttaro māṇavo bhagavato kāye
dvattiṃsamahāpurisalakkhaṇāni samannesī.**

and scrutinized his body for the thirty-two marks of a great man.

**Addasā kho uttaro māṇavo bhagavato kāye
dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve.**

He saw all of them except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati
nādhimuccati na sampasīdati—**

which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.

whether the private parts are retracted, and the largeness of the tongue.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

**“passati kho me ayaṃ uttaro māṇavo
dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena thapetvā dve.**

“This brahmin student Uttara sees all the marks except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati
nādhimuccati na sampasīdati—**

which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.

whether the private parts are retracted, and the largeness of the tongue.”

**Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ
abhisaṅkhāsi yathā addasa uttaro māṇavo bhagavato
kosohitaṃ vatthaguyhaṃ.**

So the Buddha used his psychic power to will that Uttara would see his retracted private parts.

**Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṅasotāni
anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi;
kevalampi nalāṭamaṅḍalaṃ jivhāya chādesi.**

And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho uttarassa māṇavassa etadahosi:

Then Uttara thought,

**“samannāgato kho samaṇo gotamo
dvattiṃsamahāpurisalakkhaṇehi.**

“The ascetic Gotama possesses the thirty-two marks.

**Yannūnāhaṃ samaṇaṃ gotamaṃ anubandheyyaṃ,
iriyāpathamassa passeyyaṃ”ti.**

Why don't I follow him and observe his deportment?”

Atha kho uttaro māṇavo sattamāsāni bhagavantam anubandhi chāyāva anapāyinī.

So Uttara followed the Buddha like a shadow for seven months.

Atha kho uttaro māṇavo sattannaṃ māsānaṃ accayena videhesu yena mithilā tena cārikaṃ pakkāmi.

When seven months had passed he set out wandering towards Mithilā.

Anupubbena cārikaṃ caramāno yena mithilā yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamtivā brahmāyuraṃ brāhmaṇaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ brahmāyu brāhmaṇo etadavoca:

There he approached the brahmin Brahmāyu, bowed, and sat down to one side. Brahmāyu said to him,

“kacci, tāta uttara, taṃ bhavantaṃ gotamaṃ tathā santaṃyeva saddo abbhuggato, no aññathā?

“Well, dear Uttara, does Master Gotama live up to his reputation or not?”

Kacci pana so bhavaṃ gotamo tādiso, no aññādiso”ti?

“Tathā santaṃyeva, bho, taṃ bhavantaṃ gotamaṃ saddo abbhuggato, no aññathā;

“He does, sir.

tādisova so bhavaṃ gotamo, no aññādiso.

Samannāgato ca so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi.

Master Gotama possesses the thirty-two marks.

Suppatitṭhitapādo kho pana bho bhavaṃ gotamo;

He has well-planted feet.

**idampi tassa bhoto gotamassa mahāpurisassa
mahāpurisalakkhaṇaṃ bhavati. (1)**

**Heṭṭhā kho pana tassa bhoto gotamassa pādatalesu cakkāni
jātāni sahasārāni sanemikāni sanābhikāni
sabbākāraparipūrāni ... (2)**

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

Āyatapaṇhi kho pana so bhavaṃ gotamo ... (3)
He has projecting heels.

Dīghaṅguli kho pana so bhavaṃ gotamo ... (4)
He has long fingers.

Mudutalunahatthapādo kho pana so bhavaṃ gotamo ... (5)
His hands and feet are tender.

Jālahatthapādo kho pana so bhavaṃ gotamo ... (6)
His hands and feet cling gracefully.

Ussaṅkhapādo kho pana so bhavaṃ gotamo ... (7)
His feet are arched.

Eṇijaṅgho kho pana so bhavaṃ gotamo ... (8)
His calves are like those of an antelope.

**Ṭhitako kho pana so bhavaṃ gotamo anonamanto ubhohi
pāṇitalehi jaṇṇukāni parimasati parimajjati ... (9)**
When standing upright and not bending over, the palms of both hands touch the knees.

Kosohitavatthaguyho kho pana so bhavaṃ gotamo ... (10)

His private parts are retracted.

**Suvaṇṇavaṇṇo kho pana so bhavaṃ gotamo
kañcanasannibhattaco ... (11)**

He is gold colored; his skin has a golden sheen.

**Sukhumacchavi kho pana so bhavaṃ gotamo. Sukhumattā
chaviyā rajojallaṃ kāye na upalimpati ... (12)**

He has delicate skin, so delicate that dust and dirt don't stick to his body.

**Ekekalomo kho pana so bhavaṃ gotamo; ekekāni lomāni
lomakūpesu jātāni ... (13)**

His hairs grow one per pore.

**Uddhaggalomo kho pana so bhavaṃ gotamo; uddhaggāni
lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni
dakkhiṇāvaṭṭakajātāni ... (14)**

His hairs stand up; they're blue-black and curl clockwise.

Brahmujugatto kho pana so bhavaṃ gotamo ... (15)

His body is as straight as Brahmā's.

Sattussado kho pana so bhavaṃ gotamo ... (16)

He has bulging muscles in seven places.

Sīhapubbaddhakāyo kho pana so bhavaṃ gotamo ... (17)

His chest is like that of a lion.

Citantaraṃso kho pana so bhavaṃ gotamo ... (18)

The gap between the shoulder-blades is filled in.

**Nigrodhaparimaṇḍalo kho pana so bhavaṃ gotamo;
yāvatakvaṣṣa kāyo tāvatakvaṣṣa byāmo, yāvatakvaṣṣa byāmo
tāvatakvaṣṣa kāyo ... (19)**

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

Samavaṭṭakkhandho kho pana so bhavaṃ gotamo ... (20)

His torso is cylindrical.

Rasaggasaggī kho pana so bhavaṃ gotamo ... (21)

He has an excellent sense of taste.

Sīhahanu kho pana so bhavaṃ gotamo ... (22)

His jaw is like that of a lion.

Cattālīsadanto kho pana so bhavaṃ gotamo ... (23)

He has forty teeth.

Samadanto kho pana so bhavaṃ gotamo ... (24)

His teeth are even.

Aviraḷadanto kho pana so bhavaṃ gotamo ... (25)

His teeth have no gaps.

Susukkadāṭho kho pana so bhavaṃ gotamo ... (26)

His teeth are perfectly white.

Pahūtajivho kho pana so bhavaṃ gotamo ... (27)

He has a large tongue.

**Brahmassaro kho pana so bhavaṃ gotamo karavikabhāṇī ...
(28)**

He has the voice of Brahmā, like a cuckoo's call.

Abhinīlanetto kho pana so bhavaṃ gotamo ... (29)

His eyes are deep blue.

Gopakhumo kho pana so bhavaṃ gotamo ... (30)

He has eyelashes like a cow's.

Uṇṇā kho panassa bhoto gotamassa bhamukantare jātā odātā mudutūlasannibhā ... (31)

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

Uṇhīsasīso kho pana so bhavaṃ gotamo; idampi tassa bhoto gotamassa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (32)

His head is shaped like a turban.

Imehi kho, bho, so bhavaṃ gotamo dvattiṃsamahāpurisalakkhaṇehi samannāgato.

These are the thirty-two marks of a great man possessed by Master Gotama.

Gacchanto kho pana so bhavaṃ gotamo dakkhiṇeneva pādena paṭhamaṃ pakkamati.

When he's walking he takes the first step with the right foot.

So nātidūre pādaṃ uddharati, nāccāsanne pādaṃ nikkhipati;

He doesn't lift his foot too far or place it too near.

so nātisīghaṃ gacchati, nātisaṇikaṃ gacchati;

He doesn't walk too slow or too fast.

na ca adduvena adduvaṃ saṅghaṭṭento gacchati, na ca gopphakena gopphakaṃ saṅghaṭṭento gacchati.

He walks without knocking his knees or ankles together.

So gacchanto na satthiṃ unnāmeti, na satthiṃ onāmeti; na satthiṃ sannāmeti, na satthiṃ vināmeti.

When he's walking he keeps his thighs neither too straight nor too bent, neither too tight nor too loose.

Gacchato kho pana tassa bhoto gotamassa adharakāyova iñjati, na ca kāyabalena gacchati.

When he walks, only the lower half of his body moves, and he walks effortlessly.

Apalokento kho pana so bhavaṃ gotamo sabbakāyeneva apaloketi;

When he turns to look he does so with the whole body.

so na uddhaṃ ulloketi, na adho oloketi;

He doesn't look directly up or down.

na ca vipekkhamāno gacchati, yugamattañca pekkhati; tato cassa uttari anāvaṭaṃ ñāṇadassanaṃ bhavati.

He doesn't look all around while walking, but focuses a plough's length in front. Beyond that he has unhindered knowledge and vision.

So antaragharaṃ pavisanto na kāyaṃ unnāmeti, na kāyaṃ onāmeti; na kāyaṃ sannāmeti, na kāyaṃ vināmeti.

When entering an inhabited area he keeps his body neither too straight nor too bent, neither too tight nor too loose.

So nātidūre nāccāsanne āsanassa parivattati, na ca pāṇinā ālambitvā āsane nisīdati, na ca āsanasmim̐ kāyaṃ pakkhipati.

He turns around neither too far nor too close to the seat. He doesn't lean on his hand when sitting down. And he doesn't just plonk his body down on the seat.

So antaraghare nisinno samāno na hatthakukkuccaṃ āpajjati, na pādakukkuccaṃ āpajjati;

When sitting in inhabited areas he doesn't fidget with his hands or feet.

na adduvena adduvaṃ āropetvā nisīdati; na ca gopphakena gopphakaṃ āropetvā nisīdati;

He doesn't sit with his knees or ankles crossed.

na ca pāṇinā hanukaṃ upadahitvā nisīdati.

He doesn't sit with his hand holding his chin.

So antaraghare nisinno samāno na chambhati na kampati na vedhati na paritassati. So achambhī akampī avedhī aparitassī vigatalomahaṃso.

When sitting in inhabited areas he doesn't cower or shake or tremble or get anxious, and so he is not nervous at all.

Vivekavatto ca so bhavaṃ gotamo antaraghare nisinno hoti.

When sitting in inhabited areas he still practices seclusion.

So pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti.

When receiving water for rinsing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ.

He receives neither too little nor too much water.

So na khulukhulukāraṃ pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati, na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti.

He rinses the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to rinse his hands; his hands and bowl are rinsed at the same time.

So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno.

He doesn't throw the bowl rinsing water away too far or too near, or splash it about.

So odanaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti.

When receiving rice, he holds the bowl neither too straight nor too bent, neither too close nor too loose.

So odanaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ.

He receives neither too little nor too much rice.

**Byañjanaṃ kho pana bhavaṃ gotamo byañjanamattāya āhāreti,
na ca byañjanena ālopaṃ atināmeti.**

He eats sauce in a moderate proportion, and doesn't spend too much time saucing his portions.

**Dvattikkhattuṃ kho bhavaṃ gotamo mukhe ālopaṃ
samparivattetvā ajjhoharati;**

He chews over each portion two or three times before swallowing.

**na cassa kāci odanamiñjā asambhinnā kāyaṃ pavisati, na
cassa kāci odanamiñjā mukhe avasiṭṭhā hoti;**

But no grain of rice enters his body unchewed, and none remain in his mouth.

athāparaṃ ālopaṃ upanāmeti.

Only then does he raise another portion to his lips.

**Rasapaṭisaṃvedī kho pana so bhavaṃ gotamo āhāraṃ āhāreti,
no ca rasarāgapaṭisaṃvedī.**

He eats experiencing the taste, but without experiencing greed for the taste.

**Aṭṭhaṅgasamannāgataṃ kho pana so bhavaṃ gotamo āhāraṃ
āhāreti—**

He eats food thinking of eight reasons:

**neva davāya, na madāya na maṇḍanāya na vibhūsanāya,
yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṃsūparatiyā
brahmacariyānuggahāya: 'iti purāṇaṅca vedanaṃ paṭihaṅkhāmi
navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati
anavajjatā ca phāsuvihāro cā'ti.**

'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

So bhuttāvī pattodakaṃ paṭiggaṇhanto na pattaṃ unnāmeti, na pattaṃ onāmeti; na pattaṃ sannāmeti, na pattaṃ vināmeti.

After eating, when receiving water for washing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

So pattodakaṃ paṭiggaṇhāti nātithokaṃ nātibahuṃ.

He receives neither too little nor too much water.

So na khulukhulukāraṃ pattaṃ dhovati, na samparivattakaṃ pattaṃ dhovati, na pattaṃ bhūmiyaṃ nikkhipitvā hatthe dhovati; hatthesu dhotesu patto dhoti hoti, patte dhote hatthā dhotā honti.

He washes the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to wash his hands; his hands and bowl are washed at the same time.

So pattodakaṃ chaḍḍeti nātidūre nāccāsanne, na ca vicchaḍḍayamāno.

He doesn't throw the bowl washing water away too far or too near, or splash it about.

So bhuttāvī na pattaṃ bhūmiyaṃ nikkhipati nātidūre nāccāsanne, na ca anathiko pattena hoti, na ca ativelānurakkhī pattasmim̃.

After eating he doesn't put the bowl on the ground too far away or too close. He's not careless with his bowl, nor does he spend too much time on it.

So bhuttāvī muhuttaṃ tuṅhī nisīdati, na ca anumodanassa kālamatināmeti.

After eating he sits for a while in silence, but doesn't wait too long to give the verses of appreciation.

So bhuttāvī anumodati, na taṃ bhattaṃ garahati, na aññaṃ bhattaṃ paṭikaṅkhati;

After eating he expresses appreciation without criticizing the meal or expecting another one.

aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejeti sampahaṃseti.

Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.

So taṃ parisam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā pakkamati.

Then he gets up from his seat and leaves.

So nātisīghaṃ gacchati, nātisaṇikaṃ gacchati, na ca muccitukāmo gacchati;

He walks neither too fast nor too slow, without wanting to get out of there.

na ca tassa bhoto gotamassa kāye cīvaraṃ accukkaṭṭhaṃ hoti na ca accokkaṭṭhaṃ, na ca kāyasmim̐ allīnaṃ na ca kāyasmā apakaṭṭhaṃ;

He wears his robe on his body neither too high nor too low, neither too tight nor too loose.

na ca tassa bhoto gotamassa kāyamhā vāto cīvaraṃ apavahati;

The wind doesn't blow his robe off his body.

na ca tassa bhoto gotamassa kāye rajojallaṃ upalimpati.

And dust and dirt don't stick to his body.

So āramagato nisīdati paññatte āsane. Nisajja pāde pakkhāleti;

When he has gone to the monastery he sits on a seat spread out and washes his feet.

na ca so bhavaṃ gotamo pādamaṇḍanānuyogamanuyutto viharati.

But he doesn't waste time with pedicures.

So pāde pakkhāletvā nisīdati pallaṅkaṃ ābhujitvā ujum̐ kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā.

When he has washed his feet, he sits down cross-legged, with his body straight, and establishes mindfulness right there.

So neva attabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti;

He has no intention to hurt himself, hurt others, or hurt both.

attahitaparahitaubhayahitasabbalokahitameva so bhavaṃ gotamo cintento nisinno hoti.

He only wishes for the welfare of himself, of others, of both, and of the whole world.

So ārāmagato parisati dhammaṃ deseti, na taṃ parisam ussādeti, na taṃ parisam apasādeti;

In the monastery when he teaches Dhamma to an assembly, he neither flatters them nor rebukes them.

aññadatthu dhammiyā kathāya taṃ parisam sandasseti samādapeti samuttejeti sampahaṃseti.

Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.

Aṭṭhaṅgasamannāgato kho panassa bhoto gotamassa mukhato ghoso niccharati—

His voice has eight qualities:

vissatṭho ca, viññeyyo ca, mañju ca, savanīyo ca, bindu ca, avisārī ca, gambhīro ca, ninnādī ca.

it is clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant.

Yathāparisam kho pana so bhavaṃ gotamo sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati.

He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly.

Te tena bhotā gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā uṭṭhāyāsanā pakkamanti avalokayamānāyeva avijahitattā.

And when they've been inspired with a Dhamma talk by Master Gotama they get up from their seats and leave looking back at him alone, and not forgetting their lesson.

**Addasāma kho mayam, bho, tam bhavantam gotamam
gacchantam, addasāma t̄hitam, addasāma antaragharam
pavisantam, addasāma antaraghare nisinnam tuṅhīb̄hūtam,
addasāma antaraghare bhuñjantam, addasāma bhuttāvim
nisinnam tuṅhīb̄hūtam, addasāma bhuttāvim anumodantam,
addasāma ārāmaṃ gacchantam, addasāma ārāmagataṃ
nisinnam tuṅhīb̄hūtam, addasāma ārāmagataṃ parisati
dhammam desentam.**

I have seen Master Gotama walking and standing; entering inhabited areas, and sitting and eating there; sitting silently after eating, and expressing appreciation; going to the monastery, sitting silently there, and teaching Dhamma to an assembly there.

Ediso ca ediso ca so bhavam gotamo, tato ca bhiyyo”ti.

Such is Master Gotama; such he is and more than that.”

**Evaṃ vutte, brahmāyu brāhmaṇo uṭṭhāyāsanā ekaṃsaṃ
uttarāsaṅgam karitvā yena bhagavā tenañjalim paṇāmetvā
tikkhattum udānam udāneti:**

When he had spoken, the brahmin Brahmāyu got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and uttered this aphorism three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassāti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Appeva nāma mayam kadāci karahaci tena bhotā gotamena samāgaccheyyāma? Appeva nāma siyā kocideva kathāsallāpo”ti.

Hopefully, some time or other I’ll get to meet him, and we can have a discussion.”

Atha kho bhagavā videhesu anupubbena cārikaṃ caramāno yena mithilā tadavasari.

And then the Buddha, traveling stage by stage in the Videhan lands, arrived at Mithilā,

Tatra sudamṃ bhagavā mithilāyaṃ viharati maghadevaambavane.
where he stayed in the Makhādeva Mango Grove.

Assosumṃ kho mithileyyakā brāhmaṇagahapatikā:

The brahmins and householders of Mithilā heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito videhesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi mithilam anupatto, mithilāyaṃ viharati maghadevaambavane.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Mithilā, where he is staying in the Makhādeva Mango Grove.

Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā arahamṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānam arahatam dassanam hoti”ti.
It’s good to see such perfected ones.”

Atha kho mithileyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantam abhivādetvā ekamantam nisīdimsu; appekacce bhagavatā saddhim sammodimsu, sammodaniyam katham sāraṇiyam vītisāretvā ekamantam nisīdimsu; appekacce yena bhagavā tenañjalim paṇāmetvā ekamantam nisīdimsu; appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu; appekacce tuṅhībhūtā ekamantam nisīdimsu.

Then the brahmins and householders of Mithilā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Assosi kho brahmāyu brāhmaṇo: “samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito mithilam̐ anuppatto, mithilāyam̐ viharati maghadevaambavane”ti.

The brahmin Brahmāyu also heard that the Buddha had arrived.

Atha kho brahmāyu brāhmaṇo sambahulehi sāvakehi saddhim̐ yena maghadevaambavanam̐ tenupasaṅkami.

So he went to the Makhādeva Mango Grove together with several disciples.

Atha kho brahmāyuno brāhmaṇassa avidūre ambavanassa etadahosi:

Not far from the grove he thought,

“na kho metaṃ patirūpaṃ yohaṃ pubbe appaṭisaṃvidito samaṇam̐ gotamam̐ dassanāya upasaṅkameyyan”ti.

“It wouldn’t be appropriate for me to go to see the ascetic Gotama without first letting him know.”

Atha kho brahmāyu brāhmaṇo aññataram̐ māṇavakam̐ āmantesi:

So he addressed one of his students:

“ehi tvaṃ, māṇavaka, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtivā mama vacanena samaṇam̐ gotamam̐ appābādham̐ appātaṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ puccha:

“Here, student, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘brahmāyu, bho gotama, brāhmaṇo bhavantam̐ gotamam̐ appābādham̐ appātaṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ pucchatī’ti.

Evañca vadehi:

And then say:

**‘brahmāyu, bho gotama, brāhmaṇo jiṇṇo vuḍḍho mahallako
addhagato vayoanupatto, vīsavassasatiko jātiyā, tiṇṇaṃ
vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ
sākkharappabhedānaṃ itihāsapañcamānaṃ, padako,
veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.**

‘Master Gotama, the brahmin Brahmāyu is old, elderly, and senior, advanced in years, having reached the final stage of life; he is a hundred and twenty years old. He has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

**Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti,
brahmāyu tesaṃ brāhmaṇo aggamakkhāyati—**

Of all the brahmins and householders residing in Mithilā, Brahmāyu is said to be the foremost in

yadidaṃ bhogehi;

wealth,

brahmāyu tesaṃ brāhmaṇo aggamakkhāyati—

yadidaṃ mantehi;

hymns,

brahmāyu tesaṃ brāhmaṇo aggamakkhāyati—

yadidaṃ āyunā ceva yasaṃ ca.

lifespan, and fame.

So bho gotamassa dassanakāmo”ti.

He wants to see Master Gotama.”

**“Evaṃ, bho”ti kho so māṇavako brahmāyussa brāhmaṇassa
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā
bhagavatā saddhiṃ sammodi.**

“Yes, sir,” that student replied. He did as he was asked, and the Buddha said,

Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho so māṇavako bhagavantaṃ etadavoca:

“brahmāyu, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;

evañca vadeti:

‘brahmāyu, bho gotama, brāhmaṇo jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto, vīsavassasatiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkaḥarappabhedānaṃ itihāsapañcamānaṃ, padaḥko, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.

Yāvatā, bho, brāhmaṇagahapatikā mithilāyaṃ paṭivasanti, brahmāyu tesaṃ brāhmaṇo aggamakkhāyati—

yadidaṃ bhogehi;

brahmāyu tesaṃ brāhmaṇo aggamakkhāyati—

yadidaṃ mantehi;

brahmāyu tesaṃ brāhmaṇo aggamakkhāyati—

yadidaṃ āyunā ceva yasaṃ ca.

So bhoṭo gotamassa dassanakāmo”’ti.

“Yassadāni, māṇava, brahmāyu brāhmaṇo kālaṃ maññati”’ti.

“Please, student, let Brahmāyu come when he’s ready.”

Atha kho so māṇavako yena brahmāyu brāhmaṇo tenupasaṅkami; upasaṅkamitvā brahmāyuraṃ brāhmaṇaṃ etadavoca:

The student went back to Brahmāyu and said to him,

“katāvakāso khomhi bhavatā samaṇena gotamena.

“Your request for an audience with the ascetic Gotama has been granted.

Yassadāni bhavaṃ kālaṃ maññatī”ti.

Please go at your convenience.”

Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami.

Then the brahmin Brahmāyu went up to the Buddha.

Addasā kho sā parisā brahmāyuraṃ brāhmaṇaṃ dūratova āgacchantaṃ.

The assembly saw him coming off in the distance,

Disvāna oramiya okāsamakāsi yathā taṃ ñātassa yasassino.

and made way for him, as he was well-known and famous.

Atha kho brahmāyu brāhmaṇo taṃ parisā etadavoca:

Brahmāyu said to that retinue,

“alaṃ, bho.

“Enough, gentlemen.

Nisīdatha tumhe sake āsane.

Please sit on your own seats.

Idhāhaṃ samaṇassa gotamassa santike nisīdissāmi”ti.

I shall sit here by the ascetic Gotama.”

**Atha kho brahmāyu brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the brahmin Brahmāyu went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side,

**Ekamantaṃ nisinna kho brahmāyu brāhmaṇo bhagavato kāye
dvattiṃsamahāpurisalakkhaṇāni samannesī.**

and scrutinized the Buddha’s body for the thirty-two marks of a great man.

**Addasā kho brahmāyu brāhmaṇo bhagavato kāye
dvattimsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.**
He saw all of them except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati
nādhimuccati na sampasīdati—**
which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.
whether the private parts are retracted, and the largeness of the
tongue.

Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi:
Then Brahmāyu addressed the Buddha in verse:

“Ye me dvattimsāti sutā,
“I have learned of the thirty-two
mahāpurisalakkhaṇā;
marks of a great man.
Duve tesam na passāmi,
There are two that I don't see
bhoto kāyasmim gotama.
on the body of the ascetic Gotama.

Kacci kosohitaṃ bhoto,
Are the private parts retracted,
vatthaguyhaṃ naruttama;
O supreme person?
Nārīsamānasavhayā,
Though called by a word of the feminine gender,
kacci jivhā na dassakā.
perhaps your tongue is a manly one?

Kacci pahūtajivhosi,

Perhaps your tongue is large,

yathā taṃ jāniyāmase;
as we have been informed.

Ninnāmayetaṃ pahūtaṃ,
Please stick it out in its full extent,

kaṅkhaṃ vinaya no ise.
and so, O hermit, dispel my doubt.

Diṭṭhadhammahitatthāya,
For my welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next.

Katāvakāsā pucchāma,
And I ask you to grant the opportunity

yaṃ kiñci abhipatthitaṃ”ti.
to ask whatever I desire.”

Atha kho bhagavato etadahosi:

Then the Buddha thought,

**“passati kho me ayaṃ brahmāyu brāhmaṇo
dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.**

“Brahmāyu sees all the marks except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati
nādhimuccati na sampasīdati—**

which he has doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.

whether the private parts are retracted, and the largeness of the tongue.”

Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ

abhisaṅkhāsi yathā addasa brahmāyu brāhmaṇo bhagavato

kosohitaṃ vatthaguyhaṃ.

So the Buddha used his psychic power to will that Brahmāyu would see his retracted private parts.

**Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni
anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi;
kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.**

And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Atha kho bhagavā brahmāyuraṃ brāhmaṇaṃ gāthāhi paccabhāsi:

Then the Buddha replied to Brahmāyu in verse:

“Ye te dvattimsāti sutā,

“The thirty-two marks of a great man

mahāpurisalakkhaṇā;

that you have learned

Sabbe te mama kāyasmim,

are all found on my body:

mā te kaṅkhāhu brāhmaṇa.

so do not doubt, brahmin.

Abhiññeyyaṃ abhiññātaṃ,

I have known what should be known,

bhāvetabbaṅca bhāvitaṃ;

and developed what should be developed,

Pahātabbaṃ pahīnaṃ me,

and given up what should be given up:

tasmā buddhosmi brāhmaṇa.

and so, brahmin, I am a Buddha.

Diṭṭhadhammahitatthāya,

For your welfare and benefit in this life,

samparāyasukhāya ca;
and happiness in the next:

Katāvakāso pucchassu,
I grant you the opportunity

yaṃ kiñci abhipatthitan”ti.
to ask whatever you desire.”

Atha kho brahmāyussa brāhmaṇassa etadahosi:
Then Brahmāyu thought:

“katāvakāso khomhi samaṇena gotamena.
“My request has been granted.

Kim nu kho ahaṃ samaṇaṃ gotamaṃ puccheyyaṃ:
Should I ask him about

‘diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ vā’”ti.
what is beneficial in this life or the next?”

Atha kho brahmāyussa brāhmaṇassa etadahosi:
Then he thought,

“kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ.
“I’m well versed in the benefits that apply to this life,

Aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti.
and others ask me about this.

**Yannūnāhaṃ samaṇaṃ gotamaṃ samparāyikaṃyeva atthaṃ
puccheyyan”ti.**

Why don’t I ask the ascetic Gotama about the benefit that specifically
applies to lives to come?”

Atha kho brahmāyu brāhmaṇo bhagavantaṃ gāthāhi ajjhabhāsi:
So Brahmāyu addressed the Buddha in verse:

“Kathaṃ kho brāhmaṇo hoti,

“How do you become a brahmin?

kathaṃ bhavati vedagū;

And how do you become a knowledge master?

Tevijjo bho kathaṃ hoti,

How a master of the three knowledges?

sotthiyo kinti vuccati.

And how is one called a scholar?

Arahaṃ bho kathaṃ hoti,

How do you become a perfected one?

kathaṃ bhavati kevalī;

And how a consummate one?

Muni ca bho kathaṃ hoti,

How do you become a sage?

buddho kinti pavuccatī”ti.

And how is one declared to be awakened?”

Atha kho bhagavā brahmāyuraṃ brāhmaṇaṃ gāthāhi paccabhāsi:

Then the Buddha replied to Brahmāyu in verse:

“Pubbenivāsaṃ yo vedi,

“One who knows their past lives,

saggāpāyaṅca passati;

and sees heaven and places of loss,

Atho jātikkhayaṃ patto,

and has attained the end of rebirth:

abhiññā vosito muni.

that sage has perfect insight.

Cittaṃ visuddhaṃ jānāti,

They know their mind is pure,

muttaṃ rāgehi sabbaso;
completely freed from greed;

Pahīnajātimaraṇo,
they've given up birth and death,

brahmacariyassa kevalī;
and have completed the spiritual journey.

Pāragū sabbadhammānaṃ,
Gone beyond all things,

buddho tādī pavuccatī”ti.
such a one is declared to be awakened.”

**Evaṃ vutte, brahmāyu brāhmaṇo utthāyāsanā ekaṃsaṃ
uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā
bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca
parisambāhati, nāmañca sāveti:**

When he said this, Brahmāyu got up from his seat and arranged his robe on one shoulder. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:

“brahmāyu ahaṃ, bho gotama, brāhmaṇo;
“I am the brahmin Brahmāyu, Master Gotama!

brahmāyu ahaṃ, bho gotama, brāhmaṇo”ti.
I am the brahmin Brahmāyu!”

Atha kho sā parisā acchariyabbhutacittajātā ahosi:

Then that assembly, their minds full of wonder and amazement, thought,

“acchariyaṃ vata bho, abbhutaṃ vata bho.
“It's incredible, it's amazing,

**Yatra hi nāmāyaṃ brahmāyu brāhmaṇo ñāto yasassī evarūpaṃ
paramanipaccakāraṃ karissatī”ti.**

that Brahmāyu, who is so well-known and famous, should show the Buddha such utmost devotion.”

Atha kho bhagavā brahmāyurm brāhmaṇam etadavoca:

Then the Buddha said to Brahmāyu,

“alam, brāhmaṇa, uṭṭhaha nisīda tvaṃ sake āsane yato te mayi cittaṃ pasannan”ti.

“Enough, brahmin. Get up, and sit in your own seat, since your mind has such confidence in me.”

Atha kho brahmāyu brāhmaṇo uṭṭahitvā sake āsane nisīdi.

So Brahmāyu got up and sat in his own seat.

Atha kho bhagavā brahmāyussa brāhmaṇassa anupubbim katham katesi, seyyathidam—

Then the Buddha taught him step by step, with

dānakatham, sīlakatham, saggakatham;

a talk on giving, ethical conduct, and heaven.

kāmānam ādīnavam okāram saṅkilesam nekkhamme ānisaṃsam pakāsesi.

He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi brahmāyurm brāhmaṇam kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānam sāmukkaṃsikā dhammadesanā tam pakāsesi—

And when the Buddha knew that Brahmāyu’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkham, samudayam, nirodham, maggam.

suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddham vattham apagatakāḷakam sammadeva rajanam paṭiggaṇheyya;

Just as a clean cloth rid of stains would properly absorb dye,

**evameva brahmāyussa brāhmaṇassa tasmimyeva āsane
virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:**

in that very seat the stainless, immaculate vision of the Dhamma
arose in the brahmin Brahmāyu:

**“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ”ti.**

“Everything that has a beginning has an end.”

**Atha kho brahmāyu brāhmaṇo diṭṭhadhammo pattadhammo
viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho
vigatakathaṅkatho vesārajjappatto aparappaccayo
satthusāsane bhagavantaṃ etadavoca:**

Then Brahmāyu saw, attained, understood, and fathomed the
Dhamma. He went beyond doubt, got rid of indecision, and became
self-assured and independent of others regarding the Teacher’s
instructions. He said to the Buddha:

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or
pointing out the path to the lost, or lighting a lamp in the dark so
people with good eyes can see what’s there, Master Gotama has
made the teaching clear in many ways.

**Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca
bhikkhusaṅghaṃca.**

I go for refuge to Master Gotama, to the teaching, and to the
mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Adhivāsetu ca me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Would you and the mendicant Saṅgha please accept a meal from me tomorrow?”

Adhivāsesi bhagavā tuṅhībhāvena.

The Buddha consented in silence.

Atha kho brahmāyu brāhmaṇo bhagavato adhivāsanaṃ veditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the Buddha had consented, Brahmāyu got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho brahmāyu brāhmaṇo tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:

And when the night had passed Brahmāyu had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.

“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena brahmāyussa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Brahmāyu, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Atha kho brahmāyu brāhmaṇo sattāhaṃ buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Brahmāyu served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho bhagavā tassa sattāhassa accayena videhesu cārikaṃ pakkāmi.

A week later, the Buddha departed to wander in the Videhan lands.

Atha kho brahmāyu brāhmaṇo acirapakkantassa bhagavato kālamakāsi.

Not long after the Buddha left, Brahmāyu passed away.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

“brahmāyu, bhante, brāhmaṇo kālaṅkato.

“Sir, Brahmāyu has passed away.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, brahmāyu brāhmaṇo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ viheseṣi.

“Mendicants, the brahmin Brahmāyu was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Brahmāyu, bhikkhave, brāhmaṇo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā”ti.

With the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Brahmāyusuttaṃ niṭṭhitaṃ paṭhamaṃ.

92. Selasutta *With Sela*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṅ aṅguttarāpesu cārikam caramāno
mahatā bhikkhusaṅghena saddhim aḍḍhateḷasehi
bhikkhusatehi yena āpaṇam nāma aṅguttarāpānam nigamo
tadavasari.**

At one time the Buddha was wandering in the land of the Northern Āpaṇas together with a large Saṅgha of 1,250 mendicants when he arrived at a town of the Northern Āpaṇas named Āpaṇa.

Assosi kho keṇiyo jaṭilo:

The matted-hair ascetic Keṇiya heard:

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito
aṅguttarāpesu cārikam caramāno mahatā bhikkhusaṅghena
saddhim aḍḍhateḷasehi bhikkhusatehi āpaṇam anuppatto.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants.

**Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo
abbhuggato:**

He has this good reputation:

**‘itipi so bhagavaṅ araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro**

purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'ti.
It’s good to see such perfected ones.”

Atha kho keṇiyo jaṭilo yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavatā saddhiṃ sammodi.

So Keṇiya approached the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Atha kho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantam etadavoca:

Then he said to the Buddha,

“adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti.

“Would Master Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?”

Evam vutte, bhagavā keṇiyam jaṭilam etadavoca:

When he said this, the Buddha said to him,

“mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno”ti.

“The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.”

Dutiyampi kho keṇiyo jaṭilo bhagavantam etadavoca:

For a second time ...

“kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno;

adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti.

Dutiyampi kho bhagavā keṇiyam jaṭilam etadavoca:

“mahā kho, keṇiya, bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, tvaṅca brāhmaṇesu abhippasanno”ti.

Tatīyampi kho keṇiyo jaṭilo bhagavantam etadavoca:

and a third time Keṇiya asked the Buddha to accept a meal offering.

“kiñcāpi kho, bho gotama, mahā bhikkhusaṅgho aḍḍhateḷasāni bhikkhusatāni, ahaṅca brāhmaṇesu abhippasanno;

adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṅhībhāvena.

Finally, the Buddha consented in silence.

**Atha kho keṇiyo jaṭilo bhagavato adhivāsanam veditvā
uṭṭhāyāsanā yena sako assamo tenupasaṅkami; upasaṅkamitvā
mittāmacce ñātisālohite āmantesi:**

Then, knowing that the Buddha had consented, Keṇiya got up from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and family members,

“suṇantu me bhonto, mittāmaccā ñātisālohita;

“Gentlemen, please listen.

**samaṇo me gotamo nimantito svātanāya bhattam saddhim
bhikkhusaṅghena.**

The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal.

Yena me kāyaveyyāvaṭikam kareyyāthā”ti.

Please help me with the preparations.”

**“Evaṃ, bho”ti kho keṇiyassa jaṭilassa mittāmaccā ñātisālohita
keṇiyassa jaṭilassa paṭissutvā appekacce uddhanāni khaṇanti,
appekacce kaṭṭhāni phārenti, appekacce bhājanāni dhovanti,
appekacce udakamaṇikam paṭiṭṭhāpentī, appekacce āsanāni
pañṇapenti.**

“Yes, sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set out a water jar, and some spread out seats.

Keṇiyo pana jaṭilo sāmamyeva maṇḍalamālam paṭiyādeti.

Meanwhile, Keṇiya set up the pavilion himself.

**Tena kho pana samayena selo brāhmaṇo āpaṇe paṭivasati
tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam
sākkharappabhedānam itihāsapañcamānam, padako,**

veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo, tīṇi ca māṇavakasatāni mante vāceti.

Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. And he was teaching three hundred students to recite the hymns.

Tena kho pana samayena keṇiyo jaṭilo sele brāhmaṇe abhippasanno hoti.

Now at that time Keṇiya was devoted to Sela.

Atha kho selo brāhmaṇo tīhi māṇavakasatehi parivuto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena keṇiyassa jaṭilassa assamo tenupasaṅkami.

Then Sela, while going for a walk escorted by the three hundred students, approached Keṇiya's hermitage.

Addasā kho selo brāhmaṇo keṇiyassa jaṭilassa assame appekacce uddhanāni khaṇante, appekacce kaṭṭhāni phālente, appekacce bhājanāni dhovante, appekacce udakamaṇikaṃ patitṭhāpente, appekacce āsanāni pañṇapente, keṇiyaṃ pana jaṭilaṃ sāmānyeva maṇḍalamālaṃ paṭiyādentam.

He saw the preparations going on,

Disvāna keṇiyaṃ jaṭilaṃ etadavoca:

and said to Keṇiya,

“kiṃ nu bhoto keṇiyassa āvāho vā bhavissati vivāho vā bhavissati mahāyaṅṇo vā paccupaṭṭhito, rājā vā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyenā”ti?

“Keṇiya, is your son or daughter being married? Or are you setting up a big sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal?”

“Na me, bho sela, āvāho bhavissati napi vivāho bhavissati napi rājā māgadho seniyo bimbisāro nimantito svātanāya saddhiṃ balakāyena;

“There is no marriage, Sela, and the king is not coming.

api ca kho me mahāyañño paccupaṭṭhito.

Rather, I am setting up a big sacrifice.

Atthi, bho, samaṇo gotamo sakyaputto sakyakulā pabbajito aṅguttarāpesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ aḍḍhateḷasehi bhikkhusatehi āpaṇaṃ anuppatto.

The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So me nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā’ti.

He has been invited by me for tomorrow’s meal together with the mendicant Saṅgha.”

“Buddhoti—bho keṇiya, vadesi”?

“Mister Keṇiya, did you say ‘the awakened one’?”

“Buddhoti—bho sela, vadāmi”.

“I said ‘the awakened one’.”

“Buddhoti—bho keṇiya, vadesi”?

“Did you say ‘the awakened one’?”

“Buddhoti—bho sela, vadāmī”ti.

“I said ‘the awakened one’.”

Atha kho selassa brāhmaṇassa etadahosi:

Then Sela thought,

“ghosopi kho eso dullabho lokasmim—yadidaṃ ‘buddho’ti.

“It’s hard to even find the word ‘awakened one’ in the world.

Āgatāni kho panamhākaṃ mantesu

**dvattimsamahāpurisalakkhaṇāni, yehi samannāgatassa
mahāpurisassa dveyeva gatiyo bhavanti anaññā.**

The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko
dhammarājā cāturato vijitāvī janapadatthāvariyaṃ
sattaratanasamannāgato.**

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

Tassimāni satta ratanāni bhavanti, seyyathidaṃ—

He has the following seven treasures:

**cakkaratanaṃ, hatthirātanaṃ, assarātanaṃ, maṇiratanaṃ,
itthirātanaṃ, gahapatiratanaṃ, pariṇāyakarātanaṃ
sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā
parasenappamaddanā.**

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

So imam pathaviṃ sāgarapariyantam aḍaḍena asatthena dhammena abhivijaya ajjhāvasati.

After conquering this land girt by sea, he reigns by principle, without rod or sword.

Sace pana agāasmā anagāriyam pabbajati, araham hoti sammāsambuddho loke vivatṭacchado”.

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.”

“Kham pana, bho keṇiya, etarahi so bhavam gotamo viharati araham sammāsambuddho”ti?

“But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

Evam vutte, keṇiyo jaṭilo dakkhiṇam bāhum paggahetvā selam brāhmaṇam etadavoca:

When he said this, Keṇiya pointed with his right arm and said,

“yenesā, bho sela, nīlavanarājī”ti.

“There, Mister Sela, at that line of blue forest.”

Atha kho selo brāhmaṇo tīhi māṇavakasatehi saddhim yena bhagavā tenupasaṅkami.

Then Sela, together with his students, approached the Buddha.

Atha kho selo brāhmaṇo te māṇavake āmantesi:

He said to his students,

“appasaddā bhonto āgacchantu pade padam nikkhipantā;

“Come quietly, gentlemen, tread gently.

durāsadā hi te bhagavanto sīhāva ekacarā.

For the Buddhas are intimidating, like a lion living alone.

**Yadā cāhaṃ, bho, samaṇena gotamena saddhiṃ manteyyaṃ,
mā me bhonto antarantarā kathaṃ opāsetha.**

When I'm consulting with the ascetic Gotama, don't interrupt.

Kathāpariyosānaṃ me bhavanto āgamentū”ti.

Wait until I've finished speaking.”

**Atha kho selo brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtvā bhagavatā saddhiṃ sammodi.**

Then Sela went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side,

**Ekamantaṃ nisinno kho selo brāhmaṇo bhagavato kāye
dvattiṃsamahāpurisalakkhaṇāni samnessi.**

and scrutinized the Buddha's body for the thirty-two marks of a great man.

**Addasā kho selo brāhmaṇo bhagavato kāye
dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.**

He saw all of them except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati
nādhimuccati na sampasīdati—**

which he had doubts about:

kosohite ca vatthaguyhe pahūtajivhatāya ca.

whether the private parts are retracted, and the largeness of the tongue.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

**“passati kho me ayam̐ selo brāhmaṇo
dvattiṃsamahāpurisalakkhaṇāni, yebhuyyena ṭhapetvā dve.
“Sela sees all the marks except for two,**

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati
nādhimuccati na sampasīdati—
which he has doubts about:**

**kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.
whether the private parts are retracted, and the largeness of the
tongue.”**

**Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ
abhisāṅkhāsi, yathā addasa selo brāhmaṇo bhagavato
kosohitaṃ vatthaguyhaṃ.
The Buddha used his psychic power to will that Sela would see his
retracted private parts.**

**Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṅṅasotāni
anumasi paṭimasi; ubhopi nāsikasotāni anumasi paṭimasi;
kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.
And he stuck out his tongue and stroked back and forth on his ear
holes and nostrils, and covered his entire forehead with his tongue.**

**Atha kho selassa brāhmaṇassa etadahosi:
Then Sela thought,**

**“samannāgato kho samaṇo gotamo
dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no aparipuṇṇehi;
“The ascetic Gotama possesses the thirty-two marks completely,
lacking none.**

**no ca kho naṃ jānāmi buddho vā no vā.
But I don’t know whether or not he is an awakened one.**

**Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ
mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:
I have heard that brahmins of the past who were elderly and senior,
the teachers of teachers, said,**

**‘ye te bhavanti arahanto sammāsambuddhā te sake vaṇṇe
bhaññamāne attānaṃ pātukarontī’ti.**

‘Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.’

**Yannūnāhaṃ samaṇaṃ gotamaṃ sammukhā sārubbāhi gāthāhi
abhitthaveyyan”ti.**

Why don’t I extoll him in his presence with fitting verses?”

**Atha kho selo brāhmaṇo bhagavantaṃ sammukhā sārubbāhi
gāthāhi abhitthavi:**

Then Sela extolled the Buddha in his presence with fitting verses:

“Paripuṇṇakāyo suruci,

“O Blessed One, your body’s perfect,

Sujāto cārudassano;

you’re radiant, handsome, lovely to behold;

Suvaṇṇavaṇṇosi bhagavā,

golden colored,

Susukkadāṭhosi vīriyavā.

with teeth so white; you’re strong.

Narassa hi sujātassa,

The characteristics

ye bhavanti viyañjanā;

of a handsome man,

Sabbe te tava kāyasmim,

the marks of a great man,

mahāpurisalakkhaṇā.

are all in your body.

Pasannanetto sumukho,

Your eyes are clear, your face is fair,

brahā uju patāpavā;

you're formidable, upright, majestic.

Majjhe samaṇasaṅghassa,

In the midst of the Saṅgha of ascetics,

ādiccova virocasi.

you shine like the sun.

Kalyāṇadassano bhikkhu,

You're a mendicant fine to see,

kañcanasannibhattaco;

with skin of golden sheen.

Kim te samaṇabhāvena,

But with such excellent appearance,

evaṃ uttamavaṇṇino.

what do you want with the ascetic life?

Rājā arahasi bhavitum,

You're fit to be a king,

cakkavattī rathesabho;

a wheel-turning monarch, chief of charioteers,

Cāturanto vijitāvī,

victorious in the four directions,

jambusaṇḍassa issaro.

lord of all India.

Khattiyā bhogirājāno,

Aristocrats, nobles, and kings

anuyantā bhavantu te;

follow your rule.

Rājābhirājā manujindo,
Gotama, you should reign
rajjaṃ kārehi gotama”.
as king of kings, lord of men!”

“Rājāhamasmi selāti,
“I am a king, Sela—
dhammarājā anuttaro;
the supreme king of the teaching.

Dhammena cakkam vattemi,
By the teaching I roll forth the wheel
cakkam appaṭivattiyam”.
which cannot be rolled back.”

“Sambuddho paṭijānāsi,
“You claim to be awakened,
dhammarājā anuttaro;
the supreme king of the teaching.
‘Dhammena cakkam vattemi’,
‘I roll forth the teaching’:
iti bhāsasi gotama.
so you say, Gotama.

Ko nu senāpati bho,
Then who is your general,
sāvako sathuranvayo;
the disciple who follows the Teacher’s way?
Ko tetamanuvatteti,
Who keeps rolling the wheel
dhammacakkam pavattitam”.
of teaching you rolled forth?”

“Mayā pavattitaṃ cakkam,
“By me the wheel was rolled forth,”

(selāti bhagavā)
said the Buddha,

Dhammacakkaṃ anuttaram;
“the supreme wheel of teaching.

Sāriputto anuvatteti,
Sāriputta, taking after the Realized One,

Anujāto tathāgataṃ.
keeps it rolling on.

Abhiññeyyaṃ abhiññātaṃ,
I have known what should be known,

bhāvetabbañca bhāvitaṃ;
and developed what should be developed,

Pahātabbaṃ pahīnaṃ me,
and given up what should be given up:

tasmā buddhosmi brāhmaṇa.
and so, brahmin, I am a Buddha.

Vinayassu mayi kaṅkhaṃ,
Dispel your doubt in me—

adhimuccassu brāhmaṇa;
make up your mind, brahmin!

Dullabhaṃ dassanaṃ hoti,
The sight of a Buddha

sambuddhānaṃ abhiṇhaso.
is hard to find again.

Yesam̐ ve dullabho loke,
I am a Buddha, brahmin,

pātubhāvo abhiṇhaso;
the supreme surgeon,

Sohaṁ brāhmaṇa sambuddho,
one of those whose appearance in the world

sallakatto anuttaro.
is hard to find again.

Brahmabhūto atitulo,
Holy, unequalled,

mārasenappamaddano;
crusher of Māra's army;

Sabbāmitte vasī katvā,
having subdued all my opponents,

modāmi akutobhayo”.
I rejoice, fearing nothing from any quarter.”

“Imaṁ bhonto nisāmetha,
“Pay heed, sirs, to what

yathā bhāsati cakkhumā;
is spoken by the seer.

Sallakatto mahāvīro,
The surgeon, the great hero,

sīhova nadatī vane.
roars like a lion in the jungle.

Brahmabhūtaṁ atitulaṁ,
Holy, unequalled,

mārasenappamaddanaṁ;
crusher of Māra's army;

Ko disvā nappasīdeyya,
who would not be inspired by him,

api kaṇhābhijātiko.
even one whose nature is dark?

Yo maṃ icchatī anvetu,
Those who wish may follow me;

yo vā nicchatī gacchatu;
those who don't may go.

Idhāhaṃ pabbajissāmi,
Right here, I'll go forth in the presence of him,
varapaññassa santike”.
this man of such splendid wisdom.”

“Etañce rucati bhoto,
“Sir, if you like

sammāsambuddhasāsanāṃ;
the teaching of the Buddha,

Mayampi pabbajissāma,
we'll also go forth in the presence of him,

varapaññassa santike”.
this man of such splendid wisdom.”

Brāhmaṇā tisatā ime,
“These three hundred brahmins

yācanti pañjalīkatā;
with joined palms held up, ask:

“Brahmacariyaṃ carissāma,
‘May we lead the spiritual life

bhagavā tava santike”.

in your presence, Blessed One?”

“Svākkhātaṃ brahmacariyaṃ,
“The spiritual life is well explained,”

(selāti bhagavā)
said the Buddha,

Sandiṭṭhikamakālikam;
“visible in this very life, immediately effective.

Yattha amoghā pabbajjā,
Here the going forth isn’t in vain

Appamattassa sikkhato”ti.
for one who trains with diligence.”

Alattha kho selo brāhmaṇo sapaṇṇiso bhagavato santike
pabbajjāṃ, alattha upasampadaṃ.

And the brahmin Sela together with his assembly received the going forth, the ordination in the Buddha’s presence.

Atha kho keṇiyo jaṭilo tassā rattiyā accayena sake assame
paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato
kālaṃ ārocāpesi:

And when the night had passed Keṇiya had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.
“It’s time, Master Gotama, the meal is ready.”

Atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā
pattacīvaramādāya yena keṇiyassa jaṭilassa assamo
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ
bhikkhusaṅghena.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya's hermitage, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Atha kho keṇiyo jaṭilo buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi, sampavāresi.

Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

Atha kho keṇiyo jaṭilo bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side.

Ekamantaṃ nisinnaṃ kho keṇiyaṃ jaṭilaṃ bhagavā imāhi gāthāhi anumodi:

The Buddha expressed his appreciation with these verses:

“Aggihuttamukhā yaññā,

“The foremost of sacrifices is offering to the sacred flame;

sāvittī chandaso mukhaṃ;

the Sāvittī is the foremost of poetic meters;

Rājā mukhaṃ manussānaṃ,

of humans, the king is the foremost;

nadīnaṃ sāgaro mukhaṃ.

the ocean's the foremost of rivers;

Nakkhattānaṃ mukhaṃ cando,

the foremost of stars is the moon;

ādicco tapataṃ mukhaṃ;

the sun is the foremost of lights;

Puññaṃ ākaṅkhamānānaṃ,

for those who sacrifice seeking merit,

saṅgho ve yajataṃ mukhaṃ”ti.
the Saṅgha is the foremost.”

**Atha kho bhagavā keṇiyaṃ jaṭilaṃ imāhi gāthāhi anumoditvā
uṭṭhāyāsanā pakkāmi.**

When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he got up from his seat and left.

**Atha kho āyasmā selo sapaṇṇaso eko vūpakaṭṭho appamatto ātāpī
pahitatto viharanto nacirasseva—yassatthāya kulaputtā
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—
brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā
sacchikatvā upasampajja vihāsi.**

Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā”ti abbhaññāsi.**

They understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho paṇāyasmā selo sapaṇṇaso arahataṃ ahoṣi.

And Venerable Sela together with his assembly became perfected.

**Atha kho āyasmā selo sapaṇṇaso yena bhagavā tenupasaṅkhami;
upasaṅkhamitvā ekaṃsaṃ cīvaraṃ katvā yena bhagavā
tenañjalim paṇāmetvā bhagavantaṃ gāthāhi ajjhabhāsi:**

Then Sela with his assembly went to see the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“Yaṃ taṃ saraṇamāgama,

“This is the eighth day since

ito aṭṭhami cakkhumā;

we went for refuge, O seer.

Sattarattena bhagavā,

In these seven days, Blessed One,

dantamha tava sāsane.

we’ve become tamed in your teaching.

Tuvaṃ buddho tuvaṃ satthā,

You are the Buddha, you are the Teacher,

tuvaṃ mārābhibhū muni;

you are the sage who has overcome Māra;

Tuvaṃ anusaye chetvā,

you have cut off the underlying tendencies,

tiṅṅo tāresimaṃ pajam.

you’ve crossed over, and you bring humanity across.

Upadhī te samatikkantā,

You have transcended attachments,

āsavā te padālītā;

your defilements are shattered;

Sīhova anupādāno,

by not grasping, like a lion,

pahīnabhayabheravo.

you’ve given up fear and dread.

Bhikkhavo tisatā ime,

These three hundred mendicants

tiṭṭhanti pañjalīkatā;

stand with joined palms raised.

Pāde vīra pasārehi,

Stretch out your feet, great hero:

nāgā vandantu satthuno”ti.

let these giants worship the Teacher.”

Selasuttam̐ niṭṭhitam̐ dutiyam̐.

93. Assalāyanasutta *With Assalāyana*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena nānāverajjakānam brāhmaṇānam
pañcamattāni brāhmaṇasatāni sāvattiyam paṭivasanti
kenacideva karaṇīyena.**

Now at that time around five hundred brahmins from abroad were residing in Sāvattī on some business.

Atha kho tesam brāhmaṇānam etadahosi:

Then those brahmins thought,

“ayam kho samaṇo gotamo cātuvaṇṇim suddhim paññapeti.

“This ascetic Gotama advocates purification for all four classes.

**Ko nu kho pahoti samaṇena gotamena saddhim asmim vacane
paṭimantetun”ti?**

Who is capable of having a dialogue with him about this?”

**Tena kho pana samayena assalāyano nāma māṇavo
sāvattiyam paṭivasati daharo, vuttasiro, soḷasavassuddesiko
jātiyā, tiṇṇam vedānam pāragū sanighaṇḍukeṭubhānam**

**sākkharappabhedānaṃ itihāsapañcamānaṃ, padako,
veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo.**

Now at that time the brahmin student Assalāyana was residing in Sāvattihī. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Atha kho tesaṃ brāhmaṇānaṃ etadahosi:

Then those brahmins thought,

**“ayaṃ kho assalāyano māṇavo sāvatthiyaṃ paṭivasati daharo,
vuttasiro, soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū
...pe... anavayo.**

**So kho pahoti samaṇena gotamena saddhiṃ asmiṃ vacane
paṭimantetun”ti.**

“This Assalāyana is capable of having a dialogue with the ascetic Gotama about this.”

**Atha kho te brāhmaṇā yena assalāyano māṇavo
tenupasaṅkamim̐su; upasaṅkamtivā assalāyanaṃ māṇavaṃ
etadavocum̐:**

So they approached Assalāyana and said to him,

**“ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇim̐ suddhiṃ
pañṇapeti.**

“This ascetic Gotama advocates purification for all four classes.

**Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ
vacane paṭimantetū”ti.**

Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.”

Evaṃ vutte, assalāyano māṇavo te brāhmaṇe etadavoca:

When they said this, Assalāyana said to them,

“samaṇo khalu, bho, gotamo dhammavādī;

“They say that the ascetic Gotama is a speaker of principle.

dhammavādino ca pana duppaṭimantiyā bhavanti.

But speakers of principle are hard to have a dialogue with.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ”ti.

I’m not capable of having a dialogue with the ascetic Gotama about this.”

Dutiyampi kho te brāhmaṇā assalāyanam māṇavam etadavocum:

For a second time, those brahmins said to him

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti.

“This ascetic Gotama advocates purification for all four classes.

Etu bhavam assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu.

Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.

Caritam kho pana bhotā assalāyanena paribbājakan”ti.

For you have lived as a wanderer.”

Dutiyampi kho assalāyano māṇavo te brāhmaṇe etadavoca:

And for a second time, Assalāyana refused.

“samaṇo khalu, bho, gotamo dhammavādī;

dhammavādino ca pana duppaṭimantiyā bhavanti.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetuṃ”ti.

Tatiyampi kho te brāhmaṇā assalāyanam māṇavam etadavocum:

For a third time, those brahmins said to him,

“ayaṃ, bho assalāyana, samaṇo gotamo cātuvaṇṇiṃ suddhiṃ paññapeti.

“This ascetic Gotama advocates purification for all four classes.

Etu bhavaṃ assalāyano samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetu.

Please, Mister Assalāyana, have a dialogue with the ascetic Gotama about this.

Caritaṃ kho pana bhotā assalāyanena paribbājakaṃ.

For you have lived as a wanderer.

Mā bhavaṃ assalāyano ayuddhaparājitaṃ parājayī”ti.

Don’t admit defeat before going into battle!”

Evaṃ vutte, assalāyano māṇavo te brāhmaṇe etadavoca:

When they said this, Assalāyana said to them,

“addhā kho ahaṃ bhavanto na labhāmi.

“Clearly, gentlemen, I’m not getting through to you when I say:

Samaṇo khalu, bho, gotamo dhammavādī;

‘They say that the ascetic Gotama is a speaker of principle.

dhammavādinō ca pana duppaṭimantiyā bhavanti.

But speakers of principle are hard to have a dialogue with.

Nāhaṃ sakkomi samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetunti.

I’m not capable of having a dialogue with the ascetic Gotama about this.’

Api cāhaṃ bhavantānaṃ vacanena gamissāmī”ti.

Nevertheless, I shall go at your bidding.”

Atha kho assalāyano māṇavo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Then Assalāyana together with a large group of brahmins went to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho assalāyano māṇavo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“brāhmaṇā, bho gotama, evamāhaṃsu:

“Master Gotama, the brahmins say:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇova sujjhanti, no abrāhmaṇā;

Only brahmins are purified, not others.

**brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā
brahmanimmitā brahmadāyādā’ti.**

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

Idha bhavaṃ gotamo kimāhā’ti?

What do you say about this?”

**“Dissanti kho pana, assalāyana, brāhmaṇānaṃ brāhmaṇiyo
utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi.**

“But Assalāyana, brahmin women are seen menstruating, being pregnant, giving birth, and breastfeeding.

Te ca brāhmaṇiyonijāva samānā evamāhaṃsu:

Yet even though they’re born from a brahmin womb they say:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

‘Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujhanti, no abrāhmaṇā;
Only brahmins are purified, not others.

**brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā
brahmanimmitā brahmadāyādā””ti.**

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”

**“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā
evametaṃ maññanti:**

“Even though you say this, still the brahmins maintain their belief.”

**‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...
brahmadāyādā””ti.**

“Taṃ kiṃ maññasi, assalāyana,
“What do you think, Assalāyana?

**sutaṃ te: ‘yonakambojesu aññesu ca paccantimesu janapadesu
dveva vaṇṇā—ayyo ceva dāso ca; ayyo hutvā dāso hoti, dāso
hutvā ayyo hoti””ti?**

Have you heard that in Greece and Persia and other foreign lands there are only two classes, masters and bonded servants; and that masters may become servants, and servants masters?”

**“Evaṃ, bho, sutaṃ taṃ me: ‘yonakambojesu aññesu ca
paccantimesu janapadesu dveva vaṇṇā—ayyo ceva dāso ca;
ayyo hutvā dāso hoti, dāso hutvā ayyo hoti””ti.**

“Yes, I have heard that.”

**“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso
yadettha brāhmaṇā evamāhaṃsu:**

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:

“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

khattiyova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo?

Suppose an aristocrat were to kill living creatures, steal, and commit sexual misconduct; to use speech that’s false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view. When their body breaks up, after death, they’d be reborn in a place of loss, a bad place, the underworld, hell. Would this happen only to an aristocrat, and not to a brahmin?

Vessova nu kho ...pe...

Or suppose a merchant,

suddova nu kho pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, no brāhmaṇo”ti?

or a worker were to act in the same way. Would that result befall only a merchant or a worker, and not to a brahmin?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

**Khattiyopi hi, bho gotama, pāṇātipātī adinnādāyī
kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco
samphappalāpī abhijjhālu byāpannacitto micchādīṭṭhi kāyassa
bhedā param̐ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjeyya.**

If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker.

Brāhmaṇopi hi, bho gotama ...pe...

vessopi hi, bho gotama ...pe...

suddopi hi, bho gotama ...pe...

**sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātino
adinnādāyino kāmesumicchācārino musāvādino piṣuṇavācā
pharusavācā samphappalāpino abhijjhālū byāpannacittā
micchādīṭṭhī kāyassa bhedā param̐ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjeyyun”ti.**

For if any of the four classes were to kill living creatures, steal, and commit sexual misconduct; to use speech that’s false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view, then, when their body breaks up, after death, they’d be reborn in a place of loss, a bad place, the underworld, hell.”

**“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso
yadettha brāhmaṇā evamāhaṃsu:**

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti?

**“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā
evametaṃ maññanti:**

“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

**brāhmaṇova nu kho pāṇātipātā paṭivirato adinnādānā paṭivirato
kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya
vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā
paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhi kāyassa
bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjeyya, no
khattiyo, no vesso, no suddo”ti?**

Suppose a brahmin were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that’s false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view. When their body breaks up, after death, they’d be reborn in a good place, a heavenly realm. Would this happen only to an brahmin, and not to an aristocrat, a merchant, or a worker?”

“No hidaṃ, bho gotama.

“No, Master Gotama.

**Khattiyopi hi, bho gotama, pāṇātipātā paṭivirato adinnādānā
paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato
pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato
samphappalāpā paṭivirato anabhijjhālu abyāpannacitto
sammādiṭṭhi kāyassa bhedā paraṃ maraṇā sugatiṃ saggam
lokam upapajjeyya.**

If they acted the same way, the same result would befall an aristocrat, a brahmin, a merchant, or a worker.

Brāhmaṇopi hi, bho gotama ...pe...

vessopi hi, bho gotama ...pe...

suddopi hi, bho gotama ...pe...

**sabbepi hi, bho gotama, cattāro vaṇṇā pāṇātipātā paṭiviratā
adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā
paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya
paṭiviratā samphappalāpā paṭiviratā anabhijjhālū
abyāpannacittā sammādiṭṭhī kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggam lokam upapajjeyyuntīti.**

For if any of the four classes were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that's false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view, then, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm."

**“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso
yadettha brāhmaṇā evamaṃsu:**

“Then what is the source of the brahmins' self-confidence and forcefulness in this matter that they make this claim?”

**‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...
brahmadāyādā’”ti?**

**“Kiñcāpi bhavaṃ gotamo evamaṃha, atha khvettha brāhmaṇā
evametaṃ maññanti:**

“Even though you say this, still the brahmins maintain their belief.”

**‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...
brahmadāyādā’”ti.**

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?”

**brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ
mettacittaṃ bhāvetuṃ, no khattiyo, no vesso, no suddo’”ti?**

Is only a brahmin capable of developing a heart of love, free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?”

“No hidam̃, bho gotama.

“No, Master Gotama.

**Khattiyopi hi, bho gotama, pahoti asmim̃ padese averam̃
abyābajjham̃ mettacittam̃ bhāvetum̃;**

Aristocrats, brahmins, merchants, and workers can all do so.

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

**sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmim̃ padese
averam̃ abyābajjham̃ mettacittam̃ bhāvetuñ”ti.**

For all four classes are capable of developing a heart of love, free of enmity and ill will for this region.”

**“Ettha, assalāyana, brāhmaṇānam̃ kim̃ balam̃, ko assāso
yadetta brāhmaṇā evamāham̃su:**

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti?

**“Kiñcāpi bhavam̃ gotamo evamāha, atha khvettha brāhmaṇā
evametaṃ maññanti:**

“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti.

“Tam̃ kim̃ maññasi, assalāyana,

“What do you think, Assalāyana?

**brāhmaṇova nu kho pahoti sottisinānim̃ ādāya nadim̃ gantvā
rajojallam̃ pavāhetum̃, no khattiyō, no vesso, no suddo”ti?**

Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?”

“No hidam̃, bho gotama.

“No, Master Gotama.

Khattiyopi hi, bho gotama, pahoti sottisinānim̃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisinānim̃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ”ti.

All four classes are capable of doing this.”

“Ettha, assalāyana, brāhmaṇānaṃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu:

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti?

“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā evametaṃ maññanti:

“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ purisasataṃ sannipāteyya:

Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them:

‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā uppannā, sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇim ādāya, aggim abhinibbattentu, tejo pātukarontu.

‘Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat.

Āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannā, sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya, aggim abhinibbattentu, tejo pātukarontū’ti.

And let anyone here who was born in a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’

Tam kim maññasi, assalāyana,
What do you think, Assalāyana?

yo evam nu kho so khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇim ādāya aggi abhinibbatto, tejo pātukato, so eva nu khvāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyam kātum;
Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire,

yo pana so caṇḍālakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya aggi abhinibbatto, tejo pātukato svāssa aggi na ceva accimā na ca vaṇṇavā na ca pabhassaro, na ca tena sakkā agginā aggikaraṇīyam kātun”ti?

and not the fire produced by the low class people with poor quality wood?”

“No hidam̃, bho gotama.

“No, Master Gotama.

Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā padumakassa vā uttarāraṇim̃ ādāya aggi abhinibbatto, tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyam̃ kātum̃;

The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire,

yopi so caṇḍālakulā nesādakulā venakulā rathakāarakulā pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim̃ ādāya aggi abhinibbatto, tejo pātukato, svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca, tena ca sakkā agginā aggikaraṇīyam̃ kātum̃.
and so would the fire produced by the low class people with poor quality wood.

Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca pabhassaro ca, sabbenapi sakkā agginā aggikaraṇīyam̃ kātuñ”ti.

For all fire has flames, color, and radiance, and is usable as fire.”

“Ettha, assalāyana, brāhmaṇānam̃ kiṃ balaṃ, ko assāso yadettha brāhmaṇā evamāhaṃsu:

“Then what is the source of the brahmins’ self-confidence and forcefulness in this matter that they make this claim?”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

brāhmaṇāva sujjhanti, no abrāhmaṇā;

**brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā
brahmanimmitā brahmadāyādā”ti?**

**“Kiñcāpi bhavaṃ gotamo evamāha, atha khvettha brāhmaṇā
evametaṃ maññanti:**

“Even though you say this, still the brahmins maintain their belief.”

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...pe...

brahmadāyādā”ti.

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

**idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsam
kappeyya, tesaṃ saṃvāsamanvāya putto jāyetha;**

Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a child.

**yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, siyā
so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo
‘brāhmaṇo’tipi vattabbo”ti?**

Would that child be called an aristocrat after the father or a brahmin after the mother?”

**“Yo so, bho gotama, khattiyakumārena brāhmaṇakaññāya putto
uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi
vattabbo ‘brāhmaṇo’tipi vattabbo”ti.**

“They could be called either.”

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

**idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṃvāsam
kappeyya, tesaṃ saṃvāsamanvāya putto jāyetha;**

Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a child.

yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti?

Would that child be called an aristocrat after the mother or a brahmin after the father?”

“Yo so, bho gotama, brāhmaṇakumārena khattiyakaññāya putto uppanno, siyā so mātupi sadiso pitupi sadiso, ‘khattiyo’tipi vattabbo ‘brāhmaṇo’tipi vattabbo”ti.

“They could be called either.”

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

idha vaḷavaṃ gadrabhena sampayojeyyuṃ, tesaṃ sampayogamanvāya kisoro jāyetha;

Suppose a mare were to mate with a donkey, and she gave birth to a mule.

yo so vaḷavāya gadrabhena kisoro uppanno, siyā so mātupi sadiso pitupi sadiso, ‘asso’tipi vattabbo ‘gadrabho’tipi vattabbo”ti?

Would that mule be called a horse after the mother or a donkey after the father?”

“Kuṇḍaṇhi so, bho gotama, assataro hoti.

“It’s a mule, as it is a crossbreed.

Idaṃ hissa, bho gotama, nānākaraṇaṃ passāmi;

I see the difference in this case,

amutra ca panesānaṃ na kiñci nānākaraṇaṃ passāmi”ti.

but not in the previous cases.”

“Taṃ kiṃ maññasi, assalāyana,

“What do you think, Assalāyana?

idhāssu dve māṇavakā bhātaro sodariyā, eko ajjhāyako upanīto eko anajjhāyako anupanīto.

Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, while the other was uneducated and not a reciter.

Kamettha brāhmaṇā paṭhamam̐ bhojeyyum̐ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?

Who would the brahmins feed first at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“Yo so, bho gotama, māṇavako ajjhāyako upanīto tamettha brāhmaṇā paṭhamam̐ bhojeyyum̐ saddhe vā thālipāke vā yaññe vā pāhune vā.

“They’d first feed the student who was educated, a reciter.

Kiñhi, bho gotama, anajjhāyake anupanīte dinnam̐ mahapphalam̐ bhavissatī”ti?

For how could an offering to someone who is uneducated and not a reciter be very fruitful?”

“Tam̐ kiṃ maññasi, assalāyana,
“What do you think, Assalāyana?

idhāssu dve māṇavakā bhātaro sodariyā, eko ajjhāyako upanīto dussīlo pāpadhammo, eko anajjhāyako anupanīto sīlavā kalyāṇadhammo.

Suppose there were two brahmin students who were brothers who had shared a womb. One was educated, a reciter, but was unethical, of bad character, while the other was uneducated and not a reciter, but was ethical and of good character.

Kamettha brāhmaṇā paṭhamam̐ bhojeyyum̐ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?

Who would the brahmins feed first?”

“Yo so, bho gotama, māṇavako anajjhāyako anupanīto sīlavā kalyāṇadhammo tamettha brāhmaṇā paṭhamam̐ bhojeyyum̐ saddhe vā thālipāke vā yaññe vā pāhune vā.

“They’d first feed the student who was uneducated and not a reciter, but was ethical and of good character.

Kiñhi, bho gotama, dussīle pāpadhamme dinnam̐ mahapphalam̐ bhavissatī”ti?

For how could an offering to someone who is unethical and of bad character be very fruitful?”

“Pubbe kho tvam̐, assalāyana, jātim̐ agamāsi;

“Firstly you relied on birth, Assalāyana,

jātim̐ gantvā mante agamāsi;

then you switched to education,

mante gantvā tape agamāsi;

then you switched to abstemious behavior.

tape gantvā cātuvaṇṇim̐ suddhim̐ paccāgato, yamaham̐ paññapemī”ti.

Now you’ve come around to believing in purification for the four classes, just as I advocate.”

Evam̐ vutte, assalāyano māṇavo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When he said this, Assalāyana sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā assalāyanam̐ māṇavam̐ tuṇhībhūtam̐ maṅkubhūtam̐ pattakkhandham̐ adhomukham̐ pajjhāyantam̐ appaṭibhānam̐ veditvā assalāyanam̐ māṇavam̐ etadavoca:

Knowing this, the Buddha said to him:

“bhūtapubbam̐, assalāyana, sattannam̐ brāhmaṇisīnam̐ araññāyatane paṇṇakuṭīsu sammantānam̐ evarūpam̐ pāpakam̐ diṭṭhigatam̐ uppannam̐ hoti:

“Once upon a time, Assalāyana, seven brahmin hermits settled in leaf huts in a wilderness region. They had the following harmful misconception:

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ...

‘Only brahmins are the highest caste; other castes are inferior.

pe...

Only brahmins are the light caste; other castes are dark. Only brahmins are purified, not others.

brahmadāyādā’ti.

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

Assosi kho, assalāyana, asito devalo isi:

The hermit Devala the Dark heard about this.

‘sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭisu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

brāhmaṇova seṭṭho vaṇṇo ...pe...

brahmadāyādā’ti.

Atha kho, assalāyana, asito devalo isi kesamassuṃ kappetvā mañjīṭṭhavaṇṇāni dussāni nivāsetvā paṭaliyo upāhanā āruhitvā jātārūpamayaṃ daṇḍaṃ gahetvā sattannaṃ brāhmaṇisīnaṃ patthaṇḍile pāturahosi.

So he did up his hair and beard, dressed in magenta robes, put on his boots, grasped a golden staff, and appeared in the courtyard of the seven brahmin hermits.

Atha kho, assalāyana, asito devalo isi sattannaṃ brāhmaṇisīnaṃ patthaṇḍile caṅkamamāno evamāha:

Then he wandered about the yard saying,

‘handā ko nu kho ime bhavanto brāhmaṇisayo gatā;

‘Where, oh where have those brahmin hermits gone?

handā ko nu kho ime bhavanto brāhmaṇisayo gatā’ti?

Where, oh where have those brahmin hermits gone?’

Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi:

Then those brahmin hermits said,

**‘ko nāyaṃ gāmaṇḍalarūpo viya sattannaṃ brāhmaṇisīnaṃ
patthaṇḍile caṅkamamāno evamāha:**

‘Who’s this wandering about our courtyard like a cowpoke?’

“handa ko nu kho ime bhavanto brāhmaṇisayo gatā;

handa ko nu kho ime bhavanto brāhmaṇisayo gatāti?

Handa naṃ abhisapāmā”’ti.

Let’s curse him!’

**Atha kho, assalāyana, satta brāhmaṇisayo asitaṃ devalaṃ isiṃ
abhisapiṃsu:**

So they cursed Devala the Dark,

‘bhasmā, vasala, hohi;

‘Be ashes, wretch!

bhasmā, vasala, hohī’ti.

Be ashes, wretch!’

Yathā yathā kho, assalāyana, satta brāhmaṇisayo asitaṃ

devalaṃ isiṃ abhisapiṃsu tathā tathā asito devalo isi

abhirūpataro ceva hoti dassaṇiyataro ca pāsādikataro ca.

But the more the hermits cursed him, the more attractive, good-looking, and lovely Devala the Dark became.

Atha kho, assalāyana, sattannaṃ brāhmaṇisīnaṃ etadahosi:

Then those brahmin hermits said,

‘moghaṃ vata no tapo, aphalaṃ brahmacariyaṃ.

‘Our austerities are in vain! Our spiritual path is fruitless!’

Mayaṅhi pubbe yaṃ abhisapāma—

For when we used to curse someone

bhasmā, vasala, hohi;
to become ashes,

bhasmā, vasala, hohīti bhasmāva bhavati ekacco.
ashes they became.

**Imaṁ pana mayam yathā yathā abhisapāma tathā tathā
abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cā'ti.**
But the more we curse this one, the more attractive, good-looking,
and lovely he becomes.'

'Na bhavantānam mogham tapo, nāphalam brahmacariyam.
'Gentlemen, your austerities are not in vain; your spiritual path is not
fruitless.

lṅgha bhavanto, yo mayi manopadoso taṁ pajahathā'ti.
Please let go of your malevolence towards me.'

'Yo bhavati manopadoso taṁ pajahāma.
'We let go of our malevolence towards you.

Ko nu bhavam hotī'ti?
But who are you, sir?'

'Suto nu bhavataṁ—
'Have you heard of
asito devalo isī'ti?
the hermit Devala the Dark?'

'Evaṁ, bho'.
'Yes, sir.'

'So khvāham, bho, homī'ti.
'I am he, sirs.'

**Atha kho, assalāyana, satta brāhmaṇisayo asitaṁ devalaṁ isim
abhivādetuṁ upakkamimsu.**

Then they approached Devala and bowed to him.

Atha kho, assalāyana, asito devalo isi satta brāhmaṇisayo etadavoca:

Devala said to them,

‘sutaṃ metaṃ, bho, sattannaṃ kira brāhmaṇisīnaṃ araññāyatane paṇṇakuṭīsu sammantānaṃ evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ—

‘I heard that when the seven brahmin hermits had settled in leaf huts in a wilderness region, they had the following harmful misconception:

brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo;

“Only brahmins are the highest caste; other castes are inferior.

brāhmaṇova sukko vaṇṇo, kaṇho añño vaṇṇo;

Only brahmins are the light caste; other castes are dark.

brāhmaṇāva sujhanti, no abrāhmaṇā;

Only brahmins are purified, not others.

brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ti.

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.”

‘Evaṃ, bho’.

‘That’s right, sir.’

‘Jānanti pana bhonto—

‘But do you know

yā janikā mātā brāhmaṇamyeva agamāsi, no abrāhmaṇan’ti?

whether your birth mother only had relations with a brahmin and not with a non-brahmin?’

‘No hidaṃ, bho’.

‘We don’t know that.’

‘Jānanti pana bhonto—

‘But do you know

**yā janikāmātu mātā yāva sattamā mātumātāmahayugā
brāhmaṇaṃyeva agamāsi, no abrāhmaṇan’ti?**

whether your birth mother’s mothers back to the seventh generation
only had relations with brahmins and not with non-brahmins?’

‘No hidaṃ, bho’.

‘We don’t know that.’

‘Jānanti pana bhonto—

‘But do you know

yo janako pitā brāhmaṇiṃyeva agamāsi, no abrāhmaṇin’ti?

whether your birth father only had relations with a brahmin woman
and not with a non-brahmin?’

‘No hidaṃ, bho’.

‘We don’t know that.’

‘Jānanti pana bhonto—

‘But do you know

**yo janakapitu pitā yāva sattamā pitupitāmahayugā
brāhmaṇiṃyeva agamāsi, no abrāhmaṇin’ti?**

whether your birth father’s fathers back to the seventh generation
only had relations with brahmins and not with non-brahmins?’

‘No hidaṃ, bho’.

‘We don’t know that.’

‘Jānanti pana bhonto—

‘But do you know

yathā gabbhassa avakkanti hotī’ti?

how an embryo is conceived?’

‘Jānāma mayaṃ, bho—

‘We do know that, sir.

yathā gabbhassa avakkanti hoti.

**Idha mātāpitāro ca sannipatitā honti, mātā ca utunī hoti,
gandhabbo ca paccupaṭṭhito hoti; evaṃ tiṇṇaṃ sannipātā
gabbhassa avakkanti hotī’ti.**

An embryo is conceived when these three things come together—
the mother and father come together, the mother is in the fertile part
of her menstrual cycle, and the spirit being reborn is present.’

‘Jānanti pana bhonto—

‘But do you know

**taggha, so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo
vā’ti?**

for sure whether that spirit is an aristocrat, a brahmin, a merchant, or
a worker?’

‘Na mayaṃ, bho, jānāma—

‘We don’t know that.’

**taggha so gandhabbo khattiyo vā brāhmaṇo vā vesso vā suddo
vā’ti.**

‘Evaṃ sante, bho, jānātha—

‘In that case, sirs, don’t you know

ke tumhe hothā’ti?

what you are?’

‘Evaṃ sante, bho, na mayaṃ jānāma—

‘In that case, sir, we don’t know

ke mayaṃ homā’ti.

what we are.’

Te hi nāma, assalāyana, satta brāhmaṇisayo asitena devalena isinā sake jātivāde samanuyuñjīyamānā samanuggāhīyamānā samanubhāsīyamānā na sampāyissanti;

So even those seven brahmin hermits were stumped when pursued, pressed, and grilled by the seer Devala on their own doctrine of ancestry.

kiṃ pana tvaṃ etarahi mayā sakasmiṃ jātivāde samanuyuñjīyamāno samanuggāhīyamāno samanubhāsīyamāno sampāyissasi, yesaṃ tvaṃ sācariyako na puṇṇo dabbigāho”ti.

So how could you succeed, being grilled by me now on your own doctrine of ancestry—you who have not even mastered your own teacher’s doctrine?”

Evaṃ vutte, assalāyano māṇavo bhagavantaṃ etadavoca:

When he had spoken, Assalāyana said to him,

“abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Assalāyanasuttaṃ niṭṭhitaṃ tatiyaṃ.

94. Ghoṭamukhasutta *With Ghoṭamukha*

Evam me sutam—

So I have heard.

**ekam samayam āyasmā udeno bārāṇasiyam viharati
khemiyambavane.**

At one time Venerable Udena was staying near Benares in the Khemiya Mango Grove.

**Tena kho pana samayena ghoṭamukho brāhmaṇo bārāṇasim
anupatto hoti kenacideva karaṇīyena.**

Now at that time the brahmin Ghoṭamukha had arrived at Benares on some business.

**Atha kho ghoṭamukho brāhmaṇo jaṅghāvihāram
anucaṅkamamāno anuvicaramāno yena khemiyambavanam
tenupasaṅkami.**

Then as he was going for a walk he went to the Khemiya Mango Grove.

Tena kho pana samayena āyasmā udeno abbhokāse caṅkamati.

At that time Venerable Udena was walking mindfully in the open air.

**Atha kho ghoṭamukho brāhmaṇo yenāyasmā udeno
tenupasaṅkami; upasaṅkamitvā āyasmatā udenena saddhim
sammodi.**

Ghoṭamukha approached and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā āyasmantaṃ
udenaṃ caṅkamantaṃ anucaṅkamamāno evamāha:**

Walking alongside Udena, he said,

“ambho samaṇa, ‘natthi dhammiko paribbajo’—

“Mister ascetic, there is no such thing as a principled renunciate life;

evaṃ me ettha hoti.

that’s what I think.

**Taṅca kho bhavantarūpānaṃ vā adassanā, yo vā panettha
dhammo”ti.**

And that’s without seeing gentlemen such as yourself, or a relevant teaching.”

**Evaṃ vutte, āyasmā udeno caṅkamā orohitvā vihāraṃ pavisitvā
paññatte āsane nisīdi.**

When he said this, Udena stepped down from the walking path, entered his dwelling, and sat down on the seat spread out.

**Ghoṭamukhopi kho brāhmaṇo caṅkamā orohitvā vihāraṃ
pavisitvā ekamantaṃ aṭṭhāsi.**

Ghoṭamukha also stepped down from the walking path and entered the dwelling, where he stood to one side.

**Ekamantaṃ ṭhitaṃ kho ghoṭamukhaṃ brāhmaṇaṃ āyasmā
udeno etadavoca:**

Udena said to him,

“saṃvijjanti kho, brāhmaṇa, āsanāni.

“There are seats, brahmin.

Sace ākaṅkhasi, nisīdā”ti.

Please sit if you wish.”

**“Etadeva kho pana mayaṃ bhoto udenassa āgamayamānā
nisīdāma.**

“I was just waiting for you to sit down.

Kathañhi nāma mādiso pubbe animantito āsane nisīditabbaṃ maññeyyā”ti?

For how could one such as I presume to sit first without being invited?”

Atha kho ghoṭamukho brāhmaṇo aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Then he took a low seat and sat to one side,

Ekamantaṃ nisinno kho ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca:

where he said,

“ambho samaṇa, ‘natthi dhammiko paribbajo’—

“Mister ascetic, there is no such thing as a principled renunciate life;

evaṃ me ettha hoti.

that’s what I think.

Taṅca kho bhavantarūpānaṃ vā adassanā, yo vā panettha dhammo”ti.

And that’s without seeing gentlemen such as yourself, or a relevant teaching.”

“Sace kho pana me tvaṃ, brāhmaṇa, anuññeyyaṃ anujāneyyāsi, paṭikkositabbaṅca paṭikkoseyyāsi; yassa ca pana me bhāsitassa atthaṃ na jāneyyāsi, mamañyeva tattha uttari paṭipuccheyyāsi:

“Brahmin, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying:

‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā siyā no ettha kathāsallāpo”ti.

‘Sir, why is this? What does that mean?’”

“Anuññeyyaṃ khvāhaṃ bhoto udenassa anujānissāmi, paṭikkositabbaṅca paṭikkosissāmi; yassa ca panāhaṃ bhoto

udenassa bhāsitassa atthaṃ na jānissāmi, bhavantaṃyeva tattha udenaṃ uttari paṭipucchissāmi: ‘idaṃ, bho udena, kathaṃ, imassa kvattho’ti? Evaṃ katvā hotu no ettha kathāsallāpo”ti.

“Let us discuss this. I will do as you say.”

“Cattārome, brāhmaṇa, puggalā santo saṃvijjamānā lokasmiṃ.

“Brahmin, these four people are found in the world.

Katame cattāro?

What four?

1. **Idha, brāhmaṇa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.** One person mortifies themselves, committed to the practice of mortifying themselves.
2. **Idha pana, brāhmaṇa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.** One person mortifies others, committed to the practice of mortifying others.
3. **Idha pana, brāhmaṇa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.** One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
4. **Idha pana, brāhmaṇa, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.** One person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. **So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.** They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Imesaṃ, brāhmaṇa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti”ti?

Which one of these four people do you like the sound of?”

**“Yvāyaṃ, bho udena, puggalo attantapo
attaparitāpanānuyogamanuyutto ayaṃ me puggalo cittaṃ
nārādheti;**

“Sir, I don’t like the sound of the first three people.

**yopāyaṃ, bho udena, puggalo parantapo
paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ
nārādheti;**

**yopāyaṃ, bho udena, puggalo attantapo ca
attaparitāpanānuyogamanuyutto parantapo ca
paraparitāpanānuyogamanuyutto ayampi me puggalo cittaṃ
nārādheti;**

**yo ca kho ayaṃ, bho udena, puggalo nevattantapo
nāttaparitāpanānuyogamanuyutto na parantapo na
paraparitāpanānuyogamanuyutto so anattantapo aparantapo
diṭṭheva dhamme nicchāto nibbuto sītībhūto
sukhappaṭisaṃvedī brahmabhūtena attanā viharati.**

Ayameva me puggalo cittaṃ ārādheti”ti.

I only like the sound of the last person, who doesn’t mortify either themselves or others.”

**“Kasmā pana te, brāhmaṇa, ime tayo puggalā cittaṃ
nārādhentī”ti?**

“But why don’t you like the sound of those three people?”

**“Yvāyaṃ, bho udena, puggalo attantapo
attaparitāpanānuyogamanuyutto so attānaṃ sukhakāmaṃ
dukkhapaṭikkūlaṃ ātāpeti paritāpeti;**

“Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That’s why I don’t like the sound of that person.

**Yopāyaṃ, bho udena, puggalo parantapo
paraparitāpanānuyogamanuyutto so paraṃ sukhakāmaṃ
dukkhapaṭikkūlaṃ ātāpeti paritāpeti;**

The person who mortifies others does so even though others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

**Yopāyaṃ, bho udena, puggalo attantapo ca
attaparitāpanānuyogamanuyutto parantapo ca
paraparitāpanānuyogamanuyutto so attānañca parañca
sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti;**

The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

**Yo ca kho ayaṃ, bho udena, puggalo nevattantapo
nāttaparitāpanānuyogamanuyutto na parantapo na
paraparitāpanānuyogamanuyutto so anattantapo aparantapo
diṭṭheva dhamme nicchāto nibbuto sītībhūto
sukhappaṭisaṃvedī brahmabhūtena attanā viharati, so
attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti
na paritāpeti;**

The person who doesn't mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—does not torment themselves or others, both of whom want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ ārādheti”ti.

That's why I like the sound of that person.”

“Dvemā, brāhmaṇa, parisā.

“There are, brahmin, these two groups of people.

Katamā dve?

What two?

Idha, brāhmaṇa, ekaccā parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati, dāsīdāsaṃ pariyesati, khettavatthum pariyesati, jātarūparajataṃ pariyesati.

There's one group of people who, being infatuated with jewels and earrings, seeks partners and children, male and female bondservants, fields and lands, and gold and money.

Idha pana, brāhmaṇa, ekaccā parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya, dāsīdāsaṃ pahāya, khettavatthum pahāya, jātarūparajataṃ pahāya, agārasmā anagāriyaṃ pabbajitā.

And there's another group of people who, not being infatuated with jewels and earrings, has given up partner and children, male and female bondservants, fields and lands, and gold and money, and goes forth from the lay life to homelessness.

Svāyaṃ, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

Now, brahmin, that person who doesn't mortify either themselves or others—

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

Idha katamaṃ tvaṃ, brāhmaṇa, puggalaṃ katamāya parisāya bahulaṃ samanupassasi—

in which of these two groups of people do you usually find such a person?"

yā cāyaṃ parisā sārattarattā maṇikuṇḍalesu puttabhariyaṃ pariyesati dāsīdāsaṃ pariyesati khettavatthum pariyesati jātarūparajataṃ pariyesati, yā cāyaṃ parisā asārattarattā maṇikuṇḍalesu puttabhariyaṃ pahāya dāsīdāsaṃ pahāya

**khattavattum pahāya jātarūparajataṃ pahāya agārasmā
anagāriyaṃ pabbajitā”ti?**

**“Yvāyaṃ, bho udena, puggalo nevattantapo
nāttaparitāpanānuyogamanuyutto na parantapo na
paraparitāpanānuyogamanuyutto so anattantapo aparantapo
diṭṭheva dhamme nicchāto nibbuto sītībhūto
sukhappaṭisaṃvedī brahmabhūtena attanā viharati;**

“I usually find such a person in

**imāhaṃ puggalaṃ yāyaṃ parisā asāratattā maṇikuṇḍalesu
puttabhariyaṃ pahāya dāsīdāsaṃ pahāya khattavattum
pahāya jātarūparajataṃ pahāya agārasmā anagāriyaṃ pabbajitā
imissaṃ parisāyaṃ bahulaṃ samanupassāmī”ti.**

the group that has gone forth from the lay life to homelessness.”

**“Idāneva kho pana te, brāhmaṇa, bhāsitaṃ: ‘mayāṃ evaṃ
ājānāma—**

“Just now I understood you to say:

ambho samaṇa, natthi dhammiko paribbajo,

‘Mister ascetic, there is no such thing as a principled renunciate life;

evaṃ me ettha hoti.

that’s what I think.

**Taṅca kho bhavantarūpānaṃ vā adassanā, yo vā panettha
dhammo””ti.**

And that’s without seeing gentlemen such as yourself, nor a relevant teaching.”

“Addhā mesā, bho udena, sānuggahā vācā bhāsītā.

“Well, I obviously had my reasons for saying that, master Udena.

‘Atthi dhammiko paribbajo’—

But there is such a thing as a principled renunciate life;

evaṃ me ettha hoti.

that's what I think.

Evañca pana mañ bhavañ udeno dhāretu.

Please remember me as saying this.

Ye ca me bhotā udenena cattāro puggalā sañkhittena vuttā vitthārena avibhattā, sādhu me bhavañ, udeno ime cattāro puggale vitthārena vibhajatu anukampañ upādāyā”ti.

Now, these four kinds of people that you've spoken of in a brief summary: please explain them to me in detail, out of compassion.”

“Tena hi, brāhmaṇa, suṇāhi, sādhukañ manasi karohi, bhāsissāmī”ti.

“Well then, brahmin, listen and pay close attention, I will speak.”

“Evañ, bho”ti kho ghoṭamukho brāhmaṇo āyasmato udenassa paccassosi.

“Yes, sir,” replied Ghoṭamukha.

Āyasmā udeno etadavoca:

Udena said this:

“Katamo ca, brāhmaṇa, puggalo attantapo attaparitāpanānuyogamanuyutto?”

“What person mortifies themselves, committed to the practice of mortifying themselves?”

Idha, brāhmaṇa, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natiṭṭhabhaddantiko, nābhihaṭaṃ na uddissakataṃ na nimantanāṃ sādiyati.

It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā,

na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṅḍasaṅḍacārini, na macchaṃ na maṃsaṃ, na suraṃ na merayaṃ na thusodakaṃ pivati.

They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ... pe... sattāgāriko vā hoti sattālopiko;

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ...pe... sattahipi dattīhi yāpeti;

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ...pe... sattāhikampi āhāraṃ āhāreti—iti evarūpaṃ addhamāsikaṃ pariāyabhattachojanānuyogamanuyutto viharati.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhōjī.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti;

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,
They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti āsanapaṭikkhitto,
They constantly stand, refusing seats.

ukkuṭīkopi hoti ukkuṭīkappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti;
They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati—
They're committed to the practice of immersion in water three times a day, including the evening.

**iti evarūpaṃ anekavihiṭaṃ kāyassa
ātāpanaparitāpanānuyogamanuyutto viharati.**

And so they live committed to practicing these various ways of mortifying and tormenting the body.

**Ayaṃ vuccati, brāhmaṇa, puggalo attantapo
attaparitāpanānuyogamanuyutto.**

This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

**Katamo ca, brāhmaṇa, puggalo parantapo
paraparitāpanānuyogamanuyutto?**

And what person mortifies others, committed to the practice of mortifying others?

Idha, brāhmaṇa, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko—ye vā panaññepi keci kurūrakammantā.

It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

Ayaṃ vuccati, brāhmaṇa, puggalo parantapo paraparitāpanānuyogamanuyutto.

This is called a person who mortifies others, being committed to the practice of mortifying others.

Katamo ca, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto?

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

Idha, brāhmaṇa, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto, brāhmaṇo vā mahāsālo.

It's when a person is an anointed king or a well-to-do brahmin.

So puratthimena nagarassa navam santhāgāram kārāpetvā kesamassum ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abhañjivā magavisāṇena piṭṭhiṃ kaṇḍuvamāno navam santhāgāram pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena.

He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.

So tatha anantarāhitāya bhūmiyā haritupalittāya seyyam kappeti.

There he lies on the bare ground strewn with grass.

Ekissāya gāviyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhati, avasesena vacchako yāpeti.

The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.

So evamāha:

He says:

‘ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettakā vacchatariyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā urabbhā haññantu yaññatthāya, ettakā assā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyā’ti.

‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’

Yepissa te honti ‘dāsā’ti vā ‘pessā’ti vā ‘kammakarā’ti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces.

Ayaṃ vuccati, brāhmaṇa, puggalo attantapo ca attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

Katamo ca, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na

paraparitāpanānuyogamanuyutto;

And what person doesn't mortify either themselves or others,
committed to the practice of not mortifying themselves or others,

**so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto
sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati?**

living without wishes in the present life, extinguished, cooled,
experiencing bliss, having become holy in themselves?

**Idha, brāhmaṇa, tathāgato loke uppajjati araham
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānam buddho
bhagavā.**

It's when a Realized One arises in the world, perfected, a fully
awakened Buddha, accomplished in knowledge and conduct, holy,
knower of the world, supreme guide for those who wish to train,
teacher of gods and humans, awakened, blessed.

**So imam lokam sadevakam samarakam sabrahmakam
sassamaṇabrāhmaṇim pajam sadevamanusam sayam abhiññā
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras
and Brahmās, this population with its ascetics and brahmins, gods
and humans—and he makes it known to others.

**So dhammam deseti ādikalyāṇam majjhekalyāṇam
pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam
parisuddham brahmacariyam pakāseti.**

He teaches Dhamma that's good in the beginning, good in the
middle, and good in the end, meaningful and well-phrased. And he
reveals a spiritual practice that's entirely full and pure.

**Tam dhammam suṇāti gahapati vā gahapatiputto vā
aññatarasmim vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or
someone reborn in some clan.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect:

‘sambādho gharāvāso rajopatho abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ.**

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti.**

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya
mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā
ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya,
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.**

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**So evaṃ pabbajito samāno bhikkhūnaṃ
sikkhāsājīvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā
paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno
sabbapāṇabhūtahitānukampī viharati.**

Once they’ve gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī. Athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti āracārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

**Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti,
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī,
nidhānavatim̐ vācaṃ bhāsitaṃ kālena sāpadesaṃ pariyantavatim̐
atthasaṃhitam̐.**

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmbhūtagāmasamārambhā paṭivirato hoti.

They avoid injuring plants and seeds.

Ekabhattiko hoti rattūparato virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti.

They avoid dancing, singing, music, and seeing shows.

**Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
paṭivirato hoti.**

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

Uccāsayanamahāsayanā paṭivirato hoti.

They avoid high and luxurious beds.

Jātarūparajatapaṭiggahaṇā paṭivirato hoti.

They avoid receiving gold and money,

Āmakadhaññapaṭiggahaṇā paṭivirato hoti.

raw grains,

Āmakamaṃsapaṭiggahaṇā paṭivirato hoti.

raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato hoti.

women and girls,

Dāsīdāsapaṭiggahaṇā paṭivirato hoti.

male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato hoti.

goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.

chickens and pigs,

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti.

elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato hoti.

and fields and land.

Dūteyyapaḥiṇagamanānuyogā paṭivirato hoti.

They avoid running errands and messages;

Kayavikkayā paṭivirato hoti.

buying and selling;

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.

falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena,

kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati

samādāyeva pakkamati.

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti

sapattabhārova ḍeti;

They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena,

kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati

samādāyeva pakkamati.

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

When they see a sight with their eyes, they don't get caught up in the features and details.

Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

When they know a thought with their mind, they don't get caught up in the features and details.

Yatvādhikaraṇamenam manindriyam asaṁvutam viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum tassa saṁvarāya paṭipajjati, rakkhati manindriyam, manindriye saṁvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

So iminā ariyena indriyasaṁvarena samannāgato ajjhataṁ abyāsekasukhaṁ paṭisaṁvedeti.

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

**vivittaṃ senāsanam bhajati araṇṇam rukkhamūlam pabbataṃ
kandaram giriguham susānam vanapattham abbhokāsam
palālapuñjam.**

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**So pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkam
ābhujitvā, ujum kāyam paṇidhāya, parimukham satim
upaṭṭhapetvā.**

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

**So abhijjam loke pahāya vigatābhijjhena cetasā viharati,
abhijjhāya cittaṃ parisodheti;**

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

**byāpādapadosam pahāya abyāpannacitto viharati
sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ
parisodheti;**

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

**thinamiddham pahāya vigatathinamiddho viharati ālokasaññī
sato sampajāno, thinamiddhā cittaṃ parisodheti;**

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

**uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ
vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;**

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

**vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī
kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.**

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbalīkaṇe**

They give up these five hindrances, corruptions of the heart that weaken wisdom.

**vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam
upasampajja viharati.**

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānam vūpasamā ajjhattaṃ sampasādanam cetaso
ekodibhāvam avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānam upasampajja viharati.**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno,
sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti:
'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānam upasampajja
viharati.**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—
ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi
jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi
jātiyo paññāsampi jātiyo jātisatampi jātisahassampi
jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi
vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsīṃ
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato
cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṅgotto
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī
evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṃ
sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my

food. This was how I felt pleasure and pain, and that was how my life ended. Passing away from there, I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
sattānaṃ cutūpapātaññāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte
passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe
sugate duggate yathākammūpage satte pajānāti: ‘ime vata
bhonto sattā kāyaduccaritena samannāgatā ...pe... ariyānaṃ
upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ
nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena
samannāgatā ...pe... ariyānaṃ anupavādakā sammādiṭṭhikā
sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā
sugatiṃ saggāṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā
visuddhena atikkantamānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
yathākammūpage satte pajānāti.**

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks

up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti;

They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

'ime āsavā'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavaśamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmim vimuttamiti ñāṇaṃ hoti.

When they're freed, they know they're freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, brāhmaṇa, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī”ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Evaṃ vutte, ghoṭamukho brāhmaṇo āyasmantaṃ udenaṃ etadavoca:

When he had spoken, Ghoṭamukha said to him,

“abhikkantaṃ, bho udena, abhikkantaṃ, bho udena.

“Excellent, Master Udena! Excellent!

Seyyathāpi, bho udena, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā udenena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Udena has made the teaching clear in many ways.

Esāhaṃ bhavaṃtaṃ udeṇaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Udena, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ udeṇo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Udena remember me as a lay follower who has gone for refuge for life.”

“Mā kho maṃ tvaṃ, brāhmaṇa, saraṇaṃ agamāsi.

“Brahmin, don’t go for refuge to me.

Tameva bhagavaṃtaṃ saraṇaṃ gacchāhi yamaṃ saraṇaṃ gato”ti.

You should go for refuge to that same Blessed One to whom I have gone for refuge.”

“Kahaṃ pana, bho udeṇa, etarahi so bhavaṃ gotamo viharati arahāṃ sammāsambuddho”ti?

“But Master Udena, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

“Parinibbuto kho, brāhmaṇa, etarahi so bhagavā arahāṃ sammāsambuddho”ti.

“Brahmin, the Buddha has already become fully extinguished.”

“Sacepi mayaṃ, bho udeṇa, suṇeyyāma taṃ bhavaṃtaṃ gotamaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhavaṃtaṃ gotamaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

“Master Udena, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I’d go a hundred leagues to see him.

**Sacepi mayam, bho udena, suṇeyyāma taṃ bhavantam
gotamam vīsatiyā yojanesu ...**

tiṃsāya yojanesu ...

cattārīsāya yojanesu ...

**paññāsāya yojanesu, paññāsampi mayam yojanāni
gaccheyyāma taṃ bhavantam gotamam dassanāya arahantam
sammāsambuddham.**

**Yojanasate cepi mayam, bho udena, suṇeyyāma taṃ bhavantam
gotamam, yojanasatampi mayam gaccheyyāma taṃ bhavantam
gotamam dassanāya arahantam sammāsambuddham.**

**Yato ca kho, bho udena, parinibbuto so bhavam gotamo,
parinibbutampi mayam taṃ bhavantam gotamam saraṇam
gacchāma dhammaṅca bhikkhusaṅghaṅca.**

But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha.

**Upāsakam mam bhavam udeno dhāretu ajjatagge paṇupetaṃ
saraṇam gataṃ.**

From this day forth, may Master Udena remember me as a lay follower who has gone for refuge for life.

**Atthi ca me, bho udena, aṅgarājā devasikam niccabhikkham
dadāti, tato aham bho udenassa ekam niccabhikkham
dadāmī”ti.**

Master Udena, the king of Aṅga gives me a regular daily allowance. I will give you one portion of that.”

**“Kim pana te, brāhmaṇa, aṅgarājā devasikam niccabhikkham
dadāti”ti?**

“But brahmin, what does the king of Aṅga give you as a regular daily allowance?”

“Pañca, bho udena, kahāpaṇasatānī”ti.

“Five hundred dollars.”

“Na kho no, brāhmaṇa, kappati jātarūparajataṃ paṭiggahetun”ti.

“It’s not proper for us to receive gold and money.”

“Sace taṃ bhoto udenassa na kappati vihāraṃ bhoto udenassa kārāpessāmī”ti.

“If that’s not proper, I will have a dwelling built for Master Udena.”

“Sace kho me tvaṃ, brāhmaṇa, vihāraṃ, kārāpetukāmo, pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpehī”ti.

“If you want to build me a dwelling, then build an assembly hall for the Saṅgha at Pāṭaliputta.”

“Imināpāhaṃ bhoto udenassa bhiyyoso mattāya attamano abhiraddho yaṃ maṃ bhavaṃ udeno saṅhe dāne samādapeti.

“Now I’m even more delighted and satisfied with Master Udena, since he encourages me to give to the Saṅgha.

Esāhaṃ, bho udena, etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpessāmī”ti.

So with this allowance and another one I will have an assembly hall built for the Saṅgha at Pāṭaliputta.”

Atha kho ghoṭamukho brāhmaṇo etissā ca niccabhikkhāya aparāya ca niccabhikkhāya pāṭaliputte saṅghassa upaṭṭhānasālaṃ kārāpesi.

And so he had that hall built.

Sā etarahi “ghoṭamukhī”ti vuccatīti.

And these days it’s called the “Ghoṭamukhī”.

Ghoṭamukhasuttaṃ niṭṭhitaṃ catutthaṃ.

95. Caṅkīsutta *With Caṅkī*

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena opāsādam nāma kosalānam brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Opāsāda.

Tatra sudam bhagavā opāsāde viharati uttarena opāsādam devavane sālavane.

He stayed in a sal grove to the north of Opāsāda called the “Gods’ Grove”.

Tena kho pana samayena caṅkī brāhmaṇo opāsādam ajjhāvasati sattussadam satiṇakaṭṭhodakam sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnam rājadāyam brahmadeyyam.

Now at that time the brahmin Caṅkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Assosum kho opāsādakā brāhmaṇagahapatikā:

The brahmins and householders of Opāsāda heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikam̐ caramāno mahatā bhikkhusaṅghena saddhim̐ opāsādam̐ anuppatto, opāsāde viharati uttarena opāsādam̐ devavane sālavane.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God’s Grove to the north.

Tam̐ kho pana bhavantam̐ gotamam̐ evam̐ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham̐ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam̐ buddho bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imam̐ lokam̐ sadevakam̐ samārakam̐ sabrahmakam̐ sassamaṇabrāhmaṇim̐ pajam̐ sadevamanussam̐ sayam̐ abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammam̐ deseti ādikalyāṇam̐ majjhekalyāṇam̐ pariyoṣānakalyāṇam̐ sāttham̐ sabyañjanam̐, kevalaparipuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānam̐ arahatam̐ dassanam̐ hotī’ti.

It’s good to see such perfected ones.”

Atha kho opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanaṃ.

Then, having departed Opāsāda, they formed into companies and headed north to the God’s Grove.

Tena kho pana samayena caṅkī brāhmaṇo uparipāsāde divāseyyaṃ upagato.

Now at that time the brahmin Caṅkī had retired to the upper floor of his stilt longhouse for his midday nap.

Addasā kho caṅkī brāhmaṇo opāsādake brāhmaṇagahapatike opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūte uttarenamukhaṃ yena devavanaṃ sālavanaṃ tenupasaṅkamante.

He saw the brahmins and householders heading for the God’s Grove,

Disvā khattaṃ āmantesi:

and addressed his steward,

“kiṃ nu kho, bho khatte, opāsādakā brāhmaṇagahapatikā opāsādā nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti yena devavanaṃ sālavanan”ti?

“My steward, why are the brahmins and householders heading north for the God’s Grove?”

“Atthi, bho caṅkī, samaṇo gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ opāsādaṃ anuppatto, opāsāde viharati uttarena opāsādaṃ devavane sālavane.

“The ascetic Gotama has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the God’s Grove to the north.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato:

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tamete bhavantaṃ gotamaṃ dassaṇāya gacchantī”ti.
They’re going to see that Master Gotama.”

**“Tena hi, bho khatte, yena opāsādakā brāhmaṇagahapatikā
tenupasaṅkama; upasaṅkamitvā opāsādake
brāhmaṇagahapatike evaṃ vadehi:**

“Well then, go to the brahmins and householders and say to them:

‘caṅkī, bho, brāhmaṇo evamāha—

“Sirs, the brahmin Caṅkī asks

**āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ
dassaṇāya upasaṅkamissatī”ti.**

you to wait, as he will also go to see the ascetic Gotama.”

**“Evaṃ, bho”ti kho so khatto caṅkissa brāhmaṇassa paṭissutvā
yena opāsādakā brāhmaṇagahapatikā tenupasaṅkami;
upasaṅkamitvā opāsādake brāhmaṇagahapatike etadavoca:**

“Yes, sir,” replied the steward, and did as he was asked.

“caṅkī, bho, brāhmaṇo evamāha:

**‘āgamentu kira bhonto, caṅkīpi brāhmaṇo samaṇaṃ gotamaṃ
dassaṇāya upasaṅkamissatī”ti.**

**Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ
pañcamattāni brāhmaṇasatāni opāsāde paṭivasanti kenacideva
karaṇīyena.**

Now at that time around five hundred brahmins from abroad were residing in Opāsāda on some business.

Assosum̐ kho te brāhmaṇā:

They heard that

“caṅkī kira brāhmaṇo samaṇam̐ gotamam̐ dassanāya upasaṅkamissatī”ti.

the brahmin Caṅkī was going to see the ascetic Gotama.

Atha kho te brāhmaṇā yena caṅkī brāhmaṇo tenupasaṅkamim̐su; upasaṅkamtivā caṅkim̐ brāhmaṇam̐ etadavocum̐:

They approached Caṅkī and said to him,

“saccam̐ kira bhavam̐ caṅkī samaṇam̐ gotamam̐ dassanāya upasaṅkamissatī”ti?

“Is it really true that you are going to see the ascetic Gotama?”

“Evaṃ kho me, bho, hoti:

“Yes, gentlemen, it is true.”

‘aham̐ samaṇam̐ gotamam̐ dassanāya upasaṅkamissāmī’”ti.

“Mā bhavam̐ caṅkī samaṇam̐ gotamam̐ dassanāya upasaṅkami.

“Please don’t!

Na arahati bhavam̐ caṅkī samaṇam̐ gotamam̐ dassanāya upasaṅkamtum̐;

It’s not appropriate for you to go to see the ascetic Gotama;

samaṇotveva gotamo arahati bhavantam̐ caṅkim̐ dassanāya upasaṅkamtum̐.

it’s appropriate that he comes to see you.

Bhavañhi caṅkī ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

You are well born on both your mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

**Yampi bhavaṃ caṅkī ubhato sujāto mātito ca pitito ca
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto
anupakkuṭṭho jātivādena, imināpaṅgena na arahati bhavaṃ
caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ;**

For this reason it's not appropriate for you to go to see the ascetic Gotama;

**samaṇotveva gotamo arahati bhavantaṃ caṅkiṃ dassanāya
upasaṅkमितुṃ.**

it's appropriate that he comes to see you.

Bhavañhi caṅkī aḍḍho mahaddhano mahābhogo ...pe...

You're rich, affluent, and wealthy. ...

**bhavañhi caṅkī tiṇṇaṃ vedānaṃ pāragū
sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ
itihāsaṇcamānaṃ, padako, veyyākaraṇo,
lokāyatamahāpurisalakkhaṇesu anavayo ...pe...**

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. ...

**bhavañhi caṅkī abhirūpo dassanīyo pāsādiko paramāya
vaṇṇapokkharatāya samannāgato brahmavaṇṇī
brahmavacchasī akhuddāvakaṃso dassanāya ...pe...**

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. ...

**bhavañhi caṅkī sīlavā vuddhasīlī vuddhasīlena samannāgato ...
pe...**

You are ethical, mature in ethical conduct. ...

bhavañhi caṅkī kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā ... pe...

You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

bhavañhi caṅkī bahūnaṃ ācariyapācariyo, tīṇi māṇavakasaṭāni mante vāceti ...pe...

You teach the teachers of many, and teach three hundred students to recite the hymns. ...

bhavañhi caṅkī rañño pasenadissa kosalassa sakkato garukato mānito pūjito apacito ...pe...

You're honored, respected, revered, venerated, and esteemed by King Pasenadi of Kosala

bhavañhi caṅkī brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito ...pe...

and the brahmin Pokkharasāti. ...

bhavañhi caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ.

You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

Yampi bhavaṃ caṅkī opāsādaṃ ajjhāvasati sattussadaṃ satīṇakaṭṭhodaṃ sadhaññaṃ rājabhoggaṃ raññā pasenadinā kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ, imināpaṅgena na arahati bhavaṃ caṅkī samaṇaṃ gotamaṃ dassanāya upasaṅkamaṃ;

For all these reasons it's not appropriate for you to go to see the ascetic Gotama;

samaṇotveva gotamo arahati bhavantam caṅkiṃ dassanāya upasaṅkमितुṃ”ti.

it's appropriate that he comes to see you.”

Evaṃ vutte, caṅkī brāhmaṇo te brāhmaṇe etadavoca:

When they had spoken, Caṅkī said to those brahmins:

“tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ samaṇam gotamam dassanāya upasaṅkमितुṃ;

“Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama,

na tveva arahati so bhavam gotamo amhākam dassanāya upasaṅkमितुṃ.

and it's not appropriate for him to come to see me.

Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.

He is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavam gotamo amhākam dassanāya upasaṅkमितुṃ;

For this reason it's not appropriate for the ascetic Gotama to come to see me;

atha kho mayameva arahāma taṃ bhavantam gotamam dassanāya upasaṅkमितुṃ.

rather, it's appropriate for me to go to see him.

Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsaṭṭhañca ...pe...

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...

Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ...pe...

He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...

Samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ...pe...

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchaṣī akhuddāvakaṣo dassanāya ...pe...

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...

Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalena sīlena samannāgato ...pe...

He is ethical, possessing ethical conduct that is noble and skillful. ...

Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā ...pe...

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

Samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ...pe...
He's a teacher of teachers. ...

Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ...pe...
He has ended sensual desire, and is rid of caprice. ...

Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya ...pe...
He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnā khattiyakulā ...pe...
He went forth from an eminent family of unbroken aristocratic lineage. ...

Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā ...pe...
He went forth from a rich, affluent, and wealthy family. ...

Samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā saṃpucchituṃ āgacchanti ...pe...
People come from distant lands and distant countries to question him. ...

Samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni ...pe...
Many thousands of deities have gone for refuge for life to him. ...

Samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

**'itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā'ti ...pe...**

'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' ...

**Samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi
samannāgato ...pe...**

He has the thirty-two marks of a great man. ...

**Samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro
saputtadāro pāṇehi saraṇaṃ gato ...pe...**

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo
saputtadāro pāṇehi saraṇaṃ gato ...pe...**

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti
saputtadāro pāṇehi saraṇaṃ gato ...pe...**

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇo khalu, bho, gotamo opāsādaṃ anuppatto opāsāde
vihārati uttarena opāsādaṃ devavane sālavane.**

The ascetic Gotama has arrived to stay in the God's Grove to the north of Opāsāda.

**Ye kho te samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhetaṃ
āgacchanti, atithī no te honti.**

Any ascetic or brahmin who comes to stay in our village district is our guest,

Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā pūjetabbā.

and should be honored and respected as such.

Yampi samaṇo gotamo opāsādaṃ anuppatto opāsāde viharati uttarena opāsādaṃ devavane sālavane, atithimhākaṃ samaṇo gotamo.

Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo pūjetabbo.

Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkमितुṃ;

For this reason, too, it's not appropriate for Master Gotama to come to see me,

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkमितुṃ.

rather, it's appropriate for me to go to see him.

Ettake kho ahaṃ, bho, tassa bhoṭo gotamassa vaṇṇe pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo;

This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,

aparimāṇavaṇṇo hi so bhavaṃ gotamo.

for the praise of Master Gotama is limitless.

Ekamekenapi tena aṅgena samannāgato na arahati, so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkमितुṃ;

The possession of even a single one of these factors makes it inappropriate for Master Gotama to come to see me,

atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkमितुṃ.

rather, it's appropriate for me to go to see him.

Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya upasaṅkamissāma”ti.

Well then, gentlemen, let’s all go to see the ascetic Gotama.”

Atha kho caṅkī brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Then Caṅkī together with a large group of brahmins went to the Buddha and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side.

Tena kho pana samayena bhagavā vuddhehi vuddhehi brāhmaṇehi saddhiṃ kiñci kiñci kathaṃ sāraṇīyaṃ vītisāretvā nisinno hoti.

Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior brahmins.

Tena kho pana samayena kāpaṭiko nāma māṇavo daharo vuttasiro soḷasavassuddesiko jātiyā, tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ itihāsapañcamānaṃ, padako, veyyākaraṇo, lokāyatamahāpurisalakkhaṇesu anavayo tassaṃ parisāyaṃ nisinno hoti.

And the brahmin student Kāpaṭika was sitting in that assembly. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

So vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ bhagavatā saddhiṃ mantayamānānaṃ antarantarā kathaṃ opātetī.

While the senior brahmins were conversing together with the Buddha, he interrupted.

Atha kho bhagavā kāpaṭikaṃ māṇavaṃ apasādeti:

Then the Buddha rebuked Kāpaṭika,

“māyasmā bhāradvājo vuddhānaṃ vuddhānaṃ brāhmaṇānaṃ mantayamānānaṃ antarantarā kathaṃ opātetu.

“Venerable Bhāradvāja, don’t interrupt the senior brahmins.

Kathāpariyosānaṃ āyasmā bhāradvājo āgacetū”ti.

Wait until they’ve finished speaking.”

Evaṃ vutte, caṅkī brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Caṅkī said to the Buddha,

“mā bhavaṃ gotamo kāpaṭikaṃ māṇavaṃ apasādesi.

“Master Gotama, don’t rebuke the student Kāpaṭika.

kulaputto ca kāpaṭiko māṇavo, bahussuto ca kāpaṭiko māṇavo, paṇḍito ca kāpaṭiko māṇavo, kalyāṇavākkaraṇo ca kāpaṭiko māṇavo, pahoti ca kāpaṭiko māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.

He’s a gentleman, learned, astute, a good speaker. He’s capable of having a dialogue with Master Gotama about this.”

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“addhā kho kāpaṭikassa māṇavassa tevijjake pāvacane kathā bhavissati.

“Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas.

Tathā hi naṃ brāhmaṇā sampurekkharontī”ti.

That’s why they put him at the front.”

Atha kho kāpaṭikassa māṇavassa etadahosi:

Then Kāpaṭika thought,

“yadā me samaṇo gotamo cakkhuṃ upasaṃharissati, athāhaṃ samaṇaṃ gotamaṃ pañhaṃ pucchissāmi”ti.

“When the ascetic Gotama looks at me, I’ll ask him a question.”

Atha kho bhagavā kāpaṭikassa māṇavassa cetasā cetoparivitakkamaññāya yena kāpaṭiko māṇavo tena cakkhūni upasaṃhāsi.

Then the Buddha, knowing what Kāpaṭika was thinking, looked at him.

Atha kho kāpaṭikassa māṇavassa etadahosi:

Then Kāpaṭika thought,

“samannāharati kho maṃ samaṇo gotamo.

“The ascetic Gotama is engaging with me.

Yannūnāhaṃ samaṇaṃ gotamaṃ pañhaṃ puccheyyan”ti.

Why don’t I ask him a question?”

Atha kho kāpaṭiko māṇavo bhagavantaṃ etadavoca:

Then he said,

“yadidaṃ, bho gotama, brāhmaṇānaṃ porāṇaṃ mantapadaṃ itihitihaparamparāya piṭakasampadāya, tattha ca brāhmaṇā ekamsena niṭṭhaṃ gacchanti:

“Master Gotama, regarding that which by the lineage of testament and by canonical authority is the traditional hymnal of the brahmins, the brahmins come to the definite conclusion:

‘idameva saccaṃ, moghamaññan’ti.

‘This is the only truth, other ideas are silly.’

Idha bhavaṃ gotamo kimāhā”ti?

What do you say about this?”

“Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

“Well, Bhāradvāja, is there even a single one of the brahmins who says this:

‘ahametaṃ jānāmi, ahametaṃ passāmi.

‘I know this, I see this:

Idameva saccaṃ, moghamaññaṃ”’ti?

this is the only truth, other ideas are silly’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, bhāradvāja, atthi koci brāhmaṇānaṃ ekācariyopi, ekācariyapācariyopi, yāva sattamā ācariyamahayugāpi, yo evamāha:

“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this:

‘ahametaṃ jānāmi, ahametaṃ passāmi.

‘I know this, I see this:

Idameva saccaṃ, moghamaññaṃ”’ti?

this is the only truth, other ideas are silly’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, bhāradvāja, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti seyyathidaṃ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu,

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja,

Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

tepi evamāhaṃsu:

Did even they say:

‘mayametaṃ jānāma, mayametaṃ passāma.

‘We know this, we see this:

Idameva saccaṃ, moghamaññaṃ’”ti?

this is the only truth, other ideas are silly’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

**“Iti kira, bhāradvāja, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi
yo evamāha:**

“So, Bhāradvāja, it seems that there is not a single one of the brahmins,

‘ahametaṃ jānāmi, ahametaṃ passāmi.

Idameva saccaṃ, moghamaññaṃ’”ti;

**natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi, yāva
sattamā ācariyamahayugāpi, yo evamāha:**

not even anyone back to the seventh generation of teachers,

‘ahametaṃ jānāmi, ahametaṃ passāmi.

Idameva saccaṃ, moghamaññaṃ’”ti;

**yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro
mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porāṇaṃ
mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti
tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti
seyyathidaṃ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi**

aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:

nor even the ancient hermits of the brahmins who say:

‘mayametaṃ jānāma, mayametaṃ passāma.

‘We know this, we see this:

Idameva saccaṃ, moghamaññaṃ’ti.

this is the only truth, other ideas are silly.’

Seyyathāpi, bhāradvāja, andhaveṇi paramparāsaṃsattā purimopi na passati majjhimopi na passati pacchimopi na passati;

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see.

evameva kho, bhāradvāja, andhaveṇūpamaṃ mañña brāhmaṇānaṃ bhāsitaṃ sampajjati—purimopi na passati majjhimopi na passati pacchimopi na passati.

In the same way, it seems to me that the brahmins’ statement turns out to be like a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.

Taṃ kiṃ maññasī, bhāradvāja,

What do you think, Bhāradvāja?

nanu evaṃ sante brāhmaṇānaṃ amūlikā saddhā sampajjati”ti?

This being so, doesn’t the brahmins’ faith turn out to be baseless?”

“Na khvettha, bho gotama, brāhmaṇā saddhāyeva payirupāsanti, anussavāpettha brāhmaṇā payirupāsanti”ti.

“The brahmins don’t just honor this because of faith, but also because of oral transmission.”

“Pubbeva kho tvaṃ, bhāradvāja, saddhaṃ agamāsi, anussavaṃ idāni vadesi.

“First you relied on faith, now you speak of oral tradition.

Pañca kho ime, bhāradvāja, dhammā diṭṭheva dhamme dvedhā vipākā.

These five things can be seen to turn out in two different ways.

Katame pañca?

What five?

Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti

—

Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration.

ime kho, bhāradvāja, pañca dhammā diṭṭheva dhamme dvedhā vipākā.

Api ca, bhāradvāja, susaddahitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā;

Even though you have full faith in something, it may be void, hollow, and false.

no cepi susaddahitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā.

And even if you don't have full faith in something, it may be true and real, not otherwise.

Api ca, bhāradvāja, surucitaṃyeva hoti ...pe...

Even though you have a strong preference for something ...

svānussutaṃyeva hoti ...pe...

something may be accurately transmitted ...

suparivittakitaṃyeva hoti ...pe...

something may be well contemplated ...

sunijjhāyitaṃyeva hoti, tañca hoti rittaṃ tucchaṃ musā;

something may be well considered, it may be void, hollow, and false.

no cepi sunijjhāyitaṃ hoti, tañca hoti bhūtaṃ tacchaṃ anaññathā.

And even if something is not well considered, it may be true and real, not otherwise.

**Saccamanurakkhatā, bhāradvāja, viññunā purisena nālamettha
ekaṃsena niṭṭhaṃ gantum:**

For a sensible person who is preserving truth this is not sufficient to
come to the definite conclusion:

‘idameva saccaṃ, moghamaññaṃ’’ti.

‘This is the only truth, other ideas are silly.’”

**“Kittāvatā pana, bho gotama, saccānurakkhaṇā hoti, kittāvatā
saccamanurakkhati?”**

“But Master Gotama, how do you define the preservation of truth?”

Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā’’ti.

“Saddhā cepi, bhāradvāja, purisassa hoti;

“If a person has faith,

‘evaṃ me saddhā’’ti—

they preserve truth by saying, ‘Such is my faith.’

**iti vadaṃ saccamanurakkhati, na tveva tāva ekaṃsena niṭṭhaṃ
gacchati:**

But they don’t yet come to the definite conclusion:

‘idameva saccaṃ, moghamaññaṃ’’ti (...).

‘This is the only truth, other ideas are silly.’

Ruci cepi, bhāradvāja, purisassa hoti ...pe...

If a person has a preference ...

anussavo cepi, bhāradvāja, purisassa hoti ...pe...

or has received an oral transmission ...

ākāraparivitakko cepi, bhāradvāja, purisassa hoti ...pe...

or has a reasoned reflection about something ...

diṭṭhinijjhānakkhanti cepi, bhāradvāja, purisassa hoti;

or has accepted a view after contemplation,

‘evaṃ me diṭṭhinijjhānakkhanti’’ti—

they preserve truth by saying, ‘Such is the view I have accepted after contemplation.’

iti vadam saccamanurakkhati, na tveva tāva ekamsena niṭṭham gacchati:

But they don’t yet come to the definite conclusion:

‘idameva saccam, moghamaññan’ti.

‘This is the only truth, other ideas are silly.’

Ettāvatā kho, bhāradvāja, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇam paññapema;

That’s how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way.

na tveva tāva saccānubodho hotī”ti.

But this is not yet the awakening to the truth.”

“Ettāvatā, bho gotama, saccānurakkhaṇā hoti, ettāvatā saccamanurakkhati, ettāvatā ca mayam saccānurakkhaṇam pekkhāma.

“That’s how the preservation of truth is defined, Master Gotama. We regard the preservation of truth as defined in this way.

Kittāvatā pana, bho gotama, saccānubodho hoti, kittāvatā saccamanubujjhati?

But Master Gotama, how do you define awakening to the truth?”

Saccānubodham mayam bhavantaṃ gotamaṃ pucchāmā”ti.

“Idha, bhāradvāja, bhikkhu aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati.

“Bhāradvāja, take the case of a mendicant living supported by a town or village.

Tamenam gahapati vā gahapatiputto vā upasaṅkamtivā tisu dhammesu samannesati—

A householder or their child approaches and scrutinizes them for three kinds of things:

lobhanīyesu dhammesu, dosanīyesu dhammesu, mohaniyesu dhammesu.

things that arouse greed, things that provoke hate, and things that promote delusion.

Atthi nu kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya—

‘Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say

jānāmīti, apassaṃ vā vadeyya—

that they know, even though they don’t know, or that they see, even though they don’t see;

passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti?

or that they might encourage others to do what is for their lasting harm and suffering?’

Tamenaṃ samannesamāno evaṃ jānāti:

Scrutinizing them they find:

‘natthi kho imassāyasmato tathārūpā lobhanīyā dhammā yathārūpehi lobhanīyehi dhammehi pariyādinnacitto ajānaṃ vā vadeyya—

‘This venerable has no such qualities that arouse greed.

jānāmīti, apassaṃ vā vadeyya—

passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāya.

Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo vacīsamācāro yathā taṃ aluddhassa.

Rather, that venerable has bodily and verbal behavior like that of someone without greed.

Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so dhammo duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo;

And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

na so dhammo sudesiyo luddhenā'ti.

It's not easy for someone with greed to teach this.'

Yato naṃ samannesamāno visuddhaṃ lobhanīyehi dhammehi samanupassati tato naṃ uttari samannesati dosanīyesu dhammesu.

Scrutinizing them in this way they see that they are purified of qualities that arouse greed. Next, they search them for qualities that provoke hate.

Atthi nu kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya—

'Does this venerable have any qualities that provoke hate? Such qualities that, were their mind to be overwhelmed by them, they might say

jānāmīti, apassaṃ vā vadeyya—

that they know, even though they don't know, or that they see, even though they don't see;

passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ assa dīgharattaṃ ahitāya dukkhāyāti?

or that they might encourage others to do what is for their lasting harm and suffering?'

Tameṇaṃ samannesamāno evaṃ jānāti:

Scrutinizing them they find:

'natthi kho imassāyasmato tathārūpā dosanīyā dhammā yathārūpehi dosanīyehi dhammehi pariyādinnaṃ ajānaṃ vā vadeyya—

‘This venerable has no such qualities that provoke hate.

jānāmīti, apassaṃ vā vadeyya—

**passāmīti, paraṃ vā tadatthāya samādapeyya yaṃ paresaṃ
assa dīgharattaṃ ahitāya dukkhāya.**

**Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo
vacīsamācāro yathā taṃ aduṭṭhassa.**

Rather, that venerable has bodily and verbal behavior like that of someone without hate.

**Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so
dhammo duddaso duranubodho santo paṇīto atakkāvacarō
nipuṇo paṇḍitavedanīyo;**

And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

na so dhammo sudesiyo duṭṭhenā’ti.

It’s not easy for someone with hate to teach this.’

**Yato naṃ samannesamāno visuddhaṃ dosanīyehi dhammehi
samanupassati, tato naṃ uttari samannesati mohaniyesu
dhammesu.**

Scrutinizing them in this way they see that they are purified of qualities that provoke hate. Next, they scrutinize them for qualities that promote delusion.

**Atthi nu kho imassāyasmato tathārūpā mohaniyā dhammā
yathārūpehi mohaniyehi dhammehi pariyādinnacitto ajānaṃ vā
vadeyya—**

‘Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say

jānāmīti, apassaṃ vā vadeyya—

that they know, even though they don’t know, or that they see, even though they don’t see;

**passāmīti, param̄ vā tadatthāya samādapeyya yaṃ paresaṃ
assa dīgharattaṃ ahitāya dukkhāyāti?**

or that they might encourage others to do what is for their lasting harm and suffering?’

Tamenam̄ samannesamāno evaṃ jānāti:

Scrutinizing them they find:

**‘natthi kho imassāyasmato tathārūpā mohanīyā dhammā
yathārūpehi mohanīyehi dhammehi pariyādinnacitto ajānaṃ vā
vadeyya—**

‘This venerable has no such qualities that promote delusion.

jānāmīti, apassaṃ vā vadeyya—

**passāmīti, param̄ vā tadatthāya samādapeyya yaṃ paresaṃ
assa dīgharattaṃ ahitāya dukkhāya.**

**Tathārūpo kho panimassāyasmato kāyasamācāro tathārūpo
vacīsamācāro yathā taṃ amūḷhassa.**

Rather, that venerable has bodily and verbal behavior like that of someone without delusion.

**Yaṃ kho pana ayamāyasmā dhammaṃ deseti, gambhīro so
dhammo duddaso duranubodho santo paṇīto atakkāvacaro
nipuṇo paṇḍitavedanīyo;**

And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

na so dhammo sudesiyo mūḷhenā’ti.

It’s not easy for someone with delusion to teach this.’

**Yato naṃ samannesamāno visuddhaṃ mohanīyehi dhammehi
samanupassati;**

Scrutinizing them in this way they see that they are purified of qualities that promote delusion.

**atha tamhi saddhaṃ niveseti, saddhājāto upasaṅkamati,
upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati,**

ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti paññāya ca naṃ ativijjha passati.

Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, lend an ear, hear the teachings, remember the teachings, reflect on their meaning, and accept them after consideration. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.

Ettāvatā kho, bhāradvāja, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ paññapema;

That's how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way.

na tveva tāva saccānuppatti hotī”ti.

But this is not yet the arrival at the truth.”

“Ettāvatā, bho gotama, saccānubodho hoti, ettāvatā saccamanubujjhati, ettāvatā ca mayaṃ saccānubodhaṃ pekkhāma.

“That's how the awakening to truth is defined, Master Gotama. I regard the awakening to truth as defined in this way.

Kittāvatā pana, bho gotama, saccānuppatti hoti, kittāvatā saccamanupāpuṇāti?

But Master Gotama, how do you define the arrival at the truth?”

Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ pucchāmā”ti.

“Tesaṃyeva, bhāradvāja, dhammānaṃ āsevanā bhāvanā bahulīkammaṃ saccānuppatti hoti.

“By the cultivation, development, and making much of these very same things there is the arrival at the truth.

Ettāvatā kho, bhāradvāja, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayam saccānuppattim paññapemā”ti.

That’s how the arrival at the truth is defined, Bhāradvāja. I describe the arrival at the truth as defined in this way.”

“Ettāvatā, bho gotama, saccānuppatti hoti, ettāvatā saccamanupāpuṇāti, ettāvatā ca mayam saccānuppattim pekkhāma.

“That’s how the arrival at the truth is defined, Master Gotama. I regard the arrival at the truth as defined in this way.

Saccānuppattiyā pana, bho gotama, katamo dhammo bahukāro?

But what quality is helpful for arriving at the truth?”

Saccānuppattiyā bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti.

“Saccānuppattiyā kho, bhāradvāja, padhānam bahukāram.

“Striving is helpful for arriving at the truth.

No cetam padaheyya, nayidam saccamanupāpuṇeyya.

If you don’t strive, you won’t arrive at the truth.

Yasmā ca kho padahati tasmā saccamanupāpuṇāti.

You arrive at the truth because you strive.

Tasmā saccānuppattiyā padhānam bahukāram”ti.

That’s why striving is helpful for arriving at the truth.”

“Padhānassa pana, bho gotama, katamo dhammo bahukāro?

“But what quality is helpful for striving?”

Padhānassa bahukāram dhammam mayam bhavantam gotamam pucchāmā”ti.

“Padhānassa kho, bhāradvāja, tulanā bahukārā.

“Weighing up the teachings is helpful for striving ...

No cetam̃ tuleyya, nayidaṃ padaheyya.

Yasmā ca kho tuletī tasmā padahati.

Tasmā padhānassa tulanā bahukārā”ti.

“Tulanāya pana, bho gotama, katamo dhammo bahukāro?

**Tulanāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ
pucchāma”ti.**

“Tulanāya kho, bhāradvāja, ussāho bahukāro.

Making an effort is helpful for weighing up the teachings ...

No cetam̃ ussaheyya, nayidaṃ tuleyya.

Yasmā ca kho ussahati tasmā tuletī.

Tasmā tulanāya ussāho bahukāro”ti.

“Ussāhassa pana, bho gotama, katamo dhammo bahukāro?

**Ussāhassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ
pucchāma”ti.**

“Ussāhassa kho, bhāradvāja, chando bahukāro.

Enthusiasm is helpful for making an effort ...

No cetam̃ chando jāyetha, nayidaṃ ussaheyya.

Yasmā ca kho chando jāyati tasmā ussahati.

Tasmā ussāhassa chando bahukāro”ti.

“Chandassa pana, bho gotama, katamo dhammo bahukāro?

**Chandassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ
pucchāma”ti.**

“Chandassa kho, bhāradvāja, dhammanijjhānakkhanti bahukārā.

Acceptance of the teachings after consideration is helpful for enthusiasm ...

No cete dhammā nijjhānaṃ khameyyuṃ, nayidaṃ chando jāyetha.

Yasmā ca kho dhammā nijjhānaṃ khamanti tasmā chando jāyati.

Tasmā chandassa dhammanijjhānakkhanti bahukārā”ti.

“Dhammanijjhānakkhantiyā pana, bho gotama, katamo dhammo bahukāro?

Dhammanijjhānakkhantiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti.

“Dhammanijjhānakkhantiyā kho, bhāradvāja, atthūpaparikkhā bahukārā.

Reflecting on the meaning of the teachings is helpful for accepting them after consideration ...

No cetam attham upaparikkheyya, nayidaṃ dhammā nijjhānaṃ khameyyuṃ.

Yasmā ca kho attham upaparikkhati tasmā dhammā nijjhānaṃ khamanti.

Tasmā dhammanijjhānakkhantiyā atthūpaparikkhā bahukārā”ti.

“Atthūpaparikkhāya pana, bho gotama, katamo dhammo bahukāro?

Atthūpaparikkhāya bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti.

“Atthūpaparikkhāya kho, bhāradvāja, dhammadhāraṇā bahukārā.

Remembering the teachings is helpful for reflecting on their meaning
...

**No cetam̐ dhammam̐ dhāreyya, nayidaṃ attham̐
upaparikkheyya.**

**Yasmā ca kho dhammam̐ dhāreti tasmā attham̐ upaparikkhati.
Tasmā atthūpaparikkhāya dhammadhāraṇā bahukārā”ti.**

**“Dhammadhāraṇāya pana, bho gotama, katamo dhammo
bahukāro?**

**Dhammadhāraṇāya bahukāram̐ dhammam̐ mayam̐ bhavantam̐
gotamam̐ pucchāmā”ti.**

**“Dhammadhāraṇāya kho, bhāradvāja, dhammassavanam̐
bahukāram̐.**

Hearing the teachings is helpful for remembering the teachings ...

**No cetam̐ dhammam̐ suṇeyya, nayidaṃ dhammam̐ dhāreyya.
Yasmā ca kho dhammam̐ suṇāti tasmā dhammam̐ dhāreti.
Tasmā dhammadhāraṇāya dhammassavanam̐ bahukāran”ti.**

**“Dhammassavanassa pana, bho gotama, katamo dhammo
bahukāro?**

**Dhammassavanassa bahukāram̐ dhammam̐ mayam̐ bhavantam̐
gotamam̐ pucchāmā”ti.**

**“Dhammassavanassa kho, bhāradvāja, sotāvadhānam̐
bahukāram̐.**

Listening is helpful for hearing the teachings ...

**No cetam̐ sotam̐ odaheyya, nayidaṃ dhammam̐ suṇeyya.
Yasmā ca kho sotam̐ odahati tasmā dhammam̐ suṇāti.
Tasmā dhammassavanassa sotāvadhānam̐ bahukāran”ti.**

“Sotāvadhānassa pana, bho gotama, katamo dhammo bahukāro?

Sotāvadhānassa bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti.

“Sotāvadhānassa kho, bhāradvāja, payirupāsanaṃ bahukārā.
Paying homage is helpful for listening ...

No cetaṃ payirupāseyya, nayidaṃ sotaṃ odaheyya.

Yasmā ca kho payirupāsati tasmā sotaṃ odahati.

Tasmā sotāvadhānassa payirupāsanaṃ bahukārā”ti.

“Payirupāsanaṃ pana, bho gotama, katamo dhammo bahukāro?

Payirupāsanaṃ bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti.

“Payirupāsanaṃ kho, bhāradvāja, upasaṅkamaṃ bahukāraṃ.

Approaching is helpful for paying homage ...

No cetaṃ upasaṅkameyya, nayidaṃ payirupāseyya.

Yasmā ca kho upasaṅkamati tasmā payirupāsati.

Tasmā payirupāsanaṃ upasaṅkamaṃ bahukāraṃ”ti.

“Upasaṅkamaṃ pana, bho gotama, katamo dhammo bahukāro?

Upasaṅkamaṃ bahukāraṃ dhammaṃ mayaṃ bhavantaṃ gotamaṃ pucchāma”ti.

“Upasaṅkamaṃ kho, bhāradvāja, saddhā bahukārā.

Faith is helpful for approaching a teacher.

No cetaṃ saddhā jāyetha, nayidaṃ upasaṅkameyya.

If you don't give rise to faith, you won't approach a teacher.

Yasmā ca kho saddhā jāyati tasmā upasaṅkamati.

You approach a teacher because you have faith.

Tasmā upasaṅkamanassa saddhā bahukārā”ti.

That’s why faith is helpful for approaching a teacher.”

**“Saccānurakkhaṇaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha,
saccānurakkhaṇaṃ bhavaṃ gotamo byākāsi;**

“I’ve asked Master Gotama about the preservation of truth, and he has answered me.

**tañca panamhākaṃ ruccati ceva khamati ca tena camha
attamanā.**

I like and accept this, and am satisfied with it.

**Saccānubodhaṃ mayaṃ bhavantaṃ gotamaṃ apucchimha,
saccānubodhaṃ bhavaṃ gotamo byākāsi;**

I’ve asked Master Gotama about awakening to the truth, and he has answered me.

**tañca panamhākaṃ ruccati ceva khamati ca tena camha
attamanā.**

I like and accept this, and am satisfied with it.

**Saccānuppattiṃ mayaṃ bhavantaṃ gotamaṃ apucchimha,
saccānuppattiṃ bhavaṃ gotamo byākāsi;**

I’ve asked Master Gotama about the arrival at the truth, and he has answered me.

**tañca panamhākaṃ ruccati ceva khamati ca tena camha
attamanā.**

I like and accept this, and am satisfied with it.

**Saccānuppattiyā bahukāraṃ dhammaṃ mayaṃ bhavantaṃ
gotamaṃ apucchimha, saccānuppattiyā bahukāraṃ dhammaṃ
bhavaṃ gotamo byākāsi;**

I’ve asked Master Gotama about the things that are helpful for the arrival at the truth, and he has answered me.

tañca panamhākaṃ ruccati ceva khamati ca tena camha attamanā.

I like and accept this, and am satisfied with it.

Yaṃyadeva ca mayaṃ bhavantaṃ gotamaṃ apucchimha taṃtadeva bhavaṃ gotamo byākāsi;

Whatever I have asked Master Gotama about he has answered me.

tañca panamhākaṃ ruccati ceva khamati ca tena camha attamanā.

I like and accept this, and am satisfied with it.

Mayaṃhi, bho gotama, pubbe evaṃ jānāma:

Master Gotama, I used to think this:

‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, ke ca dhammassa aññātāro’ti?’

‘Who are these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman to be counted alongside those who understand the teaching?’

Ajanesi vata me bhavaṃ gotamo samaṇesu samaṇapemaṃ, samaṇesu samaṇapasādaṃ, samaṇesu samaṇagāravaṃ.

The Buddha has inspired me to have love, confidence, and respect for ascetics!

Abhikkantaṃ, bho gotama ...pe...

Excellent, Master Gotama! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Caṅkīsuttaṃ niṭṭhitaṃ pañcamaṃ.

96. Esukārīsutta *With Esukārī*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho esukārī brāhmaṇo yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhim sammodi.**

Then Esukārī the brahmin went up to the Buddha, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho esukārī brāhmaṇo bhagavantaṃ
etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“brāhmaṇā, bho gotama, catasso pāricariyā paññapenti—

“Master Gotama, the brahmins prescribe four kinds of service:

**brāhmaṇassa pāricariyam paññapenti, khattiyassa pāricariyam
paññapenti, vessassa pāricariyam paññapenti, suddassa
pāricariyam paññapenti.**

for a brahmin, an aristocrat, a merchant, and a worker.

Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti:

This is the service they prescribe for a brahmin:

‘brāhmaṇo vā brāhmaṇaṃ paricareyya, khattiyo vā brāhmaṇaṃ paricareyya, vesso vā brāhmaṇaṃ paricareyya, suddo vā brāhmaṇaṃ paricareyyā’ti.

‘A brahmin, an aristocrat, a merchant, and a worker may all serve a brahmin.’

Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti:

This is the service they prescribe for an aristocrat:

‘khattiyo vā khattiyaṃ paricareyya, vesso vā khattiyaṃ paricareyya, suddo vā khattiyaṃ paricareyyā’ti.

‘An aristocrat, a merchant, and a worker may all serve an aristocrat.’

Idaṃ kho, bho gotama, brāhmaṇā khattiyassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti:

This is the service they prescribe for a merchant:

‘vesso vā vessaṃ paricareyya, suddo vā vessaṃ paricareyyā’ti.

‘A merchant or a worker may serve a merchant.’

Idaṃ kho, bho gotama, brāhmaṇā vessassa pāricariyaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti:

This is the service they prescribe for a worker:

‘suddova suddaṃ paricareyya.

‘Only a worker may serve a worker.’

Ko panañño suddaṃ paricarissatī’ti?

For who else will serve a worker?’

Idaṃ kho, bho gotama, brāhmaṇā suddassa pāricariyaṃ paññapenti.

Brāhmaṇā, bho gotama, imā catasso pāricariyā paññapenti.
These are the four kinds of service that the brahmins prescribe.

Idha bhavaṃ gotamo kimāhā”ti?
What do you say about this?”

“Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti: ‘imā catasso pāricariyā paññapentū””ti?
“But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of service?”

“No hidaṃ, bho gotama”.
“No, Master Gotama.”

“Seyyathāpi, brāhmaṇa, puriso daliddo assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyuṃ: ‘idaṃ te, ambho purisa, maṃsaṃ khāditabbaṃ, mūlañca anuppadātabban’ti.
“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.

Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesāṃ samaṇabrāhmaṇānaṃ, atha ca paṇimā catasso pāricariyā paññapenti.

In the same way, the brahmins have prescribed these four kinds of service without the consent of these ascetics and brahmins.

Nāhaṃ, brāhmaṇa, ‘sabbaṃ paricaritabban’ti vadāmi; nāhaṃ, brāhmaṇa, ‘sabbaṃ na paricaritabban’ti vadāmi.
Brahmin, I don’t say that you should serve everyone, nor do I say that you shouldn’t serve anyone.

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ ‘paricaritabban’ti vadāmi;

I say that you shouldn’t serve someone if serving them makes you worse, not better.

yañca khvāssa, brāhmaṇa, paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ ‘paricaritabban’ti vadāmi.

And I say that you should serve someone if serving them makes you better, not worse.

Khattiyañcepi, brāhmaṇa, evaṃ puccheyyūṃ:

If they were to ask an aristocrat this,

‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo;

‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’

kamettha paricareyyāsī’ti, khattiyopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya:

Answering rightly, an aristocrat would say,

‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyyan’ti.

‘Someone in whose service I get better.’

Brāhmaṇañcepi, brāhmaṇa ...pe...

If they were to ask a brahmin ...

vessañcepi, brāhmaṇa ...pe...

a merchant ...

suddañcepi, brāhmaṇa, evaṃ puccheyyūṃ:

or a worker this,

‘yaṃ vā te paricarato pāricariyāhetu pāpiyo assa na seyyo, yaṃ vā te paricarato pāricariyāhetu seyyo assa na pāpiyo;

‘Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?’

kametta paricareyyāsī’ti, suddopi hi, brāhmaṇa, sammā byākaramāno evaṃ byākareyya:

Answering rightly, a worker would say,

‘yañhi me paricarato pāricariyāhetu pāpiyo assa na seyyo, nāhaṃ taṃ paricareyyaṃ; yañca kho me paricarato pāricariyāhetu seyyo assa na pāpiyo tamahaṃ paricareyyan’ti.

‘Someone in whose service I get better.’

Nāhaṃ, brāhmaṇa, ‘uccākulīnatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘uccākulīnatā pāpiyaṃso’ti vadāmi;
Brahmin, I don’t say that coming from an eminent family makes you a better or worse person.

nāhaṃ, brāhmaṇa, ‘uḷāravaṇṇatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘uḷāravaṇṇatā pāpiyaṃso’ti vadāmi;
I don’t say that being very beautiful makes you a better or worse person.

nāhaṃ, brāhmaṇa, ‘uḷārabhogatā seyyaṃso’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘uḷārabhogatā pāpiyaṃso’ti vadāmi.
I don’t say that being very wealthy makes you a better or worse person.

Uccākulīnopi hi, brāhmaṇa, idhekacco paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādītṭhi hoti.

For some people from eminent families kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

Tasmā ‘na uccākulīnatā seyyaṃso’ti vadāmi.

That's why I don't say that coming from an eminent family makes you a better person.

Uccākulīnopi hi, brāhmaṇa, idhekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti.

But some people from eminent families also refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view.

Tasmā 'na uccākulīnatā pāpiyaṃso'ti vadāmi.

That's why I don't say that coming from an eminent family makes you a worse person.

Uḷāravaṇṇopi hi, brāhmaṇa ...

People who are very beautiful,

pe...

or not very beautiful,

uḷārabhogopi hi, brāhmaṇa, idhekacco paṇātipātī hoti ...

who are very wealthy,

pe...

or not very wealthy,

micchādiṭṭhi hoti.

may also behave in the same ways.

Tasmā 'na uḷārabhogatā seyyaṃso'ti vadāmi.

That's why I don't say that any of these things makes you a better or worse person.

Uḷārabhogopi hi, brāhmaṇa, idhekacco paṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti.

Tasmā 'na uḷārabhogatā pāpiyaṃso'ti vadāmi.

Nāhaṃ, brāhmaṇa, ‘sabbaṃ paricaritabban’ti vadāmi, na panāhaṃ, brāhmaṇa, ‘sabbaṃ na paricaritabban’ti vadāmi.
Brahmin, I don’t say that you should serve everyone, nor do I say that you shouldn’t serve anyone.

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu saddhā vaḍḍhati, sīlaṃ vaḍḍhati, suttaṃ vaḍḍhati, cāgo vaḍḍhati, paññā vaḍḍhati, tamaḥaṃ ‘paricaritabban’ti vadāmi.

And I say that you should serve someone if serving them makes you grow in faith, ethics, learning, generosity, and wisdom.

Yaṃ hissa, brāhmaṇa, paricarato pāricariyāhetu na saddhā vaḍḍhati, na sīlaṃ vaḍḍhati, na suttaṃ vaḍḍhati, na cāgo vaḍḍhati, na paññā vaḍḍhati, nāhaṃ taṃ ‘paricaritabban’ti vadāmi”ti.

I say that you shouldn’t serve someone if serving them doesn’t make you grow in faith, ethics, learning, generosity, and wisdom.”

Evaṃ vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Esukārī said to him:

“brāhmaṇā, bho gotama, cattāri dhanāni paññapenti—

“Master Gotama, the brahmins prescribe four kinds of wealth:

brāhmaṇassa sandhanaṃ paññapenti, khattiyassa sandhanaṃ paññapenti, vessassa sandhanaṃ paññapenti, suddassa sandhanaṃ paññapenti.

for a brahmin, an aristocrat, a merchant, and a worker.

Tatridaṃ, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti bhikkhācariyaṃ;

The wealth they prescribe for a brahmin is living on alms.

bhikkhācariyaṅca pana brāhmaṇo sandhanaṃ atimaññaṃ māno akiccakārī hoti gopova adinnaṃ ādiyamānoti.

A brahmin who scorns his own wealth, living on alms, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā brāhmaṇassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti dhanukalāpaṃ;

The wealth they prescribe for an aristocrat is the bow and quiver.

dhanukalāpañca pana khattiyo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti.

An aristocrat who scorns his own wealth, the bow and quiver, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā khattiyassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti kasigorakkhaṃ;

The wealth they prescribe for a merchant is farming and animal husbandry.

kasigorakkhañca pana vesso sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti.

A merchant who scorns his own wealth, farming and animal husbandry, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā vessassa sandhanaṃ paññapenti.

Tatridaṃ, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti asitabyābhaṅgiṃ;

The wealth they prescribe for a worker is the scythe and flail.

asitabyābhaṅgiñca pana suddo sandhanaṃ atimaññamāno akiccakārī hoti gopova adinnaṃ ādiyamānoti.

A worker who scorns his own wealth, the scythe and flail, fails in his duty like a guard who steals.

Idaṃ kho, bho gotama, brāhmaṇā suddassa sandhanaṃ paññapenti.

Brāhmaṇā, bho gotama, imāni cattāri dhanāni paññapenti.

These are the four kinds of wealth that the brahmins prescribe.

Idha bhavaṃ gotamo kimāhā”ti?

What do you say about this?”

“Kiṃ pana, brāhmaṇa, sabbo loko brāhmaṇānaṃ etadabbhanujānāti: ‘imāni cattāri dhanāni paññapentū””ti?

“But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of wealth?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Seyyathāpi, brāhmaṇa, puriso daliddo assako anāḷhiyo. Tassa akāmassa bilaṃ olaggeyyuṃ: ‘idaṃ te, ambho purisa, maṃsaṃ khāditabbaṃ, mūlañca anuppadātabban’ti.

“It’s as if they were to force a steak on a poor, penniless person, telling them they must eat it and then pay for it.

Evameva kho, brāhmaṇa, brāhmaṇā appaṭiññāya tesam samaṇabrāhmaṇānaṃ, atha ca panimāni cattāri dhanāni paññapenti.

In the same way, the brahmins have prescribed these four kinds of wealth without the consent of these ascetics and brahmins.

Ariyaṃ kho ahaṃ, brāhmaṇa, lokuttaraṃ dhammaṃ purisassa sandhanaṃ paññapemi.

I declare that a person’s own wealth is the noble, transcendent teaching.

Porāṇaṃ kho panassa mātāpettikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyāṃ gacchati.

But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.

Khattiyakule ce attabhāvassa abhinibbatti hoti ‘khattiyo’ tveva saṅkhyam gacchati;

If they incarnate in a family of aristocrats they are reckoned as an aristocrat.

brāhmaṇakule ce attabhāvassa abhinibbatti hoti ‘brāhmaṇo’ tveva saṅkhyam gacchati;

If they incarnate in a family of brahmins they are reckoned as a brahmin.

vessakule ce attabhāvassa abhinibbatti hoti ‘vesso’ tveva saṅkhyam gacchati;

If they incarnate in a family of merchants they are reckoned as a merchant.

suddakule ce attabhāvassa abhinibbatti hoti ‘suddo’ tveva saṅkhyam gacchati.

If they incarnate in a family of workers they are reckoned as a worker.

Seyyathāpi, brāhmaṇa, yaṃyadeva paccayaṃ paṭicca aggi jalati tena teneva saṅkhyam gacchati.

It's like fire, which is reckoned according to the specific conditions dependent upon which it burns.

Kaṭṭhañce paṭicca aggi jalati ‘kaṭṭhaggi’ tveva saṅkhyam gacchati;

A fire that burns dependent on logs is reckoned as a log fire.

sakalikañce paṭicca aggi jalati ‘sakalikaggi’ tveva saṅkhyam gacchati;

A fire that burns dependent on twigs is reckoned as a twig fire.

tiṇaṅce paṭicca aggi jalati ‘tiṇaggi’ tveva saṅkhyam gacchati;

A fire that burns dependent on grass is reckoned as a grass fire.

gomayañce paṭicca aggi jalati ‘gomayaggi’ tveva saṅkhyam gacchati.

A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

Evameva kho ahaṃ, brāhmaṇa, ariyaṃ lokuttaraṃ dhammaṃ purisassa sandhanaṃ paññapemi.

In the same way, I declare that a person's own wealth is the noble, transcendent teaching.

Porāṇaṃ kho panassa mātāpettikaṃ kulavaṃsaṃ anussarato yattha yattheva attabhāvassa abhinibbatti hoti tena teneva saṅkhyāṃ gacchati.

But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.

Khattiyakule ce attabhāvassa abhinibbatti hoti 'khattiyo'tveva saṅkhyāṃ gacchati;

brāhmaṇakule ce attabhāvassa abhinibbatti hoti 'brāhmaṇo'tveva saṅkhyāṃ gacchati;

vessakule ce attabhāvassa abhinibbatti hoti 'vesso'tveva saṅkhyāṃ gacchati;

suddakule ce attabhāvassa abhinibbatti hoti 'suddo'tveva saṅkhyāṃ gacchati.

Khattiyakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Suppose someone from a family of aristocrats goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living

creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching.

Brāhmaṇakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Suppose someone from a family of brahmins ...

Vessakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

merchants ...

Suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.

Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

brāhmaṇova nu kho pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ, no khattiyo no vesso no suddo”ti?

Is only a brahmin capable of developing a heart of love free of enmity and ill will for this region, and not an aristocrat, merchant, or worker?"

“No hidaṃ, bho gotama.

“No, Master Gotama.

Khattiyopi hi, bho gotama, pahoti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ;

Aristocrats, brahmins, merchants, and workers can all do so.

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti asmiṃ padese averaṃ abyābajjhaṃ mettacittaṃ bhāvetuṃ”ti.

For all four classes are capable of developing a heart of love free of enmity and ill will for this region.”

“Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

“In the same way, suppose someone from a family of aristocrats,

Brāhmaṇakulā cepi, brāhmaṇa ...

brahmins,

vessakulā cepi, brāhmaṇa ...

merchants,

suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.

Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

brāhmaṇova nu kho pahoti sottisināniṃ ādāya nadiṃ gantvā rajojallaṃ pavāhetuṃ, no khattiyō no vesso no suddo”ti?

Is only a brahmin capable of taking some bathing paste of powdered shell, going to the river, and washing off dust and dirt, and not an aristocrat, merchant, or worker?”

“No hidam̃, bho gotama.

“No, Master Gotama.

Khattiyopi hi, bho gotama, pahoti sottisinānim̃ ādāya nadim̃ gantvā rajojallam̃ pavāhetum̃;

brāhmaṇopi hi, bho gotama ...

vessopi hi, bho gotama ...

suddopi hi, bho gotama ...

sabbepi hi, bho gotama, cattāro vaṇṇā pahonti sottisinānim̃ ādāya nadim̃ gantvā rajojallam̃ pavāhetuñ”ti.

All four classes are capable of doing this.”

“Evameva kho, brāhmaṇa, khattiyakulā cepi agārasmā anagāriyam̃ pabbajito hoti, so ca tathāgatappaveditam̃ dhammavinayam̃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyam̃ dhammam̃ kusalam̃.

“In the same way, suppose someone from a family of aristocrats,

Brāhmaṇakulā cepi, brāhmaṇa ...

brahmins,

vessakulā cepi, brāhmaṇa ...

merchants,

suddakulā cepi, brāhmaṇa, agārasmā anagāriyam̃ pabbajito hoti, so ca tathāgatappaveditam̃ dhammavinayam̃ āgamma pāṇātipātā paṭivirato hoti ...pe... sammādiṭṭhi hoti, ārādhako hoti ñāyam̃ dhammam̃ kusalam̃.

or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One ... they succeed in the procedure of the skillful teaching.

Taṃ kiṃ maññasi, brāhmaṇa,
What do you think, brahmin?

**idha rājā khattiyo muddhāvasitto nānājaccānaṃ purisānaṃ
purisasataṃ sannipāteyya:**

Suppose an anointed aristocratic king were to gather a hundred people born in different castes and say to them:

**‘āyantu bhonto ye tattha khattiyakulā brāhmaṇakulā rājaññakulā
uppannā sākassa vā sālassa vā salaḷassa vā candanassa vā
padumakassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo
pātukarontu;**

‘Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat.

**āyantu pana bhonto ye tattha caṇḍālakulā nesādakulā venakulā
rathakārakulā pukkusakulā uppannā sāpānaḍḍiyā vā
sūkaḍḍiyā vā rajakaḍḍiyā vā eraṇḍakaṭṭhassa vā
uttarāraṇiṃ ādāya aggiṃ abhinibbattentu, tejo pātukarontū”’ti?**

And let anyone here who was born in a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors take a drill-stick made from a dog’s drinking trough, a pig’s trough, a dustbin, or castor-oil wood, light a fire and produce heat.’

“Taṃ kiṃ maññasi, brāhmaṇa,
What do you think, brahmin?

**yo evaṃ nu kho so khattiyakulā brāhmaṇakulā rājaññakulā
uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā
padumakassa vā uttarāraṇiṃ ādāya aggi abhinibbatto tejo
pātukato so eva nu khvāssa aggi accimā ceva vaṇṇavā ca
pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātuṃ;**

Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire,

**yo pana so caṇḍālakulā nesādakulā venakulā rathakāarakulā
pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā
rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya aggi
abhinibbatto tejo pātukato svāssa aggi na ceva accimā na ca
vaṇṇavā na ca pabhassaro na ca tena sakkā agginā
aggikaraṇīyaṃ kātun”ti?**

and not the fire produced by the low class people with poor quality wood?”

“No hidam, bho gotama.

“No, Master Gotama.

**Yopi hi so, bho gotama, khattiyakulā brāhmaṇakulā rājaññakulā
uppannehi sākassa vā sālassa vā salaḷassa vā candanassa vā
padumakassa vā uttarāraṇim ādāya aggi abhinibbatto tejo
pātukato svāssa aggi accimā ceva vaṇṇavā ca pabhassaro ca
tena ca sakkā agginā aggikaraṇīyaṃ kātun;**

The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire,

**yopi so caṇḍālakulā nesādakulā venakulā rathakāarakulā
pukkusakulā uppannehi sāpānadoṇiyā vā sūkaradoṇiyā vā
rajakadoṇiyā vā eraṇḍakaṭṭhassa vā uttarāraṇim ādāya aggi
abhinibbatto tejo pātukato svāssa aggi accimā ceva vaṇṇavā ca
pabhassaro ca tena ca sakkā agginā aggikaraṇīyaṃ kātun.**

and so would the fire produced by the low class people with poor quality wood.

**Sabbopi hi, bho gotama, aggi accimā ceva vaṇṇavā ca
pabhassaro ca sabbenapi sakkā agginā aggikaraṇīyaṃ kātun”ti.**

For all fire has flames, color, and radiance, and is usable as fire.”

**“Evameva kho, brāhmaṇa, khattiyakulā cepi agāasmā
anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ
dhammavinayaṃ āgamma paṇātipātā paṭivirato hoti ...pe...
sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.**

“In the same way, suppose someone from a family of aristocrats,

Brāhmaṇakulā cepi, brāhmaṇa ...

brahmins,

vessakulā cepi, brāhmaṇa ...

merchants,

suddakulā cepi, brāhmaṇa, agārasmā anagāriyaṃ pabbajito hoti, so ca tathāgatappaveditaṃ dhammavinayaṃ āgamma pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, abrahmacariyā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti, ārādhako hoti ñāyaṃ dhammaṃ kusalan”ti.

or workers goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that’s false, divisive, harsh, or nonsensical. And they’re not covetous or malicious, and they have right view. They succeed in the procedure of the skillful teaching.”

Evaṃ vutte, esukārī brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Esukārī said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama ...pe...

“Excellent, Master Gotama! Excellent! ...

upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Esukārīsuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

97. Dhanañjānisutta *With Dhanañjāni*

Evam me sutam—

So I have heard.

**ekam samayam bhagava rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā sāriputto dakkhiṇāgirismim
cārikam carati mahatā bhikkhusaṅghena saddhim.**

Now at that time Venerable Sāriputta was wandering in the Southern Hills together with a large Saṅgha of mendicants.

**Atha kho aññataro bhikkhu rājagahe vassaṃvuṭṭho yena
dakkhiṇāgiri yenāyasmā sāriputto tenupasaṅkami;
upasaṅkamtivā āyasmatā sāriputtena saddhim sammodi.**

Then a certain mendicant who had completed the rainy season residence in Rājagaha went to the Southern Hills, where he approached Venerable Sāriputta, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinnaṃ kho taṃ bhikkhum āyasmā
sāriputto etadavoca:**

When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him,

“kaccāvuso, bhagava arogo ca balavā cā”ti?

“Reverend, I hope the Buddha is healthy and well?”

“Arogo cāvuso, bhagavā balavā cā”ti.

“He is, reverend.”

“Kacci panāvuso, bhikkhusaṅgho arogo ca balavā cā”ti?

“And I hope that the mendicant Saṅgha is healthy and well.”

“Bhikkhusaṅghopi kho, āvuso, arogo ca balavā cā”ti.

“It is.”

“Ettha, āvuso, taṇḍulapālidvārāya dhanañjāni nāma brāhmaṇo atthi.

“Reverend, at the rice checkpoint there is a brahmin named Dhanañjāni.

Kaccāvuso, dhanañjāni brāhmaṇo arogo ca balavā cā”ti?

I hope that he is healthy and well?”

“Dhanañjānipi kho, āvuso, brāhmaṇo arogo ca balavā cā”ti.

“He too is well.”

“Kacci panāvuso, dhanañjāni brāhmaṇo appamatto”ti?

“But is he diligent?”

“Kuto panāvuso, dhanañjānissa brāhmaṇassa appamādo?

“How could he possibly be diligent?”

**Dhanañjāni, āvuso, brāhmaṇo rājānaṃ nissāya
brāhmaṇagahapatike vilumpati, brāhmaṇagahapatike nissāya
rājānaṃ vilumpati.**

Dhanañjāni robs the brahmins and householders in the name of the king, and he robs the king in the name of the brahmins and householders.

Yāpissa bhariyā saddhā saddhakulā ānītā sāpi kālaṅkatā;

His wife, a lady of faith who he married from a family of faith, has passed away.

aññāssa bhariyā assaddhā assaddhakulā ānītā”ti.

And he has taken a new wife who has no faith.”

“Dussutaṃ vatāvuso, assumha, dussutaṃ vatāvuso, assumha;

“Oh, it’s bad news

ye mayaṃ dhanañjāniṃ brāhmaṇaṃ pamattaṃ assumha.

to hear that Dhanañjāni is negligent.

**Appeva ca nāma mayaṃ kadāci karahaci dhanañjāninā
brāhmaṇena saddhiṃ samāgaccheyyāma, appeva nāma siyā
kocideva kathāsallāpo”ti?**

Hopefully, some time or other I’ll get to meet him, and we can have a discussion.”

**Atha kho āyasmā sārīputto dakkhiṇāgirismiṃ yathābhirantaṃ
vihāritvā yena rājagahaṃ tena cārikaṃ pakkāmi.**

When Sārīputta had stayed in the Southern Hills as long as he wished, he set out for Rājagaha.

Anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari.

Traveling stage by stage, he arrived at Rājagaha,

**Tatra sudaṃ āyasmā sārīputto rājagahe viharati veḷuvane
kalandakanivāpe.**

where he stayed in the Bamboo Grove, the squirrels’ feeding ground.

**Atha kho āyasmā sārīputto pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi.**

Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

**Tena kho pana samayena dhanañjāni brāhmaṇo bahinagare
gāvo goṭṭhe duhāpeti.**

Now at that time Dhanañjāni was having his cows milked in a cowshed outside the city.

**Atha kho āyasmā sāriputto rājagahe piṇḍāya caritvā
pacchābhattam piṇḍapātaṭikkanto yena dhanañjāni
brāhmaṇo tenupasaṅkami.**

Then Sāriputta wandered for alms in Rājagaha. After the meal, on his return from alms-round, he approached Dhanañjāni.

**Addasā kho dhanañjāni brāhmaṇo āyasmantaṃ sāriputtaṃ
dūratova āgacchantaṃ.**

Seeing Sāriputta coming off in the distance,

**Disvāna yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā
āyasmantaṃ sāriputtaṃ etadavoca:**

Dhanañjāni went to him and said,

**“ito, bho sāriputta, payo, pīyataṃ tāva bhattassa kālo
bhavissatī”ti.**

“Here, Master Sāriputta, drink some fresh milk before the meal time.”

“Alaṃ, brāhmaṇa.

“Enough, brahmin,

Kataṃ me ajja bhattakiccaṃ.

I’ve finished eating for today.

Amukasmim me rukkhamaṇe divāvihāro bhavissati.

I shall be at the root of that tree for the day’s meditation.

Tattha āgaccheyyāsī”ti.

Come see me there.”

**“Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sāriputtassa
paccassosi.**

“Yes, sir,” replied Dhanañjāni.

**Atha kho dhanañjāni brāhmaṇo pacchābhattam bhuttapātarāso
yenāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā āyasmatā
sāriputtena saddhim sammodi.**

When Dhanañjāni had finished breakfast he went to Sāriputta and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho dhanañjāniṃ brāhmaṇaṃ āyasmā sāriputto etadavoca:

When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him,

“kaccāsi, dhanañjāni, appamatto”ti?

“I hope you’re diligent, Dhanañjāni?”

“Kuto, bho sāriputta, amhākaṃ appamādo yesaṃ no mātāpitaro posetabbā, puttadāro posetabbo, dāsakammakarā posetabbā, mittāmaccānaṃ mittāmaccakaṇṇīyaṃ kātabbaṃ, ñātisālohitānaṃ ñātisālohitakaṇṇīyaṃ kātabbaṃ, atithīnaṃ atithikaṇṇīyaṃ kātabbaṃ, pubbapetānaṃ pubbapetakaraṇṇīyaṃ kātabbaṃ, devatānaṃ devatākaṇṇīyaṃ kātabbaṃ, rañño rājakaṇṇīyaṃ kātabbaṃ, ayampi kāyo piṇetabbo brūhetabbo”ti?

“How can I possibly be diligent, Master Sāriputta? I have to provide for my mother and father, my wives and children, and my bondservants and workers. And I have to make the proper offerings to friends and colleagues, relatives and kin, guests, ancestors, deities, and king. And then this body must also be fattened and built up.”

“Taṃ kiṃ maññasi, dhanañjāni,

“What do you think, Dhanañjāni?

idhekacco mātāpitūnaṃ hetu adhammacārī visamacārī assa, tamenāṃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ.

Suppose someone was to behave in an unprincipled and unjust way for the sake of their parents. Because of this the wardens of hell would drag them to hell.

Labheyya nu kho so ‘aham̐ kho mātāpitūnam̐ hetu adhammacārī visamacārī ahoṣim̐, mā maṃ nirayaṃ nirayapālā’ti, mātāpitaro vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi, mā nam̐ nirayaṃ nirayapālā’”ti?

Could they get out of being dragged to hell by pleading that they had acted for the sake of their parents? Or could their parents save them by pleading that the acts had been done for their sake?”

“No hidaṃ, bho sārīputta.

“No, Master Sārīputta.

Atha kho nam̐ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

Rather, even as they were wailing the wardens of hell would cast them down into hell.”

“Taṃ kiṃ maññasi, dhanañjāni,

“What do you think, Dhanañjāni?

idhekacco puttadārassa hetu adhammacārī visamacārī assa, tamenam̐ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ.

Suppose someone was to behave in an unprincipled and unjust way for the sake of their wives and children ...

Labheyya nu kho so ‘aham̐ kho puttadārassa hetu adhammacārī visamacārī ahoṣim̐, mā maṃ nirayaṃ nirayapālā’ti, puttadāro vā panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahosi mā nam̐ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho nam̐ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco dāsakammakaraporisassa hetu adhammacārī visamacārī assa, tamenam̐ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ.

bondservants and workers ...

Labheyya nu kho so ‘aham̃ kho dāsakammakaraporisassa hetu adhammacārī visamacārī ahoṣim̃, mā maṃ nirayaṃ nirayapālā’ti, dāsakammakaraporisā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco mittāmaccānaṃ hetu adhammacārī visamacārī assa, tamenam̃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ.

friends and colleagues ...

Labheyya nu kho so ‘aham̃ kho mittāmaccānaṃ hetu adhammacārī visamacārī ahoṣim̃, mā maṃ nirayaṃ nirayapālā’ti, mittāmaccā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidaṃ, bho sārīputta.

Atha kho naṃ vikkandantaṃyeva niraye nirayapālā pakkhipeyyuṃ”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco ñātisālohitānaṃ hetu adhammacārī visamacārī assa, tamenam̃ adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā upakaḍḍheyyuṃ.

relatives and kin ...

Labheyya nu kho so ‘aham̃ kho ñātisālohitānaṃ hetu adhammacārī visamacārī ahoṣim̃, mā maṃ nirayaṃ nirayapālā’ti, ñātisālohitā vā panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī visamacārī ahoṣi, mā naṃ nirayaṃ nirayapālā’”ti?

“No hidam̄, bho s̄ariputta.

Atha kho nam̄ vikkandantaṃyeva niraye nirayapālā pakkhipeyyum̄”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco atithīnam̄ hetu adhammacārī visamacārī assa, tamenam̄ adhammacariyāvisamacariyāhetu nirayam̄ nirayapālā upakaḍḍheyyum̄.

guests ...

Labheyya nu kho so ‘aham̄ kho atithīnam̄ hetu adhammacārī visamacārī ahoṣim̄, mā mam̄ nirayam̄ nirayapālā’ti, atithī vā panassa labheyyum̄ ‘eso kho amhākam̄ hetu adhammacārī visamacārī ahoṣi, mā nam̄ nirayam̄ nirayapālā’”ti?

“No hidam̄, bho s̄ariputta.

Atha kho nam̄ vikkandantaṃyeva niraye nirayapālā pakkhipeyyum̄”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco pubbapetānam̄ hetu adhammacārī visamacārī assa, tamenam̄ adhammacariyāvisamacariyāhetu nirayam̄ nirayapālā upakaḍḍheyyum̄.

ancestors ...

Labheyya nu kho so ‘aham̄ kho pubbapetānam̄ hetu adhammacārī visamacārī ahoṣim̄, mā mam̄ nirayam̄ nirayapālā’ti, pubbapetā vā panassa labheyyum̄ ‘eso kho amhākam̄ hetu adhammacārī visamacārī ahoṣi, mā nam̄ nirayam̄ nirayapālā’”ti?

“No hidam̄, bho s̄ariputta.

Atha kho nam̄ vikkandantaṃyeva niraye nirayapālā pakkhipeyyum̄”.

“Taṃ kiṃ maññasi, dhanañjāni, idhekacco devatānam̄ hetu adhammacārī visamacārī assa, tamenam̄

**adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā
upakaḍḍheyyuṃ.**

deities ...

**Labheyya nu kho so ‘ahaṃ kho devatānaṃ hetu adhammacārī
visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, devatā vā
panassa labheyyuṃ ‘eso kho amhākaṃ hetu adhammacārī
visamacārī ahosi, mā naṃ nirayaṃ nirayapālā’”ti?**

“No hidaṃ, bho sārīputta.

**Atha kho naṃ vikkandantaṃyeva niraye nirayapālā
pakkhipeyyuṃ”.**

**“Taṃ kiṃ maññasi, dhanañjāni, idhekacco rañño hetu
adhammacārī visamacārī assa, tamenāṃ
adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā
upakaḍḍheyyuṃ.**

king ...

**Labheyya nu kho so ‘ahaṃ kho rañño hetu adhammacārī
visamacārī ahoṣiṃ, mā maṃ nirayaṃ nirayapālā’ti, rājā vā
panassa labheyya ‘eso kho amhākaṃ hetu adhammacārī
visamacārī ahosi, mā naṃ nirayaṃ nirayapālā’”ti?**

“No hidaṃ, bho sārīputta.

**Atha kho naṃ vikkandantaṃyeva niraye nirayapālā
pakkhipeyyuṃ”.**

**“Taṃ kiṃ maññasi, dhanañjāni, idhekacco kāyassa piṇanāhetu
brūhanāhetu adhammacārī visamacārī assa, tamenāṃ
adhammacariyāvisamacariyāhetu nirayaṃ nirayapālā
upakaḍḍheyyuṃ.**

fattening and building up their body. Because of this the wardens of hell would drag them to hell.

**Labheyya nu kho so ‘ahaṃ kho kāyassa piṇanāhetu
brūhanāhetu adhammacārī visamacārī ahoṣiṃ, mā maṃ
nirayaṃ nirayapālā’ti, pare vā panassa labheyyuṃ ‘eso kho**

**kāyassa piṇanāhetu brūhanāhetu adhammacārī visamacārī
ahosi, mā naṃ nirayaṃ nirayapālā”ti?**

Could they get out of being dragged to hell by pleading that they had acted for the sake of fattening and building up their body? Or could anyone else save them by pleading that the acts had been done for that reason?”

“No hidaṃ, bho sāriputta.

“No, Master Sāriputta.

**Atha kho naṃ vikkandantaṃyeva niraye nirayapālā
pakkhipeyyuṃ”.**

Rather, even as they were wailing the wardens of hell would cast them down into hell.”

**“Taṃ kiṃ maññasi, dhanañjāni, yo vā mātāpitūnaṃ hetu
adhammacārī visamacārī assa, yo vā mātāpitūnaṃ hetu
dhammacārī samacārī assa;**

“Who do you think is better, Dhanañjāni? Someone who, for the sake of their parents, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?”

katamaṃ seyyo”ti?

**“Yo hi, bho sāriputta, mātāpitūnaṃ hetu adhammacārī
visamacārī assa, na taṃ seyyo;**

“Someone who behaves in a principled and just manner for the sake of their parents.

**yo ca kho, bho sāriputta, mātāpitūnaṃ hetu dhammacārī
samacārī assa, tadevettha seyyo.**

**Adhammacariyāvisamacariyāhi, bho sāriputta,
dhammacariyāsamacariyā seyyo”ti.**

For principled and moral conduct is better than unprincipled and immoral conduct.”

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā mātāpitaro ceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

“Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it’s possible to provide for your parents, avoid bad deeds, and practice the path of goodness.

Taṃ kiṃ maññasi, dhanañjāni, yo vā puttadārassa hetu adhammacārī visamacārī assa, yo vā puttadārassa hetu dhammacārī samacārī assa;

Who do you think is better, Dhanañjāni? Someone who, for the sake of their wives and children ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, puttadārassa hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, puttadārassa hetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sārīputta, dhammacariyāsamacariyā seyyo”ti.

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā yehi sakkā puttadārañceva posetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.

Taṃ kiṃ maññasi, dhanañjāni, yo vā dāsakammakaraporisassa hetu adhammacārī visamacārī assa, yo vā dāsakammakaraporisassa hetu dhammacārī samacārī assa;
bondservants and workers ...

katamaṃ seyyo”ti?

“Yo hi, bho sārīputta, dāsakammakaraporisassa hetu adhammacārī visamacārī assa, na taṃ seyyo;

yo ca kho, bho sārīputta, dāsakammakaraporisassa hetu dhammacārī samacārī assa, tadevettha seyyo.

**Adhammacariyāvisamacariyāhi, bho sāriputta,
dhammacariyāsamacariyā seyyo”ti.**

**“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā,
yehi sakkā dāsakammakaraporise ceva posetuṃ, na ca
pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.**

**Taṃ kiṃ maññasi, dhanañjāni, yo vā mittāmaccānaṃ hetu
adhammacārī visamacārī assa, yo vā mittāmaccānaṃ hetu
dhammacārī samacārī assa;**

friends and colleagues ...

katamaṃ seyyo”ti?

**“Yo hi, bho sāriputta, mittāmaccānaṃ hetu adhammacārī
visamacārī assa, na taṃ seyyo;**

**yo ca kho, bho sāriputta, mittāmaccānaṃ hetu dhammacārī
samacārī assa, tadevettha seyyo.**

**Adhammacariyāvisamacariyāhi, bho sāriputta,
dhammacariyāsamacariyā seyyo”ti.**

**“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā,
yehi sakkā mittāmaccānañceva mittāmaccakaraṇīyaṃ kātuṃ, na
ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.**

**Taṃ kiṃ maññasi, dhanañjāni, yo vā ñātisālohitānaṃ hetu
adhammacārī visamacārī assa, yo vā ñātisālohitānaṃ hetu
dhammacārī samacārī assa;**

relatives and kin ...

katamaṃ seyyo”ti?

**“Yo hi, bho sāriputta, ñātisālohitānaṃ hetu adhammacārī
visamacārī assa, na taṃ seyyo;**

**yo ca kho, bho sāriputta, ñātisālohitānaṃ hetu dhammacārī
samacārī assa, tadevettha seyyo.**

**Adhammacariyāvisamacariyāhi, bho sāriputta,
dhammacariyāsamacariyā seyyo”ti.**

**“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā,
yehi sakkā ñātisālohitānañceva ñātisālohitakaraṇīyaṃ kātuṃ,
na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.**

**Taṃ kiṃ maññasi, dhanañjāni, yo vā atithīnaṃ hetu
adhammacārī visamacārī assa, yo vā atithīnaṃ hetu
dhammacārī samacārī assa;**
guests ...

katamaṃ seyyo”ti?

**“Yo hi, bho sāriputta, atithīnaṃ hetu adhammacārī visamacārī
assa, na taṃ seyyo;**

**yo ca kho, bho sāriputta, atithīnaṃ hetu dhammacārī samacārī
assa, tadevettha seyyo.**

**Adhammacariyāvisamacariyāhi, bho sāriputta,
dhammacariyāsamacariyā seyyo”ti.**

**“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā,
yehi sakkā atithīnañceva atithikaraṇīyaṃ kātuṃ, na ca
pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.**

**Taṃ kiṃ maññasi, dhanañjāni, yo vā pubbapetānaṃ hetu
adhammacārī visamacārī assa, yo vā pubbapetānaṃ hetu
dhammacārī samacārī assa;**
ancestors ...

katamaṃ seyyo”ti?

**“Yo hi, bho sāriputta, pubbapetānaṃ hetu adhammacārī
visamacārī assa, na taṃ seyyo;**

**yo ca kho, bho sāriputta, pubbapetānaṃ hetu dhammacārī
samacārī assa, tadevettha seyyo.**

**Adhammacariyāvisamacariyāhi, bho sāriputta,
dhammacariyāsamacariyā seyyo”ti.**

**“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā,
yehi sakkā pubbapetānañceva pubbapetakaraṇīyaṃ kātuṃ, na
ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.**

**Taṃ kiṃ maññasi, dhanañjāni, yo vā devatānaṃ hetu
adhammacārī visamacārī assa, yo vā devatānaṃ hetu
dhammacārī samacārī assa;**

deities ...

katamaṃ seyyo”ti?

**“Yo hi, bho sārīputta, devatānaṃ hetu adhammacārī visamacārī
assa, na taṃ seyyo;**

**yo ca kho, bho sārīputta, devatānaṃ hetu dhammacārī samacārī
assa, tadevettha seyyo.**

**Adhammacariyāvisamacariyāhi, bho sārīputta,
dhammacariyāsamacariyā seyyo”ti.**

**“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā,
yehi sakkā devatānañceva devatākaraṇīyaṃ kātuṃ, na ca
pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.**

**Taṃ kiṃ maññasi, dhanañjāni, yo vā rañño hetu adhammacārī
visamacārī assa, yo vā rañño hetu dhammacārī samacārī assa;**

katamaṃ seyyo”ti?

**“Yo hi, bho sārīputta, rañño hetu adhammacārī visamacārī assa,
na taṃ seyyo;**

king ...

**yo ca kho, bho sārīputta, rañño hetu dhammacārī samacārī
assa, tadevettha seyyo.**

**Adhammacariyāvisamacariyāhi, bho sārīputta,
dhammacariyāsamacariyā seyyo”ti.**

**“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā,
yehi sakkā rañño ceva rājakaraṇīyaṃ kātuṃ, na ca
pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitum.**

**Taṃ kiṃ maññasi, dhanañjāni, yo vā kāyassa pīṇanāhetu
brūhanāhetu adhammacārī visamacārī assa, yo vā kāyassa
pīṇanāhetu brūhanāhetu dhammacārī samacārī assa;**

fattening and building up their body, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?”

katamaṃ seyyo”ti?

“Yo hi, bho sāriputta, kāyassa pīṇanāhetu brūhanāhetu adhammacārī visamacārī assa, na taṃ seyyo;

“Someone who behaves in a principled and just manner.

yo ca kho, bho sāriputta, kāyassa pīṇanāhetu brūhanāhetu dhammacārī samacārī assa, tadevettha seyyo.

Adhammacariyāvisamacariyāhi, bho sāriputta, dhammacariyāsamacariyā seyyo”ti.

For principled and moral conduct is better than unprincipled and immoral conduct.”

“Atthi kho, dhanañjāni, aññesaṃ hetukā dhammikā kammantā, yehi sakkā kāyañceva pīṇetuṃ brūhetuṃ, na ca pāpakammaṃ kātuṃ, puññañca paṭipadaṃ paṭipajjitun”ti.

“Dhanañjāni, there are other livelihoods that are both profitable and legitimate. By means of these it’s possible to fatten and build up your body, avoid bad deeds, and practice the path of goodness.”

Atha kho dhanañjāni brāhmaṇo āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi.

Then Dhanañjāni the brahmin, having approved and agreed with what Venerable Sāriputta said, got up from his seat and left.

Atha kho dhanañjāni brāhmaṇo aparena samayena ābādhiko ahoṣi dukkhito bālḥagilāno.

Some time later Dhanañjāni became sick, suffering, gravely ill.

Atha kho dhanañjāni brāhmaṇo aññataraṃ purisaṃ āmantesi:

Then he addressed a man,

**“ehi tvaṃ, ambho purisa, yena bhagavā tenupasaṅkama;
upasaṅkamtivā mama vacanena bhagavato pāde sirasā
vandāhi:**

“Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him:

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.
‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī’ti.

He bows with his head to your feet.’

**Yena cāyasmā sāriputto tenupasaṅkama; upasaṅkamtivā mama
vacanena āyasmato sāriputtassa pāde sirasā vandāhi:**

Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him:

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.
‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

So āyasmato sāriputtassa pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

**‘sādhu kira, bhante, āyasmā sāriputto yena dhanañjānissa
brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ
upādāyā’”ti.**

‘Sir, please visit Dhanañjāni at his home out of compassion.’”

**“Evaṃ, bhante”ti kho so puriso dhanañjānissa brāhmaṇassa
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno kho so puriso bhagavantaṃ etadavoca:**

“Yes, sir,” that man replied. He did as Dhanañjāni asked.

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

So bhagavato pāde sirasā vandatī’ti.

Yena cāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sāriputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sāriputtaṃ etadavoca:

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

So āyasmato sāriputtassa pāde sirasā vandati, evañca vadeti:

‘sādhu kira, bhante, āyasmā sāriputto yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā sāriputto tuṅhībhāvena.

Sāriputta consented in silence.

Atha kho āyasmā sāriputto nivāsetvā pattacīvaramādāya yena dhanañjānissa brāhmaṇassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā sāriputto dhanañjāniṃ brāhmaṇaṃ etadavoca:

He robed up, and, taking his bowl and robe, went to Dhanañjāni’s home, where he sat on the seat spread out and said to Dhanañjāni,

“kacci te, dhanañjāni, khamanīyaṃ, kacci yāpanīyaṃ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti?

Paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“Dhanañjāni, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bho sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti.

Abhikkamosānaṃ paññāyati, no paṭikkamo.

“I’m not keeping well, Master Sāriputta, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Seyyathāpi, bho sāriputta, balavā puriso tiṅhena sikharena muddhani abhimattheyya; evameva kho, bho sāriputta, adhimattā vātā muddhani ca ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, bho sārīputta, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti.

Abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

Seyyathāpi, bho sārīputta, balavā puriso daḷhena varattakhaṇḍena sīse sīsaveṭhaṃ dadeyya; evameva kho, bho sārīputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, bho sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti.

Abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

Seyyathāpi, bho sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṅhena govikantanena kucchiṃ parikanteyya; evameva kho, bho sārīputta, adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, bho sārīputta, khamanīyaṃ, na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti.

Abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well.

Seyyathāpi, bho sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho, bho sārīputta, adhimatto kāyasmīṃ dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, bho sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti.

Abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

I’m not keeping well, Master Sāriputta, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Dhanañjāni, which do you think is better:

nirayo vā tiracchānayoṇi vā”ti?

hell or the animal realm?”

“Nirayā, bho sāriputta, tiracchānayoṇi seyyo”ti.

“The animal realm is better.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

tiracchānayoṇi vā pettivisayo vā”ti?

the animal realm or the ghost realm?”

“Tiracchānayoṇiyā, bho sāriputta, pettivisayo seyyo”ti.

“The ghost realm is better.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

pettivisayo vā manussā vā”ti?

the ghost realm or human life?”

“Pettivisayā, bho sāriputta, manussā seyyo”ti.

“Human life is better.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

manussā vā cātumahārājikā vā devā”ti?

human life or as one of the Gods of the Four Great Kings?”

“Manussehi, bho sārīputta, cātumahārājikā devā seyyo”ti.

“The Gods of the Four Great Kings.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

cātumahārājikā vā devā tāvatimsā vā devā”ti?

the Gods of the Four Great Kings or the Gods of the Thirty-Three?”

“Cātumahārājikehi, bho sārīputta, devehi tāvatimsā devā seyyo”ti.

“The Gods of the Thirty-Three.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

tāvatimsā vā devā yāmā vā devā”ti?

the Gods of the Thirty-Three or the Gods of Yama?”

“Tāvatimsehi, bho sārīputta, devehi yāmā devā seyyo”ti.

“The Gods of Yama.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

yāmā vā devā tusitā vā devā”ti?

the Gods of Yama or the Joyful Gods?”

“Yāmehi, bho sārīputta, devehi tusitā devā seyyo”ti.

“The Joyful Gods.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

tusitā vā devā nimmānaratī vā devā”ti?

the Joyful Gods or the Gods Who Love to Create?”

“Tusitehi, bho sāriputta, devehi nimmānaratī devā seyyo”ti.

“The Gods Who Love to Create.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo—

“Which do you think is better:

nimmānaratī vā devā paranimmitavasavattī vā devā”ti?

the Gods Who Love to Create or the Gods Who Control the Creations of Others?”

“Nimmānaratīhi, bho sāriputta, devehi paranimmitavasavattī devā seyyo”ti.

“The Gods Who Control the Creations of Others.”

“Taṃ kiṃ maññasi, dhanañjāni, katamaṃ seyyo

“Which do you think is better:

paranimmitavasavattī vā devā brahmaloko vā”ti?

the Gods Who Control the Creations of Others or the Brahmā realm?”

“Brahmaloko’ti—bhavaṃ sāriputto āha;

“Master Sāriputta speaks of the Brahmā realm!

‘brahmaloko’ti—bhavaṃ sāriputto āhā”ti.

Master Sāriputta speaks of the Brahmā realm!”

Atha kho āyasmato sāriputtassa etadahosi:

Then Sāriputta thought:

“ime kho brāhmaṇā brahmalokādhimuttā.

“These brahmins are devoted to the Brahmā realm.

**Yannūnāhaṃ dhanañjānissa brāhmaṇassa brahmānaṃ
sahabyatāya maggaṃ deseyyan”ti.**

Why don’t I teach him a path to the company of Brahmā?”

“Brahmānaṃ te, dhanañjāni, sahabyatāya maggaṃ desessāmi;

“Dhanañjāni, I shall teach you a path to the company of Brahmā.

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

**“Evaṃ, bho”ti kho dhanañjāni brāhmaṇo āyasmato sāriputtassa
paccassosi.**

“Yes, sir,” replied Dhanañjāni.

Āyasmā sāriputto etadavoca:

Venerable Sāriputta said this:

“katamo ca, dhanañjāni, brahmānaṃ sahabyatāya maggo?

“And what is a path to companionship with Brahmā?

**Idha, dhanañjāni, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ
pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ;
iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ
lokaṃ mettāsahagatena cetasā vipulena mahaggatena
appamaṇena averena abyābajjhena pharivā viharati.**

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ kho, dhanañjāni, brahmānaṃ sahabyatāya maggo.

This is a path to companionship with Brahmā.

Puna caparaṃ, dhanañjāni, bhikkhu karuṇāsaḥagatena cetasā ...pe...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsaḥagatena cetasā ...

They meditate spreading a heart full of rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ kho, dhanañjāni, brahmānaṃ saḥabyatāya maggo”ti.

This is a path to companionship with Brahmā.”

“Tena hi, bho sāriputta, mama vacanena bhagavato pāde sirasā vandāhi:

“Well then, Master Sāriputta, in my name bow with your head to the Buddha’s feet. Say to him:

‘dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno.

‘Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī””ti.

He bows with his head to your feet.”

Atha kho āyasmā sāriputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanaṃ pakkāmi.

Then Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do.

Atha kho dhanañjāni brāhmaṇo acirapakkante āyasmante sāriputte kālamakāsi, brahmalokañca upapajji.

Not long after Sāriputta had departed, Dhanañjāni passed away and was reborn in the Brahmā realm.

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants,

“eso, bhikkhave, sāriputto dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanā pakkanto”ti.

“Mendicants, Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do.”

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca:

Then Sāriputta went to the Buddha, bowed, sat down to one side, and said,

“dhanañjāni, bhante, brāhmaṇo ābādhiko dukkhito bāḷhagilāno,
“Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill.

so bhagavato pāde sirasā vandatī”ti.

He bows with his head to your feet.”

“Kiṃ pana tvaṃ, sāriputta, dhanañjāniṃ brāhmaṇaṃ sati uttarikaraṇīye hīne brahmaloke patiṭṭhāpetvā uṭṭhāyāsanā pakkanto”ti?

“But Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, why did you get up from your seat and leave while there was

still more left to do?”

“Mayhaṃ kho, bhante, evaṃ ahosi:

“Sir, I thought:

**‘ime kho brāhmaṇā brahmalokādhimuttā, yannūnāhaṃ
dhanañjānissa brāhmaṇassa brahmānaṃ saḥabyatāya maggaṃ
deseyyan’”ti.**

‘These brahmins are devoted to the Brahmā realm. Why don’t I
teach him a path to the company of Brahmā?’”

**“Kālaṅkato ca, sāriputta, dhanañjāni brāhmaṇo, brahmalokañca
upapanno”ti.**

“And Sāriputta, the brahmin Dhanañjāni has passed away and been
reborn in the Brahmā realm.”

Dhanañjānisuttaṃ niṭṭhitaṃ sattamaṃ.

98. Vāseṭṭhasutta *With Vāseṭṭha*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā icchānaṅgale viharati
icchānaṅgalavanasaṅḍe.**

At one time the Buddha was staying in a forest near Icchānaṅgala.

**Tena kho pana samayena sambahulā abhiññātā abhiññātā
brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ—**

Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included

**caṅkī brāhmaṇo, tārukkho brāhmaṇo, pokkharasāti brāhmaṇo,
jāṇussoṇi brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā
abhiññātā brāhmaṇamahāsālā.**

the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and others.

**Atha kho vāseṭṭhabhāradvājānaṃ māṇavānaṃ jaṅghāvihāraṃ
anucaṅkamantānaṃ anuvicarantānaṃ ayamantarākathā
udapādi:**

Then as the brahmin students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question of

“kathaṃ, bho, brāhmaṇo hotī”ti?

how one is a brahmin.

Bhāradvājo māṇavo evamāha:

Bhāradvāja said this:

**“yato kho, bho, ubhato sujāto mātito ca pitito ca
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto
anupakkuṭṭho jātivādena—**

“When you’re well born on both your mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation—

ettāvatā kho, bho, brāhmaṇo hotī”ti.

then you’re a brahmin.”

Vāseṭṭho māṇavo evamāha:

Vāseṭṭha said this:

“yato kho, bho, sīlavā ca hoti vattasampanno ca—

“When you’re ethical and accomplished in doing your duties—

ettāvatā kho, bho, brāhmaṇo hotī”ti.

then you’re a brahmin.”

**Neva kho asakkhi bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ
saññāpetuṃ, na pana asakkhi vāseṭṭho māṇavo bhāradvājaṃ
māṇavaṃ saññāpetuṃ.**

But neither was able to persuade the other.

Atha kho vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi:

So Vāseṭṭha said to Bhāradvāja,

**“ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto
sakyakulā pabbajito icchānaṅgale viharati
icchānaṅgalavanasaṅḍe.**

“Master Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala.

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo
abhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānaṃ buddho
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Āyāma, bho bhāradvāja, yena samaṇo gotamo
tenupasaṅkamissāma; upasaṅkamtivā samaṇaṃ gotamaṃ
etamatthaṃ pucchissāma.**

Come, let’s go to see him and ask him about this matter.

**Yathā no samaṇo gotamo byākarissati tathā naṃ
dhāressāmā”ti.**

As he answers, so we’ll remember it.”

**“Evaṃ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa
paccassosi.**

“Yes, sir,” replied Bhāradvāja.

**Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā bhagavatā saddhiṃ
sammodimsu.**

So they went to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdimsu.**

When the greetings and polite conversation were over, they sat down to one side,

**Ekamantaṃ nisinno kho vāseṭṭho māṇavo bhagavantaṃ gāthāhi
ajjhabhāsi:**

and Vāseṭṭha addressed the Buddha in verse:

“Anuññātapaṭiññātā,
“We’re both authorized masters

tevijjā mayamasmubho;
of the three Vedas.

Ahaṃ pokkharasātissa,
I’m a student of Pokkharasāti,

tārukkhassāyaṃ māṇavo.
and he of Tārukkha.

Tevijjānaṃ yadakkhātāṃ,
We’re fully qualified

tatra kevalinosmase;
in all the Vedic experts teach.

Padakasmā veyyākaraṇā,
As philologists and grammarians,

jappe ācariyasādisā;
we match our teachers in recitation.

Tesaṃ no jātivādasmiṃ,
We have a dispute

vivādo atthi gotama.
regarding the question of ancestry.

Jātiyā brāhmaṇo hoti,
For Bhāradvāja says that

bhāradvājo iti bhāsati;
one is a brahmin due to birth,

Ahañca kammunā brūmi,
but I declare it’s because of one’s actions.

evaṃ jānāhi cakkhuma.
Oh seer, know this as our debate.

Te na sakkoma ñāpetum,
Since neither of us was able
aññamaññaṃ mayaṃ ubho;
to convince the other,
Bhavantam puṭṭhumāgamā,
we've come to ask you, sir,
sambuddham itī vissutam.
renowned as the awakened one.

Candam yathā khayātītam,
As people honor with joined palms
pecca pañjalikā janā;
the moon on the cusp of waxing,
Vandamānā namassanti,
bowing, they revere
lokasmim gotamam.
Gotama in the world.

Cakkhum loke samuppannam,
We ask this of Gotama,
mayam pucchāma gotamam;
the eye arisen in the world:
Jātiyā brāhmaṇo hoti,
is one a brahmin due to birth,
udāhu bhavati kammunā;
or else because of actions?
Ajānataṃ no pabrūhi,
We don't know, please tell us,
yathā jānemu brāhmaṇan"ti.
so that we can know a brahmin."

“Tesaṃ vo ahaṃ byakkhissaṃ, (vāseṭṭhāti bhagavā)

“I shall explain to you,” said the Buddha,

Anupubbaṃ yathātathaṃ;

“accurately and in sequence,

Jātivibhaṅgaṃ pāṇānaṃ,

the taxonomy of living creatures,

Aññamaññāhi jātiyo.

for species are indeed diverse.

Tiṇarukkhepi jānātha,

Know the grass and trees,

na cāpi paṭijānare;

though they lack self-awareness.

Liṅgaṃ jātimayaṃ tesaṃ,

They’re defined by their birth,

aññamaññā hi jātiyo.

for species are indeed diverse.

Tato kīṭe paṭaṅge ca,

Next there are bugs and moths,

yāva kunthakipillike;

and so on, to ants and termites.

Liṅgaṃ jātimayaṃ tesaṃ,

They’re defined by their birth,

aññamaññā hi jātiyo.

for species are indeed diverse.

Catuppadehi jānātha,

Know the quadrupeds, too,

khuddake ca mahallake;

both small and large.

Liṅgam̐ jātimayaṁ tesaṁ,
They're defined by their birth,
aññamaññā hi jātiyo.
for species are indeed diverse.

Pādudarepi jānātha,
Know, too, the long-backed snakes,
urage dīghapiṭṭhike;
crawling on their bellies.

Liṅgam̐ jātimayaṁ tesaṁ,
They're defined by their birth,
aññamaññā hi jātiyo.
for species are indeed diverse.

Tato macchepi jānātha,
Next know the fish,
udake vārigocare;
whose habitat is the water.
Liṅgam̐ jātimayaṁ tesaṁ,
They're defined by their birth,
aññamaññā hi jātiyo.
for species are indeed diverse.

Tato pakkhīpi jānātha,
Next know the birds,
pattayāne vihaṅgame;
flying with wings as chariots.
Liṅgam̐ jātimayaṁ tesaṁ,
They're defined by their birth,
aññamaññā hi jātiyo.

for species are indeed diverse.

Yathā etāsu jātīsu,

While the differences between these species

liṅgaṃ jātimayaṃ puthu;

are defined by their birth,

Evaṃ natthi manussesu,

the differences between humans

liṅgaṃ jātimayaṃ puthu.

are not defined by their birth.

Na kesehi na sīsehi,

Not by hair nor by head,

na kaṇṇehi na akkhīhi;

not by ear nor by eye,

Na mukhena na nāsāya,

not by mouth nor by nose,

na oṭṭhehi bhamūhi vā.

not by lips nor by eyebrow,

Na gīvāya na aṃsehi,

not by shoulder nor by neck,

na udarena na piṭṭhiyā;

not by belly nor by back,

Na soṇiyā na urasā,

not by buttocks nor by breast,

na sambādhe na methune.

not by genitals nor by groin,

Na hatthehi na pādehi,

not by hands nor by feet,

naṅgulīhi nakhehi vā;
not by fingers nor by nails,

Na jaṅghāhi na ūrūhi,
not by knees nor by thighs,

na vaṅṅena sarena vā;
not by color nor by voice:

Liṅgaṃ jātimayaṃ neva,
none of these are defined by birth

yathā aññāsu jātisu.
as it is for other species.

Paccattaṅca sarīresu,
In individual human bodies

manussesvetam na vijjati;
you can't find such distinctions.

Vokāraṅca manussesu,
The distinctions among humans

samaññāya pavuccati.
are spoken of by convention.

Yo hi koci manussesu,
Anyone among humans

gorakkham upajīvati;
who lives off keeping cattle:

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,

kassako so na brāhmaṇo.
as a farmer, not a brahmin.

Yo hi koci manussesu,

Anyone among humans

puthussippena jīvati;

who lives off various professions:

Evaṃ vāseṭṭha jānāhi,

know them, Vāseṭṭha,

sippiko so na brāhmaṇo.

as a professional, not a brahmin.

Yo hi koci manussesu,

Anyone among humans

voḥāraṃ upajīvati;

who lives off trade:

Evaṃ vāseṭṭha jānāhi,

know them, Vāseṭṭha,

vāṇijo so na brāhmaṇo.

as a trader, not a brahmin.

Yo hi koci manussesu,

Anyone among humans

parapessena jīvati;

who lives off serving others:

Evaṃ vāseṭṭha jānāhi,

know them, Vāseṭṭha,

pessako so na brāhmaṇo.

as an employee, not a brahmin.

Yo hi koci manussesu,

Anyone among humans

adinnaṃ upajīvati;

who lives off stealing:

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,
coro eso na brāhmaṇo.
as a bandit, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

issatthaṃ upajīvati;
who lives off archery:

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,
yodhājīvo na brāhmaṇo.
as a soldier, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

porohiccena jīvati;
who lives off priesthood:

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,
yājako so na brāhmaṇo.
as a sacrificer, not a brahmin.

Yo hi koci manussesu,
Anyone among humans

gāmaṃ raṭṭhañca bhuñjati;
who taxes village and nation,

Evaṃ vāseṭṭha jānāhi,
know them, Vāseṭṭha,
rājā eso na brāhmaṇo.
as a ruler, not a brahmin.

Na cāhaṃ brāhmaṇaṃ brūmi,

I don't call someone a brahmin

yonijaṃ mattisambhavaṃ;

after the mother or womb they came from.

Bhovādi nāma so hoti,

If they still have attachments,

sace hoti sakiñcano;

they're just someone who says 'sir'.

Akiñcanaṃ anādānaṃ,

One with nothing, never grasping:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Sabbasaṃyojanaṃ chetvā,

Having cut off all fetters

yo ve na paritassati;

they have no anxiety.

Saṅgātigaṃ viśaṃyuttaṃ,

They've got over clinging, and are detached:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Chetvā naddhiṃ varattañca,

They've cut the strap and harness,

sandānaṃ sahanukkamaṃ;

the reins and bridle too,

Ukkhittapalighaṃ buddhaṃ,

with cross-bar lifted, they're awakened:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Akkosaṃ vadhabandhañca,

Abuse, killing, caging:

aduṭṭho yo titikkhati;

they endure these without anger.

Khantībalaṃ balānīkaṃ,

Patience is their powerful army:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Akkodhanaṃ vatavantaṃ,

Not irritable or stuck up,

sīlavantaṃ anussadaṃ;

dutiful in precepts and observances,

Dantaṃ antimasārīraṃ,

tamed, bearing their final body:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Vāripokkharapatteva,

Like rain off a lotus leaf,

āraggeriva sāsapo;

like a mustard seed off the point of a pin,

Yo na limpati kāmesu,

sensual pleasures slide off them:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Yo dukkhassa pajānāti,

They understand for themselves

idheva khayamattano;

in this life the end of suffering;

Pannabhāraṃ visamyuttaṃ,

with burden put down, detached:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Gambhīrapaññaṃ medhāvīṃ,

Deep in wisdom, intelligent,

maggāmaggassa kovidāṃ;

expert in the variety of paths;

Uttamatthamanuppattaṃ,

arrived at the highest goal:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Asaṃsaṭṭhaṃ gahaṭṭhehi,

Socializing with neither

anāgārehi cūbhayaṃ;

householders nor the homeless.

Anokasārimappicchaṃ,

A migrant without a shelter, few in wishes:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Nidhāya daṇḍaṃ bhūtesu,

They've laid down the rod

tasesu thāvaresu ca;

against creatures firm and frail;

Yo na hanti na ghātetī,

not killing or causing others to kill:

tamaham̐ brūmi brāhmaṇam̐.

that's who I call a brahmin.

Aviruddham̐ viruddhesu,

Not fighting among those who fight,

attadaṇḍesu nibbutam̐;

they're extinguished among those who've taken up arms.

Sādānesu anādānam̐,

Not grasping among those who grasp:

tamaham̐ brūmi brāhmaṇam̐.

that's who I call a brahmin.

Yassa rāgo ca doso ca,

They've discarded greed and hate,

māno makkho ca ohito;

along with conceit and contempt,

Sāsaporiva āraggā,

like a mustard seed off the point of a pin:

tamaham̐ brūmi brāhmaṇam̐.

that's who I call a brahmin.

Akakkasam̐ viññāpanim̐,

The words they utter

giram̐ saccam̐ udīraye;

are sweet, informative, and true,

Yāya nābhisajje kiñci,

and don't offend anyone:

tamaham̐ brūmi brāhmaṇam̐.

that's who I call a brahmin.

Yo ca dīghaṃ va rassaṃ vā,
They don't steal anything in the world,

aṇuṃ thūlaṃ subhāsubhaṃ;
long or short,

Loke adinnaṃ nādeti,
fine or coarse, beautiful or ugly:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Āsā yassa na vijjanti,
They have no hope

asmim̐ loke paramhi ca;
for this world or the next;

Nirāsāsaṃ visaṃyuttaṃ,
free of hope, detached:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yassālayā na vijjanti,
They have no clinging,

aññāya akathaṅkathim̐;
knowledge has freed them of indecision,

Amatogadhaṃ anuppattaṃ,
they've arrived at the culmination of the deathless:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yodhapuññaṅca pāpaṅca,
They've escaped clinging

ubho saṅgaṃ upaccagā;
to both good and bad deeds;

Asokaṃ virajaṃ suddhaṃ,
sorrowless, stainless, pure:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Candaṃ va vimalaṃ suddhaṃ,
Pure as the spotless moon,

vippasannaṃ anāvilaṃ;
clear and undisturbed,

Nandībhavaparikkhīṇaṃ,
they've ended desire to be reborn:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yo imaṃ palipathaṃ duggaṃ,
They've got past this grueling swamp

saṃsāraṃ mohamaccagā;
of delusion, transmigration.

Tiṇṇo pāraṅgato jhāyī,
They've crossed over to the far shore,

anejo akathaṅkathī;
stilled and free of indecision.

Anupādāya nibbuto,
They're extinguished by not grasping:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yodhakāme pahantvāna,
They've given up sensual stimulations,

anāgāro paribbaje;

and have gone forth from lay life;

Kāmabhavaparikkhīṇaṃ,

they've ended rebirth in the sensual realm:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Yodhataṇhaṃ pahantvāna,

They've given up craving,

anāgāro paribbaje;

and have gone forth from lay life;

Taṇhābhavaparikkhīṇaṃ,

they've ended craving to be reborn:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Hitvā mānusaḥaṃ yogaṃ,

They've given up human bonds,

dibbaṃ yogaṃ upaccagā;

and gone beyond heavenly bonds;

Sabbayogavisamīyuttaṃ,

detached from all attachments:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Hitvā ratiṅca aratiṃ,

Giving up discontent and desire,

sītībhūtaṃ nirūpadhiṃ;

they're cooled and free of attachments;

Sabbalokābhibhuṃ vīraṃ,

a hero, master of the whole world:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Cutiṃ yo vedi sattānaṃ,
They know the passing away

upapattiṅca sabbaso;
and rebirth of all beings;

Asattaṃ sugataṃ buddhaṃ,
unattached, holy, awakened:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yassa gatiṃ na jānanti,
Gods, fairies, and humans

devā gandhabbamānusa;
don't know their destiny;

Khiṇāsavaṃ arahantaṃ,
the perfected ones with defilements ended:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Yassa pure ca pacchā ca,
They have nothing before or after,

majjhe ca natthi kiñcanaṃ;
or even in between;

Akiñcanaṃ anādānaṃ,
one with nothing, never grasping:

tamaḥaṃ brūmi brāhmaṇaṃ.
that's who I call a brahmin.

Usabhaṃ pavaraṃ vīraṃ,

Leader of the herd, excellent hero,

mahesiṃ vijitāvināṃ;

great hermit and victor;

Anejaṃ nhātakaṃ buddhaṃ,

unstirred, washed, awakened:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Pubbenivāsaṃ yo vedi,

They know their past lives,

saggāpāyaṅca passati;

and see heaven and places of loss,

Atho jātikkhayaṃ patto,

and have attained the end of rebirth:

tamaḥaṃ brūmi brāhmaṇaṃ.

that's who I call a brahmin.

Samaññā hesā lokasmiṃ,

For name and clan are assigned

nāmagottaṃ pakappitaṃ;

as mere convention in the world.

Sammuccā samudāgataṃ,

Arising by mutual agreement,

tattha tattha pakappitaṃ.

they're assigned to each individual.

Dīgharattānusayitaṃ,

For a long time this misconception

diṭṭhigatamajānataṃ;

has prejudiced those who don't understand.

Ajānantā no pabrunti,
Ignorant, they declare
jātiyā hoti brāhmaṇo.
that one is a brahmin by birth.

Na jaccā brāhmaṇo hoti,
You're not a brahmin by birth,
na jaccā hoti abrāhmaṇo;
nor by birth a non-brahmin.

Kammunā brāhmaṇo hoti,
You're a brahmin by your deeds,
kammunā hoti abrāhmaṇo.
and by deeds a non-brahmin.

Kassako kammunā hoti,
You're a farmer by your deeds,
sippiko hoti kammunā;
by deeds you're a professional;
Vāṇijo kammunā hoti,
you're a trader by your deeds,
pessako hoti kammunā.
by deeds are you an employee;

Coropi kammunā hoti,
you're a bandit by your deeds,
yodhājīvopi kammunā;
by deeds you're a soldier;
Yājako kammunā hoti,
you're a sacrificer by your deeds,
rājāpi hoti kammunā.
by deeds you're a ruler.

Evametaṃ yathābhūtaṃ,
In this way in accord with truth,

kammaṃ passanti paṇḍitā;
the astute regard deeds.

Paṭiccasamuppādadassā,
Seeing dependent origination,

kammavipākakovidā.
they're expert in deeds and their results.

Kammunā vattati loko,
Deeds make the world go on,

kammunā vattati pajā;
deeds make people go on;

Kammanibandhanā sattā,
sentient beings are bound by deeds,

rathassāṇīva yāyato.
like a moving chariot's linchpin.

Tapena brahmacariyena,
By austerity and spiritual practice,

saṃyamena damena ca;
by restraint and by taming:

Etena brāhmaṇo hoti,
that's how to become a brahmin,

etaṃ brāhmaṇamuttamaṃ.
this is the supreme brahmin.

Tīhi vijjāhi sampanno,
Accomplished in the three knowledges,

santo khīṇapunabbhavo;
peaceful, with rebirth ended,

Evam vāseṭṭha jānāhi,
know them, Vāseṭṭha,

brahmā sakko vijānatan”ti.
as Brahmā and Sakka to the wise.”

**Evam vutte, vāseṭṭhabhāradvājā māṇavā bhagavantam
etadavocum:**

When he had spoken, Vāseṭṭha and Bhāradvāja said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

**Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma
dhammañca bhikkhusaṅghaṃca.**

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ
saraṇaṃ gate”ti.**

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Vāseṭṭhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

99. Subhasutta *With Subha*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena subho māṇavo todeyyaputto
savatthiyam paṭivasati aññatarassa gahapatissa nivesane
kenacideva karaṇīyena.**

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvattihī at a certain householder's home on some business.

**Atha kho subho māṇavo todeyyaputto yassa gahapatissa
nivesane paṭivasati tam gahapatim etadavoca:**

Then Subha said to that householder,

“sutam metam, gahapati:

“Householder, I've heard that

‘avivittā savatthī arahantehī’ti.

Sāvattihī does not lack for perfected ones.

**Kam nu khvajja samaṇam vā brāhmaṇam vā
payirupāseyyāmā”ti?**

What ascetic or brahmin might we pay homage to today?”

“Ayaṃ, bhante, bhagavā sāvattiyāṃ viharati jetavane anāthapiṇḍikassa ārāme.

“Sir, the Buddha is staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Taṃ, bhante, bhagavantaṃ payirupāsassū”ti.

You can pay homage to him.”

Atha kho subho māṇavo todeyyaputto tassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Acknowledging that householder, Subha went to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“brāhmaṇā, bho gotama, evamāhaṃsu:

“Master Gotama, the brahmins say:

‘gahaṭṭho ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ, na pabbajito ārādhako hoti ñāyaṃ dhammaṃ kusalan’ti.

‘Laypeople succeed in the procedure of the skillful teaching, not renunciates.’

Idha bhavaṃ gotamo kimāhā”ti?

What do you say about this?”

“Vibhajjavādo kho ahamettha, māṇava;

“On this point, student, I speak after analyzing the question,

nāhamettha ekaṃsavādo.

not definitively.

Gihissa vāhaṃ, māṇava, pabbajitassa vā micchāpaṭipattiṃ na vaṇṇemi.

I don't praise wrong practice for either laypeople or renunciates.

Gihī vā hi, māṇava, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu na ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ.

Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

Gihissa vāhaṃ, māṇava, pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi.

I praise right practice for both laypeople and renunciates.

Gihī vā hi, māṇava, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ”ti.

Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.”

“Brāhmaṇā, bho gotama, evamaṃsu:

“Master Gotama, the brahmins say:

‘mahaṭṭhamidaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ gharāvāsakammaṭṭhānaṃ mahapphalaṃ hoti;

‘Since the work of the lay life has many requirements, duties, issues, and undertakings it is very fruitful.

appaṭṭhamidaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ pabbajjā kammaṭṭhānaṃ appaphalaṃ hotī”ti.

But since the work of the renunciate has few requirements, duties, issues, and undertakings it is not very fruitful.’

Idha bhavaṃ gotamo kimāhā”ti.

What do you say about this?”

“Etthāpi kho ahaṃ, māṇava, vibhajjavādo;

“On this point, too, I speak after analyzing the question,

nāhamettha ekaṃsavādo.

not definitively.

**Atthi, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ
mahādhikaraṇaṃ mahāsamārambhaṃ, vipajjamānaṃ
appaphalaṃ hoti;**

Some work has many requirements, duties, issues, and undertakings, and when it fails it's not very fruitful.

**atthi, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ
mahādhikaraṇaṃ mahāsamārambhaṃ, sampajjamānaṃ
mahapphalaṃ hoti;**

Some work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.

**atthi, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ
appādhikaraṇaṃ appasamārambhaṃ, vipajjamānaṃ
appaphalaṃ hoti;**

Some work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful.

**atthi, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ
appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ
mahapphalaṃ hoti.**

Some work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.

**Katamañca, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ
mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ
appaphalaṃ hoti?**

And what work has many requirements, duties, issues, and undertakings, and when it fails it's not very fruitful?

**Kasi kho, māṇava, kammaṭṭhānaṃ mahaṭṭhaṃ mahākiccaṃ
mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ
appaphalaṃ hoti.**

Farming.

Katamañca, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti?

And what work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful?

Kasiyeva kho, māṇava, kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti.

Again, it is farming.

Katamañca, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti?

And what work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful?

Vaṇijjā kho, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ appaphalaṃ hoti.

Trade.

Katamañca, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti?

And what work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful?

Vaṇijjāyeva kho, māṇava, kammaṭṭhānaṃ appaṭṭhaṃ appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ sampajjamānaṃ mahapphalaṃ hoti.

Again, it's trade.

Seyyathāpi, māṇava, kasi kammaṭṭhānaṃ mahatṭhaṃ mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ vipajjamānaṃ appaphalaṃ hoti;

The lay life is like farming in that it's work with many requirements and when it fails it's not very fruitful;

**evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahaṭṭhaṃ
mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ
vipajjamānaṃ appaphalaṃ hoti.**

**Seyyathāpi, māṇava, kasiyeva kammaṭṭhānaṃ mahaṭṭhaṃ
mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ
sampajjamānaṃ mahapphalaṃ hoti;**
but when it succeeds it is very fruitful.

**evameva kho, māṇava, gharāvāsakammaṭṭhānaṃ mahaṭṭhaṃ
mahākiccaṃ mahādhikaraṇaṃ mahāsamārambhaṃ
sampajjamānaṃ mahapphalaṃ hoti.**

**Seyyathāpi, māṇava, vaṇijjā kammaṭṭhānaṃ appaṭṭhaṃ
appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ
appaphalaṃ hoti;**

The renunciate life is like trade in that it's work with few requirements
and when it fails it's not very fruitful;

**evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appaṭṭhaṃ
appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ vipajjamānaṃ
appaphalaṃ hoti.**

**Seyyathāpi, māṇava, vaṇijjāyeva kammaṭṭhānaṃ appaṭṭhaṃ
appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ
sampajjamānaṃ mahapphalaṃ hoti;**
but when it succeeds it is very fruitful.”

**evameva kho, māṇava, pabbajjā kammaṭṭhānaṃ appaṭṭhaṃ
appakiccaṃ appādhikaraṇaṃ appasamārambhaṃ
sampajjamānaṃ mahapphalaṃ hotī”ti.**

**“Brāhmaṇā, bho gotama, pañca dhamme paññapenti puññassa
kiriyaṃ, kusalassa ārādhanāyā”ti.**

“Master Gotama, the brahmins prescribe five things for making merit
and succeeding in the skillful.”

**“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti
puññassa kiriyaṃ, kusalassa ārādhanāya—**

sace te agaru—

“If you don’t mind,

sādhu te pañca dhamme imasmiṃ parisati bhāsassū”ti.
please explain these in this assembly.”

“Na kho me, bho gotama, garu yatthassu bhavanto vā nisinno bhavantarūpo vā”ti.

“It’s no trouble when gentlemen such as yourself are sitting here.”

“Tena hi, māṇava, bhāsassū”ti.

“Well, speak then, student.”

“Saccam̐ kho, bho gotama, brāhmaṇā paṭhamam̐ dhammam̐ paññapenti puññassa kiriyāya, kusalassa ārādhanāya.

“Master Gotama, truth is the first thing.

Tapam̐ kho, bho gotama, brāhmaṇā dutiyam̐ dhammam̐ paññapenti puññassa kiriyāya, kusalassa ārādhanāya.

Austerity is the second thing.

Brahmacariyam̐ kho, bho gotama, brāhmaṇā tatiyam̐ dhammam̐ paññapenti puññassa kiriyāya, kusalassa ārādhanāya.

Celibacy is the third thing.

Ajjhenam̐ kho, bho gotama, brāhmaṇā catuttham̐ dhammam̐ paññapenti puññassa kiriyāya, kusalassa ārādhanāya.

Recitation is the fourth thing.

Cāgam̐ kho, bho gotama, brāhmaṇā pañcamam̐ dhammam̐ paññapenti puññassa kiriyāya, kusalassa ārādhanāya.

Generosity is the fifth thing.

Brāhmaṇā, bho gotama, ime pañca dhamme paññapenti puññassa kiriyāya, kusalassa ārādhanāyāti.

These are the five things that the brahmins prescribe for making merit and succeeding in the skillful.

Idha bhavaṃ gotamo kimāhā”ti?

What do you say about this?”

“Kiṃ pana, māṇava, atthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo evamāha:

“Well, student, is there even a single one of the brahmins who says this:

‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemī”’ti?

‘I declare the result of these five things after realizing it with my own insight’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, māṇava, atthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva sattamā ācariyamahayugāpi yo evamāha:

“Well, is there even a single teacher of the brahmins, or a teacher’s teacher, or anyone back to the seventh generation of teachers, who says this:

‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā sacchikatvā vipākaṃ pavedemī”’ti?

‘I declare the result of these five things after realizing it with my own insight’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

“Kiṃ pana, māṇava, yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesamidaṃ etarahi brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tadanugāyanti tadanubhāsanti bhāsitamanubhāsanti

**vācitamanuvācenti, seyyathidaṃ—aṭṭhako vāmako vāmadevo
vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo
bhagu,**

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

tepi evamāhaṃsu:

Did even they say:

**‘mayam imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā
sacchikatvā vipākaṃ pavedemā’”ti?**

‘We declare the result of these five things after realizing it with our own insight’?”

“No hidaṃ, bho gotama”.

“No, Master Gotama.”

**“Iti kira, māṇava, natthi koci brāhmaṇānaṃ ekabrāhmaṇopi yo
evamāha:**

“So, student, it seems that there is not a single one of the brahmins,

**‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā
sacchikatvā vipākaṃ pavedemī’”ti;**

**natthi koci brāhmaṇānaṃ ekācariyopi ekācariyapācariyopi yāva
sattamā ācariyamahayugāpi yo evamāha:**

not even anyone back to the seventh generation of teachers,

**‘ahaṃ imesaṃ pañcannaṃ dhammānaṃ sayam abhiññā
sacchikatvā vipākaṃ pavedemī’”ti;**

**yepi te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro
mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ
mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti**

**tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti,
seyyathidaṃ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi
aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu.**
nor even the ancient hermits of the brahmins

Tepi na evamāhaṃsu:
who says:

**‘mayāṃ imesaṃ pañcannaṃ dhammānaṃ sayāṃ abhiññā
sacchikatvā vipākaṃ pavedemā’ti.**
‘We declare the result of these five things after realizing it with our
own insight.’

**Seyyathāpi, māṇava, andhaveṇi paramparāsaṃsattā purimopi
na passati majjhimopi na passati pacchimopi na passati;**
Suppose there was a queue of blind men, each holding the one in
front: the first one does not see, the middle one does not see, and
the last one does not see.

**evameva kho, māṇava, andhaveṇūpamaṃ maññe brāhmaṇānaṃ
bhāsitaṃ sampajjati—purimopi na passati majjhimopi na
passati pacchimopi na passatī’ti.**
In the same way, it seems to me that the brahmins’ statement turns
out to be comparable to a queue of blind men: the first one does not
see, the middle one does not see, and the last one does not see.”

**Evam vutte, subho māṇavo todeyyaputto bhagavatā
andhaveṇūpamena vuccamāno kupito anattamano
bhagavantamyeva khumsento bhagavantamyeva vambhento
bhagavantamyeva vadamāno:**
When he said this, Subha became angry and upset with the Buddha
because of the simile of the queue of blind men. He even attacked
and badmouthed the Buddha himself, saying,

“samaṇo gotamo pāpito bhavissatī’ti bhagavantaṃ etadavoca:
“The ascetic Gotama will be worsted!” He said to the Buddha:

**“brāhmaṇo, bho gotama, pokkharasāti opamañño
subhagavaniko evamaṅha:**

“Master Gotama, the brahmin Pokkharasāti Upamañña of the Subhaga Forest says:

**‘evameva panidhekacce samaṇabrāhmaṇā uttari
manussadhammā alamariyañāṇadassanavisesaṃ paṭijānanti.**

‘This is exactly what happens with some ascetics and brahmins. They claim to have a superhuman distinction in knowledge and vision worthy of the noble ones.

**Tesamidam bhāsitaṃ hassakaṃyeva sampajjati, nāmaṃyeva
sampajjati, rittakaṃyeva sampajjati, tucchakaṃyeva sampajjati.**

But their statement turns out to be a joke—mere words, void and hollow.

**Kathaṅhi nāma manussabhūto uttari manussadhammā
alamariyañāṇadassanavisesaṃ ñassati vā dakkhati vā sacchi vā
karissatī—**

For how on earth can a human being know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones?

netam ṭhānam vijjati””ti?

That is not possible.”

**“Kiṃ pana, māṇava, brāhmaṇo pokkharasāti opamañño
subhagavaniko sabbesaṃyeva samaṇabrāhmaṇānaṃ cetasā
ceto paricca pajānāti””ti?**

“But student, does Pokkharasāti understand the minds of all these ascetics and brahmins, having comprehended them with his mind?”

**“Sakāyapi hi, bho gotama, puṇṇikāya dāsiyā brāhmaṇo
pokkharasāti opamañño subhagavaniko cetasā ceto paricca na
pajānāti, kuto pana sabbesaṃyeva samaṇabrāhmaṇānaṃ
cetasā ceto paricca pajānissati””ti?**

“Master Gotama, Pokkharasāti doesn’t even know the mind of his own bonded maid Puṇṇikā, so how could he know all those ascetics and brahmins?”

“Seyyathāpi, māṇava, jaccandho puriso na passeyya kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaḱāni rūpāni, na passeyya mañjiṭṭhakāni rūpāni, na passeyya samavisamaṃ, na passeyya tāraḱarūpāni, na passeyya candimasūriye.

“Suppose there was a person blind from birth. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun.

So evaṃ vadeyya:

They’d say:

‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī;

‘There’s no such thing as dark and bright sights, and no-one who sees them.

natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī;

There’s no such thing as blue,

natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī;

yellow,

natthi lohitaḱāni rūpāni, natthi lohitaḱānaṃ rūpānaṃ dassāvī;

red,

natthi mañjiṭṭhakāni rūpāni, natthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī;

magenta,

natthi samavisamaṃ, natthi samavisamassa dassāvī;

even and uneven ground,

natthi tāraḱarūpāni, natthi tāraḱarūpānaṃ dassāvī;

stars,

natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī.
moon and sun, and no-one who sees these things.

Ahametaṃ na jānāmi, ahametaṃ na passāmi;
I don't know it or see it,

tasmā taṃ natthī'ti.
therefore it doesn't exist.'

Sammā nu kho so, māṇava, vadamāno vadeyyā'ti?
Would they be speaking rightly?"

“No hidaṃ, bho gotama.
“No, Master Gotama.

Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī;
There are such things as dark and bright sights, and one who sees them.

atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī;
There is blue,

atthi pītakāni rūpāni, atthi pītakānaṃ rūpānaṃ dassāvī;
yellow,

atthi lohitaṅkāni rūpāni, atthi lohitaṅkānaṃ rūpānaṃ dassāvī;
red,

atthi mañjiṭṭhakāni rūpāni, atthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī;
magenta,

atthi samavisamaṃ, atthi samavisamassa dassāvī;
even and uneven ground,

atthi tāraṅkarūpāni, atthi tāraṅkarūpānaṃ dassāvī;
stars,

atthi candimasūriyā, atthi candimasūriyānaṃ dassāvī.
moon and sun, and one who sees these things.

‘Ahametaṃ na jānāmi, ahametaṃ na passāmi;
So it’s not right to say this: ‘I don’t know it or see it,

tasmā taṃ natthī’ti;
therefore it doesn’t exist.”

na hi so, bho gotama, sammā vadamāno vadeyyā”ti.

**“Evameva kho, māṇava, brāhmaṇo pokkharasāti opamañño
subhagavaniko andho acakkhuko.**

“In the same way, Pokkharasāti is blind and sightless.

**So vata uttari manussadhammā alamariyañāṇadassanavisesaṃ
ñassati vā dakkhati vā sacchi vā karissatīti—netam̐ ṭhānam̐
vijjati.**

It’s not possible for him to know or see or realize a superhuman
distinction in knowledge and vision worthy of the noble ones.

Tam̐ kiṃ maññasi, māṇava,
What do you think, student?

ye te kosalakā brāhmaṇamahāsālā, seyyathidaṃ—

There are well-to-do brahmins of Kosala such as

**caṅkī brāhmaṇo tārukko brāhmaṇo pokkharasāti brāhmaṇo
jāṇussoṇi brāhmaṇo pitā ca te todeyyo, katamā nesaṃ seyyo,
yaṃ vā te sammuccā vācaṃ bhāseyyuṃ yaṃ vā
asammuccā”ti?**

the brahmins Caṅkī, Tārukka, Pokkharasāti, Jāṇussoṇi, and your
father Todeyya. What’s better for them: that their speech agrees or
disagrees with accepted usage?”

“Sammuccā, bho gotama”.

“That it agrees, Master Gotama.”

**“Katamā nesaṃ seyyo, yaṃ vā te mantā vācaṃ bhāseyyuṃ yaṃ
vā amantā”ti?**

“What’s better for them: that their speech is thoughtful or thoughtless?”

“Mantā, bho gotama”.

“That it is thoughtful.”

“Katamā nesaṃ seyyo, yaṃ vā te paṭisaṅkhāya vācaṃ bhāseyyuṃ yaṃ vā appaṭisaṅkhāyā”ti?

“What’s better for them: that their speech follows reflection or is unreflective?”

“Paṭisaṅkhāya, bho gotama”.

“That it follows reflection.”

“Katamā nesaṃ seyyo, yaṃ vā te atthasaṃhitaṃ vācaṃ bhāseyyuṃ yaṃ vā anathasaṃhitan”ti?

“What’s better for them: that their speech is beneficial or worthless?”

“Atthasaṃhitaṃ, bho gotama”.

“That it’s beneficial.”

“Taṃ kiṃ maññasi, māṇava,

“What do you think, student?

yadi evaṃ sante, brāhmaṇena pokkharasātinā opamaññena subhagavanikena sammuccā vācā bhāsītā asammuccā”ti?

If this is so, does Pokkharasāti’s speech agree or disagree with accepted usage?”

“Asammuccā, bho gotama”.

“It disagrees, Master Gotama.”

“Mantā vācā bhāsītā amantā vā”ti?

“Is it thoughtful or thoughtless?”

“Amantā, bho gotama”.

“Thoughtless.”

“Paṭisaṅkhāya vācā bhāsītā appaṭisaṅkhāyā”ti?

“Is it reflective or unreflective?”

“Appaṭisaṅkhāya, bho gotama”.

“Unreflective.”

“Atthasaṃhitā vācā bhāsītā anattasaṃhitā”ti?

“Is it beneficial or worthless?”

“Anattasaṃhitā, bho gotama”.

“Worthless.”

“Pañca kho ime, māṇava, nīvaraṇā.

“Student, there are these five hindrances.

Katame pañca?

What five?

**Kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ,
thinamiddhanīvaraṇaṃ uddhaccakukkuccanīvaraṇaṃ,
vicikicchānīvaraṇaṃ—**

The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime kho, māṇava, pañcahi nīvaraṇā.

These are the five hindrances.

**Imehi kho, māṇava, pañcahi nīvaraṇehi brāhmaṇo pokkharasāti
opamañño subhagavaniko āvuto nivuto ophuṭo pariyoṇaddho.**

Pokkharasāti is caged, trapped, covered, and engulfed by these five hindrances.

**So vata uttari manussadhammā alamariyañāṇadassanavisesaṃ
ñassati vā dakkhati vā sacchi vā karissatīti—netam ṭhānaṃ**

vijjati.

It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Pañca kho ime, māṇava, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā;**

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhā viññeyyā rasā ...

tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmuṇasamhitā rajanīyā—**

touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, māṇava, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Imehi kho, māṇava, pañcahi kāmaguṇehi brāhmaṇo
pokkharasāti opamañño subhagavaniko gathito mucchito
ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjati.**

Pokkharasāti enjoys himself with these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

**So vata uttari manussadhammā alamariyañāṇadassanavisesam
ñassati vā dakkhati vā sacchi vā karissatīti—netam ṭhānam
vijjati.**

It's not possible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Tam kim maññasi, māṇava,
What do you think, student?

**yaṃ vā tiṇakaṭṭhupādānam paṭicca aggim jāleyya yaṃ vā
nissaṭṭhataṇakakṭṭhupādānam aggim jāleyya, katamo nu khvāssa
aggi accimā ceva vaṇṇavā ca pabhassaro cā”ti?**

Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?”

**“Sace tam, bho gotama, ṭhānam nissaṭṭhataṇakakṭṭhupādānam
aggim jāletum, svāssa aggi accimā ceva vaṇṇavā ca
pabhassaro cā”ti.**

“If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance.”

**“Atṭhānam kho etam, māṇava, anavakāso yaṃ
nissaṭṭhataṇakakṭṭhupādānam aggim jāleyya aññatra iddhimatā.**

“But it isn't possible, except by psychic power.

**Seyyathāpi, māṇava, tiṇakaṭṭhupādānam paṭicca aggi jalati
tathūpamāham, māṇava, imam pītim vadāmi yāyam pīti pañca
kāmaguṇe paṭicca.**

Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel.

**Seyyathāpi, māṇava, nissaṭṭhataṇakakṭṭhupādāno aggi jalati
tathūpamāham, māṇava, imam pītim vadāmi yāyam pīti
aññatreva kāmehi aññatra akusalehi dhammehi.**

Rapture that's apart from sensual pleasures and unskillful qualities is like a fire that doesn't depend on grass and logs as fuel.

Katamā ca, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi?

And what is rapture that's apart from sensual pleasures and unskillful qualities?

Idha, māṇava, bhikkhu vivicceva kāmehi ...pe... paṭhamam jhānam upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ayampi kho, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

This is rapture that's apart from sensual pleasures and unskillful qualities.

Puna caparam, māṇava, bhikkhu vitakkavicārānam vūpasamā ... dutiyam jhānam upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayampi kho, māṇava, pīti aññatreva kāmehi aññatra akusalehi dhammehi.

This too is rapture that's apart from sensual pleasures and unskillful qualities.

Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṇya, katamettha brāhmaṇā dhammam mahapphalataram paññapenti puññassa kiriyāya kusalassa ārādhanaṇya”ti?

Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?"

“Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārāghanāya, cāgаметtha brāhmaṇā dhammaṃ mahapphalataramṃ paññapenti puññassa kiriyāya kusalassa ārāghanāyā”ti.

“Generosity.”

“Taṃ kiṃ maññasi, māṇava,

“What do you think, student?

idha aññatarassa brāhmaṇassa mahāyañño paccupaṭṭhito assa.

Suppose a brahmin was setting up a big sacrifice.

Atha dve brāhmaṇā āgaccheyyurṃ:

Then two brahmins came along,

‘itthannāmassa brāhmaṇassa mahāyaññaṃ anubhavissāmā’ti.

thinking to participate.

Tatrekassa brāhmaṇassa evamassa:

Then one of those brahmins thought:

**‘aho vata ahameva labheyyaṃ bhattagge aggāsanamṃ
aggodakamṃ aggapiṇḍamṃ, na añño brāhmaṇo labheyya
bhattagge aggāsanamṃ aggodakamṃ aggapiṇḍan’ti.**

‘Oh, I hope that I alone get the best seat, the best drink, and the best alms-food in the refectory, not some other brahmin.’

**Ṭhānamṃ kho panetaṃ, māṇava, vijjati yaṃ añño brāhmaṇo
labheyya bhattagge aggāsanamṃ aggodakamṃ aggapiṇḍamṃ, na so
brāhmaṇo labheyya bhattagge aggāsanamṃ aggodakamṃ
aggapiṇḍamṃ.**

But it’s possible that some other brahmin gets the best seat, the best drink, and the best alms-food in the refectory.

**‘Añño brāhmaṇo labhati bhattagge aggāsanamṃ aggodakamṃ
aggapiṇḍamṃ, nāhamṃ labhāmi bhattagge aggāsanamṃ aggodakamṃ
aggapiṇḍan’ti—**

Thinking, ‘Some other brahmin has got the best seat, the best drink, the best alms-food,’

iti so kupito hoti anattamano.

they get angry and bitter.

Imassa pana, māṇava, brāhmaṇā kiṃ vipākaṃ paññapenti”ti?

What do the brahmins say is the result of this?”

“Na khvettha, bho gotama, brāhmaṇā evaṃ dānaṃ denti:

“Master Gotama, brahmins don’t give gifts so that

‘iminā paro kupito hotu anattamano’ti.

others will get angry and upset.

Atha khvettha brāhmaṇā anukampājātikaṃyeva dānaṃ denti”ti.

Rather, they give only out of compassion.”

**“Evaṃ sante kho, māṇava, brāhmaṇānaṃ idaṃ chaṭṭhaṃ
puññakiriyavatthu hoti—**

“In that case, isn’t compassion a sixth ground for making merit?”

yadidaṃ anukampājātikan”ti.

**“Evaṃ sante, bho gotama, brāhmaṇānaṃ idaṃ chaṭṭhaṃ
puññakiriyavatthu hoti—**

“In that case, compassion is a sixth ground for making merit.”

yadidaṃ anukampājātikan”ti.

**“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti
puññassa kiriyāya kusalassa ārādhāya, ime tvaṃ pañca
dhamme kattha bahulaṃ samanupassasi—**

“Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them:

gahaṭṭhesu vā pabbajitesu vā”ti?

among laypeople or renunciates?”

**“Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti
puññassa kiriyāya kusalassa ārādhāya, imāhaṃ pañca**

dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesu.

“Mostly among renunciates, and less so among lay people.

Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho, na satataṃ samitaṃ saccavādī hoti;

For a lay person has many requirements, duties, issues, and undertakings, and they can't always tell the truth,

pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho, satataṃ samitaṃ saccavādī hoti.

Gahaṭṭho hi, bho gotama, mahaṭṭho mahākicco mahādhikaraṇo mahāsamārambho na satataṃ samitaṃ tapassī hoti ...

practice austerities,

brahmacārī hoti ...

be celibate,

sajjhāyabahulo hoti ...

do lots of recitation,

cāgabahulo hoti;

or be very generous.

pabbajito kho pana, bho gotama, appaṭṭho appakicco appādhikaraṇo appasamārambho satataṃ samitaṃ tapassī hoti

...

But a renunciate has few requirements, duties, issues, and undertakings, and they can always tell the truth, practice austerities,

brahmacārī hoti ...

be celibate,

sajjhāyabahulo hoti ...

do lots of recitation,

cāgabahulo hoti.

and be very generous.

Yeme, bho gotama, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ, imāhaṃ pañca dhamme pabbajitesu bahulaṃ samanupassāmi appaṃ gahaṭṭhesū”ti.

Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople.”

“Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanaṃ cittaśāhaṃ ete parikkhāre vadāmi—

“I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.
developing a mind free of enmity and ill will.

Idha, māṇava, bhikkhu saccavādī hoti.

Take a mendicant who speaks the truth.

So ‘saccavādīmhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

Thinking, ‘I’m truthful,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

Yaṃ taṃ kusalūpasamhitaṃ pāmojjaṃ, cittaśāhaṃ etaṃ parikkhāraṃ vadāmi—

And I say that joy connected with the skillful is a prerequisite of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.
developing a mind free of enmity and ill will.

Idha, māṇava, bhikkhu tapassī hoti ...pe...

Take a mendicant who practices austerities ...

brahmacārī hoti ...pe...

is celibate ...

sajjhāyabahulo hoti ...pe...

does lots of recitation ...

cāgabahulo hoti.

and is very generous.

So ‘cāgabahulomhī’ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

Thinking, ‘I’m very generous,’ they find joy in the meaning and the teaching, and find joy connected with the teaching.

Yaṃ taṃ kusalūpasamhitaṃ pāmojjaṃ, cittassāhaṃ etaṃ parikkhāraṃ vadāmi—

And I say that joy connected with the skillful is a prerequisite of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāya.

developing a mind free of enmity and ill will.

Ye te, māṇava, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya, cittassāhaṃ ete parikkhāre vadāmi—

I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

developing a mind free of enmity and ill will.”

Evaṃ vutte, subho māṇavo todeyyaputto bhagavantaṃ etadavoca:

When he had spoken, Subha said to him,

“sutaṃ metaṃ, bho gotama:

“Master Gotama, I have heard that

‘samaṇo gotamo brahmānaṃ sahabyatāya maggaṃ jānātī’”ti.

the ascetic Gotama knows a path to companionship with Brahmā.”

“Taṃ kiṃ maññasi, māṇava,

“What do you think, student?

āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti?

Is the village of Naḷakāra nearby?”

“Evaṃ, bho, āsanne ito naḷakāragāmo, na yito dūre naḷakāragāmo”ti.

“Yes it is, sir.”

“Taṃ, kiṃ maññasi, māṇava, idhassa puriso naḷakāragāme jātavaddho;

“What do you think, student? Suppose a person was born and raised in Naḷakāra.

tamenam naḷakāragāmato tāvadeva avasaṭam naḷakāragāmassa maggam puccheyyum;

And as soon as they left the town some people asked them for the road to Naḷakāra.

siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggam puṭṭhassa dandhāyitattam vā vitthāyitattam vā”ti?

Would they be slow or hesitant to answer?”

“No hidam, bho gotama”.

“No, Master Gotama.

“Taṃ kissa hetu”?

Why is that?

“Amu hi, bho gotama, puriso naḷakāragāme jātavaddho. Tassa sabbāneva naḷakāragāmassa maggāni suviditānī”ti.

Because they were born and raised in Naḷakāra. They’re well acquainted with all the roads to the village.”

“Siyā nu kho, māṇava, tassa purisassa naḷakāragāme jātavaddhassa naḷakāragāmassa maggam puṭṭhassa

dandhāyitattam vā vitthāyitattam vāti, na tveva tathāgatassa brahmalokam vā brahmalokagāminim vā paṭipadam puṭṭhassa dandhāyitattam vā vitthāyitattam vā.

“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm.

Brahmānañcāham, māṇava, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadam; yathāpaṭipanno ca brahmalokam upapanno tañca pajānāmī”ti.

I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm.”

“Sutam metam, bho gotama:

“Master Gotama, I have heard that

‘samaṇo gotamo brahmānam saḥabyatāya maggam desetī’ti.

the ascetic Gotama teaches a path to companionship with Brahmā.

Sādhū me bhavam gotamo brahmānam saḥabyatāya maggam desetū”ti.

Please teach me that path.”

“Tena hi, māṇava, suṇāhi, sādhuḥkam manasi karohi, bhāsissāmī”ti.

“Well then, student, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi.

“Yes, sir,” replied Subha.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, māṇava, brahmānam saḥabyatāya maggo?”

“And what is a path to companionship with Brahmā?”

Idha, māṇava, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati.

When the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, māṇava ...pe... evaṃ bhāvitāya kho, māṇava, mettāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati.

In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Ayampi kho, māṇava, brahmānaṃ saḥabiyatāya maggo.

This is a path to companionship with Brahmā.

“Puna caparaṃ, māṇava, bhikkhu karuṇāsahagatena cetasā ... pe...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsaḥagatena cetasā ...pe...

They meditate spreading a heart full of rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati.

When the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Seyyathāpi, māṇava, balavā saṅkhadhamo appakasireneva cātuddisā viññāpeyya;

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

evameva kho, māṇava ...pe... evaṃ bhāvitāya kho, māṇava, upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati.

In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Ayampi kho, māṇava, brahmānaṃ saḥabyatāya maggo”ti.

This too is a path to companionship with Brahmā.”

Evam vutte, subho māṇavo todeyyaputto bhagavantam etadavoca:

When he had spoken, Subha said to him,

“abhikkantam, bho gotama, abhikkantam, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāham bhavantam gotamam saraṇam gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakam maṃ bhavam gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gataṃ.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

Handa ca dāni mayaṃ, bho gotama, gacchāma;

Well, now, Master Gotama, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvam, māṇava, kālam maññasī”ti.

“Please, student, go at your convenience.”

Atha kho subho māṇavo todeyyaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Tena kho pana samayena jāṇussoṇi brāhmaṇo sabbasetena vaḷavābhiraṭṭhena sāvatthiyā niyyāti divā divassa.

Now at that time the brahmin Jāṇussoṇi drove out from Sāvattihī in the middle of the day in an all-white chariot drawn by mares.

Addasā kho jāṇussoṇi brāhmaṇo subhaṃ māṇavaṃ todeyyaputtaṃ dūratova āgacchantam.

He saw the student Subha coming off in the distance,

Disvāna subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca:
and said to him,

“handa kuto nu bhavaṃ bhāradvājo āgacchati divā divassā”ti?

“So, Master Bharadvāja, where are you coming from in the middle of the day?”

“Ito hi kho ahaṃ, bho, āgacchāmi samaṇassa gotamassa santikā”ti.

“Just now, good sir, I’ve come from the presence of the ascetic Gotama.”

“Taṃ kiṃ maññasi, bhavaṃ bhāradvājo samaṇassa gotamassa paññāveyyattiyam paṇḍito maññeti”?

“What do you think of the ascetic Gotama’s lucidity of wisdom? Do you think he’s astute?”

“Ko cāhaṃ, bho, ko ca samaṇassa gotamassa paññāveyyattiyam jānissāmi?

“My good man, who am I to judge the ascetic Gotama’s lucidity of wisdom?”

Sopi nūnassa tādisova yo samaṇassa gotamassa paññāveyyattiyam jāneyyā”ti.

You'd really have to be on the same level to judge his lucidity of wisdom.”

“Uḷārāya khalu bhavaṃ bhāradvājo samaṇaṃ gotamaṃ pasamsāya pasamsati”ti.

“Master Bharadvāja praises the ascetic Gotama with lofty praise indeed.”

“Ko cāhaṃ, bho, ko ca samaṇaṃ gotamaṃ pasamsissāmi?

“Who am I to praise the ascetic Gotama?”

Pasatthapasatthova so bhavaṃ gotamo seṭṭho devamanussānaṃ.

He is praised by the praised as the best of gods and humans.

Ye cime, bho, brāhmaṇā pañca dhamme paññapenti puññassa kiriyāya kusalassa ārādhanāya;

The five things that the brahmins prescribe for making merit and succeeding in the skillful

cittassete samaṇo gotamo parikkhāre vadeti—

he says are prerequisites of the mind for

yadidaṃ cittaṃ averaṃ abyābajjhaṃ tassa bhāvanāyā”ti.

developing a mind free of enmity and ill will.”

Evaṃ vutte, jāṇussoṇi brāhmaṇo sabbasetā vaḷavābhirathā orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjalim paṇāmetvā udānaṃ udānesi:

When he had spoken, Jāṇussoṇi got down from his chariot, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times,

“lābhā rañño pasenadissa kosalassa, suladdhalābhā rañño pasenadissa kosalassa

“King Pasenadi of Kosala is lucky, so very lucky

yassa vijite tathāgato viharati araham sammāsambuddho”ti.
that the Realized One, the perfected one, the fully awakened
Buddha is living in his realm!”

Subhasuttaṃ niṭṭhitaṃ navamaṃ.

100. Saṅgāravasutta *With Saṅgārava*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ kosalesu cārikaṃ carati mahatā
bhikkhusaṅghena saddhim.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

**Tena kho pana samayena dhanañjānī nāma brāhmaṇī
cañcalikappe paṭivasati abhippasannā buddhe ca dhamme ca
saṅghe ca.**

Now at that time a brahmin lady named Dhanañjānī was residing at Caṇḍalakappa. She was devoted to the Buddha, the teaching, and the Saṅgha.

**Atha kho dhanañjānī brāhmaṇī upakkhalitvā tikkhattum udānam
udānesi:**

Once, she tripped and expressed this heartfelt sentiment three times:

“Namo tassa bhagavato arahato sammāsambuddhassa.

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā”ti.

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

**Tena kho pana samayena saṅgāravo nāma māṇavo
cañcalikappe paṭivasati tiṇṇaṃ vedānaṃ pāragū
sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ
itihāsapañcamānaṃ, padako, veyyākaraṇo,
lokāyatamahāpurisalakkhaṇesu anavayo.**

Now at that time the brahmin student Saṅgārava was residing in Caṇḍalakappa. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

**Assosi kho saṅgāravo māṇavo dhanañjāniyā brāhmaṇiyā evaṃ
vācaṃ bhāsamānāya.**

Hearing Dhanañjānī’s exclamation,

Sutvā dhanañjāniṃ brāhmaṇiṃ etadavoca:

he said to her,

**“avabhūtāva ayaṃ dhanañjānī brāhmaṇī, parabhūtāva ayaṃ
dhanañjānī brāhmaṇī, vijjamānānaṃ tevijjānaṃ brāhmaṇānaṃ,
atha ca pana tassa muṇḍakassa samaṇakassa vaṇṇaṃ
bhāsissatī”ti.**

“The brahmin lady named Dhanañjānī is a disgrace! Though brahmins who are proficient in the three Vedas are found, she praises that shaveling, that fake ascetic.”

**“Na hi pana tvaṃ, tāta bhadramukha, tassa bhagavato
sīlapaññānaṃ jānāsi.**

“But my little dear, you don’t understand the Buddha’s ethics and wisdom.

Sace tvaṃ, tāta bhadrāmukha, tassa bhagavato sīlapaññāṇaṃ jāneyyāsi, na tvaṃ, tāta bhadrāmukha, taṃ bhagavantam akkositabbaṃ paribhāsitabbaṃ maññeyyāsī”ti.

If you did, you’d never think of abusing or insulting him.”

“Tena hi, bhoti, yadā samaṇo gotamo cañcalikappaṃ anuppatto hoti atha me āroceyyāsī”ti.

“Well then, ma’am, let me know when the Buddha arrives in Caṇḍalakappa.”

“Evaṃ, bhadrāmukhā”ti kho dhanañjānī brāhmaṇī saṅgāravassa māṇavassa paccassosi.

“I will, dear,” she replied.

Atha kho bhagavā kosalesu anupubbena cārikaṃ caramāno yena cañcalikappaṃ tadavasari.

And then the Buddha, traveling stage by stage in the Kosalan lands, arrived at Caṇḍalakappa,

Tatra sudam̐ bhagavā cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.

where he stayed in the mango grove of the Todeyya brahmins.

Assosi kho dhanañjānī brāhmaṇī: “bhagavā kira cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane”ti.

Dhanañjānī heard that he had arrived.

Atha kho dhanañjānī brāhmaṇī yena saṅgāravo māṇavo tenupasaṅkami; upasaṅkamitvā saṅgāraṃ māṇavaṃ etadavoca:

So she went to Saṅgārava and told him, adding,

“ayaṃ, tāta bhadrāmukha, so bhagavā cañcalikappaṃ anuppatto, cañcalikappe viharati todeyyānaṃ brāhmaṇānaṃ ambavane.

Yassadāni, tāta bhadramukha, kālaṃ maññasī”ti.

“Please, my little dear, go at your convenience.”

**“Evaṃ, bho”ti kho saṅgārovo māṇavo dhanañjāniyā
brāhmaṇiyā paṭissutvā yena bhagavā tenupasaṅkami;
upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

“Yes, ma’am,” replied Saṅgārova. He went to the Buddha and exchanged greetings with him.

**Sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho saṅgārovo māṇavo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“Santi kho, bho gotama, eke samaṇabrāhmaṇā
diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ
paṭijānanti.**

“Master Gotama, there are some ascetics and brahmins who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life.

**Tatra, bho gotama, ye te samaṇabrāhmaṇā
diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ
paṭijānanti, tesaṃ bhavaṃ gotamo katamo”ti?**

Where do you stand regarding these?”

**“Diṭṭhadhammābhiññāvosānapāramippattānaṃ,
ādibrahmacariyaṃ paṭijānantānampi kho ahaṃ, bhāradvāja,
vemattaṃ vadāmi.**

“I say there is a diversity among those who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life.

Santi, bhāradvāja, eke samaṇabrāhmaṇā anussavikā.

There are some ascetics and brahmins who are oral transmitters.

**Te anussavena diṭṭhadhammābhiññāvosānapāramippattā,
ādibrahmacariyaṃ paṭijānanti;**

Through oral transmission they claim to have mastered the fundamentals of the spiritual life.

seyyathāpi brāhmaṇā tevijjā.

For example, the brahmins who are proficient in the three Vedas.

**Santi pana, bhāradvāja, eke samaṇabrāhmaṇā kevalaṃ
saddhāmattakena diṭṭhadhammābhiññāvosānapāramippattā,
ādibrahmacariyaṃ paṭijānanti;**

There are some ascetics and brahmins who solely by mere faith claim to have mastered the fundamentals of the spiritual life.

seyyathāpi takkī vīmaṃsī.

For example, those who rely on logic and inquiry.

**Santi, bhāradvāja, eke samaṇabrāhmaṇā pubbe ananussutesu
dhammesu sāmaṃyeva dhammaṃ abhiññāya
diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ
paṭijānanti.**

There are some ascetics and brahmins who, having directly known for themselves the principle regarding teachings not learned before from another, claim to have mastered the fundamentals of the spiritual life.

**Tatra, bhāradvāja, ye te samaṇabrāhmaṇā pubbe ananussutesu
dhammesu sāmaṃyeva dhammaṃ abhiññāya
diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ
paṭijānanti, tesāhamasmi.**

I am one of those.

**Tadamināpetam, bhāradvāja, pariyāyena veditabbaṃ, yathā ye
te samaṇabrāhmaṇā pubbe ananussutesu dhammesu
sāmaṃyeva dhammaṃ abhiññāya
diṭṭhadhammābhiññāvosānapāramippattā, ādibrahmacariyaṃ
paṭijānanti, tesāhamasmi.**

And here's a way to understand that I am one of them.

Idha me, bhāradvāja, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

Before my awakening—when I was still unawakened but intent on awakening—I thought:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ.

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti.

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So kho ahaṃ, bhāradvāja, aparena samayena daharova samāno susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajim.

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him,

‘icchāmahaṃ, āvuso kālāma, imasmim dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’

Evam vutte, bhāradvāja, āḷāro kālāmo maṃ etadavoca:

Āḷāra Kālāma replied,

‘viharatāyasmā.

‘Stay, venerable.

Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

I quickly memorized that teaching.

So kho ahaṃ, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ‘ñāṇavādañca vadāmi, theravādañca jānāmi, passāmī’ti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

Surely he meditates knowing and seeing this teaching.’

**Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo
tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:**
So I approached Āḷāra Kālāma and said to him:

**‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā
sacchikatvā upasampajja viharāmīti pavedesī’ti?’**
‘Reverend Kālāma, to what extent do you say you’ve realized this
teaching with your own insight?’

**Evaṃ vutte, bhāradvāja, āḷāro kālāmo ākiñcaññāyatanam
pavedesi.**
When I said this, he declared the dimension of nothingness.

Tassa mayham, bhāradvāja, etadahosi:
Then it occurred to me,

**‘na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi
saddhā;**
‘It’s not just Āḷāra Kālāma who has faith,

na kho āḷārasseva kālāmassa atthi vīriyam ...pe...
energy,

sati ...
mindfulness,

samādhi ...
immersion,

paññā, mayhampatthi paññā.
and wisdom; I too have these things.

**Yannūnāham yaṃ dhammaṃ āḷāro kālāmo sayam abhiññā
sacchikatvā upasampajja viharāmīti pavedeti tassa dhammassa
sacchikiriyāya padaheyyan’ti.**
Why don’t I make an effort to realize the same teaching that Āḷāra
Kālāma says he has realized with his own insight?’

**So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ
dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim.**

I quickly realized that teaching with my own insight, and lived having achieved it.

**Atha khvāhaṃ, bhāradvāja, yena āḷāro kālāmo
tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:**

So I approached Āḷāra Kālāma and said to him,

**‘ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā
sacchikatvā upasampajja pavedesī’ti?**

‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’

**‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayam abhiññā
sacchikatvā upasampajja pavedemi’ti.**

‘I have, reverend.’

**‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayam abhiññā
sacchikatvā upasampajja viharāmī’ti.**

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘Lābhā no, āvuso, suladdhaṃ no, āvuso,

‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!

**Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja
pavedemi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā
upasampajja viharasi;**

So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it.

yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.

The teaching that you've realized with your own insight, and live having achieved it, I've realized with my own insight, and declare having achieved it.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

So the teaching that I know, you know, and the teaching you know, I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

I am like you and you are like me.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā'ti.

Come now, reverend! We should both lead this community together.'

Iti kho, bhāradvāja, āḷāro kālāmo ācariyo me samāno attano antevāsiraṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti.

'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.'

So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiraṃ.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhāradvāja, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamim̃; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him,

‘icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

‘Reverend, I wish to live the spiritual life in this teaching and training.’

Evaṃ vutte, bhāradvāja, udako rāmaputto maṃ etadavoca:

Uddaka replied,

‘viharatāyasmā.

‘Stay, venerable.

Tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā’ti.

This teaching is such that a sensible person can soon realize their own teacher’s doctrine with their own insight and live having achieved it.’

So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim̃.

I quickly memorized that teaching.

So kho ahaṃ, bhāradvāja, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ‘ñāṇavādañca vadāmi, theravādañca jānāmi, passāmī’ti ca paṭijānāmi, ahañceva aññe ca.

So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

**‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhā mattakena
sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi;**
‘It is not solely by mere faith that Rāma declared: “I realize this
teaching with my own insight, and live having achieved it.”

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihasī’ti.
Surely he meditated knowing and seeing this teaching.’

**Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto
tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ
etadavocaṃ:**

So I approached Uddaka, son of Rāma, and said to him,

**‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā
sacchikatvā upasampajja viharāmīti pavedesī’ti?**

‘Reverend, to what extent did Rāma say he’d realized this teaching
with his own insight?’

**Evaṃ vutte, bhāradvāja, udako rāmaputto
nevasaññānāsaññāyatanaṃ pavedesi.**

When I said this, Uddaka, son of Rāma, declared the dimension of
neither perception nor non-perception.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

‘It’s not just Rāma who had faith,

na kho rāmasseva ahosi vīriyaṃ ...pe...

energy,

sati ...

mindfulness,

samādhi ...

immersion,

paññā, mayhampatthi paññā.

and wisdom; I too have these things.

**Yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja viharāmīti pavedesi tassa dhammassa
sacchikiriyāya padaheyyan'ti.**

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?

**So kho ahaṃ, bhāradvāja, nacirasseva khippameva taṃ
dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsim.**

I quickly realized that teaching with my own insight, and lived having achieved it.

**Atha khvāhaṃ, bhāradvāja, yena udako rāmaputto
tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ
etadavocaṃ:**

So I approached Uddaka, son of Rāma, and said to him,

**'ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti?**

'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

**'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja pavedesī'ti.**

'He had, reverend.'

**'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharāmī'ti.**

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

**'Lābhā no, āvuso, suladdhaṃ no, āvuso,
'We are fortunate, reverend, so very fortunate**

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

to see a venerable such as yourself as one of our spiritual companions!

**Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja pavedesi taṃ tvaṃ dhammaṃ sayāṃ abhiññā
sacchikatvā upasampajja viharasi;**

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and live having achieved it.

**yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja
viharasi taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā
upasampajja pavedesi.**

The teaching that you've realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it.

**Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi,
yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo abhiññāsi.**

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

**Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo
ahosi.**

Rāma was like you and you are like Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti.

Come now, reverend! You should lead this community.'

**Iti kho, bhāradvāja, udako rāmaputto sabrahmacārī me samāno
ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.**

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

**'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na
upasaṃyāya na abhiññāya na sambodhāya na nibbānāya
saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti.**

‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in dimension of neither perception nor non-perception.’

So kho ahaṃ, bhāradvāja, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim̃.

Realizing that this teaching was inadequate, I left disappointed.

So kho ahaṃ, bhāradvāja, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senanigama near Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañca vanasaṅgaṃ, nadiñca sandantiṃ setakaṃ supatitthaṃ ramaṇīyaṃ, samantā ca gocaragāmaṃ.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṅgo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā ca gocaragāmo.

‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā’ti.

This is good enough for a gentleman who wishes to put forth effort in meditation.’

So kho ahaṃ, bhāradvāja, tattheva nisīdim̃:

So I sat down right there, thinking:

‘alamidaṃ padhānāyā’ti.

‘This is good enough for meditation.’

Apissu maṃ, bhāradvāja, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Seyyathāpi, bhāradvāja, allam kaṭṭham sasneham udake nikkhittam.

Suppose there was a green, sappy log, and it was lying in water.

Atha puriso āgaccheyya uttarāraṇim ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim abhinibbattessāmi, tejo pātukarissāmī’ti.
to light a fire and produce heat.

Tam kim maññasi, bhāradvāja,
What do you think, Bhāradvāja?

api nu so puriso amum allam kaṭṭham sasneham udake nikkhittam uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā”ti?

By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?”

“No hidam, bho gotama.

“No, Master Gotama.

Tam kissa hetu?

Why is that?

Aduñhi, bho gotama, allam kaṭṭham sasneham, tañca pana udake nikkhittam;

Because it’s a green, sappy log, and it’s lying in the water.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

That person will eventually get weary and frustrated.”

“Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi avūpakaṭṭhā viharanti, yo ca nesam̐ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tippā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kharā kaṭukā vedanā vedayanti abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

Ayam̐ kho maṃ, bhāradvāja, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the first example that occurred to me.

Aparāpi kho maṃ, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Then a second example occurred to me.

Seyyathāpi, bhāradvāja, allam̐ kaṭṭham̐ sasneham̐ ārakā udakā thale nikkhattam̐.

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇim̐ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggim̐ abhinibbattessāmi, tejo pātukarissāmī’ti.
to light a fire and produce heat.

Tam̐ kim̐ maññasi, bhāradvāja,
What do you think, Bhāradvāja?

api nu so puriso amuṃ allam kaṭṭham sasneham ārakā udakā thale nikkhittam uttarāraṇim ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyā”ti?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hidam, bho gotama.

“No, Master Gotama.

Tam kissa hetu?

Why is that?

Aduñhi, bho gotama, allam kaṭṭham sasneham, kiñcāpi ārakā udakā thale nikkhittam;

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti. “Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittena ca kāmehi vūpakaṭṭhā viharanti, yo ca nesam kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattam na suppahīno hoti na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

That person will eventually get weary and frustrated.” “In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening.

Ayam kho mam, bhāradvāja, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

This was the second example that occurred to me.

**Aparāpi kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi
anacchariyā pubbe assutapubbā.**

Then a third example occurred to me.

**Seyyathāpi, bhāradvāja, sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā
thale nikkhittaṃ.**

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggiṃ abhinibbattessāmi, tejo pātukarissāmi’ti.
to light a fire and produce heat.

Taṃ kiṃ maññasi, bhāradvāja,
What do you think, Bhāradvāja?

**api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā
thale nikkhittaṃ uttarāraṇiṃ ādāya abhimanthento aggiṃ
abhinibbatteyya, tejo pātukareyyā”ti?**

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bho gotama.

“Yes, Master Gotama.

Taṃ kissa hetu?

Why is that?

**Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana
ārakā udakā thale nikkhittan”ti.**

Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

**“Evameva kho, bhāradvāja, ye hi keci samaṇā vā brāhmaṇā vā
kāyena ceva cittaena ca kāmehi vūpakaṭṭhā viharanti, yo ca**

**nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā
kāmapipāsā kāmapariḷāho so ca ajjhattaṃ suppahīno hoti
suppaṭṭhissaddho, opakkamikā cepi te bhonto
samaṇabrāhmaṇā dukkhā tippā kharā kaṭukā vedanā vedayanti,
bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No
cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā
kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya
anuttarāya sambodhāya.**

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening.

**Ayaṃ kho maṃ, bhāradvāja, tatiyā upamā paṭibhāsi
anacchariyā pubbe assutapubbā.**

This was the third example that occurred to me.

**Imā kho maṃ, bhāradvāja, tisso upamā paṭibhaṃsu
anacchariyā pubbe assutapubbā.**

These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

**‘yannūnāhaṃ dantebhidantamādhāya, jivhāya tālum āhacca,
cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ
abhisantāpeyyaṃ’ti.**

‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and torture mind with mind.’

**So kho ahaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya
tālum āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi
abhisantāpemi.**

So that’s what I did,

Tassa mayham, bhāradvāja, dantebhidantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

until sweat ran from my armpits.

Seyyathāpi, bhāradvāja, balavā puriso dubbalataram purisam sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho me, bhāradvāja, dantebhidantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and tortured mind with mind until sweat ran from my armpits.

Āraddham kho pana me, bhāradvāja, vīriyam hoti asallīnam, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayham, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāham appāṇakamyeva jhānam jhāyeyyan’ti.

‘Why don’t I practice the breathless absorption?’

So kho aham, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhim.

So I cut off my breathing through my mouth and nose.

Tassa mayham, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānam nikkhamantānam adhimatto saddo hoti.

But then winds came out my ears making a loud noise,

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

like the puffing of a blacksmith's bellows.

evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

'yannūnāhaṃ appāṇakāmyeva jhānaṃ jhāyeyyan'ti.

'Why don't I keep practicing the breathless absorption?'

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

But then strong winds ground my head,

Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimattheyya;

like a strong man was drilling into my head with a sharp point.

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.

**Āraddham kho pana me, bhāradvāja, vīriyam hoti asallīnam,
upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayham, bhāradvāja, etadahosi:

Then it occurred to me,

'yannūnāham appāṇakamyeva jhānam jhāyeyyan'ti.

'Why don't I keep practicing the breathless absorption?'

**So kho aham, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhim.**

So I cut off my breathing through my mouth and nose.

**Tassa mayham, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā
honti.**

But then I got a severe headache,

**Seyyathāpi, bhāradvāja, balavā puriso daḷhena
varattakkaḅḅena sīse sīsaveṭham dadeyya;**

like a strong man was tightening a tough leather strap around my head.

**evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā
honti.**

**Āraddham kho pana me, bhāradvāja, vīriyam hoti asallīnam,
upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Tassa mayham, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāham appāṇakamyeva jhānam jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

**So kho aham, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca
assāsapassāse uparundhim.**

So I cut off my breathing through my mouth and nose.

**Tassa mayham, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā vātā kucchim
parikantanti.**

But then strong winds carved up my belly,

**Seyyathāpi, bhāradvāja, dakkho goghātako vā
goghātakantevāsī vā tiṇhena govikantanena kucchim
parikanteyya;**

like a deft butcher or their apprentice was slicing my belly open with
a meat cleaver.

**evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca
assāsapassāsesu uparuddhesu adhimattā vātā kucchim
parikantanti.**

**Āraddham kho pana me, bhāradvāja, vīriyam hoti asallīnam
upaṭṭhitā sati asammuṭṭhā; sāraddho ca pana me kāyo hoti
appaṭippassaddho, teneva dukkhappadhānena
padhānābhitunnassa sato.**

My energy was roused up and unflagging, and my mindfulness was
established and lucid, but my body was disturbed, not tranquil,
because I’d pushed too hard with that painful striving.

Tassa mayham, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāham appāṇakamyeva jhānam jhāyeyyan’ti.

‘Why don’t I keep practicing the breathless absorption?’

So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.

So I cut off my breathing through my mouth and nose.

Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̐ ḍāho hoti.

But then there was an intense burning in my body,

Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ;

like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim̐ ḍāho hoti.

Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Apissu maṃ, bhāradvāja, devatā disvā evamaṃsu:

Then some deities saw me and said,

‘kālaṅkato samaṇo gotamo’ti.

‘The ascetic Gotama is dead.’

Ekaccā devatā evamaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karotī’ti.

‘He’s not dead, but he’s dying.’

Ekaccā devatā evamaṃsu:

Others said,

‘na kālaṅkato samaṇo gotamo, nāpi kālaṃ karoti;

‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

arahaṃ samaṇo gotamo, vihāro tveva so arahato evarūpo hotī’ti.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyan’ti.

‘Why don’t I practice completely cutting off food?’

Atha kho maṃ, bhāradvāja, devatā upasaṅkamtivā etadavocum:

But deities came to me and said,

‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.

‘Good sir, don’t practice totally cutting off food.

Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma.

If you do, we’ll infuse divine nectar into your pores and you will live on that.’

Tāya tvaṃ yāpessasī’ti.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyum, tāya cāhaṃ yāpeyyaṃ.

‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’

Taṃ mamassa musā’ti.

So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, ‘halan’ti vadāmi.

So I dismissed those deities, saying, ‘There’s no need.’

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ’ti.

‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, lentils, chickpeas, or green gram.’

So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.

So that’s what I did,

Tassa mayhaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhārayato pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.

until my body became extremely emaciated.

Seyyathāpi nāma āsītikapabbāni vā kāḷapabbāni vā; evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,

Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti tāyevappāhāratāya;

my bottom became like a camel’s hoof,

seyyathāpi nāma vaṭṭanāvaḷī; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.

my vertebrae stuck out like beads on a string,

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya.

and my ribs were as gaunt as the broken-down rafters on an old barn.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito hoti sammilāto; evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

So kho ahaṃ, bhāradvāja, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi; yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

So kho ahaṃ, bhāradvāja, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

So kho ahaṃ, bhāradvāja, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, bhāradvāja, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.

Then some people saw me and said: ‘The ascetic Gotama is black.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.

Some said: ‘He’s not black, he’s brown.’

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo napi sāmo, maṅguracchavi samaṇo gotamo’ti;

Some said: ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’

yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyoḍāto upahato hoti tāyevappāhāratāya.

That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

‘ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayīṃsu, etāvaparamaṃ, nayito bhiyyo;

‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo;

yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyañāṇadassanavisesaṃ.

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.

Siyā nu kho añño maggo bodhāyā'ti?

Could there be another path to awakening?'

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

'abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharitā.

'I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Siyā nu kho eso maggo bodhāyā'ti?

Could that be the path to awakening?'

Tassa mayhaṃ, bhāradvāja, satānusāri viññāṇaṃ ahosi:

Stemming from that memory came the realization:

'eseva maggo bodhāyā'ti.

'*That* is the path to awakening!'

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

'kiṃ nu kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti?

'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Tassa mayhaṃ, bhāradvāja, etadahosi:

I thought,

**‘na kho ahaṃ tassa sukhasa bhāyāmi yaṃ taṃ sukhaṃ
aññatreva kāmehi aññatra akusalehi dhammehi’ti.**

‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

Tassa mayhaṃ, bhāradvāja, etadahosi:

Then it occurred to me,

**‘na kho taṃ sukaraṃ sukhaṃ adhigantumaṃ evaṃ
adhimattakasimānaṃ pattakāyena.**

‘I can’t achieve that pleasure with a body so excessively emaciated. Why don’t I eat some solid food, some rice and porridge?’

Yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ’ti.

**So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim
odanakummāsaṃ.**

So I ate some solid food.

**Tena kho pana maṃ, bhāradvāja, samayena pañcavaggiyā
bhikkhū paccupaṭṭhitā honti:**

Now at that time the five mendicants were attending on me, thinking,

**‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati taṃ no
ārocessatī’ti.**

‘The ascetic Gotama will tell us of any truth that he realizes.’

**Yato kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāresim
odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja
pakkamiṃsu:**

But when I ate some solid food, they left disappointed in me, saying,

**‘bāhulliko samaṇo gotamo padhānavibbhanto āvatto
bāhullāyā’ti.**

‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

So kho ahaṃ, bhāradvāja, oḷārikaṃ āhāraṃ āhāretvā balaṃ gahetvā vivicceva kāmehi ...pe... paṭhamaṃ jhānaṃ upasampajja vihāsim.

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption ...

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja vihāsim.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

Ayaṃ kho me, bhāradvāja, rattiyā paṭhame yāme paṭhamā vijjā adhigatā,

This was the first knowledge, which I achieved in the first watch of the night.

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāyā cittaṃ abhininnāmesim̐.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ... pe...

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds ...

ayaṃ kho me, bhāradvāja, rattiyā majjhime yāme dutiyā

This was the second knowledge, which I achieved in the middle watch of the night.

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent,

keen, and resolute.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim̃.**

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

**So ‘idaṃ dukkhaṃ’ti yathābhūtaṃ abbaññāsim̃, ‘ayaṃ
dukkhasamudayo’ti yathābhūtaṃ abbaññāsim̃, ‘ayaṃ
dukkhanirodho’ti yathābhūtaṃ abbaññāsim̃, ‘ayaṃ
dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsim̃;**
I truly understood: ‘This is suffering’ ... ‘This is the origin of suffering’
... ‘This is the cessation of suffering’ ... ‘This is the practice that
leads to the cessation of suffering’.

**‘ime āsavā’ti yathābhūtaṃ abbaññāsim̃, ‘ayaṃ
āsavasamudayo’ti yathābhūtaṃ abbaññāsim̃, ‘ayaṃ
āsavanirodho’ti yathābhūtaṃ abbaññāsim̃, ‘ayaṃ
āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ abbaññāsim̃.**
I truly understood: ‘These are defilements’ ... ‘This is the origin of
defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the
practice that leads to the cessation of defilements’.

**Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ
vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi
cittaṃ vimuccittha.**

Knowing and seeing like this, my mind was freed from the
defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmim̃ vimuttamiti ñāṇaṃ ahosi.

When it was freed, I knew it was freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti abbaññāsim̃.**

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

Ayaṃ kho me, bhāradvāja, rattiyā pacchime yāme tatiyā

This was the third knowledge, which I achieved in the last watch of the night.

vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato”ti.

Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.”

Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca:

When he had spoken, Saṅgārava said to the Buddha,

**“aṭṭhitavataṃ bhoto gotamassa padhānaṃ ahosi,
sappurisavataṃ bhoto gotamassa padhānaṃ ahosi;**

“Master Gotama’s effort was steadfast and appropriate for a good person,

yathā taṃ arahato sammāsambuddhassa.

since he is a perfected one, a fully awakened Buddha.

Kiṃ nu kho, bho gotama, atthi devā”ti?

But Master Gotama, do gods absolutely exist?”

“Ṭhānaso metaṃ, bhāradvāja, veditaṃ yadidaṃ—

“I’ve understood the existence of gods in terms of causes.”

adhidevā”ti.

“Kiṃ nu kho, bho gotama, ‘atthi devā’ti puṭṭho samāno ‘ṭhānaso metaṃ, bhāradvāja, veditaṃ yadidaṃ adhidevā’ti vadesi.

“But Master Gotama, when asked ‘Do gods exist?’ why did you say that you have understood the existence of gods in terms of causes?

Nanu, bho gotama, evaṃ sante tucchā musā hotī”ti?

If that’s the case, isn’t it a hollow lie?”

“Atthi devā”ti, bhāradvāja, puṭṭho samāno ‘atthi devā’ti yo vadeyya, ‘ṭhānaso me veditā’ti yo vadeyya;

“When asked ‘Do gods exist’, whether you reply ‘Gods exist’ or ‘I’ve understood it in terms of causes’

atha khvettha viññunā purisena ekamsena niṭṭhaṃ gantabbaṃ yadidaṃ:

a sensible person would come to the definite conclusion that

‘atthi devā’”ti.

gods exist.”

“Kissa pana me bhavaṃ gotamo ādikeneva na byākāsī”ti?

“But why didn’t you say that in the first place?”

“Uccena sammataṃ kho etaṃ, bhāradvāja, lokasmiṃ yadidaṃ:

“It’s widely agreed in the world that

‘atthi devā’”ti.

gods exist.”

Evaṃ vutte, saṅgāravo māṇavo bhagavantaṃ etadavoca:

When he had spoken, Saṅgārava said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways.

Esāhaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṅca bhikkhusaṅghaṅca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Saṅgārasuttaṃ niṭṭhitaṃ dasamaṃ.

Brāhmaṇavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ

**Brahmāyu selassalāyano,
ghoṭamukho ca brāhmaṇo;
Caṅkī esu dhanañjāni,
vāseṭṭho subhagāravoti.**

Idaṃ vaggānamuddānaṃ

**Vaggo gahapati bhikkhu,
paribbājakaṇāmaṅko;
Rājavaggo brāhmaṇoti,
pañca majjhimaāgame.**

Majjhimapaṇṇāsakaṃ samattaṃ.

Part Three: The Final Fifty Discourses
Uparipaṇṇāsapāḷi

1. The Division at Devadaha Devadahavagga

101. Devadahassutta *At Devadaha*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sakkesu viharati devadham nama
sakyanam nigamo.**

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha.

Tatra kho bhagava bhikkhu amantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhu bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadvoca:

The Buddha said this:

**“santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino:**

“Mendicants, there are some ascetics and brahmins who have this doctrine and view:

**‘yam kiñcāyam purisapuggalo paṭisaṃvedeti sukham vā
dukkham vā adukkhamasukham vā, sabbam taṃ
pubbekatahetu.**

‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ti.

With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.’

Evaṃvādino, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

Evaṃvādāhaṃ, bhikkhave, nigaṇṭhe upasaṅkamtivā evaṃ vadāmi:

I’ve gone up to the Jain ascetics who say this and said,

‘saccaṃ kira tumhe, āvuso nigaṇṭhā, evaṃvādino evaṃdiṭṭhino

—

‘Is it really true that this is the venerables’ view?’

yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī’ti?

Te ca me, bhikkhave, nigaṇṭhā evaṃ puṭṭhā ‘āmā’ti paṭijānanti.

They admitted that it is.

Tyāhaṃ evaṃ vadāmi:

I said to them,

‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ahuvamheva mayaṃ pubbe, na nāhuvamhā’ti?

for sure that you existed in the past, and it is not the case that you didn’t exist?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhā’ti?

for sure that you did bad deeds in the past?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti?

that you did such and such bad deeds?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ

nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ

nijjiṇṇaṃ bhavissatī’ti?

that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

**diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ,
kusalānaṃ dhammānaṃ upasampadan’ti?**

about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Iti kira tumhe, āvuso nigaṇṭhā, na jānātha—

‘So it seems that you don’t know any of these things.

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha—

**akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na
jānātha—**

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha

—

**ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ
nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ
nijjiṇṇaṃ bhavissatīti, na jānātha—**

**diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ,
kusalānaṃ dhammānaṃ upasampadaṃ;**

**evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallamassa
veyyākaraṇāya:**

In that case, it's not appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

Sace pana tumhe, āvuso nigaṇṭhā, jāneyyātha—
Now, supposing you did know these things.

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha—
akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallamassa veyyākaraṇāya:

In that case, it would be appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

**Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ
kammānaṃ akaraṇā, āyatim anavassavo;**

**āyatim anavassavā kammakkhayo; kammakkhayā
dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā
sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.**

**Seyyathāpi, āvuso nigaṇṭhā, puriso sallena viddho assa
savisena gāḷhūpalepanena;**

Suppose a man was struck by an arrow thickly smeared with poison,

**so sallassapi vedhanahetu dukkhā tībā kaṭukā vedanā
vediyeyya.**

causing painful feelings, sharp and severe.

**Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ
upaṭṭhāpeyyuṃ.**

Their friends and colleagues, relatives and kin would get a field
surgeon to treat them.

**Tassa so bhisakko sallakatto satthena vaṇamukhaṃ
parikanteyya;**

The surgeon would cut open the wound with a scalpel,

**so satthenapi vaṇamukhassa parikantanahetu dukkhā tībā
kaṭukā vedanā vediyeyya.**

causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto esaniyā sallaṃ eseyya;

They’d probe for the arrow,

**so esaniyāpi sallassa esanāhetu dukkhā tībā kaṭukā vedanā
vediyeyya.**

causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto sallaṃ abbuheyya;

They’d extract the arrow,

**so sallassapi abbuhanahetu dukkhā tībā kaṭukā vedanā
vediyeyya.**

causing painful feelings, sharp and severe.

**Tassa so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe
odaheyya;**

They'd apply cauterizing medicine to the wound,

**so agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tibbā
kaṭukā vedanā vediyeyya.**

causing painful feelings, sharp and severe.

**So aparena samayena rūḷhena vaṇena sañchavinā arogo assa
sukhī serī sayamvasī yena kāmaṅgamo.**

After some time that wound would be healed and the skin regrown.
They'd be healthy, happy, autonomous, master of themselves, able
to go where they wanted.

Tassa evamassa:

They'd think,

**“ahaṃ kho pubbe sallena viddho ahosiṃ savisena
gāḷhūpalepanena.**

“Earlier I was struck by an arrow thickly smeared with poison,

**Sohaṃ sallassapi vedhanahetu dukkhā tibbā kaṭukā vedanā
vediyiṃ.**

causing painful feelings, sharp and severe.

**Tassa me mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ
upaṭṭhapesuṃ.**

My friends and colleagues, relatives and kin got a field surgeon to
treat me.

**Tassa me so bhisakko sallakatto satthena vaṇamukhaṃ
parikanti;**

At each step, the treatment was painful.

**sohaṃ satthenapi vaṇamukhassa parikantanahetu dukkhā tibbā
kaṭukā vedanā vediyiṃ.**

Tassa me so bhisakko sallakatto esaniyā sallaṃ esi;

so ahaṃ esaniyāpi sallassa esanāhetu dukkhā tikkā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto sallam abbuhi;

soham sallassapi abbuhanahetu dukkhā tikkā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto agadaṅgāram vaṇamukhe odahi;

soham agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tikkā kaṭukā vedanā vediyiṃ.

Somhi etarahi rūḥhena vaṇena sañchavinā arogo sukhī serī sayamvasī yena kāmaṅgamo”ti.

But these days that wound is healed and the skin regrown. I’m healthy, happy, autonomous, my own master, able to go where I want.”

Evameva kho, āvuso nigaṇṭhā, sace tumhe jāneyyātha—

In the same way, reverends, if you knew about these things,

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kalamassa veyyākaraṇāya:

it would be appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

Yasmā ca kho tumhe, āvuso nigaṇṭhā, na jānātha—

But since you don’t know any of these things,

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatīti, na jānātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ;

tasmā āyasmantānaṃ nigaṇṭhānaṃ na kallamassa veyyākaraṇāya:

it’s not appropriate for the Jain venerables to declare this.’

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā

sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.

Evaṃ vutte, bhikkhave, te nigaṇṭhā maṃ etadavocum:

When I said this, those Jain ascetics said to me,

**‘nigaṇṭho, āvuso, nāṭaputto sabbaññū sabbadassāvī,
aparisesaṃ ñāṇadassanaṃ paṭijānāti.**

‘Reverend, the Jain leader Nāṭaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

**“Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ
samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ”ti.**

“Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

So evamāha:

He says:

**“atthi kho vo, āvuso nigaṇṭhā, pubbeva pāpakammaṃ kataṃ,
taṃ imāya kaṭukāya dukkarakārikāya nijjiretha,**

“O reverend Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities.

**yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā
saṃvutā taṃ āyatiṃ pāpakammaṃ akaraṇaṃ.**

And when you refrain from such deeds in the present by way of body, speech, and mind, you’re not doing any bad deeds for the future.

**Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ
kammānaṃ akaraṇā, āyatiṃ anavassavo;**

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

**āyatiṃ anavassavā kammakkhaya; kammakkhaya
dukkhakkhaya; dukkhakkhaya vedanākkhaya; vedanākkhaya
sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.**

With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends.

And with the ending of feeling, all suffering will have been worn away.”

Tañca panamhākaṃ rucati ceva khamati ca, tena camhā attamanā’ti.

We like and accept this, and we are satisfied with it.’

Evaṃ vutte, ahaṃ, bhikkhave, te nigaṇṭhe etadavocaṃ:

When they said this, I said to them,

‘pañca kho ime, āvuso nigaṇṭhā, dhammā diṭṭheva dhamme dvidhāvipākā.

‘These five things can be seen to turn out in two different ways.

Katame pañca?

What five?

Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti

—

Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration.

ime kho, āvuso nigaṇṭhā, pañca dhammā diṭṭheva dhamme dvidhāvipākā.

These are the five things that can be seen to turn out in two different ways.

Tatrāyasmantānaṃ nigaṇṭhānaṃ kā atītaṃse satthari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā diṭṭhinijjhānakkhantī’ti.

In this case, what faith in your teacher do you have when it comes to the past? What preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?’

Evaṃvādī kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci sahadhammikaṃ vādapaṭihāraṃ samanupassāmi.

When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi:

Furthermore, I said to those Jain ascetics,

‘taṃ kiṃ maññaṭha, āvuso nigaṇṭhā.

‘What do you think, reverends?’

Yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmīṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

At a time of intense exertion and striving do you experience painful, sharp, severe, acute feelings due to overexertion?

yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmīṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyethā’ti?

Whereas at a time without intense exertion and striving do you not experience painful, sharp, severe, acute feelings due to overexertion?’

‘Yasmiṃ no, āvuso gotama, samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmīṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyāma;

‘Reverend Gotama, at a time of intense exertion we experience painful, sharp feelings due to overexertion,

yasmiṃ pana no samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmīṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyāmā’ti.

not without intense exertion.’

‘Iti kira, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmīṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

‘So it seems that only at a time of intense exertion do you experience painful, sharp feelings due to overexertion,

yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmīṃ samaye opakkamikā dukkhā tikkā

kaṭukā vedanā vediyetha.

not without intense exertion.

**Evam̐ sante āyasmantānaṃ nigaṇṭhānaṃ na kalamassa
veyyākaraṇāya:**

In that case, it's not appropriate for the Jain venerables to declare:

**“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ
pubbekatahetu.**

“Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. ...”

**Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ
kammānaṃ akaraṇā, āyatim̐ anavassavo;**

**āyatim̐ anavassavā kammakkhayo; kammakkhayā
dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā
sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.**

**Sace, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti
tibbaṃ padhānaṃ, na tikkā tasmim̐ samaye opakkamikā dukkhā
tikkā kaṭukā vedanā vediyetha;**

If at a time of intense exertion you did not experience painful, sharp feelings due to overexertion,

**yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ
padhānaṃ, tikkā tasmim̐ samaye opakkamikā dukkhā tikkā
kaṭukā vedanā vediyetha;**

and if without intense exertion you did experience such feelings,

**evam̐ sante āyasmantānaṃ nigaṇṭhānaṃ kalamassa
veyyākaraṇāya:**

it would be appropriate for the Jain venerables to declare this.

**“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ
pubbekatahetu.**

**Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ
kammānaṃ akaraṇā, āyatim anavassavo;**

**āyatim anavassavā kammakkhayo; kammakkhayā
dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā
sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.**

**Yasmā ca kho, āvuso nigaṇṭhā, yasmim vo samaye tibbo
upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmim samaye
opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;**
But since this is not the case,

**yasmim pana vo samaye na tibbo upakkamo hoti na tibbaṃ
padhānaṃ, na tikkā tasmim samaye opakkamikā dukkhā tikkā
kaṭukā vedanā vediyetha;**

**te tumhe sāmaṇyeva opakkamikā dukkhā tikkā kaṭukā vedanā
vedayamānā avijjā aññāṇā sammohā vipaccetha:**
aren't you experiencing painful, sharp feelings due only to your own
exertion, which out of ignorance, unknowing, and confusion you
misconstrue to imply:

**“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ
pubbekatahetu.**

“Everything this individual experiences—pleasurable, painful, or
neutral—is because of past deeds. ...”?

**Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ
kammānaṃ akaraṇā, āyatim anavassavo;**

**āyatim anavassavā kammakkhayo; kammakkhayā
dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā
sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī”ti.**

**Evaṃvādīpi kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci
sahadhammikaṃ vādapāṭihāraṃ samanupassāmi.**

When I said this, I did not see any legitimate defense of their
doctrine from the Jains.

Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi:

Furthermore, I said to those Jain ascetics,

**‘taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ
diṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā
samparāyavedanīyaṃ hotūti labbhametan’ti?’**

‘What do you think, reverends? If a deed is to be experienced in this life, can exertion make it be experienced in lives to come?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena
vā padhānena vā diṭṭhadhammavedanīyaṃ hotūti
labbhametan’ti?’**

‘But if a deed is to be experienced in lives to come, can exertion make it be experienced in this life?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ
sukhavedanīyaṃ taṃ upakkamena vā padhānena vā
dukkhavedanīyaṃ hotūti labbhametan’ti?’**

‘What do you think, reverends? If a deed is to be experienced as pleasure, can exertion make it be experienced as pain?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Yaṃ panidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā
padhānena vā sukhavedanīyaṃ hotūti labbhametan’ti?’**

‘But if a deed is to be experienced as pain, can exertion make it be experienced as pleasure?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ
paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā
aparipakkavedanīyaṃ hotūti labbhametan’ti?’**

‘What do you think, reverends? If a deed is to be experienced when fully ripened, can exertion make it be experienced when not fully ripened?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Yaṃ panidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena
vā padhānena vā paripakkavedanīyaṃ hotūti labbhametan’ti?’**

‘But if a deed is to be experienced when not fully ripened, can exertion make it be experienced when fully ripened?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ
bahuvedanīyaṃ taṃ upakkamena vā padhānena vā
appavedanīyaṃ hotūti labbhametan’ti?’**

‘What do you think, reverends? If a deed is to be experienced strongly, can exertion make it be experienced weakly?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Yaṃ panidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā
padhānena vā bahuvedanīyaṃ hotūti labbhametan’ti?’**

‘But if a deed is to be experienced weakly, can exertion make it be experienced strongly?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ
savedanīyaṃ taṃ upakkamena vā padhānena vā avedanīyaṃ
hotūti labbhametan’ti?’**

‘What do you think, reverends? If a deed is to be experienced, can exertion make it not be experienced?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Yaṃ panidaṃ kammaṃ avedanīyaṃ taṃ upakkamena vā
padhānena vā savedanīyaṃ hotūti labbhametan’ti?’**

‘But if a deed is not to be experienced, can exertion make it be experienced?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

**‘Iti kira, āvuso nigaṇṭhā, yamidaṃ kammaṃ
diṭṭhadhamavedanīyaṃ taṃ upakkamena vā padhānena vā
samparāyavedanīyaṃ hotūti alabbhametaṃ, yaṃ panidaṃ
kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena
vā diṭṭhadhamavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ
kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā
dukkhavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ
dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā
sukhavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ
paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā
aparipakkavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ
aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā
paripakkavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ**

**bahuvedanīyaṃ taṃ upakkamena vā padhānena vā
appavedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ
appavedanīyaṃ taṃ upakkamena vā padhānena vā
bahuvedanīyaṃ hotūti alabbhametaṃ, yamidaṃ kammaṃ
savedanīyaṃ taṃ upakkamena vā padhānena vā vedanīyaṃ
hotūti alabbhametaṃ, yamidaṃ kammaṃ vedanīyaṃ taṃ
upakkamena vā padhānena vā savedanīyaṃ hotūti
alabbhametaṃ;**

‘So it seems that exertion cannot change the way deeds are experienced in any of these ways.

**evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ aphalo upakkamo
hoti, aphalaṃ padhānaṃ’.**

This being so, your exertion and striving are fruitless.’

Evaṃvādī, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

**Evaṃvādīnaṃ, bhikkhave, nigaṇṭhānaṃ dasa sahadhammikā
vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.**

Saying this, the Jain ascetics deserve rebuke and criticism on ten legitimate grounds.

**Sace, bhikkhave, sattā pubbekatahetu sukhadukkhāṃ
paṭisaṃvedenti;**

If sentient beings experience pleasure and pain because of past deeds,

**addhā, bhikkhave, nigaṇṭhā pubbe dukkaṭakammakārino yaṃ
etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti.**

clearly the Jains have done bad deeds in the past, since they now experience such intense pain.

**Sace, bhikkhave, sattā issaranimmānaheṭu sukhadukkhāṃ
paṭisaṃvedenti;**

If sentient beings experience pleasure and pain because of the Lord God’s creation,

addhā, bhikkhave, nigaṇṭhā pāpakena issarena nimmitā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains were created by a bad God, since they now experience such intense pain.

Sace, bhikkhave, sattā saṅgatibhāva hetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of circumstance and nature,

addhā, bhikkhave, nigaṇṭhā pāpasaṅgatikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains arise from bad circumstances, since they now experience such intense pain.

Sace, bhikkhave, sattā abhijāti hetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the class of rebirth,

addhā, bhikkhave, nigaṇṭhā pāpābhijātikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains have been reborn in a bad class, since they now experience such intense pain.

Sace, bhikkhave, sattā diṭṭhadhammūpakkama hetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of exertion in the present,

addhā, bhikkhave, nigaṇṭhā evarūpā diṭṭhadhammūpakkamā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains exert themselves badly in the present, since they now experience such intense pain.

Sace, bhikkhave, sattā pubbekata hetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

The Jains deserve criticism whether or not sentient beings experience pleasure and pain because of past deeds,

**no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti,
gārayhā nigaṇṭhā.**

**Sace, bhikkhave, sattā issaranimmānaheṭu sukhadukkhaṃ
paṭisaṃvedenti, gārayhā nigaṇṭhā;**
or the Lord God's creation,

**no ce sattā issaranimmānaheṭu sukhadukkhaṃ paṭisaṃvedenti,
gārayhā nigaṇṭhā.**

**Sace, bhikkhave, sattā saṅgatibhāvaheṭu sukhadukkhaṃ
paṭisaṃvedenti, gārayhā nigaṇṭhā;**
or circumstance and nature,

**no ce sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti,
gārayhā nigaṇṭhā.**

**Sace, bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ
paṭisaṃvedenti, gārayhā nigaṇṭhā;**
or class of rebirth,

**no ce sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti,
gārayhā nigaṇṭhā.**

**Sace, bhikkhave, sattā diṭṭhadhammūpakkamaheṭu
sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;**
or exertion in the present.

**no ce sattā diṭṭhadhammūpakkamaheṭu sukhadukkhaṃ
paṭisaṃvedenti, gārayhā nigaṇṭhā.**

Evaṃvādī, bhikkhave, nigaṇṭhā.
Such is the doctrine of the Jain ascetics.

**Evaṃvādīnaṃ, bhikkhave, nigaṇṭhānaṃ ime dasa
sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.**
The Jain ascetics who say this deserve rebuke and criticism on
these ten legitimate grounds.

**Evaṃ kho, bhikkhave, aphalo upakkamo hoti, aphalaṃ
padhānaṃ.**
That's how exertion and striving is fruitless.

Kathañca, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ?

And how is exertion and striving fruitful?

Idha, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikañca sukhaṃ na pariccajati, tasmañca sukhe anadhimucchito hoti.

It's when a mendicant doesn't bring suffering upon themselves; and they don't give up legitimate pleasure, but they're not besotted with that pleasure.

So evaṃ pajānāti:

They understand:

'imassa kho me dukkhanidānassa sañkhāraṃ padahato sañkhārappadhānā virāgo hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti'ti.

'When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.'

So yassa hi khvāssa dukkhanidānassa sañkhāraṃ padahato sañkhārappadhānā virāgo hoti, sañkhāraṃ tattha padahati.

So they either actively strive or develop equanimity as appropriate.

Yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti, upekkhaṃ tattha bhāveti.

Tassa tassa dukkhanidānassa sañkhāraṃ padahato sañkhārappadhānā virāgo hoti—

Through active striving they become dispassionate towards that specific source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti—

Through developing equanimity they become dispassionate towards that other source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Seyyathāpi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho.

Suppose a man is in love with a woman, full of intense desire and lust.

So taṃ itthiṃ passeyya aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ.

Then he sees her standing together with another man, chatting, giggling, and laughing.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā”ti?

Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?”

“Evaṃ, bhante”.

“Yes, sir.

“Taṃ kissa hetu”?

Why is that?

“Amu hi, bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho.

Because that man is in love that woman, full of intense desire and lust.”

Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyūṃ

sokaparidevadukkhadomanassūpāyāsā”ti.

“Atha kho, bhikkhave, tassa purisassa evamassa:

“Then that man might think:

‘ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tībāpekkho.

‘I’m in love with that woman, full of intense desire and lust.

Tassa me amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjanti sokaparidevadukkhadomanassūpāyāsā.

When I saw her standing together with another man, chatting, giggling, and laughing, it gave rise to sorrow, lamentation, pain, sadness, and distress for me.

Yannūnāhaṃ yo me amussā itthiyā chandarāgo taṃ pajaheyyan’ti.

Why don’t I give up that desire and lust for that woman?’

So yo amussā itthiyā chandarāgo taṃ pajaheyya.

So that’s what he did.

So taṃ itthiṃ passeyya aparena samayena aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ.

Some time later he sees her again standing together with another man, chatting, giggling, and laughing.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā”ti?

Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Amu hi, bhante, puriso amussā itthiyā virāgo.

Because he no longer desires that woman.”

**Tasmā tam itthim disvā aññena purisena saddhim santiṭṭhantim
sallapantim sañjagghantim samhasantim na uppajjeyyum
sokaparidevadukkhadomanassūpāyāsā”ti.**

**“Evameva kho, bhikkhave, bhikkhu na heva anaddhabhūtam
attānam dukkhena addhabhāveti, dhammikañca sukham na
pariccajati, tasmiñca sukhe anadhimucchito hoti.**

“In the same way, a mendicant doesn’t bring suffering upon themselves; and they don’t give up legitimate pleasure, but they’re not besotted with that pleasure.

So evam pajānāti:

They understand:

**‘imassa kho me dukkhanidānassa sañkhāram padahato
sañkhārappadhānā virāgo hoti, imassa pana me
dukkhanidānassa ajjupekkhato upekkham bhāvayato virāgo
hoti’ti.**

‘When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.’

**So yassa hi khvāssa dukkhanidānassa sañkhāram padahato
sañkhārappadhānā virāgo hoti, sañkhāram tattha padahati;**
So they either actively strive or develop equanimity as appropriate.

**yassa panassa dukkhanidānassa ajjupekkhato upekkham
bhāvayato virāgo hoti, upekkham tattha bhāveti.**

**Tassa tassa dukkhanidānassa sañkhāram padahato
sañkhārappadhānā virāgo hoti—**

Through active striving they become dispassionate towards that specific source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti—

Through developing equanimity they become dispassionate towards that other source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That's how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati:

Furthermore, a mendicant reflects:

‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

‘When I live as I please, unskillful qualities grow and skillful qualities decline.

dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

But when I strive painfully, unskillful qualities decline and skillful qualities grow.

Yannūnaṃ dukkhāya attānaṃ padaheyyan’ti.

Why don't I strive painfully?’

So dukkhāya attānaṃ padahati.

So that's what they do,

Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti.

and as they do so unskillful qualities decline and skillful qualities grow.

So na aparena samayena dukkhāya attānaṃ padahati.

After some time, they no longer strive painfully.

Taṃ kissa hetu?

Why is that?

Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti.

Because they have accomplished the goal for which they strived painfully.

Tasmā na aparena samayena dukkhāya attānaṃ padahati.

Seyyathāpi, bhikkhave, usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

Suppose an arrowsmith was heating an arrow shaft between two firebrands, making it straight and fit for use.

Yato kho, bhikkhave, usukārassa tejanaṃ dvīsu alātesu ātāpitaṃ hoti paritāpitaṃ ujum kataṃ kammaniyaṃ, na so taṃ aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

After it's been made straight and fit for use, they'd no longer heat it to make it straight and fit for use.

Taṃ kissa hetu?

Why is that?

Yassa hi so, bhikkhave, atthāya usukāro tejanaṃ dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyaṃ svāssa attho abhinipphanno hoti.

Because they have accomplished the goal for which they heated it.

Tasmā na aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

Evameva kho, bhikkhave, bhikkhu iti paṭisañcikkhati:

In the same way, a mendicant reflects:

**‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti,
kusalā dhammā parihāyanti;**

‘When I live as I please, unskillful qualities grow and skillful qualities decline.

**dukkhāya pana me attānaṃ padahato akusalā dhammā
parihāyanti, kusalā dhammā abhivaḍḍhanti.**

But when I strive painfully, unskillful qualities decline and skillful qualities grow.

Yannūnāhaṃ dukkhāya attānaṃ padaheyyan’ti.

Why don’t I strive painfully?’ ...

So dukkhāya attānaṃ padahati.

**Tassa dukkhāya attānaṃ padahato akusalā dhammā
parihāyanti, kusalā dhammā abhivaḍḍhanti.**

So na aparena samayena dukkhāya attānaṃ padahati.

Taṃ kissa hetu?

**Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ
padaheyya svāssa attho abhinipphanno hoti.**

Tasmā na aparena samayena dukkhāya attānaṃ padahati.

After some time, they no longer strive painfully.

**Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ
padhānaṃ.**

That too is how exertion and striving is fruitful.

**Puna caparaṃ, bhikkhave, idha tathāgato loke uppajjati araham
sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi satthā devamanussānaṃ buddho
bhagavā.**

Furthermore, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So imaṃ lokam sadevakam samārakam sabrahmakam
sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammam deseti ādikalyāṇam majjhekalyāṇam
pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam
parisuddham brahmacariyam pakāseti.**

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

**Tam dhammam suṇāti gahapati vā gahapatiputto vā
aññatarasmim vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So tam dhammam sutvā tathāgate saddham paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect:

'sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

'Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam
ekantaparisuddham saṅkhalikhitam brahmacariyam caritum.**

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāham kesamassum ohāretvā kāsāyāni vatthāni
acchādetvā agāasmā anagāriyam pabbajeyyan'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

So aparena समयena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno paṇātipātaṃ pahāya paṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapaṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti āracārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya—iti bhinnānaṃ vā sandhātā

sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmbhūtagāmasamārambhā paṭivirato hoti.

They avoid injuring plants and seeds.

Ekabhattiko hoti rattūparato virato vikālabhojanā.

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato hoti.

They avoid dancing, singing, music, and seeing shows.

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti.

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

Uccāsayanamahāsayanā paṭivirato hoti.

They avoid high and luxurious beds.

Jātarūparajatapaṭiggahaṇā paṭivirato hoti.

They avoid receiving gold and money,

Āmakadhaññapaṭiggahaṇā paṭivirato hoti.

raw grains,

Āmakamaṃsapaṭiggahaṇā paṭivirato hoti.

raw meat,

Itthikumārikapaṭiggahaṇā paṭivirato hoti.

women and girls,

Dāsidāsapaṭiggahaṇā paṭivirato hoti.

male and female bondservants,

Ajeḷakapaṭiggahaṇā paṭivirato hoti.

goats and sheep,

Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.

chickens and pigs,

Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti.

elephants, cows, horses, and mares,

Khettavatthupaṭiggahaṇā paṭivirato hoti.

and fields and land.

Dūteyyapahiṇagamanānuyogā paṭivirato hoti.

They avoid running errands and messages;

Kayavikkayā paṭivirato hoti.

buying and selling;

Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.

falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

**So santuṭṭho hoti kāyaparihārikena cīvarena,
kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati
samādāyeva pakkamati.**

They're content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti
sapattabhārova ḍeti;**

They're like a bird: wherever it flies, wings are its only burden.

**evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena,
kucchiparihārikena piṇḍapātena; so yena yeneva pakkamati
samādāyeva pakkamati.**

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ
anavajjasukhaṃ paṭisaṃvedeti.**

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

**So cakkhunā rūpaṃ disvā na nimittaggāhī hoti
nānubyañjanaggāhī.**

When they see a sight with their eyes, they don't get caught up in the features and details.

**Yatvādhikaraṇamenam cakkhundriyam asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum
tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam,
cakkhundriye saṃvaram āpajjati.**

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...pe...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When they feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti
nānubyañjanaggāhī.**

When they know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye
saṃvaraṃ āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**So iminā ariyena indriyaṃvarena samannāgato ajjhataṃ
abyāsekasukhaṃ paṭisaṃvedeti.**

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

**So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite
sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti,
saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte
khāyite sāyite sampajānakārī hoti, uccārapassāvakamme
sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte
tuṅhībhave sampajānakārī hoti.**

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending

the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyaśāmvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāśanaṃ bhajati araññaṃ rukkhamaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapātaṭṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti.

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti.

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

Thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti.

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

Uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti.

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

Vicikiccham pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ

avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti.**

When their mind has become immersed in samādhi like this—
purified, bright, flawless, rid of corruptions, pliable, workable, steady,
and imperturbable—they extend it toward recollection of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—
ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi
jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi
jātiyo paññāsampi jātiyo jātisatampi jātisahassampi
jātisatasahassampi anekepi saṃvaṭṭakappe anekepi
vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsīṃ
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato
cuto amutra udapādim; tatrāpāsīṃ evaṃnāmo evaṅgotto
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī
evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ
sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, that is, one, two, three, four,
five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred
thousand rebirths; many eons of the world contracting, many eons of
the world expanding, many eons of the world contracting and
expanding. They remember: ‘There, I was named this, my clan was
that, I looked like this, and that was my food. This was how I felt
pleasure and pain, and that was how my life ended. When I passed
away from that place I was reborn somewhere else. There, too, I
was named this, my clan was that, I looked like this, and that was my
food. This was how I felt pleasure and pain, and that was how my life
ended. When I passed away from that place I was reborn here.’ And
so they recollect their many kinds of past lives, with features and
details.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokamaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These

dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti;

They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

'ime āsavā'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavaṃsamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

**Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati,
bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.**

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmim̐ vimuttamiti ñāṇaṃ hoti.

When they're freed, they know they're freed.

**'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā'ti pajānāti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

**Evampi kho, bhikkhave, saphalo upakkamo hoti, saphalaṃ
padhānaṃ.**

That too is how exertion and striving is fruitful.

Evaṃvādī, bhikkhave, tathāgatā.

Such is the doctrine of the Realized One.

**Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ dasa sahadhammikā
pāsaṃsaṭṭhānā āgacchanti.**

Saying this, the Realized One deserves praise on ten legitimate grounds.

**Sace, bhikkhave, sattā pubbekatahetu sukhadukkhāṃ
paṭisaṃvedenti;**

If sentient beings experience pleasure and pain because of past deeds,

**addhā, bhikkhave, tathāgato pubbe sukatakamma-kārī yaṃ
etarahi evarūpā anāsavā sukhā vedanā vedeti.**

clearly the Realized One has done good deeds in the past, since he now experiences such undefiled pleasure.

**Sace, bhikkhave, sattā issaranimmāna-hetu sukhadukkhāṃ
paṭisaṃvedenti;**

If sentient beings experience pleasure and pain because of the Lord God's creation,

addhā, bhikkhave, tathāgato bhaddakena issarena nimmito yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One was created by a good God, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of circumstance and nature,

addhā, bhikkhave, tathāgato kalyāṇasaṅgatiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One arises from good circumstances, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the class of rebirth,

addhā, bhikkhave, tathāgato kalyāṇābhijātiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One was reborn in a good class, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā diṭṭhadhammūpakkamaheṭu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of exertion in the present,

addhā, bhikkhave, tathāgato kalyāṇadiṭṭhadhammūpakkamo yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One exerts himself well in the present, since he now experiences such undefiled pleasure.

**Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ
paṭisaṃvedenti, pāsaṃso tathāgato;**

The Realized One deserves praise whether or not sentient beings
experience pleasure and pain because of past deeds,

**no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti,
pāsaṃso tathāgato.**

**Sace, bhikkhave, sattā issaranimmānaheṭṭu sukhadukkhaṃ
paṭisaṃvedenti, pāsaṃso tathāgato;**

or the Lord God's creation,

**no ce sattā issaranimmānaheṭṭu sukhadukkhaṃ paṭisaṃvedenti,
pāsaṃso tathāgato.**

**Sace, bhikkhave, sattā saṅgatibhāvaheṭṭu sukhadukkhaṃ
paṭisaṃvedenti, pāsaṃso tathāgato;**

or circumstance and nature,

**no ce sattā saṅgatibhāvaheṭṭu sukhadukkhaṃ paṭisaṃvedenti,
pāsaṃso tathāgato.**

**Sace, bhikkhave, sattā abhijātiheṭṭu sukhadukkhaṃ
paṭisaṃvedenti, pāsaṃso tathāgato;**

or class of rebirth,

**no ce sattā abhijātiheṭṭu sukhadukkhaṃ paṭisaṃvedenti,
pāsaṃso tathāgato.**

**Sace, bhikkhave, sattā diṭṭhadhammūpakkamaheṭṭu
sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;**

**no ce sattā diṭṭhadhammūpakkamaheṭṭu sukhadukkhaṃ
paṭisaṃvedenti, pāsaṃso tathāgato.**

or exertion in the present.

Evaṃvādī, bhikkhave, tathāgatā.

Such is the doctrine of the Realized One.

**Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ ime dasa
sahadhammikā pāsaṃsaṭṭhānā āgacchantī”ti.**

Saying this, the Realized One deserves praise on these ten legitimate grounds.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Devadahasuttaṃ niṭṭhitaṃ paṭhamam.

102. Pañcattayasutta *The Five and Three*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavaṁ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṁ etadvoca:

The Buddha said this:

**“santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā
aparantānudiṭṭhino aparantaṁ ārabha anekavihitāni
adhivuttipadāni abhivadanti.**

“Mendicants, there are some ascetics and brahmins who theorize
about the future, and assert various hypotheses concerning the
future.

‘Saññī attā hoti arogo paraṁ maraṇā’ti—

Some propose this: ‘The self is percipient and is sound after death.’

ittheke abhivadanti;

‘asaññī attā hoti aroga param marañā’ti—

Some propose this: ‘The self is non-percipient and is sound after death.’

ittheke abhivadanti;

‘nevasaññīnāsaññī attā hoti aroga param marañā’ti—

Some propose this: ‘The self is neither percipient nor non-percipient and is sound after death.’

ittheke abhivadanti;

**sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ
paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti.**

But some assert the annihilation, eradication, and obliteration of an existing being, while others propose extinguishment in the present life.

**Iti santaṃ vā attānaṃ paññapenti arogaṃ param marañā, sato
vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti,
diṭṭhadhammanibbānaṃ vā paneke abhivadanti.**

Thus they assert an existent self that is sound after death; or they assert the annihilation of an existing being; or they propose extinguishment in the present life.

Iti imāni pañca hutvā tīṇi honti, tīṇi hutvā pañca honti—

In this way five become three, and three become five.

ayamuddeso pañcattayassa.

This is the passage for recitation of the five and three.

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ
paññapenti arogaṃ param marañā, rūpiṃ vā te bhonto
samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ param
marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ
paññapenti arogaṃ param marañā, rūpiṃca arūpiṃca vā te
bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ
param marañā, nevarūpiṃ nārūpiṃ vā te bhonto**

samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, ekattasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, nānattasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, parittasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, appamāṇasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, etaṃ vā panekesaṃ upātivattataṃ viññāṇakasiṇameke abhivadanti appamāṇaṃ āneñjaṃ.

Now, the ascetics and brahmins who assert a self that is percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some among those who go beyond this propose universal consciousness, limitless and imperturbable.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ye kho te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, ekattasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, nānattasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, parittasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ marañā, appamāṇasaññim vā te bhonto samaṇabrāhmaṇā saññim attānaṃ paññapenti

arogam param marañā, yā vā panetāsam saññānam parisuddhā paramā aggā anuttariyā akkhāyati—

There are ascetics and brahmins who assert a self that is percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception.

yadi rūpasaññānam yadi arūpasaññānam yadi ekattasaññānam yadi nānattasaññānam.

‘Natthi kiñcī’ti ākiñcaññāyatanameke abhivadanti appamāṇam āneñjam.

Or some, aware that ‘there is nothing at all’, propose the dimension of nothingness, limitless and imperturbable. They declare that this is the purest, highest, best, and supreme of all those perceptions, whether of form or of formlessness or of unity or of diversity.

‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānam nirodho atthetan’ti—

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding thus and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā asaññim attānam paññapenti arogam param marañā, rūpim vā te bhonto samaṇabrāhmaṇā asaññim attānam paññapenti arogam param marañā, arūpim vā te bhonto samaṇabrāhmaṇā asaññim attānam paññapenti arogam param marañā, rūpiñca arūpiñca vā te bhonto samaṇabrāhmaṇā asaññim attānam paññapenti arogam param marañā, nevarūpim nārūpim vā te bhonto samaṇabrāhmaṇā asaññim attānam paññapenti arogam param marañā.

Now, the ascetics and brahmins who assert a self that is non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññim attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

So they reject those who assert a self that is percipient and sound after death.

Taṃ kissa hetu?

Why is that?

Saññā rogo saññā gaṇḍo saññā sallaṃ, etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ: ‘asaññan’ti.

Because they believe that perception is a disease, a boil, a dart, and that the state of non-perception is peaceful and sublime.

Tayidaṃ, bhikkhave, tathāgato abhijānāti

The Realized One understands this as follows.

ye kho te bhonto samaṇabrāhmaṇā asaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā asaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā.

There are ascetics and brahmins who assert a self that is non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya:

But if any ascetic or brahmin should say this:

‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi, viññāṇassa āgatim vā gatim vā cutim vā upapattim vā vuddhim vā virūḷhim vā vepullam vā paññapessāmī’ti—

‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’

netam thānam vijjati.

That is not possible.

‘Tayidam saṅkhatam oḷārikam atthi kho pana saṅkhārānam nirodho atthetan’ti—

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā nevasaññīnāsaññim attānam paññapenti arogam param marañā, rūpim vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānam paññapenti arogam param marañā, arūpim vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānam paññapenti arogam param marañā, rūpiṅca arūpiṅca vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānam paññapenti arogam param marañā, nevarūpim nārūpim vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānam paññapenti arogam param marañā.

Now, the ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññim attānam paññapenti arogam param marañā tesamete paṭikkosanti, yepi

te bhonto samaṇabrāhmaṇā asaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

So they reject those who assert a self that is percipient and sound after death, as well as those who assert a self that is non-percipient and sound after death.

Taṃ kissa hetu?

Why is that?

Saññā rogo saññā gaḍḍo saññā sallaṃ, asaññā sammoho, etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ:

Because they believe that perception is a disease, a boil, a dart, and that the state of neither perception nor non-perception is peaceful and sublime.

‘nevasaññānāsaññan’ti.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ye kho te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃca arūpiṃca vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññīnāsaññim attānaṃ paññapenti arogaṃ paraṃ maraṇā.

There are ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā diṭṭhasutamutaviññātabbasañkhāramattena etassa āyatanassa

**upasampadam paññapenti, byasanañhetam, bhikkhave,
akkhāyati etassa āyatanassa upasampadāya.**

Some ascetics or brahmins assert the embracing of that dimension merely through the conditioned phenomena of what is seen, heard, thought, and known. But that is said to be a disastrous approach.

**Na hetam, bhikkhave, āyatanam
saṅkhārasamāpattipattabbamakkhāyati;**

For that dimension is said to be not attainable by means of conditioned phenomena,

**saṅkhārāvasesasamāpattipattabbametam, bhikkhave,
āyatanamakkhāyati.**

but only with a residue of conditioned phenomena.

**‘Tayidam saṅkhatam oḷārikam atthi kho pana saṅkhārānam
nirodho atthetan’ti—**

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā sato sattassa
ucchedam vināsam vibhavam paññapenti, tatra, bhikkhave, ye
te samaṇabrāhmaṇā saññim attānam paññapenti arogam param
maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā
asaññim attānam paññapenti arogam param maraṇā tesamete
paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā
nevasaññināsaññim attānam paññapenti arogam param maraṇā
tesamete paṭikkosanti.**

Now, the ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being reject those who assert a self that is sound after death, whether percipient or non-percipient or neither percipient non-percipient.

Tam kissa hetu?

Why is that?

**Sabbepime bhonto samaṇabrāhmaṇā uddham saram
āsattimyeva abhivadanti:**

Because all of those ascetics and brahmins only assert their attachment to moving up to a higher realm:

‘iti pecca bhavissāma, iti pecca bhavissāmā’ti.

‘After death we shall be like this! After death we shall be like that!’

Seyyathāpi nāma vāṇijassa vāṇijāya gacchato evaṃ hoti:

Suppose a trader was going to market, thinking:

‘ito me idaṃ bhavissati, iminā idaṃ lacchāmī’ti;

‘With this, that shall be mine! This way, I shall get that!’

**evamevime bhonto samaṇabrāhmaṇā vāṇijūpamā maññe
paṭibhanti:**

In the same way, those ascetics and brahmins seem to be like traders when they say:

‘iti pecca bhavissāma, iti pecca bhavissāmā’ti.

‘After death we shall be like this! After death we shall be like that!’

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

**Ye kho te bhonto samaṇabrāhmaṇā sato sattassa ucchedaṃ
vināsaṃ vibhavaṃ paññapenti te sakkāyabhayā
sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti
anuparivattanti.**

The ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being; from fear and disgust with identity, they just keep running and circling around identity.

**Seyyathāpi nāma sā gaddulabaddho daḷhe thambhe vā khile vā
upanibaddho, tameva thambhaṃ vā khilaṃ vā anuparidhāvati
anuparivattati;**

Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.

**evamevime bhonto samaṇabrāhmaṇā sakkāyabhayā
sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti
anuparivattanti.**

In the same way, those ascetics and brahmins, from fear and disgust with identity, just keep running and circling around identity.

**‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānam
nirodho atthetan’ti—**

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā
aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni
adhivuttipadāni abhivadanti, sabbe te imāneva pañcāyatanāni
abhivadanti etesaṃ vā aññataram.**

Whatever ascetics and brahmins theorize about the future, and propose various hypotheses concerning the future, all of them propose one or other of these five theses.

**Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā
pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni
adhivuttipadāni abhivadanti.**

There are some ascetics and brahmins who theorize about the past, and propose various hypotheses concerning the past. They propose the following, each insisting that theirs is the only truth and that everything else is wrong.

‘Sassato attā ca loko ca, idameva saccam moghamaññan’ti—

‘The self and the cosmos are eternal.’

**ittheke abhivadanti, ‘asassato attā ca loko ca, idameva saccam
moghamaññan’ti—**

‘The self and the cosmos are not eternal.’

ittheke abhivadanti, ‘sassato ca asassato ca attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are both eternal and not eternal.’

ittheke abhivadanti, ‘nevasassato nāsassato attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are neither eternal nor not eternal.’

ittheke abhivadanti, ‘antavā attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are finite.’

ittheke abhivadanti, ‘anantavā attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are infinite.’

ittheke abhivadanti, ‘antavā ca anantavā ca attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are both finite and infinite.’

ittheke abhivadanti, ‘nevantavā nānantavā attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are neither finite nor infinite.’

ittheke abhivadanti, ‘ekattasaññī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are unified in perception.’

ittheke abhivadanti, ‘nānattasaññī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos are diverse in perception.’

ittheke abhivadanti, ‘parittasaññī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos have limited perception.’

ittheke abhivadanti, ‘appamāṇasaññī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos have limitless perception.’

ittheke abhivadanti, ‘ekantasukhī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos experience nothing but happiness.’

ittheke abhivadanti, ‘ekantadukkhī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos experience nothing but suffering.’

ittheke abhivadanti, ‘sukhadukkhī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos experience both happiness and suffering.’

ittheke abhivadanti, ‘adukkhamasukhī attā ca loko ca, idameva saccaṃ moghamaññan’ti—

‘The self and the cosmos experience neither happiness nor suffering.’

ittheke abhivadanti.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Now, consider the ascetics and brahmins whose view is as follows.

‘sassato attā ca loko ca, idameva saccaṃ moghamaññan’ti, tesam vata aññatreva saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātanti—netam ṭhānaṃ vijjati.

‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’ It’s simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration.

Paccattaṃ kho pana, bhikkhave, ñāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgamattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādānamakkhāyati.

And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Now, consider the ascetics and brahmins whose view is as follows.

‘asassato attā ca loko ca, idameva saccam moghamaññan’ti ... pe...

The self and the cosmos are not eternal,

sassato ca asassato ca attā ca loko ca ...
or both eternal and not eternal,

nevasassato nāsassato attā ca loko ca ...
or neither eternal nor not-eternal,

antavā attā ca loko ca ...
or finite,

anantavā attā ca loko ca ...
or infinite,

antavā ca anantavā ca attā ca loko ca ...
or both finite and infinite,

nevantavā nānantavā attā ca loko ca ...
or neither finite nor infinite,

ekattasaññī attā ca loko ca ...
or of unified perception,

nānantasaññī attā ca loko ca ...

or of diverse perception,

parittasaññī attā ca loko ca ...

or of limited perception,

appamāṇasaññī attā ca loko ca ...

or of limitless perception,

ekantasukhī attā ca loko ca ...

or experience nothing but happiness,

ekantadukkhī attā ca loko ca ...

or experience nothing but suffering,

sukhadukkhī attā ca loko ca ...

or experience both happiness and suffering,

adukkhamasukhī attā ca loko ca, idameva saccam

moghamaññanti, tesam vata aññatreva saddhāya aññatra ruciyā

aññatra anussavā aññatra ākāraparivitakkā aññatra

diṭṭhinijjhānakkhantiyā paccattamyeva ñāṇam bhavissati

parisuddham pariyodātanti—netam thānam vijjati.

or experience neither happiness nor suffering. It's simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration.

Paccattam kho pana, bhikkhave, ñāṇe asati parisuddhe

pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha

ñāṇabhāgamattameva pariyodapenti tadapi tesam bhavataṃ

samaṇabrāhmaṇānam upādānamakkhāyati.

And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānam

nirodho atthetan’ti—

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhīnañca paṇinissaggā, aparantānudiṭṭhīnañca
paṇinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā,
pavivekaṃ pītiṃ upasampajja viharati:**

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, enter and remain in the rapture of seclusion:

**‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pītiṃ
upasampajja viharāmi’ti.**

‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’

Tassa sā pavivekā pīti nirujjhati.

But that rapture of seclusion of theirs ceases.

**Pavivekāya pītiyā nirodhā uppajjati domanassaṃ,
domanassassa nirodhā uppajjati pavivekā pīti.**

When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

**Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ
ātapo jahati taṃ chāyā pharati;**

It’s like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves.

**evameva kho, bhikkhave, pavivekāya pītiyā nirodhā uppajjati
domanassaṃ, domanassassa nirodhā uppajjati pavivekā pīti.**

In the same way, when the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

**Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhīnañca paṇinissaggā, aparantānudiṭṭhīnañca**

**paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā,
pavivekaṃ pītiṃ upasampajja viharati:**

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, enters and remains in the rapture of seclusion:

**‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pītiṃ
upasampajja viharāmi’ti.**

‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’

Tassa sā pavivekā pīti nirujjhati.

But that rapture of seclusion of theirs ceases.

**Pavivekāya pītiyā nirodhā uppajjati domanassaṃ,
domanassassa nirodhā uppajjati pavivekā pīti.**

When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

**‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ
nirodho atthetan’ti—**

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

**Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhīnaṃca paṭinissaggā, aparantānudiṭṭhīnaṃca
paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā,
pavivekāya pītiyā samatikkamā nirāmisāṃ sukhaṃ upasampajja
viharati:**

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enter and remain in spiritual bliss.

**‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nirāmisāṃ sukhaṃ
upasampajja viharāmi’ti.**

‘This is peaceful, this is sublime, that is, entering and remaining in spiritual bliss.’

Tassa taṃ nirāmisam sukham nirujjhati.

But that spiritual bliss of theirs ceases.

**Nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti,
pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham.**

When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises.

**Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ
ātapo jahati taṃ chāyā pharati;**

It’s like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ...

**evameva kho, bhikkhave, nirāmisassa sukhasa nirodhā
uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati
nirāmisam sukham.**

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

**Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhīnañca paṇinissaggā, aparantānudiṭṭhīnañca
paṇinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā,
pavivekāya pītiyā samatikkamā, nirāmisam sukham
upasampajja viharati:**

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enters and remains in spiritual bliss.

**‘etaṃ santam etaṃ paṇītam yadidaṃ nirāmisam sukham
upasampajja viharāmī’ti.**

‘This is peaceful, this is sublime, that is, entering and remaining in spiritual bliss.’

Tassa taṃ nirāmisam sukham nirujjhati.

But that spiritual bliss of theirs ceases.

**Nirāmisassa sukhasa nirodhā uppajjati pavivekā pīti,
pavivekāya pītiyā nirodhā uppajjati nirāmisam sukham.**

When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises.

**‘Tayidam saṅkhatam oḷārikam atthi kho pana saṅkhārānam
nirodho atthetan’ti—**

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

**Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhīnañca paṇinissaggā, aparantānudiṭṭhīnañca
paṇinissaggā, sabbaso kāmasaṃyojanānam anadhiṭṭhānā,
pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa
samatikkamā, adukkhamasukham vedanam upasampajja
viharati:**

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enter and remain in neutral feeling.

**‘etaṃ santam etaṃ paṇītam yadidam adukkhamasukham
vedanam upasampajja viharāmī’ti.**

‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’

Tassa sā adukkhamasukhā vedanā nirujjhati.

Then that neutral feeling ceases.

**Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam
sukham, nirāmisassa sukhasa nirodhā uppajjati
adukkhamasukhā vedanā.**

When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arises.

Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati;

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ...

evameva kho, bhikkhave, adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukham, nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnañca paṇinissaggā, aparantānudiṭṭhīnañca paṇinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa samatikkamā, adukkhamasukham vedanaṃ upasampajja viharati:

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enters and remains in neutral feeling.

‘etaṃ santam etaṃ paṇītam yadidaṃ adukkhamasukham vedanaṃ upasampajja viharāmī’ti.

‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’

Tassa sā adukkhamasukhā vedanā nirujjhati.

Then that neutral feeling ceases.

Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmisam sukham, nirāmisassa sukhasa nirodhā uppajjati adukkhamasukhā vedanā.

When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arises.

‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

**Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca
paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā,
pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa
samatikkamā, adukkhamasukhāya vedanāya samatikkamā:**

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, go beyond the rapture of seclusion, spiritual bliss, and neutral feeling.

**‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti
samanupassati.**

They regard themselves like this: ‘I am at peace; I am extinguished; I am free of grasping.’

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

**Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhīnañca paṭinissaggā, aparantānudiṭṭhīnañca
paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā,
pavivekāya pītiyā samatikkamā, nirāmisassa sukhasa
samatikkamā, adukkhamasukhāya vedanāya samatikkamā:**

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, goes beyond the rapture of seclusion, spiritual bliss, and neutral feeling.

**‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti
samanupassati;**

They regard themselves like this: ‘I am at peace; I am extinguished; I am free of grasping.’

**addhā ayamāyasmā nibbānasappāyaṃyeva paṭipadaṃ
abhivadati.**

Clearly this venerable speaks of a practice that's conducive to extinguishment.

**Atha ca panāyaṃ bhavaṃ samaṇo vā brāhmaṇo vā
pubbantānudiṭṭhiṃ vā upādiyamāno upādiyati,
aparantānudiṭṭhiṃ vā upādiyamāno upādiyati,
kāmasaṃyojanaṃ vā upādiyamāno upādiyati, pavivekaṃ vā
pītiṃ upādiyamāno upādiyati, nirāmiṣaṃ vā sukhaṃ
upādiyamāno upādiyati, adukkhamasukhaṃ vā vedanaṃ
upādiyamāno upādiyati.**

Nevertheless, they still grasp at theories about the past or the future, or the fetters of sensuality, or the rapture of seclusion, or spiritual bliss, or neutral feeling.

Yañca kho ayamāyasmā:

And when they regard themselves like this:

**‘santohamasmi, nibbutohamasmi, anupādānohamasmī’ti
samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa
upādānamakkhāyati.**

‘I am at peace; I am extinguished; I am free of grasping,’ that’s also said to be grasping on their part.

**‘Tayidaṃ saṅkhataṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ
nirodho atthetan’ti—**

‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

**Idaṃ kho pana, bhikkhave, tathāgatena anuttaraṃ
santivarapadaṃ abhisambuddhaṃ yadidaṃ—**

But the Realized One has awakened to the supreme state of sublime peace, that is,

**channaṃ phassāyatanānaṃ samudayañca atthaṅgamañca
assādañca ādīnavañca nissaraṇaṃca yathābhūtaṃ veditvā
anupādāvimokkho”ti.**

liberation by not grasping after truly understanding these six sense fields’ origin, ending, gratification, drawback, and escape.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Pañcattayasuttaṃ niṭṭhitaṃ dutiyaṃ.

103. Kintisutta

Is This What You Think Of Me?

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ pisinārāyam viharati baliharaṇe
vanasaṇḍe.**

At one time the Buddha was staying near Kusināra, in the Forest of Offerings.

Tatra kho bhagavaṃ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṃ etadavoca:

The Buddha said this:

“kinti vo, bhikkhave, mayi hoti:

“Mendicants, is this what you think of me?

**‘cīvaraḥetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātaḥetu
vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo
gotamo dhammaṃ deseti, itibhavābhavaḥetu vā samaṇo
gotamo dhammaṃ deseti’”ti?**

‘The ascetic Gotama teaches the Dhamma for the sake of robes, alms-food, lodgings, or rebirth in this or that state.’”

“Na kho no, bhante, bhagavati evaṃ hoti:

“No sir, we don’t think of you that way.”

‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātahetu vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo gotamo dhammaṃ deseti, itibhavābhava hetu vā samaṇo gotamo dhammaṃ deseti’”ti.

“Na ca kira vo, bhikkhave, mayi evaṃ hoti:

“If you don’t think of me that way,

‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti ...pe...

itibhavābhava hetu vā samaṇo gotamo dhammaṃ deseti’”ti;

atha kinti carahi vo, bhikkhave, mayi hoti’”ti?

then what exactly do you think of me?”

“Evaṃ kho no, bhante, bhagavati hoti:

“We think of you this way:

‘anukampako bhagavā hitesī;

‘The Buddha is compassionate and wants what’s best for us.

anukampaṃ upādāya dhammaṃ deseti’”ti.

He teaches out of compassion.”

“Evañca kira vo, bhikkhave, mayi hoti:

“So it seems you think

‘anukampako bhagavā hitesī;

anukampaṃ upādāya dhammaṃ deseti’”ti.

that I teach out of compassion.

**Tasmātiha, bhikkhave, ye vo mayā dhammā abhiññā desitā,
seyyathidaṃ—**

In that case, each and every one of you should train in the things I have taught from my direct knowledge, that is:

cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabbaṃ.

the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. You should train in these things in harmony, appreciating each other, without quarreling.

Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyaṃsu dve bhikkhū abhidhamme nānāvādā.

As you do so, it may happen that two mendicants disagree about the teaching.

Tatra ce tumhākaṃ evamassa:

Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato ceva nānaṃ byañjanato ca nānan’ti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo:

‘These two venerables disagree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ.

‘The venerables disagree on the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva nānaṃ, byañjanato ca nānaṃ.

such disagreement on the meaning and the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don't get into a fight about this.'

**Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ
suvacataṃ maññeyyātha so upasaṅkamtivā evamassa
vacanīyo:**

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ.
'The venerables disagree on the meaning and the phrasing.

Tadamināpetāṃ āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva nānaṃ, byañjanato ca nānaṃ.

such disagreement on the meaning and the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā'ti.

Please don't get into a fight about this.'

**Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ
suggahitato dhāretabbaṃ.**

So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized.

**Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato
dhāretvā yo dhammo yo vinayo so bhāsitaṃ.**

Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:

Now, you might think,

**‘imesaṃ kho āyasmantānaṃ atthato hi kho nānaṃ, byañjanato
sametī'ti, tattha yaṃ bhikkhuṃ suvacataṃ maññeyyātha so
upasaṅkamtivā evamassa vacanīyo:**

'These two venerables disagree on the meaning but agree on the phrasing.' So you should approach whichever mendicant you think is

most amenable and say to them:

‘āyasmantānaṃ kho atthato hi nānaṃ, byañjanato sameti.

‘The venerables disagree on the meaning but agree on the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho nānaṃ, byañjanato sameti.

such disagreement on the meaning and agreement on the phrasing comes to be.

Māyasmanto vivādam āpajjitthā’ti.

Please don’t get into a fight about this.’

**Athāparesam ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhum
suvacataṃ maññeyyātha so upasaṅkamtivā evamassa
vacanīyo:**

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato hi kho nānaṃ, byañjanato sameti.

‘The venerables disagree on the meaning but agree on the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho nānaṃ, byañjanato sameti.

such disagreement on the meaning and agreement on the phrasing comes to be.

Māyasmanto vivādam āpajjitthā’ti.

Please don’t get into a fight about this.’

**Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ
suggahitato dhāretabbaṃ.**

So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized.

Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā yo dhammo yo vinayo so bhāsitaṃ.

Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:

Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato hi kho sameti, byañjanato nānaṃ’ti, tattha yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo:

‘These two venerables agree on the meaning but disagree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ.

‘The venerables agree on the meaning but disagree on the phrasing.

Tadamināpetaraṃ āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho sameti, byañjanato nānaṃ.

such agreement on the meaning and disagreement on the phrasing comes to be.

Appamattakaṃ kho panetaṃ yadidaṃ—byañjanaṃ.

But the phrasing is a minor matter.

Māyasmanto appamattake vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about something so minor.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamtivā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ.

‘The venerables agree on the meaning but disagree on the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho sameti, byañjanato nānam.

such agreement on the meaning and disagreement on the phrasing comes to be.

Appamattakam kho panetam yadidam—byañjanam.

But the phrasing is a minor matter.

Māyasmanto appamattake vivadam āpajjitthā'ti.

Please don't get into a fight about something so minor.'

Iti suggahitam suggahitato dhāretabbam, duggahitam duggahitato dhāretabbam.

So you should remember what has been correctly memorized as correctly memorized and what has been incorrectly memorized as incorrectly memorized.

Suggahitam suggahitato dhāretvā duggahitam duggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḥ.

Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākam evamassa:

Now, you might think,

'imesam kho āyasmantānam atthato ceva sameti byañjanato ca sameti'ti, tattha yaṃ bhikkhum suvacataram maññeyyātha so upasaṅkamtivā evamassa vacanīyo:

'These two venerables agree on both the meaning and the phrasing.' So you should approach whichever mendicant you think is most amenable and say to them:

'āyasmantānam kho atthato ceva sameti, byañjanato ca sameti.

'The venerables agree on both the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva sameti byañjanato ca sameti.

they come to agree on the meaning and the phrasing.

Māyasmanto vivādam āpajjitthā'ti.

Please don't get into a fight about this.'

**Athāparesam ekatopakkhikānam bhikkhūnam yaṃ bhikkhum
suvacataram maññeyyātha so upasaṅkamtivā evamassa
vacanīyo:**

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

'āyasmantānam kho atthato ceva sameti byañjanato ca sameti.

'The venerables agree on both the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva sameti byañjanato ca sameti.

they come to agree on the meaning and the phrasing.

Māyasmanto vivādam āpajjitthā'ti.

Please don't get into a fight about this.'

Iti suggahitam suggahitato dhāretabbam.

So you should remember what has been correctly memorized as correctly memorized.

**Suggahitam suggahitato dhāretvā yo dhammo yo vinayo so
bhāsitaḥ.**

Remembering this, you should speak on the teaching and the training.

**Tesaṅca vo, bhikkhave, samaggānam sammodamānānam
avivadamānānam sikkhatam siyā aññatarassa bhikkhuno āpatti
siyā vītikkamo,**

As you train in harmony, appreciating each other, without quarreling, one of the mendicants might commit an offense or transgression.

**tatra, bhikkhave, na codanāya taritabbam. Puggalo
upaparikkhitabbo:**

In such a case, you should not be in a hurry to accuse them. The individual should be examined like this:

‘iti mayhañca aviheṣā bhavissati parassa ca puggalassa anupaghāto, paro hi puggalo akkodhano anupanāhī adañhaditṭhī suppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitṭhāpetun’ti.

‘I won’t be troubled and the other individual won’t be hurt, for they’re not irritable and hostile. They don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhaṃ kho aviheṣā bhavissati parassa ca puggalassa upaghāto, paro hi puggalo kodhano upanāhī adañhaditṭhī suppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitṭhāpetuṃ.

‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. However, they don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’

Appamattakaṃ kho panetaṃ yadidaṃ—parassa puggalassa upaghāto.

But for the other individual to get hurt is a minor matter.

Atha kho etadeva bahutaraṃ—

It’s more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitṭhāpetun’ti.

that I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that's what you think, then it's appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

**‘mayhaṃ kho vihesā bhavissati parassa ca puggalassa
anupaghāto. Paro hi puggalo akkodhano anupanāhī daḷhadiṭṭhī
duppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā
vuṭṭhāpetvā kusale patiṭṭhāpetuṃ.**

‘I will be troubled but the other individual won't be hurt, for they're not irritable and hostile. However, they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful.

Appamattakaṃ kho panetaṃ yadidaṃ—mayhaṃ vihesā.

But for me to be troubled is a minor matter.

Atha kho etadeva bahutaraṃ—

It's more important

**svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale
patiṭṭhāpetun'ti.**

that I can draw them away from the unskillful and establish them in the skillful.'

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that's what you think, then it's appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

**‘mayhañca kho vihesā bhavissati parassa ca puggalassa
upaghāto. Paro hi puggalo kodhano upanāhī daḷhadiṭṭhī
duppaṭinissaggī, sakkomi cāhaṃ etaṃ puggalaṃ akusalā
vuṭṭhāpetvā kusale patiṭṭhāpetuṃ.**

‘I will be troubled and the other individual will be hurt, for they're irritable and hostile. And they hold fast to their views, refusing to let

go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful.

Appamattakaṃ kho panetaṃ yadidaṃ—mayhañca vihesā bhavissati parassa ca puggalassa upaghāto.

But for me to be troubled and the other individual to get hurt is a minor matter.

Atha kho etadeva bahutaraṃ—

It's more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetun'ti.

that I can draw them away from the unskillful and establish them in the skillful.'

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that's what you think, then it's appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

'mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhī daḷhaditṭhī duppaṭinissaggī, na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patiṭṭhāpetun'ti.

'I will be troubled and the other individual will be hurt, for they're irritable and hostile. And they hold fast to their views, refusing to let go. I cannot draw them away from the unskillful and establish them in the skillful.'

Evarūpe, bhikkhave, puggale upekkhā nātimaññitabbā.

Don't underestimate the value of equanimity for such a person.

Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsamhāro uppajjeyya ditṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi.

As you train in harmony, appreciating each other, without quarreling, mutual tale-bearing might come up, with contempt for each other's

views, resentful, bitter, and exasperated.

**Tattha ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ
suvacataṃ maññeyyātha so upasaṅkamtivā evamassa
vacanīyo:**

In this case you should approach whichever mendicant you think is most amenable among those who side with one party and say to them:

**‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ
avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro
uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi,
taṃ jānamāno samaṇo garaheyyā’ti.**

‘Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:
Answering rightly, the mendicant should say:

**‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ
avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro
uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi,
taṃ jānamāno samaṇo garaheyyāti.**

‘Yes, reverend, he would.’

**Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ
sacchikareyyā’ti.**

‘But without giving that up, reverend, can one realize extinguishment?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:
Answering rightly, the mendicant should say:

**‘etaṃ, āvuso, dhammaṃ appahāya na nibbānaṃ
sacchikareyyā’ti.**

‘No, reverend, one cannot.’

**Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ
suvacataṃ maññeyyātha, so upasaṅkamtivā evamassa**

vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññaṃ vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti.

‘Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññaṃ vacīsaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi taṃ jānamāno samaṇo garaheyyāti.

‘Yes, reverend, he would.’

Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti.

‘But without giving that up, reverend, can one realize extinguishment?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘etaṃ kho, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’ti.

‘No, reverend, one cannot.’

Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ:

If others should ask that mendicant:

‘āyasmatā no ete bhikkhū akusalā vuṭṭhāpetvā kusale patiṭṭhāpitā’ti?

‘Were you the venerable who drew those mendicants away from the unskillful and established them in the skillful?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:
Answering rightly, the mendicant should say:

‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamim, tassa me bhagavā dhammaṃ desesi, tāhaṃ dhammaṃ sutvā tesaṃ bhikkhūnaṃ abhāsim.

‘Well, reverends, I approached the Buddha. He taught me the Dhamma. After hearing that teaching I explained it to those mendicants.

Taṃ te bhikkhū dhammaṃ sutvā akusalā vuṭṭhahimsu, kusale patiṭṭhahimsū’ti.

When those mendicants heard that teaching they were drawn away from the unskillful and established in the skillful.’

Evaṃ byākaramāno kho, bhikkhave, bhikkhu na ceva attānaṃ ukkaṃseti, na paraṃ vambheti, dhammassa cānudhammaṃ byākaroti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’ti.

Answering in this way, that mendicant doesn’t glorify themselves or put others down. They answer in line with the teaching, with no legitimate grounds for rebuke and criticism.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Kintisuttaṃ niṭṭhitaṃ tatiyaṃ.

104. Sāmagāmasutta *At Sāmagāma*

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati sāmagāme.

At one time the Buddha was staying among the Sakyans near the village of Sāma.

**Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṃ
adhunākālaṅkato hoti.**

Now at that time the Nigaṇṭha Nāṭaputta had recently passed away at Pāvā.

**Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanajātā
kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudentā
viharanti:**

With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:

**“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ
dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ
ājānissasi. Micchāpaṭipanno tvamasī, ahamasmi
sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ
pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ te
viparāvattaṃ. Āropito te vādo. Niggahitosi, cara
vādappamokkhāya; nibbeṭhehi vā sace pahosī”ti.**

“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and

training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!”

Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.

You'd think there was nothing but slaughter going on among the Jain ascetics.

Yepi nigaṇṭhassa nāṭaputtassa sāvakaṃ gihī odātavasanā tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.

And the Nigaṇṭha Nāṭaputta's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Atha kho cundo samaṇuddeso pāvāyaṃ vassaṃvuṭṭho yena sāmagāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca:

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

“nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato.

Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā ...pe... bhinnathūpe appaṭisaraṇe”ti.

Evam vutte, āyasmā ānando cundaṃ samaṇuddesaṃ etadavoca:

Ānanda said to him,

“atthi kho idaṃ, āvuso cunda, kathāpābhatam bhagavantam dassanāya.

“Reverend Cunda, we should see the Buddha about this matter.

Āyāma, āvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamattham bhagavato ārocessāmā”ti.

Come, let’s go to the Buddha and inform him about this.”

“Evaṃ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

“Yes, sir,” replied Cunda.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and Ānanda informed him of what Cunda had said. He went on to say,

“ayaṃ, bhante, cundo samaṇuddeso evamāha:

‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato.

Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā ...pe... bhinnathūpe appaṭisaraṇe’ti.

Tassa mayham, bhante, evam hoti:

“Sir, it occurs to me:

‘mā heva bhagavato accayena saṅghe vivādo uppajji;

‘When the Buddha has passed away, let no dispute arise in the Saṅgha.

svāssa vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ”ti.

For such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.”

“Taṃ kiṃ maññasi, ānanda,

“What do you think, Ānanda?

ye vo mayā dhammā abhiññā desitā, seyyathidaṃ—

Do you see even two mendicants who disagree regarding the things I have taught from my direct knowledge, that is,

**cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā
pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko
maggo, passasi no tvaṃ, ānanda, imesu dhammesu dvepi
bhikkhū nānāvāde”ti?**

the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path?”

**“Ye me, bhante, dhammā bhagavatā abhiññā desitā,
seyyathidaṃ—**

“No, sir, I do not.

**cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā
pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko
maggo, nāhaṃ passāmi imesu dhammesu dvepi bhikkhū
nānāvāde.**

**Ye ca kho, bhante, puggalā bhagavantaṃ patissayamānarūpā
viharanti tepi bhagavato accayena saṅghe vivādaṃ janeyyuraṃ
ajjhājīve vā adhipātimokkhe vā.**

Nevertheless, there are some individuals who appear to live obedient to the Buddha, but when the Buddha has passed away they might create a dispute in the Saṅgha regarding livelihood or the monastic code.

**Svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno
janassa anattāya ahitāya dukkhāya devamanussānaṃ”ti.**

Such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.”

“Appamattako so, ānanda, vivādo yadidaṃ—ajjhājīve vā adhipātimokkhe vā.

“Ānanda, dispute about livelihood or the monastic code is a minor matter.

Magge vā hi, ānanda, paṭipadāya vā saṅghe vivādo uppajjamāno uppajjeyya; svāssa vivādo bahujanāhitāya bahujanāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

But should a dispute arise in the Saṅgha concerning the path or the practice, that would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Chayimāni, ānanda, vivādamūlāni.

Ānanda, there are these six roots of disputes.

Katamāni cha?

What six?

Idhānanda, bhikkhu kodhano hoti upanāhī.

Firstly, a mendicant is irritable and hostile.

Yo so, ānanda, bhikkhu kodhano hoti upanāhī so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don’t fulfill the training.

Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme ... saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī hoti, so saṅghe vivādaṃ janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

If you see such a root of disputes in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatiṃ anavassavāya paṭipajjeyyātha.

If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatiṃ anavassavo hoti.

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Puna caparaṃ, ānanda, bhikkhu makkhī hoti paḷāsī ...pe...

Furthermore, a mendicant is offensive and contemptuous ...

issukī hoti maccharī ...pe...

They're jealous and stingy ...

saṭho hoti māyāvī ...pe...

They're devious and deceitful ...

pāpiccho hoti micchādiṭṭhi ...pe...

They have wicked desires and wrong view ...

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.

They're attached to their own views, holding them tight, and refusing to let go.

Yo so, ānanda, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī so sattharipi agāravo viharati appatisso,

dhammepi agāravo viharati appatisso, saṅhepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme ... saṅhe ... sikkhāya na paripūrakārī hoti so saṅhe vivādaṃ janeti; yo hoti vivādo bahujanāhitāya bahujanāsukhāya, bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ.

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatimānavassavāya paṭipajjeyyātha.

If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatimānavassavo hoti.

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Imāni kho, ānanda, cha vivādamūlāni.

These are the six roots of quarrels.

Cattārimāni, ānanda, adhikaraṇāni.

There are four kinds of disciplinary issues.

Katamāni cattāri?

What four?

Vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇaṃ—

Disciplinary issues due to disputes, accusations, offenses, or proceedings.

imāni kho, ānanda, cattāri adhikaraṇāni.

These are the four kinds of disciplinary issues.

Satta kho panime, ānanda, adhikaraṇasamathā—

There are seven methods for the settlement of any disciplinary issues that might arise.

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.

Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The offense should be acknowledged. The decision of a majority. A verdict of aggravated misconduct. Covering over with grass.

Kathañcānanda, sammukhāvinayo hoti?

And how is there removal in the presence of those concerned?

Idhānanda, bhikkhū vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā.

It's when mendicants are disputing: 'This is the teaching,' 'This is not the teaching,' 'This is the training,' 'This is not the training.'

Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ.

Those mendicants should all sit together in harmony

Sannipatitvā dhammanetti samanumajjitabbā.

and thoroughly go over the guidelines of the teaching.

Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ.

They should settle that disciplinary issue in agreement with the guidelines.

Evaṃ kho, ānanda, sammukhāvinayo hoti;

That's how there is removal in the presence of those concerned.

evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—

And that's how certain disciplinary issues are settled, that is,

sammukhāvinayena. (1)

by removal in the presence of those concerned.

Kathañcānanda, yebhuyyasikā hoti?

And how is there the decision of a majority?

Te ce, ānanda, bhikkhū na sakkonti taṃ adhikaraṇaṃ tasmim āvāse vūpasametum.

If those mendicants are not able to settle that issue in that monastery,

Tehānanda, bhikkhūhi yasmim āvāse bahutarā bhikkhū so āvāso gantabbo.

they should go to another monastery with more mendicants.

Tattha sabbeheva samaggehi sannipatitabbaṃ.

There they should all sit together in harmony

Sannipatitvā dhammanetti samanumajjitabbā.

and thoroughly go over the guidelines of the teaching.

Dhammanettim samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ.

They should settle that disciplinary issue in agreement with the guidelines.

Evaṃ kho, ānanda, yebhuyyasikā hoti, evañca

panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—

That's how there is the decision of a majority. And that's how certain disciplinary issues are settled, that is,

yebhuyyasikāya. (2)

by decision of a majority.

Kathañcānanda, sativinayo hoti?

And how is there removal by accurate recollection?

Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā:

It's when mendicants accuse a mendicant of a serious offense; one entailing expulsion, or close to it:

'saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā'ti?

'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?'

So evamāha:

They say:

'na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā'ti.

'No, reverends, I don't recall committing such an offense.'

Tassa kho, ānanda, bhikkhuno sativinayo dātabbo.

The removal by accurate recollection is applicable to them.

Evaṃ kho, ānanda, sativinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—

That's how there is the removal by accurate recollection. And that's how certain disciplinary issues are settled, that is,

sativinayena. (3)

by removal by accurate recollection.

Kathañcānanda, amūḷhavinayo hoti?

And how is there removal by recovery from madness?

Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyā codenti pārājikena vā pārājikasāmantena vā:

It's when mendicants accuse a mendicant of the kind of serious offense that entails expulsion, or close to it:

'saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā'ti?

'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?'

So evamāha:

They say:

'na kho aham, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā'ti.

'No, reverends, I don't recall committing such an offense.'

Tamenam so nibbeṭhentaṃ ativeṭheti:

But though they try to get out of it, the mendicants pursue the issue:

'iṅghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā'ti.

'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!'

So evamāha:

They say:

'aham kho, āvuso, ummādaṃ pāpuṇiṃ cetaso vipariyāsam.

'Reverends, I had gone mad, I was out of my mind.'

Tena me ummattakena bahum assāmaṇakaṃ ajjhāciṇṇam bhāsita-parikkantaṃ.

And while I was mad I did and said many things that are not proper for an ascetic.

Nāham taṃ sarāmi.

I don't remember any of that,

Mūḷhena me etaṃ katan'ti.

I was mad when I did it.'

Tassa kho, ānanda, bhikkhuno amūḷhavinayo dātabbo.

The removal by recovery from madness is applicable to them.

Evam̐ kho, ānanda, amūḥavinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—
That's how there is the removal by recovery from madness. And that's how certain disciplinary issues are settled, that is,

amūḥavinayena. (4)
by recovery from madness.

Kathañcānanda, paṭiññātakaraṇaṃ hoti?
And how is there the acknowledging of an offense?

Idhānanda, bhikkhu codito vā acodito vā āpattiṃ sarati, vivarati uttānīkaroti.

It's when a mendicant, whether accused or not, recalls an offense and clarifies it and reveals it.

Tena, ānanda, bhikkhunā vuḍḍhataraṃ bhikkhuṃ upasaṅkamtivā ekaṃsaṃ cīvaraṃ katvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo:
After approaching a more senior mendicant, that mendicant should arrange his robe over one shoulder, bow to that mendicant's feet, squat on their heels, raise their joined palms, and say:

‘ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno, taṃ paṭidesemī’ti.
‘Sir, I have fallen into such-and-such an offense. I confess it.’

So evamāha:
The senior mendicant says:

‘passasī’ti?
‘Do you see it?’

‘Āma passāmī’ti.
‘Yes, I see it.’

‘Āyatim̐ saṃvareyyāsī’ti.
‘Then restrain yourself in future.’

‘Saṃvarissāmī’ti.
‘I shall restrain myself.’

Evam̐ kho, ānanda, paṭiññātakaṛaṇam̐ hoti, evañca panidhekaccānam̐ adhikaraṇānam̐ vūpasamo hoti yadidaṃ—
That’s how there is the acknowledging of an offense. And that’s how certain disciplinary issues are settled, that is,

paṭiññātakaṛaṇena. (5)
by acknowledging an offense.

Kathañcānanda, tassapāpiyasikā hoti?

And how is there a verdict of aggravated misconduct?

Idhānanda, bhikkhu bhikkhum̐ evarūpāya garukāya āpattiyā codeti pārājikena vā pārājikasāmantena vā:

It’s when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion, or close to it:

‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam̐ vā’ti?

‘Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?’

So evamāha:

They say:

‘na kho aham̐, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam̐ vā’ti.

‘No, reverends, I don’t recall committing such an offense.’

Tamenam̐ so nibbeṭṭhentaṃ ativeṭṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iñghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam̐ vā’ti.

‘Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!’

So evamāha:

They say:

‘na kho aham̐, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam̐ vā;

‘Reverends, I don’t recall committing a serious offense of that nature.

sarāmi ca kho ahaṃ, āvuso, evarūpiṃ appamattikaṃ āpattiṃ āpajjitā’ti.

But I do recall committing a light offense.’

Tamenāṃ so nibbeṭṭhentaṃ ativeṭṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iṅghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantāṃ vā’ti?

‘Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!’

So evamāha:

They say:

‘imañhi nāmāhaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā apuṭṭho paṭijānissāmi.

‘Reverends, I’ll go so far as to acknowledge this light offense even when not asked.

Kim panāhaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantāṃ vā puṭṭho na paṭijānissāmī’ti?

Why wouldn’t I acknowledge a serious offense when asked?’

So evamāha:

They say:

‘imañhi nāma tvaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā apuṭṭho na paṭijānissasi, kim pana tvaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantāṃ vā puṭṭho paṭijānissasi?

‘You wouldn’t have acknowledged that light offense without being asked, so why would you acknowledge a serious offense?’

Iṅghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantāṃ vā’ti.

Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!’

So evamāha:

They say:

‘sarāmi kho ahaṃ, āvuso, evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantāṃ vā.

‘Reverend, I do recall committing the kind of serious offense that entails expulsion or close to it.

Davā me etaṃ vuttaṃ, ravā me etaṃ vuttaṃ—

I spoke too hastily when I said

nāhaṃ taṃ sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantāṃ vā’ti.

that I didn’t recall it.’

Evaṃ kho, ānanda, tassapāpiyasikā hoti, evañca

panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—

That’s how there is a verdict of aggravated misconduct. And that’s how certain disciplinary issues are settled, that is,

tassapāpiyasikāya. (6)

by a verdict of aggravated misconduct.

Kathañcānanda, tiṇavatthārako hoti?

And how is there the covering over with grass?

Idhānanda, bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsitaparikkantaṃ.

It’s when the mendicants continually argue, quarrel, and fight, doing and saying many things that are not proper for an ascetic.

Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ.

Those mendicants should all sit together in harmony.

Sannipatitvā ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā uṭṭhāyāsanaṃ ekaṃsaṃ cīvaraṃ katvā añjalīṃ paṇāmetvā saṅgho ñāpetabbo—

A competent mendicant of one party, having got up from their seat, arranged their robe over one shoulder, and raised their joined palms,

should inform the Saṅgha:

Suṇātu me, bhante, saṅgho.

‘Sir, let the Saṅgha listen to me.

**Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ
vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ
bhāsita-parikkantaṃ.**

We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic.

**Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ
āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva
āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe
tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā
gihipaṭisaṃyuttaṃ’ti.**

If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.’

**Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena
bhikkhunā uṭṭhāyāsanaṃ ekaṃsaṃ cīvaram katvā añjaliṃ
paṇāmetvā saṅgho ñāpetabbo:**

Then a competent mendicant of the other party, having got up from their seat, arranged their robe over one shoulder, and raising their joined palms, should inform the Saṅgha:

‘Suṇātu me, bhante, saṅgho.

‘Sir, let the Saṅgha listen to me.

**Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ
vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ
bhāsita-parikkantaṃ.**

We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic.

**Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ
āyasmantānaṃ āpatti yā ca attano āpatti, imesañceva
āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe
tiṇavatthārakena deseyyaṃ, ṭhapetvā thullavajjaṃ ṭhapetvā
gihipaṭisaṃyuttan'ti.**

If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.'

**Evaṃ kho, ānanda, tiṇavatthārako hoti, evañca
panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—**

That's how there is the covering over with grass. And that's how certain disciplinary issues are settled, that is,

tiṇavatthārakena. (7)

by covering over with grass.

**Chayime, ānanda, dhammā sāraṇīyā piyakaraṇā garukaraṇā
saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattanti.**

Ānanda, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?

What six?

**Idhānanda, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ
hoti sabrahmacārīsu āvi ceva raho ca.**

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

**Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya
avivādāya sāmaggīyā ekībhāvāya saṃvattati. (1)**

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparam̃, ānanda, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. (2)

This too is a warm-hearted quality.

Puna caparam̃, ānanda, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. (3)

This too is a warm-hearted quality.

Puna caparam̃, ānanda, bhikkhu—ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi—apaṭivibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādharmaṇabhogī.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. (4)

This too is a warm-hearted quality.

Puna caparam̃, ānanda, bhikkhu—yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu—sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those

precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati. (5)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhu—yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya tathārūpāya diṭṭhiyā —diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati. (6)

This too is a warm-hearted quality.

Ime kho, ānanda, cha sāraṇīyā dhammā piyakaraṇā garukaraṇā saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattanti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime ce tumhe, ānanda, cha sāraṇīye dhamme samādāya vatteyyātha, passatha no tumhe, ānanda, taṃ vacanapathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthā”ti?

If you should undertake and follow these six warm-hearted qualities, do you see any criticism, large or small, that you could not endure?”

“No hetam, bhante”.

“No, sir.”

“Tasmātihānanda, ime cha sāraṇīye dhamme samādāya vattatha.

“That’s why, Ānanda, you should undertake and follow these six warm-hearted qualities.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā”ti.

That will be for your lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Sāmagāmasuttaṃ niṭṭhitaṃ catutthaṃ.

105. Sunakkhattasutta *With Sunakkhatta*

Evam me sutam—

So I have heard.

**ekam samayam bhagava vesāliyam viharati mahāvane
kūṭāgārasālāyam.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena sambahulehi bhikkhūhi bhagavato
santike aññā byākatā hoti:**

Now at that time several mendicants had declared their enlightenment in the Buddha's presence:

**“khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam
itthattāyā'ti pajānāmā”ti.**

“We understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Assosi kho sunakkhatto licchaviputto:

Sunakkhatta the Licchavi heard about this.

**“sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā
hoti:**

**‘khīṇā jāti, vusitam brahmacariyam, kataṃ karaṇīyam, nāparam
itthattāyāti pajānāmā’”ti.**

**Atha kho sunakkhatto licchaviputto yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sunakkhatto
licchaviputto bhagavantam etadavoca:**

He went to the Buddha, bowed, sat down to one side, and said to him,

“sutaṃ metaṃ, bhante:

“Sir, I have heard that

‘sambahulehi kira bhikkhūhi bhagavato santike añña byākatā—
several mendicants have declared their enlightenment in the
Buddha’s presence.

**khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyāti pajānāmā’ti.**

Ye te, bhante, bhikkhū bhagavato santike aññaṃ byākaṃsu:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyāti pajānāmā’ti, kacci te, bhante, bhikkhū sammadeva
aññaṃ byākaṃsu udāhu santetthekacce bhikkhū adhimānena
aññaṃ byākaṃsū”ti?**

I trust they did so rightly—or are there some who declared enlightenment out of overestimation?”

“Ye te, sunakkhatta, bhikkhū mama santike aññaṃ byākaṃsu:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyāti pajānāmā’ti.**

**Santetthekacce bhikkhū sammadeva aññaṃ byākaṃsu, santi
panidhekacce bhikkhū adhimānenapi aññaṃ byākaṃsu.**

“Some of them did so rightly, Sunakkhatta, while others did so out of overestimation.

**Tatra, sunakkhatta, ye te bhikkhū sammadeva aññaṃ byākaṃsu
tesaṃ taṃ tatheva hoti;**

Now, when mendicants declare enlightenment rightly, that’s how it is for them.

**ye pana te bhikkhū adhimānena aññaṃ byākaṃsu tatra,
sunakkhatta, tathāgatassa evaṃ hoti:**

But when mendicants declare enlightenment out of overestimation,
the Realized One thinks:

‘dhammaṃ nesaṃ desessan’ti.

‘I should teach them the Dhamma.’

Evañcetha, sunakkhatta, tathāgatassa hoti:

If the Realized One thinks

‘dhammaṃ nesaṃ desessan’ti.

he should teach them the Dhamma,

**Atha ca panidhekacce moghapurisā pañhaṃ abhisañkharitvā
abhisañkharitvā tathāgataṃ upasaṅkamtivā pucchanti.**

but then certain foolish men, having carefully planned a question,
approach the Realized One and ask it,

Tatra, sunakkhatta, yampi tathāgatassa evaṃ hoti:

then the Realized One

‘dhammaṃ nesaṃ desessan’ti tassapi hoti aññathattan’ti.

changes his mind.”

“Etassa bhagavā kālo, etassa sugata kālo,

“Now is the time, Blessed One! Now is the time, Holy One!

**yaṃ bhagavā dhammaṃ deseyya. Bhagavato sutvā bhikkhū
dhāressantī”ti.**

Let the Buddha teach the Dhamma. The mendicants will listen and
remember it.”

**“Tena hi, sunakkhatta, suṇāhi, sādhukaṃ manasi karohi;
bhāsissāmī”ti.**

“Well then, Sunakkhatta, listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho sunakkhatto licchaviputto bhagavato
paccassosi.**

“Yes, sir,” replied Sunakkhatta.

Bhagavā etadavoca—

The Buddha said this:

Pañca kho ime, sunakkhatta, kāmaguṇā.

“Sunakkhatta, there are these five kinds of sensual stimulation.

Katame pañca?

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...pe...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, sunakkhatta, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco
purisapuggalo lokāmisādhimutto assa.**

It’s possible that a certain individual may be intent on material pleasures.

**Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa
tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca**

anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussū sati, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati.

But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puriso sakamhā gāmā vā nigamā vā ciravippavuttho assa.

Suppose a person had left their own village or town long ago,

So aññataraṃ purisaṃ passeyya tamhā gāmā vā nigamā vā acirapakkantaṃ.

and they saw another person who had only recently left there.

So taṃ purisaṃ tassa gāmassa vā nigamassa vā khematañca subhikkhatañca appābādhatañca puccheyya;

They would ask about whether their village was safe, with plenty of food and little disease,

tassa so puriso tassa gāmassa vā nigamassa vā khematañca subhikkhatañca appābādhatañca saṃseyya.

and the other person would tell them the news.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso tassa purisassa sussūseyya, sotaṃ odaheyya, aññā cittaṃ upaṭṭhāpeyya, tañca purisaṃ bhajeyya, tena ca vittim āpajjeyyā'ti?

Would that person want to listen to that other person? Would they lend an ear and apply their minds to understand? Would they

associate with that person, and find it satisfying?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, sunakkhatta, ṭhānametaṃ vijjati yaṃ idhekacco purisapuggalo lokāmisādhimutto assa.

“In the same way, it’s possible that a certain individual may be intent on material pleasures.

Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with the imperturbable is going on they don’t want to listen. They don’t lend an ear or apply their minds to understand it. They don’t associate with that kind of person, and they don’t find it satisfying.

So evamassa veditabbo:

You should know of them:

‘āneñjasamyojanena hi kho visam’yutto lokāmisādhimutto purisapuggalo’ti.

‘That individual is intent on material pleasures, for they’re detached from things connected with the imperturbable.’

Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo āneñjādhimutto assa.

It's possible that a certain individual may be intent on the imperturbable.

Āneñjādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

lokāmisapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati.

But when talk connected with material pleasures is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, paṇḍupalāso bandhanā pavutto abhabbo haritattāya;

Suppose there was a fallen, withered leaf. It's incapable of becoming green again.

evameva kho, sunakkhatta, āneñjādhimuttassa purisapuggalassa ye lokāmisasaṃyojane se pavutte.

In the same way, an individual intent on the imperturbable has dropped the connection with material pleasures.

So evamassa veditabbo:

You should know of them:

'lokāmisasaṃyojanena hi kho visaṃyutto āneñjādhimutto purisapuggalo'ti.

'That individual is intent on the imperturbable, for they're detached from things connected with material pleasures.'

Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo ākiñcaññāyatanādhimutto assa.

It's possible that a certain individual may be intent on the dimension of nothingness.

Ākiñcaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṇṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiraṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiraṃ āpajjati.

But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puthusilā dvedhābhinnā appaṭisaṃdhikā hoti;

Suppose there was a broad rock that had been broken in half, so that it could not be put back together again.

evameva kho, sunakkhatta, ākiñcaññāyatanādhimuttassa purisapuggalassa ye āneñjasaṃyojana se bhinne.

In the same way, an individual intent on the dimension of nothingness has broken the connection with the imperturbable.

So evamassa veditabbo:

You should know of them:

'āneñjasaṃyojanena hi kho visaṃyutto ākiñcaññāyatanādhimutto purisapuggalo'ti.

'That individual is intent on the dimension of nothingness, for they're detached from things connected with the imperturbable.'

Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo nevasaññānāsaññāyatanādhimutto assa.

It's possible that a certain individual may be intent on the dimension of neither perception nor non-perception.

Nevasaññānāsaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā saṅṭhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittim āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

ākiñcaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati.

But when talk connected with the dimension of nothingness is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puriso manuññabhojanaṃ bhuttāvī chaḍḍeyya.

Suppose someone had eaten some delectable food and thrown it up.

Taṃ kiṃ maññasi, sunakkhatta,
What do you think, Sunakkhatta?

api nu tassa purisassa tasmim bhatte puna bhottukamyatā assā"ti?

Would that person want to eat that food again?"

"No hetam, bhante".

"No, sir.

"Taṃ kissa hetu"?

Why is that?

“Aduñhi, bhante, bhattam̐ paṭikūlasammatan”ti.

Because that food is considered repulsive.”

**“Evameva kho, sunakkhatta,
nevasaññānāsaññāyatanādhimuttassa purisapuggalassa ye
ākiñcaññāyatanasaṃyojane se vante.**

“In the same way, an individual intent on the dimension of neither perception nor non-perception has vomited the connection with the dimension of nothingness.

So evamassa veditabbo:

You should know of them:

**‘ākiñcaññāyatanasaṃyojanena hi kho visam̐yutto
nevasaññānāsaññāyatanādhimutto purisapuggalo’ti.**

‘That individual is intent on the dimension of neither perception nor non-perception, for they’re detached from things connected with the dimension of nothingness.’

**Ṭhānam̐ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco
purisapuggalo sammā nibbānādhimutto assa.**

It’s possible that a certain individual may be rightly intent on extinguishment.

**Sammā nibbānādhimuttassa kho, sunakkhatta,
purisapuggalassa tappatirūpī ceva kathā saṅṭhāti,
tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ
bhajati, tena ca vittim̐ āpajjati;**

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

**nevasaññānāsaññāyatanapaṭisaṃyuttāya ca pana kathāya
kacchamānāya na sussūṣati, na sotaṃ odahati, na aññā cittaṃ
upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim̐
āpajjati.**

But when talk connected with the dimension of neither perception nor non-perception is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, tālo matthakacchinno abhabbo puna viruḥhiyā;

Suppose there was a palm tree with its crown cut off. It's incapable of further growth.

evameva kho, sunakkhatta, sammā nibbānādhimuttassa purisapuggalassa ye nevasaññānāsaññāyatanaśaṃyojane se ucchinnaṃ tālāvattukate anabhāvaṅkate āyatim anuppādadhamme.

In the same way, an individual rightly intent on extinguishment has cut off the connection with the dimension of neither perception nor non-perception at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

So evamassa veditabbo:

You should know of them:

'nevasaññānāsaññāyatanaśaṃyojanena hi kho viśaṃyutto sammā nibbānādhimutto purisapuggalo'ti.

'That individual is rightly intent on extinguishment, for they're detached from things connected with the dimension of neither perception nor non-perception.'

Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa:

It's possible that a certain mendicant might think:

'taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso, chandarāgabyāpādena ruppatti.

'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.'

Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī'ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

Evaṃmāni assa atathaṃ samānaṃ.

Having such conceit, though it's not based in fact,

So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya; asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya.

they would engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhaṃseyya.

Doing so, lust infects their mind,

So rāgānuddhaṃsitena cittaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gāḷhūpalepanena.

Suppose a man was struck by an arrow thickly smeared with poison.

Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ.

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya.

The surgeon would cut open the wound with a scalpel,

Satthena vaṇamukhaṃ parikantivā esaniyā sallaṃ eseyya.

probe for the arrow,

Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apaneyya visadosaṃ saupādisesaṃ.

extract it, and expel the poison, leaving some residue behind.

Saupādisesoti jānamāno so evaṃ vadeyya:

Thinking that no residue remained, the surgeon would say:

‘ambho purisa, ubbhataṃ kho te sallaṃ, apanīto visadoso saupādiseso.

‘My good man, the dart has been extracted and the poison expelled without residue.

Analañca te antarāyāya.

It’s not capable of harming you.

Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa.

Eat only suitable food. Don’t eat unsuitable food, or else the wound may get infected.

Kālena kālañca vaṇaṃ dhaveyyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi, mā te na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandhi.

Regularly wash the wound and anoint the opening, or else it’ll get covered with pus and blood.

Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamsesi.

Don’t walk too much in the wind and sun, or else dust and dirt will infect the wound.

Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti.

Take care of the wound, my good sir, heal it.’

Tassa evamassa:

They'd think:

'ubbhataṃ kho me sallaṃ, apanīto visadoso anupādiseso.
'The dart has been extracted and the poison expelled without residue.

Analañca me antarāyāyā'ti.
It's not capable of harming me.'

So asappāyāni ceva bhojanāni bhuñjeyya. Tassa asappāyāni bhojanāni bhuñjato vaṇo assāvī assa.
They'd eat unsuitable food, and the wound would get infected.

Na ca kālena kālaṃ vaṇaṃ dhoveyya, na ca kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa na kālena kālaṃ vaṇaṃ dhovato, na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandheyya.
And they wouldn't regularly wash and anoint the opening, so it would get covered in pus and blood.

Vātātape ca cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhamseyya.
And they'd walk too much in the wind and sun, so dust and dirt infected the wound.

Na ca vaṇānurakkhī vihareyya na vaṇasāropī.
And they wouldn't take care of the wound or heal it.

Tassa imissā ca asappāyakiriyāya, asuci visadoso apanīto saupādiseso tadubhayena vaṇo puthuttaṃ gaccheyya.
Then both because they did what was unsuitable, and because of the residue of unclean poison, the wound would spread,

So puthuttaṃ gatena vaṇena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.
resulting in death or deadly pain.

Evameva kho, sunakkhatta, ṭhānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa:
In the same way, it's possible that a certain mendicant might think:

**‘taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso
chandarāgabyāpādena ruppati.**

‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

**Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā
nibbānādhimuttohamasmī’ti.**

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.’

Evaṃmāni assa atathaṃ samānaṃ.

Having such conceit, though it’s not based in fact,

**So yāni sammā nibbānādhimuttassa asappāyāni tāni
anuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ
anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya,
asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ
jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ
anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya.**

they would engage in things uncondusive to extinguishment:
unsuitable sights, sounds, smells, tastes, touches, and thoughts.

**Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa,
asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena
gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa,
asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ
manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya.**

Doing so, lust infects their mind,

**So rāgānuddhamsitena cittena maraṇaṃ vā nigaccheyya
maraṇamattaṃ vā dukkhaṃ.**

resulting in death or deadly pain.

**Maraṇaṇhetāṃ, sunakkhatta, ariyassa vinaye yo sikkhaṃ
paccakkhāya hīnāyāvattati;**

For it is death in the training of the noble one to reject the training and return to a lesser life.

**maraṇamattañhetam, sunakkhatta, dukkham yaṃ aññataram
saṅkiliṭṭham āpattim āpajjati.**

And it is deadly pain to commit one of the corrupt offenses.

**Ṭhānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa
bhikkhuno evamassa:**

It's possible that a certain mendicant might think:

**'taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso
chandarāgabyāpādena ruppati.**

'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

**Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā
nibbānādhimuttohamasmī'ti.**

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

**Sammā nibbānādhimuttasseva sato so yāni sammā
nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ
cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena
saddaṃ nānuyuñjeyya, asappāyaṃ ghānena gandhaṃ
nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya,
asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ
manasā dhammaṃ nānuyuñjeyya.**

Being rightly intent on extinguishment, they wouldn't engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

**Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa,
asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena
gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ
nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa,
asappāyaṃ manasā dhammaṃ nānuyuttassa rāgo cittaṃ
nānuddhamseyya.**

Doing so, lust wouldn't infect their mind,

**So na rāgānuddhaṃsitenā cittaṇa neva maraṇaṃ vā
nigaccheyya na maraṇamattaṃ vā dukkhaṃ.**
so no death or deadly pain would result.

**Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena
gāḷhūpalepanena.**

Suppose a man was struck by an arrow thickly smeared with poison.

**Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ
upaṭṭhāpeyyuṃ.**

Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

**Tassa so bhisakko sallakatto satthena vaṇamukhaṃ
parikanteyya.**

The surgeon would cut open the wound with a scalpel,

Satthena vaṇamukhaṃ parikantivā esaniyā sallaṃ eseyya.
probe for the arrow,

**Esaniyā sallaṃ esitvā sallaṃ abbuheyya, apaneyya visadosaṃ
anupādisesaṃ.**

extract it, and expel the poison, leaving no residue behind.

Anupādisesoti jānamāno so evaṃ vadeyya:

Knowing that no residue remained, the surgeon would say:

**‘ambho purisa, ubbhataṃ kho te sallaṃ, apanīto visadoso
anupādiseso.**

‘My good man, the dart has been extracted and the poison expelled without residue.

Analañca te antarāyāya.

It’s not capable of harming you.

**Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni
bhojanāni bhuñjato vaṇo assāvī assa.**

Eat only suitable food. Don’t eat unsuitable food, or else the wound may get infected.

Kālena kālañca vaṇaṃ dhaveyyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi. Mā te na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālimpato pubbalohitaṃ vaṇamukhaṃ pariyonandhi.

Regularly wash the wound and anoint the opening, or else it'll get covered with pus and blood.

Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajosūkaṃ vaṇamukhaṃ anuddhaṃsesi.

Don't walk too much in the wind and sun, or else dust and dirt will infect the wound.

Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī'ti.

Take care of the wound, my good sir, heal it.'

Tassa evamassa:

They'd think:

'ubbhataṃ kho me sallaṃ, apanīto visadoso anupādiseso.

'The dart has been extracted and the poison expelled without residue.

Analañca me antarāyāyā'ti.

It's not capable of harming me.'

So sappāyāni ceva bhojanāni bhuñjeyya. Tassa sappāyāni bhojanāni bhuñjato vaṇo na assāvī assa.

They'd eat suitable food, and the wound wouldn't get infected.

Kālena kālañca vaṇaṃ dhaveyya, kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa kālena kālaṃ vaṇaṃ dhovato kālena kālaṃ vaṇamukhaṃ ālimpato na pubbalohitaṃ vaṇamukhaṃ pariyonandheyya.

And they'd regularly wash and anoint the opening, so it wouldn't get covered in pus and blood.

Na ca vātātape cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ ananuyuttassa rajosūkaṃ vaṇamukhaṃ nānuddhaṃseyya.

And they wouldn't walk too much in the wind and sun, so dust and dirt wouldn't infect the wound.

Vaṇānurakkhī ca vihareyya vaṇasāropī.

And they'd take care of the wound and heal it.

Tassa imissā ca sappāyakiriyāya asu ca visadoso apanīto anupādiseso tadubhayena vaṇo viruheyya.

Then both because they did what was suitable, and the unclean poison had left no residue, the wound would heal,

So ruḷhena vaṇena sañchavinā neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

and no death or deadly pain would result.

Evameva kho, sunakkhatta, tḥānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa:

In the same way, it's possible that a certain mendicant might think:

'taṇhā kho sallaṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati.

'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me taṇhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī'ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghānena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya.

Being rightly intent on extinguishment, they wouldn't engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

**Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa,
asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena
gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ
nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa,
asappāyaṃ manasā dhammaṃ nānuyuttassa, rāgo cittaṃ
nānuddhaṃseyya.**

Doing so, lust wouldn't infect their mind,

**So na rāgānuddhaṃsitenā cittaṃ neva maraṇaṃ vā
nigaccheyya na maraṇamattaṃ vā dukkhaṃ.**
so no death or deadly pain would result.

Upamā kho me ayaṃ, sunakkhatta, katā atthassa viññāpanāya.
I've made up this simile to make a point.

Ayaṃyevettha attho—

And this is the point:

**vaṇoti kho, sunakkhatta, channetaṃ ajjhattikānaṃ āyatanānaṃ
adhivacanaṃ;**

'Wound' is a term for the six interior sense fields.

visadosoti kho, sunakkhatta, avijjāyetaṃ adhivacanaṃ;

'Poison' is a term for ignorance.

sallanti kho, sunakkhatta, taṇhāyetaṃ adhivacanaṃ;

'Dart' is a term for craving.

esanīti kho, sunakkhatta, satiyāyetaṃ adhivacanaṃ;

'Probing' is a term for mindfulness.

satthanti kho, sunakkhatta, ariyāyetaṃ paññāya adhivacanaṃ;

'Scalpel' is a term for noble wisdom.

**bhisakko sallakattoti kho, sunakkhatta, tathāgatassetāṃ
adhivacanaṃ arahato sammāsambuddhassa.**

'Field surgeon' is a term for the Realized One, the perfected one, the fully awakened Buddha.

**So vata, sunakkhatta, bhikkhu chasu phassāyatanesu
saṃvutakārī ‘upadhi dukkhassa mūlan’ti—**

Truly, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

**iti veditvā nirupadhi upadhisaṅkhaye vimutto upadhismim vā
kāyaṃ upasaṃharissati cittaṃ vā uppādessatīti—netam ṭhānaṃ
vijjati.**

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It’s not possible that they would apply their body or interest their mind in any attachment.

**Seyyathāpi, sunakkhatta, āpānīyakaṃso vaṇṇasampanno
gandhasampanno rasasampanno;**

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

so ca kho visena saṃsaṭṭho.

But it was mixed with poison.

**Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhaḥkāmo
dukkhapaṭikūlo.**

Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso amuṃ āpānīyakaṃsaṃ piveyya yaṃ jaññā:

Would that person drink that beverage knowing that

**‘imāhaṃ pivitvā maraṇaṃ vā nigacchāmi maraṇamattaṃ vā
dukkhaṃ’”ti?**

it would result in death or deadly suffering?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṁvutakārī ‘upadhi dukkhassa mūlan’ti—
“In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti veditvā nirupadhi upadhisaṅkhaye vimutto upadhismim vā kāyaṁ upasaṁharissati cittaṁ vā uppādessatīti—netam ṭhānaṁ vijjati.

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It’s not possible that they would apply their body or interest their mind in any attachment.

Seyyathāpi, sunakkhatta, āsīviso ghoraviso.

Suppose there was a lethal viper.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo.

Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

Taṁ kiṁ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso amussa āsīvisassa ghoravisassa hatthaṁ vā aṅguṭṭhaṁ vā dajjā yaṁ jaññā:

Would that person give that lethal viper their hand or finger knowing that

‘imināhaṁ daṭṭho maraṇaṁ vā nigacchāmi maraṇamattaṁ vā dukkhan’”ti?

it would result in death or deadly suffering?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṁvutakārī ‘upadhi dukkhassa mūlan’ti—

“In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti veditvā nirupadhi upadhisāṅkhaye vimutto upadhismim vā kāyaṃ upasaṃharissati cittaṃ vā uppādessatī—

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It’s not possible that they would apply their body or interest their mind in any attachment.”

netam ṭhānaṃ vijjatī”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano sunakkhatto licchaviputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Sunakkhatta of the Licchavi clan was happy with what the Buddha said.

Sunakkhattasuttaṃ niṭṭhitaṃ pañcamaṃ.

106. Āneñjasappāyasutta *Conducive to the Imperturbable*

Evam me sutam—

So I have heard.

**ekam samayam bhagava kurusu viharati kammāsadhammam
nāma kurūnam nigamo.**

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

“Aniccā, bhikkhave, kāmā tucchā musā mosadhammā.

“Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive,

Māyākatametam, bhikkhave, bālalāpanam.

made by illusion, cooed over by fools.

Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

Sensual pleasures in this life and in lives to come,

**yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā
kāmasaññā—**

sensual perceptions in this life and in lives to come;

**ubhayametaṃ māradheyyaṃ, mārassesa visayo, mārassesa
nivāpo, mārassesa gocaro.**

both of these are Māra's sovereignty, Māra's domain, and Māra's territory.

**Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi
sārambhāpi saṃvattanti.**

They conduce to bad, unskillful qualities such as desire, ill will, and aggression.

**Teva ariyasāvakassa idhamanusikkhato antarāyāya
sambhavanti.**

And they create an obstacle for a noble disciple training here.

Tatra, bhikkhave, ariyasāvako iti paṭisañcikkhati:

A noble disciple reflects on this:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

‘Sensual pleasures in this life and in lives to come,

**yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā
kāmasaññā—**

sensual perceptions in this life and in lives to come;

**ubhayametaṃ māradheyyaṃ, mārassesa visayo, mārassesa
nivāpo, mārassesa gocaro.**

both of these are Māra's sovereignty, Māra's domain, and Māra's territory.

**Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi
sārambhāpi saṃvattanti,**

They conduce to bad, unskillful qualities such as desire, ill will, and aggression.

**teva ariyasāvakassa idhamanusikkhato antarāyāya
sambhavanti.**

And they create an obstacle for a noble disciple training here.

**Yannūnāhaṃ vipulena mahaggatena cetasā vihareyyaṃ
abhibhuyya lokāṃ adhiṭṭhāya manasā.**

Why don't I meditate with an abundant, expansive heart, having mastered the world and stabilized the mind?

**Vipulena hi me mahaggatena cetasā viharato abhibhuyya lokāṃ
adhiṭṭhāya manasā ye pāpakā akusalā mānasā abhijjhāpi
byāpādāpi sārambahāpi te na bhavissanti.**

Then I will have no more bad, unskillful qualities such as desire, ill will, and aggression.

**Tesaṃ pahānā aparittaṅca me cittaṃ bhavissati appamāṇaṃ
subhāvitaṅ'ti.**

And by giving them up my mind, no longer limited, will become limitless and well developed.'

**Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ
pasīdati.**

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

**Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā
adhimuccati kāyassa bhedaṃ paraṃ maraṇā.**

Being confident, they either attain the imperturbable now, or are freed by wisdom.

**Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa
āneñjūpagaṃ.**

When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the imperturbable.

Ayaṃ, bhikkhave, paṭhamā āneñjasappāyā paṭipadā akkhāyati.

This is said to be the first way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;
‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā
kāmasaññā;

sensual perceptions in this life and in lives to come;

yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri ca mahābhūtāni,
catunnañca mahābhūtānaṃ upādāyarūpan’ti.

whatever is form, all form is the four primary elements, or form derived from the four primary elements.’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ
pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā
adhimuccati kāyassa bhedaṃ paraṃ maraṇā.

Being confident, they either attain the imperturbable now, or are freed by wisdom.

Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa
āneñjūpagaṃ.

When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the imperturbable.

Ayaṃ, bhikkhave, dutiyā āneñjasappāyā paṭipadā akkhāyati.

This is said to be the second way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;
‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā
kāmasaññā;

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;
visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā

—
perceptions of visions in this life and in lives to come;

ubhayametaṃ aniccaṃ.

all of these are impermanent.

**Yadaniccaṃ taṃ nālaṃ abhinandituṃ, nālaṃ abhivadituṃ,
nālaṃ ajjhositun'ti.**

And what's impermanent is not worth approving, welcoming, or clinging to.'

**Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ
pasīdati.**

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

**Samasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā
adhimuccati kāyassa bhedaṃ paraṃ maraṇā.**

Being confident, they either attain the imperturbable now, or are freed by wisdom.

**Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa
āneñjūpagaṃ.**

When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the imperturbable.

Ayaṃ, bhikkhave, tatiyā āneñjasappāyā paṭipadā akkhāyati.

This is said to be the third way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

'Sensual pleasures in this life and in lives to come,

**yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā
kāmasaññā;**

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;

visions in this life and in lives to come,

**yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā
rūpasaññā;**

perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā—

and perceptions of the imperturbable;

sabbā saññā.

all are perceptions.

Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ—

Where they cease without anything left over, that is peaceful, that is sublime,

yadidaṃ ākiñcaññāyatanaṃ'ti.

namely the dimension of nothingness.'

**Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ
pasīdati.**

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

**Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati
paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā.**

Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

**Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa
ākiñcaññāyatanūpagaṃ.**

When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, paṭhamā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

This is said to be the first way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:

Furthermore, a noble disciple has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘suññamidaṃ attena vā attaniyena vā’ti.

‘This is empty of a self or what belongs to a self.’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā.

Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ.

When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, dutiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

This is said to be the second way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘nāhaṃ kvaçani kassaci kiñcanatasmim̃, na ca mama kvaçani kismiñci kiñcanaṃ natthī’ti.

‘I don’t belong to anyone anywhere! And nothing belongs to me anywhere!’

Tassa evampaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ marañā.

Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ.

When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, tatiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

This is said to be the third way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;

visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā;

perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā, yā ca ākiñcaññāyatanaññā—

perceptions of the imperturbable, and perceptions of the dimension of nothingness;

sabbā saññā.

all are perceptions.

Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ—

Where they cease without anything left over, that is peaceful, that is sublime,

yadidaṃ nevasaññānāsaññāyatanaṃ'ti.

namely the dimension of neither perception nor non-perception.'

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā nevasaññānāsaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā.

Being confident, they either attain the dimension of neither perception nor non-perception now, or are freed by wisdom.

Ṭhānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa nevasaññānāsaññāyatanaṃ.

When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the dimension of neither perception nor non-perception.

Ayaṃ, bhikkhave, nevasaññānāsaññāyatanaṃsappāyā paṭipadā akkhāyati'ti.

This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception."

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha:

“idha, bhante, bhikkhu evaṃ paṭipanno hoti:

“Sir, take a mendicant who practices like this:

**‘no cassa, no ca me siyā; na bhavissati, na me bhavissati;
yadatthi yaṃ, bhūtaṃ—taṃ pajahāmī’ti.**

‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’

Evaṃ upekkhaṃ paṭilabhati.

In this way they gain equanimity.

**Parinibbāyeyya nu kho so, bhante, bhikkhu na vā
parinibbāyeyyā”ti?**

Would that mendicant become extinguished or not?”

**“Apetthe kacco, ānanda, bhikkhu parinibbāyeyya, apette kacco
bhikkhu na parinibbāyeyyā”ti.**

“One such mendicant might become extinguished, Ānanda, while another might not.”

**“Ko nu kho, bhante, hetu ko paccayo yenapette kacco bhikkhu
parinibbāyeyya, apette kacco bhikkhu na parinibbāyeyyā”ti?**

“What is the cause, sir, what is the reason for this?”

“Idhānanda, bhikkhu evaṃ paṭipanno hoti:

“Ānanda, take a mendicant who practices like this:

**‘no cassa, no ca me siyā; na bhavissati, na me bhavissati;
yadatthi, yaṃ bhūtaṃ—taṃ pajahāmī’ti.**

‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’

Evaṃ upekkhaṃ paṭilabhati.

In this way they gain equanimity.

So taṃ upekkhaṃ abhinandati, abhivadati, ajjhosāya tiṭṭhati.

They approve, welcome, and keep clinging to that equanimity.

**Tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato
tannissitaṃ hoti viññāṇaṃ tadupādānaṃ.**

Their consciousness relies on that and grasps it.

Saupādāno, ānanda, bhikkhu na parinibbāyatī”ti.

A mendicant with grasping does not become extinguished.”

“Kahaṃ pana so, bhante, bhikkhu upādiyamāno upādiyatī”ti?

“But sir, what is that mendicant grasping?”

“Nevasaññānāsaññāyatanaṃ, ānandā”ti.

“The dimension of neither perception nor non-perception.”

“Upādānaseṭṭhaṃ kira so, bhante, bhikkhu upādiyamāno upādiyatī”ti?

“Sir, it seems that mendicant is grasping the best thing to grasp!”

“Upādānaseṭṭhañhi so, ānanda, bhikkhu upādiyamāno upādiyati.

“Indeed, Ānanda.

Upādānaseṭṭhañhetam, ānanda, yadidaṃ—

For the best thing to grasp is

nevasaññānāsaññāyatanaṃ.

the dimension of neither perception nor non-perception.

Idhānanda, bhikkhu evaṃ paṭipanno hoti:

Take a mendicant who practices like this:

‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ bhūtaṃ—taṃ pajahāmī’ti.

‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’

Evaṃ upekkhaṃ paṭilabhati.

In this way they gain equanimity.

So taṃ upekkhaṃ nābhinandati, nābhivadati, na ajjhosāya tiṭṭhati.

They don't approve, welcome, or keep clinging to that equanimity.

**Tassa taṃ upekkhaṃ anabhinandato anabhivadato anajjhosāya
tiṭṭhato na tannissitaṃ hoti viññāṇaṃ na tadupādānaṃ.**

So their consciousness doesn't rely on that and grasp it.

Anupādāno, ānanda, bhikkhu parinibbāyatī"ti.

A mendicant free of grasping becomes extinguished."

"Acchariyaṃ, bhante, abbhutaṃ, bhante.

"It's incredible, sir, it's amazing!

**Nissāya nissāya kira no, bhante, bhagavatā oghassa nittharaṇā
akkhātā.**

The Buddha has explained to us how to cross over the flood by relying on one support or the other.

Katamo pana, bhante, ariyo vimokkho"ti?

But sir, what is noble liberation?"

"Idhānanda, bhikkhu ariyasāvako iti paṭisañcikkhati:

"Ananda, it's when a mendicant reflects like this:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

'Sensual pleasures in this life and in lives to come,

**yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā
kāmasaññā;**

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;

visions in this life and in lives to come,

**yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā
rūpasaññā;**

perceptions of visions in this life and in lives to come,

**yā ca āneñjasaññā, yā ca ākiñcaññāyatanaññā, yā ca
nevasaññānāsaññāyatanaññā—**

perceptions of the imperturbable, perceptions of the dimension of nothingness, perceptions of the dimension of neither perception nor non-perception;

esa sakkāyo yāvatā sakkāyo.

that is identity as far as identity extends.

Etaṃ amataṃ yadidaṃ anupādā cittassa vimokkho.

This is the deathless, namely the liberation of the mind through not grasping.

Iti, kho, ānanda, desitā mayā āneñjasappāyā paṭipadā, desitā ākiñcaññāyatanasappāyā paṭipadā, desitā nevasaññānāsaññāyatanasappāyā paṭipadā, desitā nissāya nissāya oghassa nittharaṇā, desito ariyo vimokkho.

So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I have taught how to cross the flood by relying on one support or the other, and I have taught noble liberation.

Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni.

Jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsanī””ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Āneñjasappāyasuttam̐ niṭṭhitam̐ chaṭṭham̐.

107. Gaṇakamoggallānasutta *With Moggallāna the Accountant*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvattiyam viharati pubbārāme
migāramātupāsāde.**

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

**Atha kho gaṇakamoggallāno brāhmaṇo yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the brahmin Moggallāna the Accountant went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho gaṇakamoggallāno brāhmaṇo
bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“Seyyathāpi, bho gotama, imassa migāramātupāsādassa dissati
anupubbasikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ—**

“Master Gotama, in this stilt longhouse we can see gradual progress

yāva pacchimasopānakaḷevarā;

down to the last step of the staircase.

**imesampi hi, bho gotama, brāhmaṇānaṃ dissati
anupubbasikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ—**

Among the brahmins we can see gradual progress

ajjhene;

in learning the chants.

**imesampi hi, bho gotama, issāsānaṃ dissati anupubbasikkhā
anupubbakiriyā anupubbapaṭipadā yadidaṃ—**

Among archers we can see gradual progress

issatthe.

in archery.

**Amhākampi hi, bho gotama, gaṇakānaṃ gaṇanājīvānaṃ dissati
anupubbasikkhā anupubbakiriyā anupubbapaṭipadā yadidaṃ—**

Among us accountants, who earn a living by accounting, we can see gradual progress

saṅkhāne.

in mathematics.

**Mayaṅhi, bho gotama, antevāsiṃ labhitvā paṭhamaṃ evaṃ
gaṇāpema:**

For when we get an apprentice we first make them count:

**‘ekaṃ ekakaṃ, dve dukā, tīṇi tikā, cattāri catukkā, pañca
pañcakā, cha chakkā, satta sattakā, aṭṭha aṭṭhakā, nava navakā,
dasa dasakā’ti;**

‘One one, two twos, three threes, four fours, five fives, six sixes,
seven sevens, eight eights, nine nines, ten tens.’

satampi mayaṃ, bho gotama, gaṇāpema, bhiyyopi gaṇāpema.

We even make them count up to a hundred.

**Sakkā nu kho, bho gotama, imasmimpi dhammavinaye evameva
anupubbasikkhā anupubbakiriyā anupubbapaṭipadā
paññāpetun’ti?**

Is it possible to similarly describe a gradual training, gradual progress, and gradual practice in this teaching and training?”

**“Sakkā, brāhmaṇa, imasmimpi dhammavinaye anupubbasikkhā
anupubbakiriyā anupubbapaṭipadā paññāpetuṃ.**

“It is possible, brahmin.

**Seyyathāpi, brāhmaṇa, dakkho assadammako bhaddaṃ
assājānīyaṃ labhitvā paṭhameneva mukhādhāne kāraṇaṃ
kāreti, atha uttariṃ kāraṇaṃ kāreti;**

Suppose a deft horse trainer were to obtain a fine thoroughbred.
First of all he'd make it get used to wearing the bit.

**evameva kho, brāhmaṇa, tathāgato purisadammaṃ labhitvā
paṭhamaṃ evaṃ vineti:**

In the same way, when the Realized One gets a person for training
they first guide them like this:

**‘ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto
viharaṃhi ācāragocarasampanno aṇumattesu vajjesu
bhayadassāvī, samādāya sikkhassu sikkhāpadesū’ti.**

‘Come, mendicant, be ethical and restrained in the monastic code,
conducting yourself well and seeking alms in suitable places. Seeing
danger in the slightest fault, keep the rules you’ve undertaken.’

**Yato kho, brāhmaṇa, bhikkhu sīlavā hoti,
pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno
aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu, tamenāṃ tathāgato uttariṃ vineti:**

When they have ethical conduct, the Realized One guides them
further:

**‘ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ
disvā mā nimittaggāhī hohi mānubyañjanaggāhī.**

‘Come, mendicant, guard your sense doors. When you see a sight
with your eyes, don’t get caught up in the features and details.

**Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjāhi; rakkhāhi cakkhundriyaṃ,
cakkhundriye saṃvaramā āpajjāhi.**

If the faculty of sight were left unrestrained, bad unskillful qualities of
desire and aversion would become overwhelming. For this reason,
practice restraint, protect the faculty of sight, and achieve restraint
over it.

Sotena saddaṃ sutvā ...pe...

When you hear a sound with your ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When you smell an odor with your nose ...

jivhāya rasaṃ sāyitvā ...pe...

When you taste a flavor with your tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When you feel a touch with your body ...

**manasā dhammaṃ viññāya mā nimittaggāhī hohi
mānubyañjanaggāhī.**

When you know a thought with your mind, don't get caught up in the features and details.

**Yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ
tassa saṃvarāya paṭipajjāhi; rakkhāhi manindriyaṃ, manindriye
saṃvaram āpajjāhī'ti.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.'

**Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti,
tameṇaṃ tathāgato uttariṃ vineti:**

When they guard their sense doors, the Realized One guides them further:

'ehi tvaṃ, bhikkhu, bhojane mattaññū hohi.

'Come, mendicant, eat in moderation.

Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi—

Reflect properly on the food that you eat:

**neva davāya na madāya na maṇḍanāya na vibhūsanāya,
yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā
brahmacariyānuggahāya—iti purāṇaṅca vedanaṃ**

paṭihaṅkhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā'ti.

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tamenam tathāgato uttarim vineti:

When they eat in moderation, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyā majjhimaṃ yāmaṃ dakkhiṇena passena sīhaseyyaṃ kappeyyāsi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikarivā, rattiyā pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi’ti.

‘Come, mendicant, be committed to wakefulness. Practice walking and sitting meditation by day, purifying your mind from obstacles. In the evening, continue to practice walking and sitting meditation. In the middle of the night, lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, get up and continue to practice walking and sitting meditation, purifying your mind from obstacles.’

Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tamenam tathāgato uttarim vineti:

When they are committed to wakefulness, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, satisampajaññaṇa samannāgato hohi, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samiñjite pasārite sampajānakārī,

**saṅghāṭipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite
sāyite sampajānakārī, uccārapassāvakkamme sampajānakārī,
gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhave
sampajānakārī'ti.**

‘Come, mendicant, have mindfulness and situational awareness. Act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’

**Yato kho, brāhmaṇa, bhikkhu satisampajaññaena samannāgato
hoti, tamenam tathāgato uttarim vineti:**

When they have mindfulness and situational awareness, the Realized One guides them further:

**‘ehi tvam, bhikkhu, vivittam senāsanam bhajāhi arañnam
rukkhamulam pabbatam kandaram giriguham susanam
vanapattham abbhokasam palālapuñjan’ti.**

‘Come, mendicant, frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.’

**So vivittam senāsanam bhajati arañnam rukkhamulam
pabbatam kandaram giriguham susanam vanapattham
abbhokasam palālapuñjam.**

And they do so.

**So pacchābhattam piṇḍapātaṭikkanto nisīdati pallaṅkam
ābhujitvā, ujum kāyam paṇidhāya, parimukham satim
upaṭṭhapetvā.**

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

**So abhijjam loke pahāya vigatābhijjhena cetasā viharati,
abhijjhāya cittaṃ parisodheti;**

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

**byāpādapadosaṃ pahāya abyāpannacitto viharati
sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ
parisodheti;**

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

**thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī
sato sampajāno, thinamiddhā cittaṃ parisodheti;**

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

**uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ
vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;**

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

**vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṅkathī
kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.**

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbalīkaṇe**

They give up these five hindrances, corruptions of the heart that weaken wisdom.

**vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ
upasampajja viharati.**

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption,

which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ...pe...
dutiyaṃ jhānaṃ upasampajja viharati.**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā ... tatiyaṃ jhānaṃ upasampajja viharati.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā ... catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Ye kho te, brāhmaṇa, bhikkhū sekkhā apattamānasā anuttaraṃ
yogakkhemaṃ patthayamānā viharanti tesu me ayaṃ evarūpī
anusāsanī hoti.**

That’s how I instruct the mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary.

**Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto
katakaraṇīyā ohitabhārā anuppattasadatthā
parikkhīṇabhavasamyojanā sammadaññāvimuttā tesam ime
dhammā diṭṭhadhammasukhavihārāya ceva saṃvattanti,
satisampajaññāya cā”ti.**

But for those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—

these things lead to blissful meditation in the present life, and to mindfulness and awareness.”

Evaṃ vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Moggallāna the Accountant said to the Buddha,

“kiṃ nu kho bhoto gotamassa sāvakā bhotā gotamena evaṃ ovadīyamānā evaṃ anusāsīyamānā sabbe accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti udāhu ekacce nārādhenti”ti?

“When his disciples are instructed and advised like this by Master Gotama, do all of them achieve the ultimate goal, extinguishment, or do some of them fail?”

“Appekacce kho, brāhmaṇa, mama sāvakā mayā evaṃ ovadīyamānā evaṃ anusāsīyamānā accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti”ti.

“Some succeed, while others fail.”

“Ko nu kho, bho gotama, hetu ko paccayo yaṃ tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhati bhavaṃ gotamo samādapetā;

“What is the cause, Master Gotama, what is the reason why, though extinguishment is present, the path leading to extinguishment is present, and Master Gotama is present to encourage them,

atha ca pana bhoto gotamassa sāvakā bhotā gotamena evaṃ ovadīyamānā evaṃ anusāsīyamānā appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti”ti?

still some succeed while others fail?”

“Tena hi, brāhmaṇa, taṃyevettha paṭipucchissāmi. Yathā te khameyya tathā naṃ byākareyyāsi.

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññasi, brāhmaṇa,
What do you think, brahmin?

kusalo tvaṃ rājagahagāmiṣṣa maggassā”ti?
Are you skilled in the road to Rājagaha?”

“Evaṃ, bho, kusalo ahaṃ rājagahagāmiṣṣa maggassā”ti.
“Yes, I am.”

“Taṃ kiṃ maññasi, brāhmaṇa,
“What do you think, brahmin?

idha puriso āgaccheyya rājagahaṃ gantukāmo.
Suppose a person was to come along who wanted to go to Rājagaha.

So taṃ upasaṅkamitvā evaṃ vadeyya:
He’d approach you and say:

‘icchāmahaṃ, bhante, rājagahaṃ gantuṃ;
‘Sir, I wish to go to Rājagaha.

tassa me rājagahassa maggaṃ upadisā’ti.
Please point out the road to Rājagaha.’

Tameṇaṃ tvaṃ evaṃ vadeyyāsi:
Then you’d say to them:

‘ehambho purisa, ayaṃ maggo rājagahaṃ gacchati.
‘Here, mister, this road goes to Rājagaha.

Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi
amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha, tena muhuttaṃ
gantvā dakkhissasi amukaṃ nāma nigamaṃ;
Go along it for a while, and you’ll see a certain village. Go along a while further, and you’ll see a certain town.

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi
rājagahassa ārāmaṇeyyakaṃ vanarāmaṇeyyakaṃ
bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyakan’ti.

Go along a while further and you'll see Rājagaha with its delightful parks, woods, meadows, and lotus ponds.'

So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno ummaggaṃ gahetvā pacchāmukho gaccheyya.

Instructed like this by you, they might still take the wrong road, heading west.

Atha dutiyo puriso āgaccheyya rājagahaṃ gantukāmo.

But a second person might come with the same question and receive the same instructions.

So taṃ upasaṅkamitvā evaṃ vadeyya:

'icchāmahaṃ, bhante, rājagahaṃ gantuṃ;

tassa me rājagahassa maggaṃ upadisā'ti.

Tamevaṃ tvaṃ evaṃ vadeyyāsi:

'ehambho purisa, ayaṃ maggo rājagahaṃ gacchati.

Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ;

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ;

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa ārāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyakan'ti.

So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno sotthinā rājagahaṃ gaccheyya.

Instructed by you, they might safely arrive at Rājagaha.

Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhateva rājagahaṃ, tiṭṭhati rājagahagāmī maggo, tiṭṭhasi tvaṃ samādapetā;

What is the cause, brahmin, what is the reason why, though Rājagaha is present, the path leading to Rājagaha is present, and you are there to encourage them,

atha ca pana tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno eko puriso ummaggaṃ gahetvā pacchāmukho gaccheyya, eko sotthinā rājagahaṃ gaccheyyā”ti?

one person takes the wrong path and heads west, while another arrives safely at Rājagaha?”

“Ettha kyāhaṃ, bho gotama, karomi?

“What can I do about that, Master Gotama?

Maggakkhāyīhaṃ, bho gotamā”ti.

I am the one who shows the way.”

“Evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhāmahaṃ samādapetā;

“In the same way, though extinguishment is present, the path leading to extinguishment is present, and I am present to encourage them,

atha ca pana mama sāvaka mayā evaṃ ovadīyamānā evaṃ anusāsīyamānā appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti.

still some of my disciples, instructed and advised like this, achieve the ultimate goal, extinguishment, while some of them fail.

Ettha kyāhaṃ, brāhmaṇa, karomi?

What can I do about that, brahmin?

Maggakkhāyīhaṃ, brāhmaṇa, tathāgato”ti.

The Realized One is the one who shows the way.”

Evaṃ vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Moggallāna the Accountant said to the Buddha,

“yeme, bho gotama, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā saṭṭhā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattañño jāgariyaṃ ananuyuttā

sāmaññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusītā hīnavīriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, na tehi bhavaṃ gotamo saddhiṃ saṃvasati.

“Master Gotama, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not committed to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Master Gotama doesn’t live together with these.

Ye pana te kulaputtā saddhā agāasmā anagāriyaṃ pabbajitā asaṭhā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattañño jāgariyaṃ anuyuttā sāmaññe apekkhavanto sikkhāya tibbagāravā nabāhulikā nasāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āraddhavīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavaṃ gotamo saddhiṃ saṃvasati.

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are committed to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Master Gotama does live together with these.

Seyyathāpi, bho gotama, ye keci mūlagandhā, kālānusāri tesam aggamakkhāyati;

Of all kinds of fragrant root, spikenard is said to be the best.

ye keci sārāgandhā, lohitaṅḍanaṃ tesam aggamakkhāyati;

Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

ye keci pupphagandhā, vassikaṃ tesam aggamakkhāyati;

Of all kinds of fragrant flower, jasmine is said to be the best.

evameva bho gotamassa ovādo paramajjadhamesu.

In the same way, Master Gotama's advice is the best of contemporary teachings.

Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways.

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Gaṇakamoggallānasuttaṃ niṭṭhitaṃ sattamaṃ.

108. Gopakamoggallānasutta *With Moggallāna the Guardian*

Evam me sutam—

So I have heard.

**ekam samayaṃ āyasmā ānando rājagahe viharati veļuvane
kalandakanivāpe aciraparinibbute bhagavati.**

At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. It was not long after the Buddha had become fully extinguished.

**Tena kho pana samayena rājā māgadho ajātasattu vedehiputto
rājagahaṃ paṭisaṅkhārāpeti rañño pajjotassa āsaṅkamāno.**

Now at that time King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.

**Atha kho āyasmā ānando pubbaṅhasamayaṃ nivāsetvā
pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.**

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho āyasmato ānandassa etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya caritum.

“It's too early to wander for alms in Rājagaha.

**Yannūnāhaṃ yena gopakamoggallānassa brāhmaṇassa
kammanto, yena gopakamoggallāno brāhmaṇo**

tenupasaṅkameyyan”ti.

Why don't I go to see the brahmin Moggallāna the Guardian at his place of work?"

**Atha kho āyasmā ānando yena gopakamoggallānassa
brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo
tenupasaṅkami.**

So that's what he did.

**Addasā kho gopakamoggallāno brāhmaṇo āyasmantaṃ
ānandaṃ dūratova āgacchantaṃ.**

Moggallāna the Guardian saw Ānanda coming off in the distance

Disvāna āyasmantaṃ ānandaṃ etadavoca:

and said to him,

“etu kho bhavaṃ ānando.

“Come, Master Ānanda!

Svāgataṃ bho ānandassa.

Welcome, Master Ānanda!

**Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ
idhāgamanāya.**

It's been a long time since you took the opportunity to come here.

Nisīdatu bhavaṃ ānando, idamāsanam paññattan”ti.

Please, sir, sit down, this seat is ready.”

Nisīdi kho āyasmā ānando paññatte āsane.

Ānanda sat down on the seat spread out,

**Gopakamoggallānopi kho brāhmaṇo aññataram nīcam āsanam
gahetvā ekamantaṃ nisīdi.**

while Moggallāna took a low seat and sat to one side.

**Ekamantaṃ nisinno kho gopakamoggallāno brāhmaṇo
āyasmantaṃ ānandaṃ etadavoca:**

Then he said to Ānanda,

“atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahosi araham̐ sammāsambuddho”ti?

“Master Ānanda, is there even a single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened Buddha?”

“Natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham̐ sammāsambuddho.

“No, brahmin, there is not.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido;

For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path.

maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti.

And now the disciples live following the path; they acquire it later.”

Ayañca hidaṃ āyasmato ānandassa gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vippakatā ahosi.

But this conversation between Ānanda and Moggallāna the Guardian was left unfinished.

Atha kho vassakāro brāhmaṇo magadhamahāmatto rājagahe kammante anusaññāyamāno yena gopakamoggallānassa brāhmaṇassa kammanto, yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodi.

For just then the brahmin Vassakāra, a chief minister of Magadha, while supervising the work at Rājagaha, approached Ānanda at

Moggallāna's place of work and exchanged greetings with him.

Sammodanīyaṃ kathāṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda,

“kāya nuttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Master Ānanda, what were you sitting talking about just now? What conversation was unfinished?”

“Idha maṃ, brāhmaṇa, gopakamoggallāno brāhmaṇo evamāha:
So Ānanda told him of the conversation that they were having when Vassakāra arrived. Vassakāra said:

‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahosi arahāṃ sammāsambuddho’ti.

Evaṃ vutte, ahaṃ, brāhmaṇa, gopakamoggallānaṃ brāhmaṇaṃ etadavocaṃ:

‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi arahāṃ sammāsambuddho.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido;

maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’ti.

Ayaṃ kho no, brāhmaṇa, gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vippakatā.

Atha tvaṃ anuppatto”ti.

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito:

“Master Ānanda, is there even a single mendicant who was appointed by Master Gotama, saying:

‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā”ti?

‘This one will be your refuge when I have passed away,’ to whom you now turn?”

“Natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito:

“No, there is not.”

‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’ti, yaṃ mayaṃ etarahi paṭipādeyyāmā”ti.

“Atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito:

“But is there even a single mendicant who has been elected to such a position by the Saṅgha and appointed by several senior mendicants?”

‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā”ti?

“Natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito:

“No, there is not.”

‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’ti, yaṃ mayaṃ etarahi paṭipādeyyāmā”ti.

“Evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggiyā”ti?

“But since you lack a refuge, Master Ānanda, what’s the reason for your harmony?”

“Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā;

“We don’t lack a refuge, brahmin,

sappaṭisaraṇā mayaṃ, brāhmaṇa;

we have a refuge.

dhammappaṭisaraṇā”ti.

The teaching is our refuge.”

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito—

“But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha,

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti—

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito

—

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi paṭipādeyyāṃā’ti vadesi;

‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito—

or elected by the Saṅgha and appointed by several senior mendicants—

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti—

who serves as your refuge after the Buddha passed away, to whom you now turn,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito—

you replied, ‘No, there is not.’

**ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ
mayaṃ etarahi paṭipādeyyāma'ti—**

vadesi;

**‘evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā'ti
iti puṭṭho samāno ‘na kho mayaṃ, brāhmaṇa, appaṭisaraṇā;**
But you say that the reason for your harmony is that you have

sappaṭisaraṇā mayaṃ, brāhmaṇa;

dhammappaṭisaraṇā'ti vadesi.

the teaching as a refuge.

**Imassa pana, bho ānanda, bhāsītassa kathaṃ attho
daṭṭhabbo'ti?**

How should I see the meaning of this statement?"

**“Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā
sammāsambuddhena bhikkhūnaṃ sikkhāpadaṃ paññattaṃ,
pātimokkhaṃ uddiṭṭhaṃ.**

“The Blessed One, who knows and sees, the perfected one, the fully
awakened Buddha laid down training rules and recited the monastic
code for the mendicants.

**Te mayaṃ tadahuposathe yāvaticā ekaṃ gāmakhettaṃ
upanissāya viharāma te sabbe ekajjhaṃ sannipatāma;**

On the day of the sabbath all of us who live in dependence on one
village district gather together as one.

sannipatīvā yassa taṃ pavattati taṃ ajjhesāma.

We invite one who has freshly rehearsed the code to recite it.

**Tasmiñce bhaññamāne hoti bhikkhussa āpatti hoti vītikkamo
taṃ mayaṃ yathādhammaṃ yathānusiṭṭhaṃ kāremāti.**

If anyone remembers an offense or transgression while they're
reciting, we make them act in line with the teachings and in line with
the instructions.

Na kira no bhavanto kārenti;

It's not the venerables that make us act,

dhammo no kāreti”.

it's the teaching that makes us act.”

“Atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ karotha mānetha pūjetha; sakkatvā garuṃ katvā upanissāya viharathā”ti?

“Master Ānanda, is there even a single mendicant who you honor, respect, revere, venerate, and rely on?”

“Natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāmā”ti.

“There is, brahmin.”

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito—

“But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha,

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi paṭipādeyyāthā”ti—

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito

—

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ mayaṃ etarahi paṭipādeyyāmā”ti vadesi;

‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito—

or elected by the Saṅgha and appointed by several senior mendicants—

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi paṭipādeyyāthā”ti—

who serves as your refuge after the Buddha passed away, to whom you now turn,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato, sambahulehi therehi bhikkhūhi ṭhapito—
you replied, ‘No, there is not.’

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ mayāṃ etarahi paṭipādeyyāma’ti vadesi;

‘atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ karotha mānetha pūjetha; sakkatvā garuṃ katvā upanissāya viharathā’ti—

But when asked whether there is even a single mendicant who you honor, respect, revere, venerate, and rely on,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayāṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma’ti vadesi.
you replied, ‘There is.’

Imassa pana, bho ānanda, bhāsitassa kathaṃ attho daṭṭhabbo”ti?

How should I see the meaning of this statement?”

“Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā.

“There are ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Yasmiṃ no ime dhammā saṃvijjanti taṃ mayāṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma.

We honor anyone in whom these things are found.

Katame dasa?

What ten?

**Idha, brāhmaṇa, bhikkhu sīlavā hoti,
pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno,
aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu. (1)**

It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

Bahussuto hoti sutadharo sutasannicayo.

They're very learned, remembering and keeping what they've learned.

**Ye te dhammā ādikalyāṇā, majjhekalyāṇā, pariyosānakalyāṇā,
sāttam, sabyañjanam, kevalaparipuṇṇam parisuddham
brahmacariyam abhivadanti tathārūpāssa dhammā bahussutā
honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā
suppaṭividdhā. (2)**

These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Santuṭṭho hoti

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.
(3)**

They're content with robes, alms-food, lodgings, and medicines and supplies for the sick.

Catunnam jhānaṃ āhīcetasikānaṃ

**diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī
akasiralābhī. (4)**

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or

difficulty.

Anekavihitam iddhiividham paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ; tirokuṭṭam tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti, seyyathāpi uduke; udukepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti. (5)

They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti—dibbe ca mānuse ca, ye dūre santike ca. (6)

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti, saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ

cittan'ti pajānāti, anuttaram vā cittaṃ 'anuttaram cittaṃ'ti pajānāti, samāhitam vā cittaṃ 'samāhitam cittaṃ'ti pajānāti, asamāhitam vā cittaṃ 'asamāhitam cittaṃ'ti pajānāti, vimuttam vā cittaṃ 'vimuttam cittaṃ'ti pajānāti, avimuttam vā cittaṃ 'avimuttam cittaṃ'ti pajānāti. (7)

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind ... They understand unfreed mind as 'unfreed mind'.

Anekavihitam pubbenivāsam anussarati, seyyathidam—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvaṭṭakappe anekepi vivaṭṭakappe anekepi samvaṭṭavivaṭṭakappe: 'amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāram sauddesam anekavihitam pubbenivāsam anussarati. (8)

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I

was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (9)

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. (10)

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ime kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa pasādanīyā dhammā akkhātā.

These are the ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Yasmīṃ no ime dhammā saṃvijjanti taṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāmā”ti.

We honor anyone in whom these things are found, and rely on them.”

Evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto upanandaṃ senāpatiṃ āmantesi:

When he had spoken, Vassakāra addressed General Upananda,

“Taṃ kiṃ maññati bhavaṃ senāpati yadime bhonto sakkātabbaṃ sakkaronti, garuṃ kātappaṃ garuṃ karonti,
“What do you think, general?

mānetappaṃ mānenti, pūjetappaṃ pūjenti”?

Do these venerables honor, respect, revere, and venerate those who are worthy?”

“Tagghime bhonto sakkātabbaṃ sakkaronti, garuṃ kātappaṃ garuṃ karonti, mānetappaṃ mānenti, pūjetappaṃ pūjenti.

“Indeed they do.

Imaṅca hi te bhonto na sakkareyyuṃ na garuṃ kareyyuṃ na māneyyuṃ na pūjeyyuṃ;

For if these venerables were not to honor, respect, revere, and venerate such a person,

atha kiñcarahi te bhonto sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyun”ti?

then who exactly would they honor?”

Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca:

Then Vassakāra said to Ānanda,

“kahaṃ pana bhavaṃ ānando etarahi viharatī”ti?

“Where are you staying at present?”

“Veḷuvane khohaṃ, brāhmaṇa, etarahi viharāmī”ti.

“In the Bamboo Grove, brahmin.”

“Kacci pana, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṅca appanigghosaṅca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasāruppan”ti?

“I hope the Bamboo Grove is delightful, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat?”

“Taggha, brāhmaṇa, veḷuvanaṃ ramaṇīyañceva appasaddaṅca appanigghosaṅca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasāruppaṃ, yathā taṃ tumhādisehi rakkhakehi gopakehī”ti.

“Indeed it is, brahmin. And it is like that owing to such protectors and guardians as yourself.”

“Taggha, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṅca appanigghosaṅca vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasāruppaṃ, yathā taṃ bhavantehi jhāyīhi jhānasīlīhi.

“Surely, Master Ānanda, it is owing to the venerables who meditate, making a habit of meditating.

Jhāyino ceva bhavanto jhānasīlino ca.

For the venerables do in fact meditate and make a habit of meditating.

Ekamidāhaṃ, bho ānanda, samayaṃ so bhavaṃ gotamo vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

This one time, Master Ānanda, Master Gotama was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha khvāhaṃ, bho ānanda, yena mahāvanaṃ kūṭāgārasālā yena so bhavaṃ gotamo tenupasaṅkamaṃ.

So I went there to see him.

Tatra ca pana so bhavaṃ gotamo anekapariyāyena jhānakathaṃ kathesi.

And there he spoke about meditation in many ways.

Jhāyī ceva so bhavaṃ gotamo ahosi jhānasīlī ca.

He meditated, and made a habit of meditating.

Sabbaṅca pana so bhavaṃ gotamo jhānaṃ vaṇṇesī”ti.

And he praised all kinds of meditation.”

**“Na ca kho, brāhmaṇa, so bhagavā sabbaṃ jhānaṃ vaṇṇesi,
napi so bhagavā sabbaṃ jhānaṃ na vaṇṇesīti.**

“No, brahmin, the Buddha did not praise all kinds of meditation, nor did he dispraise all kinds of meditation.

Kathaṃ rūpaṅca, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi?

And what kind of meditation did he not praise?

**Idha, brāhmaṇa, ekacco kāmarāgapariyuṭṭhitena cetasā viharati
kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ
yathābhūtaṃ nappajānāti;**

It's when someone's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen.

**so kāmarāgaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati
apajjhāyati.**

Harboring sensual desire within they meditate and concentrate and contemplate and ruminates.

**Byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena,
uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ
nappajānāti;**

Their heart is overcome and mired in ill will ...

**so byāpādaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati
apajjhāyati.**

**Thinamiddhapariyuṭṭhitena cetasā viharati
thinamiddhaparetena, uppannassa ca thinamiddhassa
nissaraṇaṃ yathābhūtaṃ nappajānāti;**

dullness and drowsiness ...

**so thinamiddhaṃyeva antaraṃ karitvā jhāyati pajjhāyati
nijjhāyati apajjhāyati.**

**Uddhaccakukkuccapariyuṭṭhitena cetasā viharati
uddhaccakukkuccaparetena, uppannassa ca
uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti;**

restlessness and remorse ...

**so uddhaccakukkuccaṃyeva antaraṃ karitvā jhāyati pajjhāyati
nijjhāyati apajjhāyati.**

**Vicikicchāpariyutṭhiteṇa cetasā viharati vicikicchāpareteṇa,
uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ
nappajānāti;**

doubt, and they don't truly know and see the escape from doubt that has arisen.

**so vicikicchaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati
apajjhāyati.**

Harboring doubt within they meditate and concentrate and contemplate and ruminate.

Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi.

The Buddha didn't praise this kind of meditation.

Kathaṃ rūpaṅca, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi?

And what kind of meditation did he praise?

**Idha, brāhmaṇa, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ ...**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

tatiyaṃ jhānaṃ ...

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and

aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesī”ti.

The Buddha praised this kind of meditation.”

“Gārayhaṃ kira, bho ānanda, so bhavaṃ gotamo jhānaṃ garahi, pāsaṃsaṃ pasāsi.

“Well, Master Ānanda, it seems that Master Gotama criticized the kind of meditation that deserves criticism and praised that deserving of praise.

Handa ca dāni mayaṃ, bho ānanda, gacchāma;

Well, now, Master Ānanda, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.

“Please, brahmin, go at your convenience.”

Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmi.

Then Vassakāra the brahmin, having approved and agreed with what Venerable Ānanda said, got up from his seat and left.

Atha kho gopakamoggallāno brāhmaṇo acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ etadavoca:

Soon after he had left, Moggallāna the Guardian said to Ānanda,

“yaṃ no mayaṃ bhavantaṃ ānandaṃ apucchimhā taṃ no bhavaṃ ānando na byākāsī”ti.

“Master Ānanda, you still haven’t answered my question.”

“Nanu te, brāhmaṇa, avocumhā:

“But brahmin, didn’t I say:

‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahoṣi araham̐ sammāsambuddho.

‘There is no single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened Buddha.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido.

For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path.

Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti.

And now the disciples live following the path; they acquire it later.”

Gopakamoggallānasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

109. Mahāpuṇṇamasutta

The Longer Discourse on the Full-Moon Night

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvattiyam viharati pubbārāme
migāramātupāsāde.**

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra’s mother.

**Tena kho pana samayena bhagavaṁ tadahuposathe pannarase
puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse
nisinno hoti.**

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

**Atha kho aññataro bhikkhu uṭṭhāyāsanā ekamsam cīvaram
katvā yena bhagavaṁ tenañjalim paṇāmetvā bhagavantam
etadavoca:**

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said,

**“Puccheyyāham, bhante, bhagavantam kiñcideva desam, sace
me bhagavaṁ okāsam karoti pañhassa veyyākaraṇāyā”ti.**

“I’d like to ask the Buddha about a certain point, if you’d take the time to answer.”

“Tena hi tvaṃ, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī”ti.

“Well then, mendicant, take your own seat and ask what you wish.”

Atha kho so bhikkhu sake āsane nisīditvā bhagavantaṃ etadavoca:

That mendicant took his seat and said to the Buddha:

“ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ—

“Sir, are these the five grasping aggregates:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti?

form, feeling, perception, choices, and consciousness?”

“Ime kho, bhikkhu, pañcupādānakkhandhā, seyyathidaṃ—

“Yes, they are,” replied the Buddha.

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti.

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttariṃ pañhaṃ pucchi:

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“ime pana, bhante, pañcupādānakkhandhā kiṃmūlakā”ti?

“But sir, what is the root of these five grasping aggregates?”

“Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti.

“These five grasping aggregates are rooted in desire.”

“Taṃyeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādānan”ti?

“But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, bhikkhu, taṃyeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ.

“Neither.

Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānan”ti.

Rather, the desire and greed for them is the grasping there.”

“Siyā pana, bhante, pañcasu upādānakkhandhesu chandarāgavemattatā”ti?

“But sir, can there be different kinds of desire and greed for the five grasping aggregates?”

“Siyā, bhikkhū”ti bhagavā avoca

“There can,” said the Buddha.

“idha, bhikkhu, ekaccassa evaṃ hoti:

“It’s when someone thinks:

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāṇo siyaṃ anāgatamaddhānan’ti.

‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’

Evaṃ kho, bhikkhu, siyā pañcasu upādānakkhandhesu chandarāgavemattatā”ti.

That’s how there can be different kinds of desire and greed for the five grasping aggregates.”

“Kittāvatā pana, bhante, khandhānaṃ khandhādhivacanaṃ hotī”ti?

“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

“Yaṃ kiñci, bhikkhu, rūpaṃ—atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā—ayaṃ rūpakkhandho.

“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

Yā kāci vedanā—atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā—ayaṃ vedanākkhandho.

Any kind of feeling at all ...

Yā kāci saññā—atītānāgatapaccuppannā ...pe... yā dūre santike vā—ayaṃ saññākkhandho.

Any kind of perception at all ...

Ye keci saṅkhārā—atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā—ayaṃ saṅkhārakkhandho.

Any kind of choices at all ...

Yaṃ kiñci viññāṇaṃ—atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukhumāṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā—ayaṃ viññāṇakkhandho.

Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

Ettāvatā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ hotī”ti.

That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

“Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya?

“What is the cause, sir, what is the reason why the aggregate of form is found?

Ko hetu ko paccayo vedanākkhandhassa paññāpanāya?

What is the cause, what is the reason why the aggregate of feeling

...

Ko hetu ko paccayo saññākkhandhassa paññāpanāya?

perception ...

Ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya?

choices ...

Ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyā”ti?

consciousness is found?”

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

“The four primary elements are the reason why the aggregate of form is found.

Phasso hetu, phasso paccayo vedanākkhandhassa paññāpanāya.

Contact is the reason why the aggregates of feeling ...

Phasso hetu, phasso paccayo saññākkhandhassa paññāpanāya.

perception ...

Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya.

and choices are found.

Nāmarūpaṃ kho, bhikkhu, hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāyā”ti.

Name and form are the reasons why the aggregate of consciousness is found.”

“Katham pana, bhante, sakkāyadiṭṭhi hotī”ti?

“But sir, how does identity view come about?”

**“Idha, bhikkhu, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ
adassāvī sappurisadhammassa akovido sappurisadhamme
avinīto**

“It’s when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā
rūpaṃ rūpasmim vā attānaṃ;**

They regard form as self, self as having form, form in self, or self in form.

**vedanaṃ attato samanupassati vedanāvantaṃ vā attānaṃ attani
vā vedanaṃ vedanāya vā attānaṃ;**

They regard feeling as self, self as having feeling, feeling in self, or self in feeling.

**saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ attani
vā saññaṃ saññāya vā attānaṃ;**

They regard perception as self, self as having perception, perception in self, or self in perception.

**saṅkhāre attato samanupassati saṅkhāravantaṃ vā attānaṃ
attani vā saṅkhāre saṅkhāresu vā attānaṃ;**

They regard choices as self, self as having choices, choices in self, or self in choices.

**viññānaṃ attato samanupassati viññānavantaṃ vā attānaṃ
attani vā viññānaṃ viññānasmim vā attānaṃ.**

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam kho, bhikkhu, sakkāyadiṭṭhi hotī”ti.

That’s how identity view comes about.”

“Katham pana, bhante, sakkāyadiṭṭhi na hotī”ti?

“But sir, how does identity view not come about?”

**“Idha, bhikkhu, sutavā ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto**

“It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

**na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na
attani vā rūpaṃ na rūpasmim vā attānaṃ;**

They don’t regard form as self, self as having form, form in self, or self in form.

**na vedanaṃ attato samanupassati na vedanāvantaṃ vā attānaṃ
na attani vā vedanaṃ na vedanāya vā attānaṃ;**

They don’t regard feeling as self, self as having feeling, feeling in self, or self in feeling.

**na saññaṃ attato samanupassati na saññāvantaṃ vā attānaṃ
na attani vā saññaṃ na saññāya vā attānaṃ;**

They don’t regard perception as self, self as having perception, perception in self, or self in perception.

**na saṅkhāre attato samanupassati na saṅkhāravantaṃ vā
attānaṃ na attani vā saṅkhāre na saṅkhāresu vā attānaṃ;**

They don’t regard choices as self, self as having choices, choices in self, or self in choices.

**na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā
attānaṃ na attani vā viññāṇaṃ na viññāṇasmim vā attānaṃ.**

They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam kho, bhikkhu, sakkāyadiṭṭhi na hotī”ti.

That's how identity view does not come about.”

“Ko nu kho, bhante, rūpe assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

“Sir, what's the gratification, the drawback, and the escape when it comes to form,

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

feeling,

Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

perception,

Ko saṅkhāresu assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

choices,

Ko viññāṇe assādo, ko ādīnavo, kiṃ nissaraṇaṃ”ti?

and consciousness?”

“Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpe assādo.

“The pleasure and happiness that arise from form: this is its gratification.

Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpe ādīnavo.

That form is impermanent, suffering, and perishable: this is its drawback.

Yo rūpe chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpe nissaraṇaṃ.

Removing and giving up desire and greed for form: this is its escape.

Yaṃ kho, bhikkhu, vedanaṃ paṭicca ...

The pleasure and happiness that arise from feeling ...

saññaṃ paṭicca ...

perception ...

saṅkhāre paṭicca ...

choices ...

viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇe assādo.

consciousness: this is its gratification.

Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇe ādīnavao.

That consciousness is impermanent, suffering, and perishable: this is its drawback.

Yo viññāṇe chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇe nissaraṇaṃ”ti.

Removing and giving up desire and greed for consciousness: this is its escape.”

“Kathaṃ pana, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?

“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Yaṃ kiñci, bhikkhu, rūpaṃ—atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbaṃ rūpaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya passati.

“One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ—atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbaṃ viññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti—evametaṃ yathābhūtaṃ sammappaññāya passati.

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṃ kho, bhikkhu, jānato evaṃ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’ti.

That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:

Now at that time one of the mendicants had the thought,

“iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā;

“So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kamattānaṃ phusissantī’ti?

Then what self will the deeds done by not-self affect?”

Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi:

But the Buddha, knowing what that monk was thinking, addressed the mendicants:

“ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā

satthu sāsanaṃ atidhāvitabbaṃ maññeyya:

“It’s possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher’s instructions. They think:

‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā;

‘So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kamattānaṃ phusissantī’ti.

Then what self will the deeds done by not-self affect?’

Paṭivinītā kho me tumhe, bhikkhave, tatra tatra dhammesu.

Now, mendicants, you have been educated by me in questioning with regard to all these things in all such cases.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā”ti?

Is form permanent or impermanent?’

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.
“No, sir.”

“Taṃ kiṃ maññaṭṭha, bhikkhave,
“What do you think, mendicants?

vedanā ...
Is feeling ...

saññā ...
perception ...

saṅkhārā ...
choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.
“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**
“But if it’s impermanent, suffering, and perishable, is it fit to be
regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

**“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ
atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ
vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā
sabbaṃ rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

**yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā
bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā
yaṃ dūre santike vā sabbaṃ viññāṇaṃ: ‘netam mama,
nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.**

consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

**Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi
nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati,
saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati;**

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī'ti.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Imasmiṅca pana veyyākaraṇasmiṃ bhaññaṃāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimāsūtī.

And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Mahāpuṇṇamasuttaṃ niṭṭhitaṃ navamaṃ.

110. Cūḷapuṇṇamasutta

The Shorter Discourse on the Full-Moon Night

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvattiyam viharati pubbārāme
migāramātupāsāde.**

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra’s mother.

**Tena kho pana samayena bhagavā tadahuposathe pannarase
puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse
nisinno hoti.**

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

**Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ
anuviloketvā bhikkhū āmantesi:**

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them,

“jāneyya nu kho, bhikkhave, asappuriso asappurisaṃ:

“Mendicants, could a bad person know of a bad person:

‘asappuriso ayaṃ bhavaṃ’”ti?

‘This fellow is a bad person’?”

“No hetam, bhante”.

“No, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

**aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ asappuriso
asappurisaṃ jāneyya:**

It’s impossible, it can’t happen, that a bad person could know of a bad person:

‘asappuriso ayaṃ bhavan’ti.

‘This fellow is a bad person.’

Jāneyya pana, bhikkhave, asappuriso sappurisaṃ:

But could a bad person know of a good person:

‘sappuriso ayaṃ bhavan’”ti?

‘This fellow is a good person’?”

“No hetam, bhante”.

“No, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

**etampi kho, bhikkhave, aṭṭhānaṃ anavakāso yaṃ asappuriso
sappurisaṃ jāneyya:**

That too is impossible.

‘sappuriso ayaṃ bhavan’ti.

**Asappuriso, bhikkhave, assaddhammasamannāgato hoti,
asappurisabhatti hoti, asappurisacintī hoti, asappurisamantī
hoti, asappurisavāco hoti, asappurisakammanto hoti,
asappurisadiṭṭhi hoti; asappurisadānaṃ deti.**

A bad person has bad qualities, associates with bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person.

**Kathaṅca, bhikkhave, asappuriso assaddhammasamannāgato
hoti?**

And how does a bad person have bad qualities?

Idha, bhikkhave, asappuriso assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.

It's when a bad person is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Evaṃ kho, bhikkhave, asappuriso assaddhammasamannāgato hoti. (1)

That's how a bad person has bad qualities.

Kathañca, bhikkhave, asappuriso asappurisabhatti hoti?

And how does a bad person associate with bad people?

Idha, bhikkhave, asappurisassa ye te samaṇabrāhmaṇā assaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppaññā tyāssa mittā honti te sahāyā.

It's when a bad person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Evaṃ kho, bhikkhave, asappuriso asappurisabhatti hoti. (2)

That's how a bad person associates with bad people.

Kathañca, bhikkhave, asappuriso asappurisacintī hoti?

And how does a bad person have the intentions of a bad person?

Idha, bhikkhave, asappuriso attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

It's when a bad person intends to hurt themselves, hurt others, and hurt both.

Evaṃ kho, bhikkhave, asappuriso asappurisacintī hoti. (3)

That's how a bad person has the intentions of a bad person.

Kathañca, bhikkhave, asappuriso asappurisamantī hoti?

And how does a bad person offer the counsel of a bad person?

Idha, bhikkhave, asappuriso attabyābādhāyapi manteti, parabyābādhāyapi manteti, ubhayabyābādhāyapi manteti.

It's when a bad person offers counsel that hurts themselves, hurts others, and hurts both.

Evaṃ kho, bhikkhave, asappuriso asappurisamantī hoti. (4)

That's how a bad person offers the counsel of a bad person.

Kathañca, bhikkhave, asappuriso asappurisavāco hoti?

And how does a bad person have the speech of a bad person?

Idha, bhikkhave, asappuriso musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti.

It's when a bad person uses speech that's false, divisive, harsh, and nonsensical.

Evaṃ kho, bhikkhave, asappuriso asappurisavāco hoti. (5)

That's how a bad person has the speech of a bad person.

Kathañca, bhikkhave, asappuriso asappurisakammanto hoti?

And how does a bad person have the action of a bad person?

Idha, bhikkhave, asappuriso pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti.

It's when a bad person kills living creatures, steals, and commits sexual misconduct.

Evaṃ kho, bhikkhave, asappuriso asappurisakammanto hoti. (6)

That's how a bad person has the actions of a bad person.

Kathañca, bhikkhave, asappuriso asappurisadiṭṭhi hoti?

And how does a bad person have the view of a bad person?

Idha, bhikkhave, asappuriso evaṃdiṭṭhi hoti:

It's when a bad person has such a view:

‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā

**opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā
sammāpaṭipannā, ye imaṅca lokam paraṅca lokam sayam
abhiññā sacchikatvā pavedentī'ti.**

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Evaṃ kho, bhikkhave, asappuriso asappurisadiṭṭhi hoti. (7)

That’s how a bad person has the view of a bad person.

Kathaṅca, bhikkhave, asappuriso asappurisdānaṃ deti?

And how does a bad person give the gifts of a bad person?

**Idha, bhikkhave, asappuriso asakkaccaṃ dānaṃ deti, asahatthā
dānaṃ deti, acittikatvā dānaṃ deti, apaviṭṭhaṃ dānaṃ deti
anāgamanadiṭṭhiko dānaṃ deti.**

It’s when a bad person gives a gift carelessly, not with their own hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences.

Evaṃ kho, bhikkhave, asappuriso asappurisdānaṃ deti.

That’s how a bad person gives the gifts of a bad person.

**So, bhikkhave, asappuriso evaṃ assaddhammasamannāgato,
evaṃ asappurisabhaddi, evaṃ asappurisacintī, evaṃ
asappurisantī, evaṃ asappurisavāco, evaṃ
asappurisakammanto, evaṃ asappurisadiṭṭhi;**

That bad person—who has such bad qualities, frequents bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person—

**evaṃ asappurisdānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā yā
asappurisānaṃ gati tattha upapajjati.**

when their body breaks up, after death, is reborn in the place where bad people are reborn.

Kā ca, bhikkhave, asappurisānaṃ gati?

And what is the place where bad people are reborn?

Nirayo vā tiracchānayoṇi vā.

Hell or the animal realm.

Jāneyya nu kho, bhikkhave, sappuriso sappurisaṃ:

Mendicants, could a good person know of a good person:

‘sappuriso ayaṃ bhavaṃ’”ti?

‘This fellow is a good person’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

ṭhānametaṃ, bhikkhave, vijjati yaṃ sappuriso sappurisaṃ jāneyya:

It is possible that a good person could know of a good person:

‘sappuriso ayaṃ bhavaṃ’”ti.

‘This fellow is a good person.’

Jāneyya pana, bhikkhave, sappuriso asappurisaṃ:

But could a good person know of a bad person:

‘asappuriso ayaṃ bhavaṃ’”ti?

‘This fellow is a bad person’?”

“Evaṃ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

**etampi kho, bhikkhave, t̥hānaṃ vijjati yaṃ sappuriso
asappurisaṃ jāneyya:**

That too is possible.

‘asappuriso ayaṃ bhavaṃ’ti.

**Sappuriso, bhikkhave, saddhammasamannāgato hoti,
sappurisabhatti hoti, sappurisacintī hoti, sappurisamantī hoti,
sappurisavāco hoti, sappurisakammanto hoti, sappurisadiṭṭhi
hoti;**

A good person has good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person.

sappurisdānaṃ deti.

**Kathaṅca, bhikkhave, sappuriso saddhammasamannāgato
hoti?**

And how does a good person have good qualities?

**Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī
hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti,
paññavā hoti.**

It’s when a good person is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

**Evaṃ kho, bhikkhave, sappuriso saddhammasamannāgato hoti.
(1)**

That’s how a good person has good qualities.

Kathaṅca, bhikkhave, sappuriso sappurisabhatti hoti?

And how does a good person associate with good people?

**Idha, bhikkhave, sappurisassa ye te samaṇabrāhmaṇā saddhā
hirimanto ottappino bahussutā āraddhavīriyā upaṭṭhitassatino
paññavanto tyāssa mittā honti, te sahāyā.**

It's when a good person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Evaṃ kho, bhikkhave, sappuriso sappurisabhatti hoti. (2)

That's how a good person associates with good people.

Kathaṅca, bhikkhave, sappuriso sappurisacintī hoti?

And how does a good person have the intentions of a good person?

Idha, bhikkhave, sappuriso nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.

It's when a good person doesn't intend to hurt themselves, hurt others, and hurt both.

Evaṃ kho, bhikkhave, sappuriso sappurisacintī hoti. (3)

That's how a good person has the intentions of a good person.

Kathaṅca, bhikkhave, sappuriso sappurisamantī hoti?

And how does a good person offer the counsel of a good person?

Idha, bhikkhave, sappuriso nevattabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti.

It's when a good person offers counsel that doesn't hurt themselves, hurt others, and hurt both.

Evaṃ kho, bhikkhave, sappuriso sappurisamantī hoti. (4)

That's how a good person offers the counsel of a good person.

Kathaṅca, bhikkhave, sappuriso sappurisavāco hoti?

And how does a good person have the speech of a good person?

Idha, bhikkhave, sappuriso musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.

It's when a good person refrains from speech that's false, divisive, harsh, or nonsensical.

Evaṃ kho, bhikkhave, sappuriso sappurisavāco hoti. (5)

That's how a good person has the speech of a good person.

Kathañca, bhikkhave, sappuriso sappurisakammanto hoti?

And how does a good person have the action of a good person?

Idha, bhikkhave, sappuriso pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti.

It's when a good person refrains from killing living creatures, stealing, and committing sexual misconduct.

Evañ kho, bhikkhave, sappuriso sappurisakammanto hoti. (6)

That's how a good person has the action of a good person.

Kathañca, bhikkhave, sappuriso sappurisadiṭṭhi hoti?

And how does a good person have the view of a good person?

Idha, bhikkhave, sappuriso evaṃdiṭṭhi hoti:

It's when a good person has such a view:

‘atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukatadukkaṭānam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokam parañca lokam sayam abhiññā sacchikatvā pavedentī’ti.

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Evañ kho, bhikkhave, sappuriso sappurisadiṭṭhi hoti. (7)

That's how a good person has the view of a good person.

Kathañca, bhikkhave, sappuriso sappurisadānam deti?

And how does a good person give the gifts of a good person?

Idha, bhikkhave, sappuriso sakkaccaṃ dānaṃ deti, sahatthā dānaṃ deti, cittikatvā dānaṃ deti, anapaviṭṭhaṃ dānaṃ deti, āgamanadiṭṭhiko dānaṃ deti.

It's when a good person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences.

Evaṃ kho, bhikkhave, sappuriso sappurisaḍānaṃ deti. (8)

That's how a good person gives the gifts of a good person.

So, bhikkhave, sappuriso evaṃ saddhammasamannāgato, evaṃ sappurisaḍḍatti, evaṃ sappurisaḍḍanti, evaṃ sappurisaḍḍanti, evaṃ sappurisaḍḍanti, evaṃ sappurisaḍḍanti, evaṃ sappurisaḍḍanti;

That good person—who has such good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person—

evaṃ sappurisaḍḍanti datvā kāyassa bhedaṃ paraṃ maraṇā yā sappurisaḍḍanti gatiṃ tattha upapajjati.

when their body breaks up, after death, is reborn in the place where good people are reborn.

Kā ca, bhikkhave, sappurisaḍḍanti gatiṃ?

And what is the place where good people are reborn?

Devamahattatā vā manussamahattatā vā”ti.

A state of greatness among gods or humans.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Cūḷapunnāmasuttaṃ niṭṭhitaṃ dasamaṃ.

Devadahavaggo niṭṭhito paṭhamo.

Tassuddānaṃ

**Devadahaṃ pañcattayaṃ,
Kinti sāma sunakkhattaṃ;
Sappāya gaṇa gopaka—
Mahāpuṇṇa cūlapuṇṇaṅcāti.**

2. The Division of One by One Anupadavagga

111. Anupadasutta *One by One*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagava bhikkhū amantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadvoca:

The Buddha said this:

“Paṇḍito, bhikkhave, sāriputto;

“Sāriputta is astute, mendicants.

mahāpañño, bhikkhave, sāriputto;

He has great wisdom,

puthupañño, bhikkhave, sāriputto;

widespread wisdom,

hāsapañño, bhikkhave, sāriputto;

laughing wisdom,

javanapañño, bhikkhave, sāriputto;

swift wisdom,

tikkhapañño, bhikkhave, sāriputto;

sharp wisdom,

nibbedhikapañño, bhikkhave, sāriputto;

and penetrating wisdom.

sāriputto, bhikkhave, aḍḍhamāsaṃ

anupadadhammavipassanaṃ vipassati.

For a fortnight he practiced discernment of phenomena one by one.

Tatridaṃ, bhikkhave, sāriputtassa anupadadhammavipassanāya hoti.

And this is how he did it.

Idha, bhikkhave, sāriputto vivicceva kāmehi vivicca akusalehi

dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ

paṭhamaṃ jhānaṃ upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ye ca paṭhame jhāne dhammā vitakko ca vicāro ca pīti ca

sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ

chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā veditā uppajjanti, veditā upaṭṭhahanti, veditā

abhatthaṃ gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vip̐pamutto visaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkārā atthitvevassa hoti. (1)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ye ca dutiye jhāne dhammā—ajjhataṃ sampasādo ca pīti ca sukhañca cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando adhimokkha vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the second absorption one by one: internal confidence and rapture and bliss and unification of

mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā veditā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evam pajānāti:

He understood:

‘evam kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipamutto visamutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇan’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkāra atthitvevassa hoti. (2)

And by repeated practice he knew for sure that there is.

Puna caparam, bhikkhave, sāriputto pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti.

Yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Ye ca tatiye jhāne dhammā—sukhañca sati ca sampajaññañca cittekaggatā ca, phasso vedanā sañña cetanā cittaṃ chando

adhimokkho vīriyaṃ sati upekkhā manasikāro—

And he distinguished the phenomena in the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

tyāssa dhammā anupadavavatthitā honti, tyāssa dhammā veditā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vip̐pamutto vi̐saṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkārā atthitvevassa hoti. (3)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catuttham jhānaṃ upasampajja viharati.

Furthermore, with the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Ye ca catutthe jhāne dhammā—upekkhā adukkhamasukhā
vedanā passaddhattā cetaso anābhogo satipārisuddhi
cittekaggatā ca, phasso vedanā saññā cetanā cittaṃ chando
adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā
anupadavavatthitā honti.**

And he distinguished the phenomena in the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

**Tyāssa dhammā veditā uppajjanti, veditā upaṭṭhahanti, veditā
abbhatthaṃ gacchanti.**

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

**So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho
vip̐pamutto visaṃyutto vimariyādīkatena cetasā viharati.**

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkārā atthitvevassa hoti. (4)

And by repeated practice he knew for sure that there is.

**Puna caparaṃ, bhikkhave, sāriputto sabbaso rūpasaññānaṃ
samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ
amanasikārā ‘ananto ākāso’ti ākāsañcāyatanam upasampajja
viharati.**

Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, he entered and remained in the dimension of infinite space.

Ye ca ākāsānañcāyatane dhammā—ākāsānañcāyatanaśāññā ca cittekaggatā ca phasso vedanā śāññā cetanā cittaṃ chando adhimokkho vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of infinite space one by one: the perception of the dimension of infinite space and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā veditā uppajjanti, veditā upaṭṭhahanti, veditā abbatthāṃ gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vip̐pamutto viśāmyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkārā atthitvevassa hoti. (5)

And by repeated practice he knew for sure that there is.

Puna caparam, bhikkhave, sāriputto sabbaso ākāsānañcāyatanam samatikkamma ‘anantaṃ viññāṇan’ti viññāṇañcāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, he entered and remained in the dimension of infinite consciousness.

Ye ca viññāṇañcāyatane dhammā—viññāṇañcāyatanaśāññā ca cittekaggatā ca, phasso vedanā śāññā cetanā cittaṃ chando adhimokkha vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā anupadavavatthitā honti.

And he distinguished the phenomena in the dimension of infinite consciousness one by one: the perception of the dimension of infinite consciousness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

Tyāssa dhammā veditā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto visaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇan’ti pajānāti.

He understood: ‘There is an escape beyond.’

Tabbahulīkārā atthitvevassa hoti. (6)

And by repeated practice he knew for sure that there is.

**Puna caparaṃ, bhikkhave, sāriputto sabbaso
viññāṇaṅcāyatanaṃ samatikkamma ‘natthi kiñcī’ti
ākiñcaññāyatanaṃ upasampajja viharati.**

Furthermore, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, he entered and remained in the dimension of nothingness.

**Ye ca ākiñcaññāyatane dhammā—ākiñcaññāyatanaśāññā ca
cittakaggatā ca, phasso vedanā saññā cetanā cittaṃ chando
adhimokkha vīriyaṃ sati upekkhā manasikāro—tyāssa dhammā
anupadavavatthitā honti.**

And he distinguished the phenomena in the dimension of nothingness one by one: the perception of the dimension of nothingness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and attention.

**Tyāssa dhammā veditā uppajjanti, veditā upaṭṭhahanti, veditā
abbhatthaṃ gacchanti.**

He knew those phenomena as they arose, as they remained, and as they went away.

So evaṃ pajānāti:

He understood:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

**So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho
vipparamutto visarṃyutto vimariyādīkatena cetasā viharati.**

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘atthi uttari nissaraṇaṃ’ti pajānāti.

He understood: 'There is an escape beyond.'

Tabbahulīkārā atthitvevassa hoti. (7)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.

So tāya samāpattiyā sato vuṭṭhahati.

And he emerged from that attainment with mindfulness.

So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati:

Then he contemplated the phenomena in that attainment that had passed, ceased, and perished:

'evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī'ti.

'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.'

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vipparamutto visaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So 'atthi uttari nissaraṇan'ti pajānāti.

He understood: 'There is an escape beyond.'

Tabbahulīkārā atthitvevassa hoti. (8)

And by repeated practice he knew for sure that there is.

Puna caparaṃ, bhikkhave, sāriputto sabbaso nevasaññānāsaññāyatanam samatikkamma

saññāvedayitanirodham upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, going totally beyond the dimension of neither perception nor non-perception, he entered and remained in the cessation of perception and feeling. And, having seen with wisdom, his defilements came to an end.

So tāya samāpattiyā sato vuṭṭhahati.

And he emerged from that attainment with mindfulness.

So tāya samāpattiyā sato vuṭṭhahitvā ye dhammā atītā niruddhā vipariṇatā te dhamme samanupassati:

Then he contemplated the phenomena in that attainment that had passed, ceased, and perished:

‘evaṃ kirame dhammā ahutvā sambhonti, hutvā paṭiventī’ti.

‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’

So tesu dhammesu anupāyo anapāyo anissito appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā viharati.

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

So ‘natthi uttari nissaraṇan’ti pajānāti.

He understood: ‘There is no escape beyond.’

Tabbahulīkārā natthi tvevassa hoti.

And by repeated practice he knew for sure that there is not.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there’s anyone of whom it may be rightly said that

‘vasippatto pāramippatto ariyasmiṃ sīlasmiṃ, vasippatto pāramippatto ariyasmiṃ samādhismiṃ, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti, sāriputtameva taṃ sammā vadamāno vadeyya:

they have attained mastery and perfection in noble ethics, immersion, wisdom, and freedom, it's Sāriputta.

‘vasippatto pāramippatto ariyasmim̐ sīlasmim̐, vasippatto pāramippatto ariyasmim̐ samādhismim̐, vasippatto pāramippatto ariyāya paññāya, vasippatto pāramippatto ariyāya vimuttiyā’ti.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there's anyone of whom it may be rightly said that

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti, sāriputtameva taṃ sammā vadamāno vadeyya:

they're the Buddha's true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, not the heir in material things, it's Sāriputta.

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo no āmisadāyādo’ti.

Sāriputto, bhikkhave, tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ sammadeva anuppavatteti’ti.

Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Anupadasuttaṃ niṭṭhitaṃ paṭhamaṃ.

112. Chabbisodhanasutta *The Sixfold Purification*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū amantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

“Idha, bhikkhave, bhikkhu aññaṃ byākaroti:

“Take a mendicant who declares enlightenment:

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyāti pajānāmī’ti.**

‘I understand: “Rebirth is ended, the spiritual journey has been
completed, what had to be done has been done, there is no return to
any state of existence.”’

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

You should neither approve nor dismiss that mendicant's statement.

Anabhinanditvā appaṭikkositvā pañho pucchitabbo:

Rather, you should question them:

‘cattārome, āvuso, vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

‘Reverend, these four kinds of expression have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Katame cattāro?

What four?

Diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā—

One speaks of the seen as seen, the heard as heard, the thought as thought, and the known as known.

ime kho, āvuso, cattāro vohārā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

These are the four kinds of expression rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imesu catūsu vohāresu anupādāya āsavehi cittaṃ vimuttan’ti?

How does the venerable know and see regarding these four kinds of expression so that your mind is freed from defilements by not grasping?’

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended—who has completed the spiritual journey, done what had to be done, laid down the burden,

achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is in line with the teaching to answer:

**‘diṭṭhe kho ahaṃ, āvuso, anupāyo anapāyo anissito
appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā
viharāmi.**

‘Reverends, I live without attraction or repulsion for what is seen; independent, untied, liberated, detached, my mind free of limits.

Sute kho ahaṃ, āvuso ...pe...

I live without attraction or repulsion for what is heard ...

mute kho ahaṃ, āvuso ...

thought ...

**viññāte kho ahaṃ, āvuso, anupāyo anapāyo anissito
appaṭibaddho vippamutto visaṃyutto vimariyādīkatena cetasā
viharāmi.**

or known; independent, untied, liberated, detached, my mind free of limits.

**Evaṃ kho me, āvuso, jānato evaṃ passato imesu catūsu
vohāresu anupādāya āsavehi cittaṃ vimuttan’ti.**

That is how I know and see regarding these four kinds of expression so that my mind is freed from defilements by not grasping.’

**Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ
abhinanditabbaṃ anumoditabbaṃ.**

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

**‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho
pucchitabbo.**

then ask a further question:

**‘Pañcime, āvuso, upādānakkhandhā tena bhagavatā jānatā
passatā arahatā sammāsambuddhena sammadakkhātā.**

‘Reverend, these five grasping aggregates have been rightly explained by the Buddha.

Katame pañca?

What five?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho—

That is: the grasping aggregates of form, feeling, perception, choices, and consciousness.

ime kho, āvuso, pañcupādānakkhandhā tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

These are the five grasping aggregates that have been rightly explained by the Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imesu pañcasu upādānakkhandhesu anupādāya āsavehi cittaṃ vimuttan’ti?

How does the venerable know and see regarding these five grasping aggregates so that your mind is freed from defilements by not grasping?’

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

‘rūpaṃ kho ahaṃ, āvuso, abalaṃ virāgunaṃ anassāsikanti viditvā ye rūpe upāyupādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇissaggā vimuttaṃ me cittanti pajānāmi.

‘Reverends, knowing that form is powerless, fading, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for form.

Vedanam kho aham, avuso ...pe...

Knowing that feeling ...

sañnam kho aham, avuso ...

perception ...

saṅkhāre kho aham, avuso ...

choices ...

viññānam kho aham, avuso, abalam virāgunam anassāsikanti

viditvā ye viññāṇe upāyūpādānā cetaso

adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā

paṭinissaggā vimuttam me cittanti pajānāmi.

consciousness is powerless, fading, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for consciousness.

Evam kho me, avuso, jānato evam passato imesu pañcasu

upādānakkhandhesu anupādāya āsavehi cittam vimuttan'ti.

That is how I know and see regarding these five grasping aggregates so that my mind is freed from defilements by not grasping.'

Tassa, bhikkhave, bhikkhuno 'sādhū'ti bhāsitaṃ

abhinanditabbaṃ, anumoditabbaṃ.

Saying 'Good!' you should applaud and cheer that mendicant's statement,

'Sādhū'ti bhāsitaṃ abhinanditvā anumoditvā uttarim paṇho

pucchitabbo.

then ask a further question:

'Chayimā, avuso, dhātuyo tena bhagavatā jānatā passatā

arahatā sammāsambuddhena sammadakkhātā.

'Reverend, these six elements have been rightly explained by the Buddha.

Katamā cha?

What six?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu—

The elements of earth, water, fire, air, space, and consciousness.

imā kho, āvuso, cha dhātuyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā.

These are the six elements that have been rightly explained by the Buddha.

Katham jānato panāyasmato, katham passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimuttan'ti?

How does the venerable know and see regarding these six elements so that your mind is freed from defilements by not grasping?’

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

‘pathavīdhātuṃ kho ahaṃ, āvuso, na attato upagacchīṃ, na ca pathavīdhātunissitaṃ attānaṃ.

‘Reverends, I’ve not taken the earth element as self, nor is there a self based on the earth element.

Ye ca pathavīdhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇissaggā vimuttaṃ me cittanti pajānāmi.

And I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency based on the earth element.

Āpodhātuṃ kho ahaṃ, āvuso ...pe...

I’ve not taken the water element ...

tejodhātuṃ kho ahaṃ, āvuso ...

fire element ...

vāyodhātuṃ kho ahaṃ, āvuso ...

air element ...

ākāsadhātuṃ kho ahaṃ, āvuso ...

space element ...

viññāṇadhātuṃ kho ahaṃ, āvuso, na attato upagacchīṃ, na ca viññāṇadhātunissitaṃ attānaṃ.

consciousness element as self, nor is there a self based on the consciousness element.

Ye ca viññāṇadhātunissitā upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇissaggā vimuttaṃ me cittanti pajānāmi.

And I understand that my mind is freed through the ending of attraction based on the consciousness element.

Evaṃ kho me, āvuso, jānato, evaṃ passato imāsu chasu dhātūsu anupādāya āsavehi cittaṃ vimuttan'ti.

That is how I know and see regarding these six elements so that my mind is freed from defilements by not grasping.'

Tassa, bhikkhave, bhikkhuno 'sādhū'ti bhāsitaṃ abhinanditabbaṃ, anumoditabbaṃ.

Saying 'Good!' you should applaud and cheer that mendicant's statement,

'Sādhū'ti bhāsitaṃ abhinanditvā anumoditvā uttariṃ pañho pucchitabbo.

then ask a further question:

'Cha kho paṇimāni, āvuso, ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni.

'Reverend, these six interior and exterior sense fields have been rightly explained by the Buddha.

Katamāni cha?

What six?

Cakkhu ceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca—

The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

imāni kho, āvuso, cha ajjhattikabāhirāni āyatanāni tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātāni.

These are the six interior and exterior sense fields that have been rightly explained by the Buddha.

Kathaṃ jānato panāyasmato, kathaṃ passato imesu chasu ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittaṃ vimuttan'ti?

How does the venerable know and see regarding these six interior and exterior sense fields so that your mind is freed from defilements by not grasping?'

Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato katakaraṇīyassa ohitabhārassa anuppattasadatthassa parikkhīṇabhavasamyojanassa sammadaññāvimuttassa ayamanudhammo hoti veyyākaraṇāya:

For a mendicant with defilements ended it is in line with the teaching to answer:

'cakkhusmiṃ, āvuso, rūpe cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā nandī yā taṇhā ye ca upāyūpādānā cetaso adhiṭṭhānābhinivesānusayā tesam khayā virāgā nirodhā cāgā paṇinissaggā vimuttaṃ me cittanti pajānāmi.

'I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of desire and greed and relishing and craving; attraction, grasping, mental fixation, insistence,

and underlying tendency for the eye, sights, eye consciousness, and things knowable by eye consciousness.

Sotasmim̐, āvuso, sadde sotaviññāṇe ...pe...

I understand that my mind is freed through the ending of desire for the ear ...

ghānasmim̐, āvuso, gandhe ghānaviññāṇe ...

nose ...

jivhāya, āvuso, rase jivhāviññāṇe ...

tongue ...

kāyasmim̐, āvuso, phoṭṭhabbe kāyaviññāṇe ...

body ...

**manasmim̐, āvuso, dhamme manoviññāṇe
manoviññāṇaviññātabbesu dhammesu yo chando yo rāgo yā
nandī yā taṇhā ye ca upāyūpādānā cetaso
adhiṭṭhānābhinivesānusayā tesam̐ khayā virāgā nirodhā cāgā
paṇissaggā vimuttam̐ me cittanti pajānāmi.**

mind, thoughts, mind consciousness, and things knowable by mind consciousness.

**Evaṃ kho me, āvuso, jānato evaṃ passato imesu chasu
ajjhattikabāhiresu āyatanesu anupādāya āsavehi cittam̐
vimuttan'ti.**

That is how I know and see regarding these six interior and exterior sense fields so that my mind is freed from defilements by not grasping.'

**Tassa, bhikkhave, bhikkhuno 'sādhū'ti bhāsitaṃ
abhinanditabbam̐ anumoditabbam̐.**

Saying 'Good!' you should applaud and cheer that mendicant's statement,

**'Sādhū'ti bhāsitaṃ abhinanditvā anumoditvā uttarim̐ pañho
pucchitabbo.**

then ask a further question:

**‘Katham jānato panāyasmato, katham passato imasmiñca
saviññāṇake kāye bahiddhā ca sabbanimittesu
ahaṅkāramamaṅkāramānānusayā samūhatā’ti?**

‘Sir, how does the venerable know and see so that he has eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli?’

**Khīṇāsavassa, bhikkhave, bhikkhuno vusitavato
katakaraṇīyassa ohitabhārassa anuppattasadatthassa
parikkhīṇabhavasamyojanassa sammadaññāvimuttassa
ayamanudhammo hoti veyyākaraṇāya:**

For a mendicant with defilements ended it is in line with the teaching to answer:

**‘pubbe kho ahaṃ, āvuso, agāriyabhūto samāno aviddasu
ahosiṃ.**

‘Formerly, reverends, when I was still a layperson, I was ignorant.

Tassa me tathāgato vā tathāgatasāvako vā dhammaṃ desesi.
Then the Realized One or one of his disciples taught me the Dhamma.

Tāhaṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhiṃ.
I gained faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhiṃ:
and reflected:

“sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

“Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agāraṃ anagāriyaṃ pabbajeyyan”ti.**

Why don't I cut off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

**So kho ahaṃ, āvuso, aparena samayena appaṃ vā
bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ
pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā
ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajim.**

After some time I gave up a large or small fortune, and a large or small family circle. I shaved off hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

**So evaṃ pabbajito samāno bhikkhūnaṃ
sikkhāsājīvasamāpanno pāṇātipātāṃ pahāya pāṇātipātā
paṭivirato ahoṣim nihitadaṇḍo nihitasattho, lajjī dayāpanno
sabbapāṇabhūtahitānukampī vihāsim.**

Once I had gone forth, I took up the training and livelihood of the mendicants. I gave up killing living creatures, renouncing the rod and the sword. I was scrupulous and kind, living full of compassion for all living beings.

**Adinnādānaṃ pahāya adinnādānā paṭivirato ahoṣim dinnādāyī
dinnapāṭikaṅkhī, athenena sucibhūtena attanā vihāsim.**

I gave up stealing. I took only what's given, and expected only what's given. I kept myself clean by not thieving.

**Abrahmacariyaṃ pahāya brahmacārī ahoṣim ārācārī virato
methunā gāmadhammā.**

I gave up unchastity. I became celibate, set apart, avoiding the common practice of sex.

**Musāvādaṃ pahāya musāvādā paṭivirato ahoṣim saccavādī
saccasandho theto paccayiko avisaṃvādako lokassa.**

I gave up lying. I spoke the truth and stuck to the truth. I was honest and trustworthy, not tricking the world with my words.

**Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ahoṣim, ito
sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na**

**imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā
sahitānaṃ vā anuppadātā samaggārāmo samaggarato
samagganandī samaggakaraṇiṃ vācaṃ bhāsītā ahoṣiṃ.**

I gave up divisive speech. I didn't repeat in one place what I heard in another so as to divide people against each other. Instead, I reconciled those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

**Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato ahoṣiṃ;
yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī
bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā
ahoṣiṃ.**

I gave up harsh speech. I spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

**Samphappalāpaṃ pahāya samphappalāpā paṭivirato ahoṣiṃ;
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī
nidhānavatiṃ vācaṃ bhāsītā ahoṣiṃ kālena sāpadesaṃ
pariyantavatiṃ atthasaṃhitaṃ.**

I gave up talking nonsense. My words were timely, true, and meaningful, in line with the teaching and training. I said things at the right time which are valuable, reasonable, succinct, and beneficial.

**So bījagāmbhūtagāmasamārambhā paṭivirato ahoṣiṃ,
ekabhattiko ahoṣiṃ rattūparato virato vikālabhojanā.**

I avoided injuring plants and seeds. I ate in one part of the day, abstaining from eating at night and food at the wrong time.

Naccagītavāditavisūkadassanā paṭivirato ahoṣiṃ.

I avoided dancing, singing, music, and seeing shows.

**Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā
paṭivirato ahoṣiṃ.**

I avoided beautifying and adorning myself with garlands, perfumes, and makeup.

Uccāsayanamahāsayanā paṭivirato ahoṣiṃ.

I avoided high and luxurious beds.

Jātarūparajatapaṭiggahaṇā paṭivirato ahoṣiṃ,
I avoided receiving gold and money,

āmakadhaññapaṭiggahaṇā paṭivirato ahoṣiṃ,
raw grains,

āmakamaṃsapaṭiggahaṇā paṭivirato ahoṣiṃ;
raw meat,

itthikumārikapaṭiggahaṇā paṭivirato ahoṣiṃ,
women and girls,

dāsidāsapaṭiggahaṇā paṭivirato ahoṣiṃ,
male and female bondservants,

ajeḷakapaṭiggahaṇā paṭivirato ahoṣiṃ,
goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato ahoṣiṃ,
chicken and pigs,

hatthigavassavaḷavapaṭiggahaṇā paṭivirato ahoṣiṃ,
elephants, cows, horses, and mares,

khettavatthupaṭiggahaṇā paṭivirato ahoṣiṃ.
and fields and land.

Dūteyyapahiṇagamanānuyogā paṭivirato ahoṣiṃ,
I avoided running errands and messages;

kayavikkayā paṭivirato ahoṣiṃ,
buying and selling;

tulākūṭakaṃsakūṭamānakūṭā paṭivirato ahoṣiṃ,
falsifying weights, metals, or measures;

ukkoṭanavañcananikatisāciyogā paṭivirato ahoṣiṃ,
bribery, fraud, cheating, and duplicity;

chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato ahoṣiṃ.

mutilation, murder, abduction, banditry, plunder, and violence.

**So santuṭṭho ahoṣim̐ kāyaparihārikena cīvarena,
kucchiparihārikena piṇḍapātena. So yena yeneva pakkamim̐
samādāyeva pakkamim̐.**

I became content with robes to look after the body and alms-food to look after the belly. Wherever I went, I set out taking only these things.

**Seyyathāpi nāma pakkhī sakuṇo yena yeneva ḍeti
sapattabhārova ḍeti;**

Like a bird: wherever it flies, wings are its only burden.

**evameva kho ahaṃ, āvuso; santuṭṭho ahoṣim̐ kāyaparihārikena
cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva
pakkamim̐ samādāyeva pakkamim̐.**

In the same way, I became content with robes to look after the body and alms-food to look after the belly. Wherever I went, I set out taking only these things.

**So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ
anavajjasukhaṃ paṭisaṃvedesim̐.**

When I had this entire spectrum of noble ethics, I experienced a blameless happiness inside myself.

**So cakkhunā rūpaṃ disvā na nimittaggāhī ahoṣim̐
nānubyañjanaggāhī;**

When I saw a sight with my eyes, I didn't get caught up in the features and details.

**yatvādhikaraṇamenam̐ cakkhundriyam̐ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum̐,
tassa saṃvarāya paṭipajjim̐; rakkhim̐ cakkhundriyam̐,
cakkhundriye saṃvaram̐ āpajjim̐.**

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, I practiced restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṃ sutvā ...pe...

When I heard a sound with my ears ...

ghānena gandhaṃ ghāyitvā ...pe...

When I smelled an odor with my nose ...

jivhāya rasaṃ sāyitvā ...pe...

When I tasted a flavor with my tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...pe...

When I felt a touch with my body ...

**manasā dhammaṃ viññāya na nimittaggāhī ahoṣiṃ
nānubyañjanaggāhī;**

When I knew a thought with my mind, I didn't get caught up in the features and details.

**yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ,
tassa saṃvaraṃ paṭipajjīṃ; rakkhīṃ manindriyaṃ, manindriye
saṃvaraṃ āpajjīṃ.**

If the faculty of the mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, I practiced restraint, protecting the faculty of the mind, and achieving its restraint.

**So iminā ariyena indriyaṃvarena samannāgato ajjhataṃ
abyāsekasukhaṃ paṭisaṃvedesiṃ.**

When I had this noble sense restraint, I experienced an unsullied bliss inside myself.

**So abhikkante paṭikkante sampajānakārī ahoṣiṃ, ālokite vilokite
sampajānakārī ahoṣiṃ, samiñjite pasārite sampajānakārī
ahoṣiṃ, saṅghāṭipattacīvaradhāraṇe sampajānakārī ahoṣiṃ,
asite pīte khāyite sāyite sampajānakārī ahoṣiṃ,
uccārapassāvakamme sampajānakārī ahoṣiṃ, gate ṭhite nisinne
sutte jāgarite bhāsīte tuṅhībhave sampajānakārī ahoṣiṃ.**

I acted with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the

limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyasaṁvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato

When I had this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṁ senāsanam bhajim araññaṁ rukkhamūlam pabbataṁ kandaram giriguham susānam vanapattham abbhokāsam palālapuñjam.

I frequented a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṁ piṇḍapātaṭikkanto nisīdim pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā.

After the meal, I returned from alms-round, sat down cross-legged with my body straight, and established mindfulness right there.

So abhijjam loke pahāya vigatābhijjhena cetasā vihāsim, abhijjhāya cittaṁ parisodhesim.

Giving up desire for the world, I meditated with a heart rid of desire, cleansing the mind of desire.

Byāpādapadosam pahāya abyāpannacitto vihāsim sabbapāṇabhūtāhitānukampī, byāpādapadosā cittaṁ parisodhesim.

Giving up ill will and malevolence, I meditated with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

**Thinamiddham pahāya vigatathinamiddho vihāsim ālokasaññī
sato sampajāno, thinamiddhā cittaṃ parisodhesim.**

Giving up dullness and drowsiness, I meditated with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

**Uddhaccakukkuccam pahāya anuddhato vihāsim ajjhattam,
vūpasantacitto, uddhaccakukkuccā cittaṃ parisodhesim.**

Giving up restlessness and remorse, I meditated without restlessness, my mind peaceful inside, cleansing the mind of restlessness and remorse.

**Vicikiccham pahāya tiṇṇavicikiccho vihāsim akathaṅkathī
kusalesu dhammesu, vicikicchāya cittaṃ parisodhesim.**

Giving up doubt, I meditated having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya
dubbalīkaṇe**

I gave up these five hindrances, corruptions of the heart that weaken wisdom.

**vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ
savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam
upasampajja vihāsim.**

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso
ekodibhāvam avitakkaṃ avicāraṃ samādhijam pītisukhaṃ
dutiyaṃ jhānam ...pe...**

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption ...

tatiyaṃ jhānam ...

third absorption ...

catuttham jhānaṃ upasampajja vihāsim.
fourth absorption.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte
āsavānaṃ khayañāṇāya cittaṃ abhininnāmesim.**

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.

**So idaṃ dukkhanti yathābhūtaṃ abbhaññāsim, ayaṃ
dukkhasamudayoti yathābhūtaṃ abbhaññāsim, ayaṃ
dukkhanirodhoti yathābhūtaṃ abbhaññāsim, ayaṃ
dukkhanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsim;**

I truly understood: “This is suffering” ... “This is the origin of suffering” ... “This is the cessation of suffering” ... “This is the practice that leads to the cessation of suffering”.

**ime āsavāti yathābhūtaṃ abbhaññāsim, ayaṃ āsavaśamudayoti
yathābhūtaṃ abbhaññāsim, ayaṃ āsavanirodhoti yathābhūtaṃ
abbhaññāsim, ayaṃ āsavanirodhagāminī paṭipadāti
yathābhūtaṃ abbhaññāsim.**

I truly understood: “These are defilements” ... “This is the origin of defilements” ... “This is the cessation of defilements” ... “This is the practice that leads to the cessation of defilements”.

**Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ
vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi
cittaṃ vimuccittha.**

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.

When it was freed, I knew it was freed.

Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti abbaññāsīṃ.

I understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Evaṃ kho me, āvuso, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā samūhatā’ti.

That is how I know and see so that I have eradicated ego, possessiveness, and underlying tendency to conceit for this conscious body and all external stimuli.’

Tassa, bhikkhave, bhikkhuno ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ.

Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

‘Sādhū’ti bhāsitaṃ abhinanditvā anumoditvā evamassa vacanīyo:

and then say to them:

‘lābhā no, āvuso, suladdhaṃ no, āvuso,
‘We are fortunate, reverend, so very fortunate

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ samanupassāma’”ti.

to see a venerable such as yourself as one of our spiritual companions!’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Chabbisodhanasuttaṃ niṭṭhitaṃ dutiyaṃ.

113. Sappurisasutta *A Good Person*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū amantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadvoca:

The Buddha said this:

**“sappurisdhammaṅca vo, bhikkhave, desessāmi
asappurisdhammaṅca.**

“Mendicants, I will teach you the qualities of a good person and the
qualities of a bad person.

Tam suṇātha, sādhuḁam manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Katamo ca, bhikkhave, asappurisdhammo?”

“And what is a quality of a bad person?”

Idha, bhikkhave, asappuriso uccākulā pabbajito hoti.

Take a bad person who has gone forth from an eminent family.

So iti paṭisañcikkhati:

They reflect:

‘ahaṃ khomhi uccākulā pabbajito, ime panaññe bhikkhū na uccākulā pabbajitā’ti.

‘I have gone forth from an eminent family, unlike these other mendicants.’

So tāya uccākulīnatāya attānukkaṃseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayaṃ, bhikkhave, asappurisdhammo.

This is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘na kho uccākulīnatāya lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

‘It’s not because of one’s eminent family that thoughts of greed, hate, or delusion come to an end.

No cepi uccākulā pabbajito hoti;

Even if someone has not gone forth from an eminent family,

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

So paṭipadamyeva antaram karitvā tāya uccākulīnatāya nevatānukkaṃseti na param vambheti.

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their eminent family.

Ayam, bhikkhave, sappurisdhammo. (1)

This is a quality of a good person.

Puna caparam, bhikkhave, asappuriso mahākulā pabbajito hoti ...pe...

Furthermore, take a bad person who has gone forth from a great family ...

mahābhogakulā pabbajito hoti ...pe...

from a wealthy family ...

uḷārabhogakulā pabbajito hoti.

from an extremely wealthy family.

So iti paṭisañcikkhati:

They reflect:

'aham khomhi uḷārabhogakulā pabbajito, ime panaññe bhikkhū na uḷārabhogakulā pabbajitā'ti.

'I have gone forth from an extremely wealthy family, unlike these other mendicants.'

So tāya uḷārabhogatāya attānukkaṃseti, param vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisdhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

'na kho uḷārabhogatāya lobhadhammā vā parikkhayam gacchanti, dosadhammā vā parikkhayam gacchanti,

mohadhammā vā parikkhayaṃ gacchanti.

‘It’s not because of one’s extremely wealthy family that thoughts of greed, hate, or delusion come to an end.

No cepi uḷārabhogakuḷā pabbajito hoti;

Even if someone has not gone forth from an extremely wealthy family,

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.**

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

**So paṭipadaṃyeva antaraṃ karitvā tāya uḷārabhogatāya
nevattānukkaṃseti, na paraṃ vambheti.**

Keeping only the practice close to their heart, they don’t glorify themselves and put others down on account of their extremely wealthy family.

Ayampi, bhikkhave, sappurisdhammo. (2–4.)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso ñāto hoti yasassī.

Furthermore, take a bad person who is well-known and famous.

So iti paṭisañcikkhati:

They reflect:

**‘ahaṃ khomhi ñāto yasassī, ime panaññe bhikkhū appaññātā
appesakkhā’ti.**

‘I’m well-known and famous. These other mendicants are obscure and insignificant.’

So tena ñattena attānukkaṃseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisdhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

**‘na kho ñattena lobhadhammā vā parikkhayaṃ gacchanti,
dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā
parikkhayaṃ gacchanti.**

‘It’s not because of one’s fame that thoughts of greed, hate, or delusion come to an end.

No cepi ñāto hoti yasassī;

Even if someone is not well-known and famous,

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.**

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

**So paṭipadaṃyeva antaraṃ karitvā tena ñattena
nevattānukkaṃseti, na paraṃ vambheti.**

Keeping only the practice close to their heart, they don’t glorify themselves and put others down on account of their fame.

Ayampi, bhikkhave, sappurisaḍḍhammo. (5)

This too is a quality of a good person.

**Puna caparaṃ, bhikkhave, asappuriso lābhī hoti
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna
ṃ.**

Furthermore, take a bad person who receives robes, alms-food, lodgings, and medicines and supplies for the sick.

So iti paṭisañcikkhati:

They reflect:

**‘ahaṃ khomhi lābhī
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna
ṃ, ime panaññe bhikkhū na lābhino
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan
'ti.**

‘I receive robes, alms-food, lodgings, and medicines and supplies for the sick, unlike these other mendicants.’

So tena lābhena attānukkaṃseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisdhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

**‘na kho lābhena lobhadhammā vā parikkhayaṃ gacchanti,
dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā
parikkhayaṃ gacchanti.**

‘It’s not because of one’s material possessions that thoughts of greed, hate, or delusion come to an end.

No cepi lābhī hoti

**cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārāna
ṃ;**

Even if someone doesn’t receive robes, alms-food, lodgings, and medicines and supplies for the sick,

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puṇṇo, so tattha pāsāṃso’ti.**

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’

**So paṭipadaṃyeva antaraṃ karitvā tena lābhena
nevattānukkaṃseti, na paraṃ vambheti.**

Keeping only the practice close to their heart, they don’t glorify themselves and put others down on account of their material possessions.

Ayampi, bhikkhave, sappurisdhammo. (6)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso bahussuto hoti.

Furthermore, take a bad person who is very learned ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi bahussuto, ime panaññe bhikkhū na bahussutā’ti.

So tena bāhusaccena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho bāhusaccena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi bahussuto hoti;

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena bāhusaccena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (7)

Puna caparaṃ, bhikkhave, asappuriso vinayadharo hoti.

who is an expert in the texts on monastic training ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi vinayadharo, ime panaññe bhikkhū na vinayadharā’ti.

So tena vinayadharattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho vinayadharattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi vinayadharo hoti;

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.

**So paṭipadaṃyeva antaraṃ karitvā tena vinayadharattena
nevattānukkaṃseti, na paraṃ vambheti.**

Ayampi, bhikkhave, sappurisdhammo. (8)

Puna caparaṃ, bhikkhave, asappuriso dhammakathiko hoti.
who is a Dhamma teacher ...

So iti paṭisañcikkhati:

**‘ahaṃ khomhi dhammakathiko, ime panaññe bhikkhū na
dhammakathikā’ti.**

So tena dhammakathikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

**‘na kho dhammakathikattena lobhadhammā vā parikkhayaṃ
gacchanti, dosadhammā vā parikkhayaṃ gacchanti,
mohadhammā vā parikkhayaṃ gacchanti.**

No cepi dhammakathiko hoti;

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.**

**So paṭipadaṃyeva antaraṃ karitvā tena dhammakathikattena
nevattānukkaṃseti, na paraṃ vambheti.**

Ayampi, bhikkhave, sappurisdhammo. (9)

Puna caparaṃ, bhikkhave, asappuriso āraññiko hoti.
who dwells in the wilderness ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi āraññiko ime panaññe bhikkhū na āraññikā’ti.

So tena āraññikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

**‘na kho āraññikattena lobhadhammā vā parikkhayaṃ gacchanti,
dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā
parikkhayaṃ gacchanti.**

No cepi āraññiko hoti;

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.**

**So paṭipadaṃyeva antaraṃ karitvā tena āraññikattena
nevattānukkaṃseti, na paraṃ vambheti.**

Ayampi, bhikkhave, sappurisdhammo. (10)

**Puna caparaṃ, bhikkhave, asappuriso paṃsukūliko hoti.
who is a rag robe wearer ...**

So iti paṭisañcikkhati:

**‘ahaṃ khomhi paṃsukūliko, ime panaññe bhikkhū na
paṃsukūlikā’ti.**

So tena paṃsukūlikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

**‘na kho paṃsukūlikattena lobhadhammā vā parikkhayaṃ
gacchanti, dosadhammā vā parikkhayaṃ gacchanti,
mohadhammā vā parikkhayaṃ gacchanti.**

No cepi paṃsukūliko hoti;

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.**

**So paṭipadaṃyeva antaraṃ karitvā tena paṃsukūlikattena
nevattānukkaṃseti, na paraṃ vambheti.**

Ayampi, bhikkhave, sappurisdhammo. (11)

**Puna caparaṃ, bhikkhave, asappuriso piṇḍapātiko hoti.
who eats only alms-food ...**

So iti paṭisañcikkhati:

‘ahaṃ khomhi piṇḍapātiko, ime panaññe bhikkhū na piṇḍapātikā’ti.

So tena piṇḍapātikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho piṇḍapātikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi piṇḍapātiko hoti;

so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī, so tattha puḷḷo, so tattha pāsāṃso’ti.

So paṭipadaṃyeva antaraṃ karitvā tena piṇḍapātikattena nevattānukkaṃseti, na paraṃ vambheti.

Ayampi, bhikkhave, sappurisdhammo. (12)

Puna caparaṃ, bhikkhave, asappuriso rukkhamūliko hoti.
who stays at the root of a tree ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi rukkhamūliko, ime panaññe bhikkhū na rukkhamūlikā’ti.

So tena rukkhamūlikattena attānukkaṃseti, paraṃ vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘na kho rukkhamūlikattena lobhadhammā vā parikkhayaṃ gacchanti, dosadhammā vā parikkhayaṃ gacchanti, mohadhammā vā parikkhayaṃ gacchanti.

No cepi rukkhamūliko hoti;

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puṇṇo, so tattha pāsaṃso'ti.**

**So paṭipadamyeva antaraṃ karitvā tena rukkhamaulikattena
nevattānukkaṃseti, na paraṃ vambheti.**

Ayampi, bhikkhave, sappurisa-dhammo. (13)

Puna caparaṃ, bhikkhave, asappuriso sosāniko hoti ...pe...
who stays in a charnel ground ...

abbhokāsiko hoti ...
who stays in the open air ...

nesajjiko hoti ...pe...
who never lies down ...

yathāsanthatiko hoti ...pe...
who sleeps wherever they lay their mat...

ekāsaniko hoti.
who eats in one sitting per day.

So iti paṭisañcikkhati:
They reflect:

'ahaṃ khomhi ekāsaniko, ime panaññe bhikkhū na ekāsanikā'ti.
'I eat in one sitting per day, unlike these other mendicants.'

So tena ekāsanikattena attānukkaṃseti, paraṃ vambheti.
And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisa-dhammo.
This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:
A good person reflects:

**'na kho ekāsanikattena lobhadhammā vā parikkhayaṃ
gacchanti, dosadhammā vā parikkhayaṃ gacchanti,
mohadhammā vā parikkhayaṃ gacchanti.**

'It's not because of eating in one sitting per day that thoughts of
greed, hate, or delusion come to an end.

No cepi ekāsaniko hoti;

Even if someone eats in more than one sitting per day,

**so ca hoti dhammānudhammappaṭipanno sāmīcippaṭipanno
anudhammacārī, so tattha puṃṇo, so tattha pāsāṃso'ti.**

if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.'

**So paṭipadaṃyeva antaraṃ karitvā tena ekāsanikattena
nevattānukkaṃseti, na paraṃ vambheti.**

Keeping only the practice close to their heart, they don't glorify themselves and put others down on account of their eating in one sitting per day.

Ayampi, bhikkhave, sappurisaḍḍhammo. (14–18.)

This too is a quality of a good person.

**Puna caparaṃ, bhikkhave, asappuriso vivicceva kāmehi vivicca
akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ
pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.**

Furthermore, take a bad person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So iti paṭisañcikkhati:

They reflect:

**'ahaṃ khomhi paṭhamajjhānasamāpattiyā lābhī, ime panaññe
bhikkhū paṭhamajjhānasamāpattiyā na lābhino'ti.**

'I have attained the first absorption, unlike these other mendicants.'

**So tāya paṭhamajjhānasamāpattiyā attānukkaṃseti, paraṃ
vambheti.**

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisaḍḍhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘paṭhamajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā.
‘The Buddha has spoken of not identifying even with the attainment of the first absorption.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

For whatever they think it is, it turns out to be something else.’

**So atammayataññeva antaraṃ karitvā tāya
paṭhamajjhānasamāpattiyā nevattānukkaṃseti, na paraṃ
vambheti.**

Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the first absorption.

Ayampi, bhikkhave, sappurisaḍḍhammo. (19)

This too is a quality of a good person.

**Puna caparaṃ, bhikkhave, asappuriso vitakkavicārānaṃ
vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...
pe...**

Furthermore, take a bad person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

So iti paṭisañcikkhati:

They reflect:

**‘ahaṃ khomhi catutthajjhānasamāpattiyā lābhī, ime panaññe
bhikkhū catutthajjhānasamāpattiyā na lābhino’ti.**

‘I have attained the fourth absorption, unlike these other mendicants.’

So tāya catutthajjhānasamāpattiyā attānukkaṃseti, paramṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisadhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘catutthajjhānasamāpattiyāpi kho atammayatā vuttā bhagavatā.

‘The Buddha has spoken of not identifying even with the attainment of the fourth absorption.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

For whatever they think it is, it turns out to be something else.’

So atammayataññeva antaraṃ karitvā tāya catutthajjhānasamāpattiyā nevattānukkaṃseti, na paramṃ vambheti.

Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the fourth absorption.

Ayampi, bhikkhave, sappurisadhammo. (20–22.)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, asappuriso sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja viharati.

Furthermore, take someone who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi ākāsañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū ākāsañcāyatanasamāpattiyā na lābhino’ti.

So tāya ākāsānañcāyatanasamāpattiyā attānukkamseti, param vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘ākāsānañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

So atammayataññeva antaraṃ karitvā tāya ākāsānañcāyatanasamāpattiyā nevattānukkamseti, na param vambheti.

Ayampi, bhikkhave, sappurisdhammo. (23)

Puna caparaṃ, bhikkhave, asappuriso sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanaṃ upasampajja viharati.

the dimension of infinite consciousness ...

So iti paṭisañcikkhati:

‘ahaṃ khomhi viññāṇañcāyatanasamāpattiyā lābhī, ime panaññe bhikkhū viññāṇañcāyatanasamāpattiyā na lābhino’ti.

So tāya viññāṇañcāyatanasamāpattiyā attānukkamseti, param vambheti.

Ayampi, bhikkhave, asappurisdhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

‘viññāṇañcāyatanasamāpattiyāpi kho atammayatā vuttā bhagavatā.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

So atammayataññeva antaraṃ karitvā tāya viññāṇañcāyatanasamāpattiyā nevattānukkamseti, na param vambheti.

Ayampi, bhikkhave, sappurisdhammo. (24)

**Puna caparaṃ, bhikkhave, asappuriso sabbaso
viññāṇāñcāyatanam samatikkamma ‘natthi kiñcī’ti
ākiñcaññāyatanam upasampajja viharati.**
the dimension of nothingness ...

So iti paṭisañcikkhati:

**‘ahaṃ khomhi ākiñcaññāyatanasamāpattiyā lābhī, ime panaññe
bhikkhū ākiñcaññāyatanasamāpattiyā na lābhino’ti.**

**So tāya ākiñcaññāyatanasamāpattiyā attānukkamseti, param
vambheti.**

Ayampi, bhikkhave, asappurisadhammo.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

**‘ākiñcaññāyatanasamāpattiyāpi kho atammayatā vuttā
bhagavatā.**

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

**So atammayatāññeva antaram karitvā tāya
ākiñcaññāyatanasamāpattiyā nevattānukkamseti, na param
vambheti.**

Ayampi, bhikkhave, sappurisadhammo. (25)

**Puna caparaṃ, bhikkhave, asappuriso sabbaso
ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam
upasampajja viharati.**
the dimension of neither perception nor non-perception.

So iti paṭisañcikkhati:

They reflect:

**‘ahaṃ khomhi nevasaññānāsaññāyatanasamāpattiyā lābhī, ime
panaññe bhikkhū nevasaññānāsaññāyatanasamāpattiyā na
lābhino’ti.**

‘I have attained the dimension of neither perception nor non-
perception, unlike these other mendicants.’

So tāya nevasaññānāsaññāyatanaśamāpattiyā attānukkaṃseti, paraṃ vambheti.

And they glorify themselves and put others down on account of that.

Ayampi, bhikkhave, asappurisaḍḍhammo.

This too is a quality of a bad person.

Sappuriso ca kho, bhikkhave, iti paṭisañcikkhati:

A good person reflects:

‘nevasaññānāsaññāyatanaśamāpattiyāpi kho atammayatā vuttā bhagavatā.

‘The Buddha has spoken of not identifying even with the attainment of the dimension of neither perception nor non-perception.

Yena yena hi maññanti tato taṃ hoti aññathā’ti.

For whatever they think it is, it turns out to be something else.’

So atammayatāññeva antaraṃ karitvā tāya nevasaññānāsaññāyatanaśamāpattiyā nevattānukkaṃseti, na paraṃ vambheti.

Keeping only non-identification close to their heart, they don’t glorify themselves and put others down on account of their attainment of the dimension of neither perception nor non-perception.

Ayampi, bhikkhave, sappurisaḍḍhammo. (26)

This too is a quality of a good person.

Puna caparaṃ, bhikkhave, sappuriso sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Paññāya cassa disvā āsavā parikkhīṇā honti.

Furthermore, take a good person who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

Ayaṃ, bhikkhave, bhikkhu na kiñci maññati, na kuhiñci maññati, na kenaci maññatī’ti. (27)

This is a mendicant who does not identify with anything, does not identify regarding anything, does not identify through anything.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Sappurisasuttaṃ niṭṭhitaṃ tatiyaṃ.

114. **Sevitabbāsevitabbasutta**

What Should and Should Not Be Cultivated

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“sevitabbāsevitabbaṃ vo, bhikkhave, dhammapariyāyaṃ
desessāmi.**

“Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated.

Tam suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Kāyasamācārapāhaṃ, bhikkhave, duvidhena vadāmi—
“I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ kāyasamācāraṃ.
And each of these is a kind of behavior.

Vacīsamācārapāhaṃ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ vacīsamācāraṃ.
And each of these is a kind of behavior.

Manosamācārapāhaṃ, bhikkhave, duvidhena vadāmi—
I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;
that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṃ.
And each of these is a kind of behavior.

Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi—
I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ cittuppādaṃ.

And each of these is a way of giving rise to a thought.

Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ saññāpaṭilābhaṃ.

And each of these is a way of acquiring perception.

Diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ diṭṭhipaṭilābhaṃ.

And each of these is a way of acquiring views.

Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ attabhāvapaṭilābhan”ti.

And each of these is a way of reincarnating.”

Evam vutte āyasmā sāriputto bhagavantam etadavoca:

When he said this, Venerable Sāriputta said to the Buddha,

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Kāyasamācārapāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ kāyasamācāran’ti—

And each of these is a kind of bodily behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo kāyasamācāro na sevitaḅbo;

You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo kāyasamācāro sevitaḅbo.

And you should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow.

Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline?

**Idha, bhante, ekacco paṇātipātī hoti luddo lohitapāṇi
hatappahate niviṭṭho adayāpanno paṇabhūtesu;**

It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

**adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ
gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātaṃ
ādātā hoti;**

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

**kāmesumicchācārī kho pana hoti, yā tā māturakkhitā
piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā
ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā
saparidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu
cārittaṃ āpajjitā hoti—**

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

**evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti.**

That kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline.

**Kathaṃrūpaṃ, bhante, kāyasamācāraṃ sevato akusalā
dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?**

And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow?

**Idha, bhante, ekacco paṇātipātaṃ pahāya paṇātipātā paṭivirato
hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno
sabbapaṇabhūtahitānukampī viharati;**

It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of

compassion for all living beings.

adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ nādinnaṃ theyyasaṅkhātā ādātā hoti;

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti, yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā ñātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā sapaṛidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu na cārittaṃ āpajjitā hoti—

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

evarūpaṃ, bhante, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow.

'Kāyasamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

'I say that there are two kinds of bodily behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ kāyasamācāraṇ'ti—

And each of these is a kind of bodily behavior.'

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

'Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ vacīsamācāraṇ’ti—

And each of these is a kind of verbal behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

**Yathārūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo
vacīsamācāro na sevitaḅbo;**

You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline.

**yathārūpañca kho, bhante, vacīsamācāraṃ sevato akusalā
dhammā parihāyanti, kusalā dhammā bhivaḍḍhanti evarūpo
vacīsamācāro sevitaḅbo.**

And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

**Kathaṃrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti?**

And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline?

**Idha, bhante, ekacco musāvādī hoti. Sabhāgato vā parisāgato
vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā
abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṃ jānāsi taṃ
vadehī’ti so ajānaṃ vā āha: ‘jānāmī’ti, jānaṃ vā āha: ‘na
jānāmī’ti; apassaṃ vā āha: ‘passāmī’ti, passaṃ vā āha: ‘na
passāmī’ti—iti attahetu vā parahetu vā āmisakiñcikkhahetu vā
sampajānamusā bhāsītā hoti;**

It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

**pisuṇavāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya—
iti samaggānaṃ vā bhettā, bhinnānaṃ vā anuppadātā,
vaggārāmo, vaggarato, vagganandī, vaggakaraṇiṃ vācaṃ
bhāsītā hoti;**

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

**pharusavāco kho pana hoti, yā sā vācā kaṇḍakā kakkasā
pharusā parakaṭukā parābhisajjanī kodhasāmantā
asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsītā hoti;**

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

**samhappalāpī kho pana hoti akālavādī abhūtavādī anattavādī
adhammavādī avinayavādī, anidhānavatiṃ vācaṃ bhāsītā hoti
akālena anapadesaṃ apariyantavatiṃ anattasaṃhitaṃ—**

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

**evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti.**

That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline.

Kathamrūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato vā parisāgato vā ñātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho: ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ti so ajānaṃ vā āha: ‘na jānāmī’ti, jānaṃ vā āha: ‘jānāmī’ti, apassaṃ vā āha: ‘na passāmī’ti, passaṃ vā āha: ‘passāmī’ti—iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsītā hoti;

It’s when a certain person gives up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya—iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti;

They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā hoti;

They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and

agreeable to the people.

**samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī,
nidhānavatim vācam bhāsītā hoti kālena sāpadesaṃ
pariyantavatim atthasamhitam—**

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

**evarūpaṃ, bhante, vacīsamācāraṃ sevato akusalā dhammā
parihāyanti, kusalā dhammā abhivaḍḍhanti.**

That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow.

‘Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of verbal behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ vacīsamācāran’ti—

And each of these is a kind of verbal behavior.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

‘Manosamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāran’ti—

And each of these is a kind of mental behavior.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

**Yathārūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo
manosamācāro na sevitabbo;**

You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline.

**yathārūpañca kho, bhante, manosamācāraṃ sevato akusalā
dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo
manosamācāro sevitabbo.**

And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow.

**Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā
dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?**

And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline?

**Idha, bhante, ekacco abhijjhālu hoti, yaṃ taṃ parassa
paravittūpakaraṇaṃ taṃ abhijjhātā hoti: ‘aho vata yaṃ parassa
taṃ mamassā’ti;**

It’s when someone is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

**byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo: ‘ime
sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā
vā ahesun’ti—**

They have ill will and malicious intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

**evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti.**

That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamassā’ti;

It’s when someone is content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti—

They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

evarūpaṃ, bhante, manosamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That kind of mental behavior causes unskillful qualities to decline while skillful qualities grow.

‘Manosamācāraṃpāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two kinds of mental behavior:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ manosamācāraṃ’ti—

And each of these is a kind of mental behavior.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

‘Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ cittuppādan'ti—

And each of these is a way of giving rise to a thought.'

iti kho panetaṃ vuttaṃ bhagavatā.

That's what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

**Yathārūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo cittuppādo
na sevitabbo;**

You should not cultivate the way of giving rise to a thought which causes unskillful qualities to grow while skillful qualities decline.

**yathārūpañca kho, bhante, cittuppādaṃ sevato akusalā
dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo
cittuppādo sevitabbo.**

And you should cultivate the way of giving rise to a thought which causes unskillful qualities to decline while skillful qualities grow.

**Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti?**

And what way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline?

**Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsaḥagatena cetasā
viharati;**

It's when someone is covetous, and lives with their heart full of covetousness.

byāpādavā hoti, byāpādasahagatena cetasā viharati;

They are malicious, and live with their heart full of ill will.

viḥesavā hoti, viḥesāsaḥagatena cetasā viharati—

They're hurtful, and live with their heart intent on harm.

**evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti.**

That way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsaḥagatena cetasā viharati;

It's when someone is content, and lives with their heart full of contentment.

abyāpādavā hoti, abyāpādasahagatena cetasā viharati;

They have good will, and live with their heart full of good will.

avihesavā hoti, avihesāsaḥagatena cetasā viharati—

They're kind, and live with their heart full of kindness.

evarūpaṃ, bhante, cittuppādaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow.

'Cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi—

'I say that there are two ways of giving rise to a thought:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ cittuppādan'ti—

And each of these is a way of giving rise to a thought.'

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

'Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

'I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ saññāpaṭilābhan'ti—

And each of these is a way of acquiring perception.'

iti kho panetaṃ vuttaṃ bhagavatā.

That's what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

**Yathārūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo
saññāpaṭilābho na sevitaḅbo;**

You should not cultivate the way of acquiring perception which causes unskillful qualities to grow while skillful qualities decline.

**yathārūpañca kho, bhante, saññāpaṭilābhaṃ sevato akusalā
dhammā parihāyanti, kusalā dhammā bhivaḍḍhanti evarūpo
saññāpaṭilābho sevitaḅbo.**

And you should cultivate the way of acquiring perception which causes unskillful qualities to decline while skillful qualities grow.

**Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā
dhammā bhivaḍḍhanti, kusalā dhammā parihāyanti?**

And what way of acquiring perception causes unskillful qualities to grow while skillful qualities decline?

**Idha, bhante, ekacco abhijjhālu hoti, abhijjhāsahagatāya
saññāya viharati;**

It's when someone is covetous, and lives with their perception full of covetousness.

byāpādavā hoti, byāpādasahagatāya saññāya viharati;

They are malicious, and live with their perception full of ill will.

vihesavā hoti, vihesāsahagatāya saññāya viharati—

They're hurtful, and live with their perception intent on harm.

evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti.

That way of acquiring perception causes unskillful qualities to grow while skillful qualities decline.

Kathaṃrūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?

And what way of acquiring perception causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco anabhijjhālu hoti, anabhijjhāsahagatāya saññāya viharati;

It's when someone is content, and lives with their perception full of contentment.

abyāpādavā hoti, abyāpādasahagatāya saññāya viharati;

They have good will, and live with their perception full of good will.

avihesavā hoti, avihesāsahagatāya saññāya viharati—

They're kind, and live with their perception full of kindness.

evarūpaṃ, bhante, saññāpaṭilābhaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

That way of acquiring perception causes unskillful qualities to decline while skillful qualities grow.

‘Saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of acquiring perception:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ saññāpaṭilābhan'ti—

And each of these is a way of acquiring perception.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

‘Ditṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ diṭṭhipaṭilābhan’ti—

And each of these is a way of acquiring views.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

**Yathārūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo
diṭṭhipaṭilābho na sevitabbo;**

You should not cultivate the way of acquiring views which causes unskillful qualities to grow while skillful qualities decline.

**yathārūpañca kho, bhante, diṭṭhipaṭilābhaṃ sevato akusalā
dhammā parihāyanti, kusalā dhammā bhivaḍḍhanti—evarūpo
diṭṭhipaṭilābho sevitabbo.**

And you should cultivate the way of acquiring views which causes unskillful qualities to decline while skillful qualities grow.

**Kathaṃrūpaṃ, bhante, diṭṭhipaṭilābhaṃ sevato akusalā
dhammā bhivaḍḍhanti, kusalā dhammā parihāyanti?**

And what way of acquiring views causes unskillful qualities to grow while skillful qualities decline?

Idha, bhante, ekacco evaṃdiṭṭhiko hoti:

It’s when someone has such a view:

**‘natthi dinnam, natthi yiṭṭham, natthi hutam, natthi
sukatadukkaṭānam kammānam phalam vipāko, natthi ayam
loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā
opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā**

**sammāpaṭipannā ye imañca lokam parañca lokam sayam
abhiññā sacchikatvā pavedentī'ti—**

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

**evarūpaṃ, bhante, diṭṭhipaṭilābham sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti.**

That way of acquiring views causes unskillful qualities to grow while skillful qualities decline.

**Kathamrūpaṃ, bhante, diṭṭhipaṭilābham sevato akusalā
dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?**

And what way of acquiring views causes unskillful qualities to decline while skillful qualities grow?

Idha, bhante, ekacco evaṃdiṭṭhiko hoti:

It’s when someone has such a view:

**‘atthi dinnam, atthi yiṭṭham, atthi hutam, atthi
sukatadukkaṭānam kammānam phalam vipāko, atthi ayam loko,
atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi
loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye
imañca lokam parañca lokam sayam abhiññā sacchikatvā
pavedentī'ti—**

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

**evarūpaṃ, bhante, diṭṭhipaṭilābham sevato akusalā dhammā
parihāyanti, kusalā dhammā abhivaḍḍhanti.**

That way of acquiring views causes unskillful qualities to decline while skillful qualities grow.

‘Diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of acquiring views:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ diṭṭhipaṭilābhan’ti—

And each of these is a way of acquiring views.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

‘I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ attabhāvapaṭilābhan’ti—

And each of these is a way of reincarnating.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā

dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti—

The way of reincarnating that causes unskillful qualities to grow while skillful qualities decline:

evarūpo attabhāvapaṭilābho na sevitabbo;

you should not cultivate that way of reincarnating.

yathārūpañca kho, bhante, attabhāvapaṭilābhaṃ sevato akusalā

dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti—

The way of reincarnating that causes unskillful qualities to decline while skillful qualities grow:

evarūpo attabhāvapaṭilābho sevitabbo.

you should cultivate that way of reincarnating.

Kathaṃrūpaṃ, bhante, attabhāvapaṭilābhaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

And what way of reincarnating causes unskillful qualities to grow while skillful qualities decline?

Sabyābajjhaṃ, bhante, attabhāvapaṭilābhaṃ abhinibbattayato apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

Generating rebirth in a hurtful reincarnation, which because of its unpreparedness causes unskillful qualities to grow while skillful qualities decline.

abyābajjhaṃ, bhante, attabhāvapaṭilābhaṃ abhinibbattayato pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

And what way of reincarnating causes unskillful qualities to decline while skillful qualities grow? Generating rebirth in a pleasing reincarnation, which because of its preparedness causes unskillful qualities to decline while skillful qualities grow.

‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—
‘I say that there are two ways of reincarnating:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not cultivate.

tañca aññamaññaṃ attabhāvapaṭilābhan’ti—

And each of these is a way of reincarnating.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmī”ti.

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Sādhu kho tvaṃ, sāriputta, imassa mayā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi.

It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Kāyasamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he went on to explain further:

sevitabbampi, asevitabbampi;

tañca aññamaññaṃ kāyasamācāran’ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo kāyasamācāro na sevitabbo;

yathārūpañca kho, sāriputta, kāyasamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti—

evarūpo kāyasamācāro sevitabbo.

Kathaṃrūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?

**Idha, sāriputta, ekacco paṇātipātī hoti luddo lohitapāṇi
hatappahate nivīṭṭho adayāpanno paṇabhūtesu;**

**adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ
gāmagataṃ vā araṇṇagataṃ vā taṃ adinnaṃ theyyasaṅkhātaṃ
ādātā hoti;**

**kāmesumicchācārī kho pana hoti, yā tā māturakkhitā
piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā
ñātirakkhitā gottarakkhitaṃ dhammarakkhitā sassāmikā
saparidaṇḍā antamaso mālāguḷaparikkhittāpi tathārūpāsu
cārittaṃ āpajjitā hoti—**

**evarūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti.**

**Kathaṃrūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā
dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti?**

**Idha, sāriputta, ekacco paṇātipātaṃ pahāya paṇātipātā
paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno
sabbapaṇabhūtahitānukampī viharati;**

**adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ
parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā
taṃ nādinnaṃ theyyasaṅkhātaṃ ādātā hoti;**

**kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti,
yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā
bhaginirakkhitā ñātirakkhitā gottarakkhitaṃ dhammarakkhitā
sassāmikā saparidaṇḍā antamaso mālāguḷaparikkhittāpi
tathārūpāsu na cārittaṃ āpajjitā hoti—**

**evarūpaṃ, sāriputta, kāyasamācāraṃ sevato akusalā dhammā
parihāyanti, kusalā dhammā abhivaḍḍhanti.**

‘Kāyasamācārampāhaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

tañca aññaamaññaṃ kāyasamācāraṇ’ti—

iti yaṃ taṃ vuttaṃ mayā idametam paṭicca vuttaṃ.

**Vacīsamācārampāhaṃ, bhikkhave, duvidhena vadāmi ...pe...
manosamācārampāhaṃ, bhikkhave, duvidhena vadāmi ...pe...
cittuppādampāhaṃ, bhikkhave, duvidhena vadāmi ...pe...
saññāpaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi ...pe...
diṭṭhipaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi ...pe....**

**‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—
sevitabbampi, asevitabbampi;
tañca aññamaññaṃ attabhāvapaṭilābhan’ti—
iti kho panetaṃ vuttaṃ mayā.**

Kiñcetaṃ paṭicca vuttaṃ?

**Yathārūpaṃ, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā
dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo
attabhāvapaṭilābho na sevitaḃbo;**

**yathārūpañca kho, sārīputta, attabhāvapaṭilābhaṃ sevato
akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti—
evarūpo attabhāvapaṭilābho sevitaḃbo.**

**Kathaṃrūpaṃ, sārīputta, attabhāvapaṭilābhaṃ sevato akusalā
dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti?**

**Sabyābajjhaṃ, sārīputta, attabhāvapaṭilābhaṃ abhinibbattayato
apariniṭṭhitabhāvāya akusalā dhammā abhivaḍḍhanti, kusalā
dhammā parihāyanti;**

**abyābajjhaṃ, sārīputta, attabhāvapaṭilābhaṃ abhinibbattayato
pariniṭṭhitabhāvāya akusalā dhammā parihāyanti, kusalā
dhammā abhivaḍḍhanti.**

‘Attabhāvapaṭilābhampāhaṃ, bhikkhave, duvidhena vadāmi—

sevitabbampi, asevitabbampi;

tañca aññamaññaṃ attabhāvapaṭilābhan'ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

**Imassa kho, sāriputta, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo.**

Cakkhuviññeyaṃ rūpampāhaṃ, sāriputta, duvidhena vadāmi—

“I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampi;

that which you should cultivate, and that which you should not
cultivate.

sotaviññeyaṃ saddampāhaṃ, sāriputta, duvidhena vadāmi—

I say that there are two kinds of sound known by the ear ...

sevitabbampi asevitabbampi;

ghānaviññeyaṃ gandhampāhaṃ, sāriputta, duvidhena vadāmi

—

two kinds of smell known by the nose ...

sevitabbampi, asevitabbampi;

jivhāviññeyaṃ rasampāhaṃ, sāriputta, duvidhena vadāmi—

two kinds of taste known by the tongue ...

sevitabbampi, asevitabbampi;

**kāyaviññeyaṃ phoṭṭhabbampāhaṃ, sāriputta, duvidhena
vadāmi—**

two kinds of touch known by the body ...

sevitabbampi, asevitabbampi;

manoviññeyaṃ dhammampāhaṃ, sāriputta, duvidhena vadāmi

—

two kinds of thought known by the mind:

sevitabbampi, asevitabbampī'ti.

that which you should cultivate, and that which you should not cultivate.”

Evaṃ vutte, āyasmā sāriputto bhagavantam etadavoca:

When he said this, Venerable Sāriputta said to the Buddha:

“imassa kho aham, bhante, bhagavatā saṅkhittena bhāsitassa, vitthārena attham avibhattassa, evaṃ vitthārena attham ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Cakkhuviññeyyam rūpampāham, sāriputta, duvidhena vadāmi

—

‘I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampi’ti—

that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.

That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, cakkhuviññeyyam rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhuviññeyyam rūpaṃ na sevittabbam;

You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, cakkhuviññeyyam rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cakkhuviññeyyam rūpaṃ sevittabbam.

And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow.

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sāriputta, duvidhena vadāmi

—

‘I say that there are two kinds of sight known by the eye:

sevitabbampi, asevitabbampī’ti—

that which you should cultivate, and that which you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idametam paṭicca vuttaṃ.

That’s what the Buddha said, and this is why he said it.

Sotaviññeyyaṃ saddampāhaṃ, sāriputta ...pe...

‘I say that there are two kinds of sound known by the ear ...

evarūpo sotaviññeyyo saddo na sevitabbo ...

evarūpo sotaviññeyyo saddo sevitabbo ...

evarūpo ghānaviññeyyo gandho na sevitabbo ...

two kinds of smell known by the nose ...

evarūpo ghānaviññeyyo gandho sevitabbo ...

evarūpo jivhāviññeyyo raso na sevitabbo ...

two kinds of taste known by the tongue ...

evarūpo jivhāviññeyyo raso sevitabbo ...

kāyaviññeyyaṃ phoṭṭhabbampāhaṃ, sāriputta ...

two kinds of touch known by the body ...

evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo ...

evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

‘Manoviññeyyaṃ dhammampāhaṃ, sāriputta, duvidhena vadāmi—

two kinds of thought known by the mind:

sevitabbampi, asevitabbampī’ti—

that which you should cultivate, and that which you should not cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.

That's what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

Yathārūpaṃ, bhante, manoviññeyaṃ dhammaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo manoviññeyyo dhammo na sevitabbo;

You should not cultivate the kind of thought known by the mind which causes unskillful qualities to grow while skillful qualities decline.

yathārūpañca kho, bhante, manoviññeyaṃ dhammaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo manoviññeyyo dhammo sevitabbo.

And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow.

‘Manoviññeyaṃ dhammampāhaṃ, sāriputta, duvidhena vadāmi—

‘I say that there are two kinds of thought known by the mind:

sevitabbampi, asevitabbampi’ti—

that which you should cultivate, and that which you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

That's what the Buddha said, and this is why he said it.

Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmī’ti.

Sir, that's how I understand the detailed meaning of the Buddha's brief statement.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Sādhu kho tvaṃ, sāriputta, imassa mayā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāsi.

It's good that you understand the detailed meaning of my brief statement in this way."

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sāriputta, duvidhena vadāmi

—

And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

sevitabbampi, asevitabbampī'ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, sāriputta, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na sevittaṃ;

yathārūpaṅca kho, sāriputta, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cakkhuviññeyyaṃ rūpaṃ sevittaṃ.

‘Cakkhuviññeyyaṃ rūpampāhaṃ, sāriputta, duvidhena vadāmi

—

sevitabbampi, asevitabbampī'ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

Sotaviññeyyaṃ saddampāhaṃ, sāriputta ...pe...

evarūpo sotaviññeyyo saddo na sevittaṃ ...

evarūpo sotaviññeyyo saddo sevittaṃ ...

evarūpo ghānaviññeyyo gandho na sevittaṃ ...

evarūpo ghānaviññeyyo gandho sevittaṃ ...

evarūpo jivhāviññeyyo raso na sevittaṃ ...

evarūpo jivhāviññeyyo raso sevitabbo ...

evarūpo kāyaviññeyyo phoṭṭhabbo na sevitabbo ...

evarūpo kāyaviññeyyo phoṭṭhabbo sevitabbo.

Manoviññeyyaṃ dhammampāhaṃ, sāriputta ...pe...

evarūpo manoviññeyyo dhammo na sevitabbo ...

evarūpo manoviññeyyo dhammo sevitabbo.

‘Manoviññeyyaṃ dhammampāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī’ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

Imassa kho, sāriputta, mayā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabbo.

Cīvarampāhaṃ, sāriputta, duvidhena vadāmi—

“I say that there are two kinds of robes:

sevitabbampi, asevitabbampi ...pe...

that which you should cultivate, and that which you should not cultivate.

piṇḍapātāmpāhaṃ, sāriputta ...

I say that there are two kinds of alms-food ...

senāsanāmpāhaṃ, sāriputta ...

lodging ...

gāmampāhaṃ, sāriputta ...

village ...

nigamampāhaṃ, sāriputta ...

town ...

nagarampāhaṃ, sāriputta ...

city ...

janapadampāhaṃ, sāriputta ...

country ...

puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi—

person:

sevitabbampi, asevitabbampī”ti.

that which you should cultivate, and that which you should not cultivate.”

Evaṃ vutte, āyasmā sāriputto bhagavantaṃ etadavoca:

When he said this, Venerable Sāriputta said to the Buddha:

“imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa, vitthārena atthaṃ avibhattassa, evaṃ vitthārena atthaṃ ājānāmi.

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi—

‘I say that there are two kinds of robes ...

sevitabbampi, asevitabbampī”ti—

iti kho panetaṃ vuttaṃ bhagavatā.

Kiñcetaṃ paṭicca vuttaṃ?

Yathārūpaṃ, bhante, cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ na sevitaḍḍhaṃ;

yathārūpaṃ, bhante, cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpaṃ cīvaraṃ sevitaḍḍhaṃ.

‘Cīvaraṃpāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī”ti—

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttaṃ.

Piṇḍapātaṃpāhaṃ, sāriputta ...pe...
alms-food ...

evarūpo piṇḍapāto na sevitabbo ...

evarūpo piṇḍapāto sevitabbo ...

senāsanāṃpāhaṃ, sāriputta ...pe...
lodging ...

evarūpaṃ senāsaṇaṃ na sevitabbaṃ ...

evarūpaṃ senāsaṇaṃ sevitabbaṃ ...

gāmaṃpāhaṃ, sāriputta ...pe...
village ...

evarūpo gāmo na sevitabbo ...

evarūpo gāmo sevitabbo ...

evarūpo nigamo na sevitabbo ...
town ...

evarūpo nigamo sevitabbo ...

evarūpaṃ nagaraṃ na sevitabbaṃ ...
city ...

evarūpaṃ nagaraṃ sevitabbaṃ ...

evarūpo janapado na sevitabbo ...
country ...

evarūpo janapado sevitabbo.

‘Puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi—
person:

sevitabbampi, asevitabbampī’ti—
that which you should cultivate, and that which you should not
cultivate.’

iti kho panetaṃ vuttaṃ bhagavatā.
That’s what the Buddha said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did he say it?

**Yathārūpaṃ, bhante, puggalaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na
sevitabbo;**

You should not cultivate the kind of person who causes unskillful qualities to grow while skillful qualities decline.

**yathārūpaṅca kho, bhante, puggalaṃ sevato akusalā dhammā
parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo
sevitabbo.**

And you should cultivate the kind of person who causes unskillful qualities to decline while skillful qualities grow.

‘Puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi—

‘I say that there are two kinds of person:

sevitabbampi, asevitabbampī’ti—

those who you should cultivate, and those who you should not cultivate.’

iti yaṃ taṃ vuttaṃ bhagavatā idametaṃ paṭicca vuttanti.

That’s what the Buddha said, and this is why he said it.

**Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa,
vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ
ājānāmī’ti.**

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

**Sādhu kho tvaṃ, sāriputta, imassa mayā saṅkhittena
bhāsitassa, vitthārena atthaṃ avibhattassa evaṃ vitthārena
atthaṃ ajānāsi.**

It’s good that you understand the detailed meaning of my brief statement in this way.”

‘Cīvarampāhaṃ, sāriputta, duvidhena vadāmi—

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he added:

sevitabbampi, asevitabbampī’ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

**Yathārūpaṃ, sāriputta, cīvaraṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpaṃ cīvaraṃ
na sevittaṃ;**

**yathārūpaṃca kho, sāriputta, cīvaraṃ sevato akusalā dhammā
parihāyanti, kusalā dhammā bhivaḍḍhanti evarūpaṃ cīvaraṃ
sevittaṃ.**

‘Cīvarampāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī’ti—

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

(Yathā paṭhamāṃ tathā vitthāretabbāṃ)

Evarūpo piṇḍapāto ...

evarūpaṃ senāsanaṃ ...

evarūpo gāmo ...

evarūpo nigamo ...

evarūpaṃ nagaraṃ ...

evarūpo janapado.

‘Puggalampāhaṃ, sāriputta, duvidhena vadāmi—

sevitabbampi, asevitabbampī’ti—

iti kho panetaṃ vuttaṃ mayā.

Kiñcetaṃ paṭicca vuttaṃ?

**Yathārūpaṃ, sāriputta, puggalaṃ sevato akusalā dhammā
abhivaḍḍhanti, kusalā dhammā parihāyanti evarūpo puggalo na
sevitabbo;**

**yathārūpañca kho, sāriputta, puggalaṃ sevato akusalā dhammā
parihāyanti, kusalā dhammā abhivaḍḍhanti evarūpo puggalo
sevitabbo.**

**‘Puggalaṃpāhaṃ, sāriputta, duvidhena vadāmi—
sevitabbampi, asevitabbampī’ti—**

iti yaṃ taṃ vuttaṃ mayā idametaṃ paṭicca vuttaṃ.

**Imassa kho, sāriputta, mayā saṅkhittena bhāsitassa evaṃ
vitthārena attho daṭṭhabbo.**

**Sabbepi ce, sāriputta, khattiyā imassa mayā saṅkhittena
bhāsitassa evaṃ vitthārena atthaṃ ājāneyyumaṃ,
sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya.**

“If all the aristocrats, brahmins, merchants, and workers were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and happiness.

Sabbepi ce, sāriputta, brāhmaṇā ...pe...

sabbepi ce, sāriputta, vessā ...

**sabbepi ce, sāriputta, suddā imassa mayā saṅkhittena
bhāsitassa evaṃ vitthārena atthaṃ ājāneyyumaṃ,
sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya.**

**Sadevakopi ce, sāriputta, loko samārako sabrahmako
sassamaṇabrāhmaṇī pajā sadevamanussā imassa mayā
saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājāneyya,
sadevakassapissa lokassa samārakassa sabrahmakassa
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ
hitāya sukhāyā”ti.**

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—was to understand the detailed meaning of my brief statement in this way, it would be for the whole world's lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sāriputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sāriputta was happy with what the Buddha said.

Sevitabbāsevitabbasuttaṃ niṭṭhitaṃ catutthaṃ.

115. Bahudhātukasutta *Many Elements*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

**“Yāni kānici, bhikkhave, bhayāni uppajjanti sabbāni tāni bālato
uppajjanti, no paṇḍitato;**

“Whatever dangers there are, all come from the foolish, not from the
astute.

**ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no
paṇḍitato;**

Whatever perils there are, all come from the foolish, not from the
astute.

ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.

Whatever hazards there are, all come from the foolish, not from the astute.

Seyyathāpi, bhikkhave, naḷāgārā vā tiṇāgārā vā aggi mutto kūṭāgārānipi dahati ullittāvalittāni nivātāni phusitaggaḷāni pihitavātapānāni;

It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered.

evameva kho, bhikkhave, yāni kānici bhayāni uppajjanti sabbāni tāni bālato uppajjanti, no paṇḍitato;

In the same way, whatever dangers there are, all come from the foolish, not from the astute.

ye keci upaddavā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato;

Whatever perils there are, all come from the foolish, not from the astute.

ye keci upasaggā uppajjanti sabbe te bālato uppajjanti, no paṇḍitato.

Whatever hazards there are, all come from the foolish, not from the astute.

Iti kho, bhikkhave, sappāṭibhayo bālo, appaṭibhayo paṇḍito;
So, the fool is dangerous, but the astute person is safe.

saupaddavo bālo, anupaddavo paṇḍito;

The fool is perilous, but the astute person is not.

saupasaggo bālo, anupasaggo paṇḍito.

The fool is hazardous, but the astute person is not.

Natthi, bhikkhave, paṇḍitato bhayaṃ, natthi paṇḍitato upaddavo, natthi paṇḍitato upasaggo.

There's no danger, peril, or hazard that comes from the astute.

Tasmātiha, bhikkhave, ‘paṇḍitā bhavissāma vīmaṃsakā’ti—
So you should train like this: ‘We shall be astute, we shall be inquirers.’”

evañhi vo, bhikkhave, sikkhitabban”ti.

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

**“kittāvatā nu kho, bhante, paṇḍito bhikkhu ‘vīmaṃsako’ti
alamvacanāyā”ti?**

“Sir, how is a mendicant qualified to be called ‘astute, an inquirer’?”

**“Yato kho, ānanda, bhikkhu dhātukusalo ca hoti, āyatanakusalo
ca hoti, paṭiccasamuppādakusalo ca hoti, ṭhānāṭhānakusalo ca
hoti—**

“Ānanda, it’s when a mendicant is skilled in the elements, in the sense fields, in dependent origination, and in the possible and the impossible.

**ettāvatā kho, ānanda, paṇḍito bhikkhu ‘vīmaṃsako’ti
alamvacanāyā”ti.**

That’s how a mendicant is qualified to be called ‘astute, an inquirer’.”

**“Kittāvatā pana, bhante, ‘dhātukusalo bhikkhū’ti
alamvacanāyā”ti?**

“But sir, how is a mendicant qualified to be called ‘skilled in the elements’?”

“Aṭṭhārasa kho imā, ānanda, dhātuyo—

“There are, Ānanda, these eighteen elements:

cakkhudhātu, rūpadhātu, cakkhaviññāṇadhātu;

the elements of the eye, sights, and eye consciousness;

sotadhātu, saddadhātu, sotaviññāṇadhātu;

the ear, sounds, and ear consciousness;

ghānadhātu, gandhadhātu, ghānaviññāṇadhātu;
the nose, smells, and nose consciousness;

jivhādhātu, rasadhātu, jivhāviññāṇadhātu;
the tongue, tastes, and tongue consciousness;

kāyadhātu, phoṭṭhabbadhātu, kāyaviññāṇadhātu;
the body, touches, and body consciousness;

manodhātu, dhammadhātu, manoviññāṇadhātu.
the mind, thoughts, and mind consciousness.

Imā kho, ānanda, aṭṭhārasa dhātuyo yato jānāti passati—
When a mendicant knows and sees these eighteen elements,

**ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti
alaṃvacanāyā”ti. (1)**

they’re qualified to be called ‘skilled in the elements’.”

**“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo
bhikkhū’ti alaṃvacanāyā”ti?**

“But sir, could there be another way in which a mendicant is qualified
to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Chayimā, ānanda, dhātuyo—

There are these six elements:

**pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu,
viññāṇadhātu.**

the elements of earth, water, fire, air, space, and consciousness.

Imā kho, ānanda, cha dhātuyo yato jānāti passati—

When a mendicant knows and sees these six elements,

**ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti
alaṃvacanāyā”ti. (2)**

they’re qualified to be called ‘skilled in the elements’.”

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Chayimā, ānanda, dhātuyo—

There are these six elements:

sukhadhātu, dukkhadhātu, somanassadhātu, domanassadhātu, upekkhādhātu, avijjādhātu.

the elements of pleasure, pain, happiness, sadness, equanimity, and ignorance.

Imā kho, ānanda, cha dhātuyo yato jānāti passati—

When a mendicant knows and sees these six elements,

ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti. (3)

they’re qualified to be called ‘skilled in the elements’.”

“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Chayimā, ānanda, dhātuyo—

There are these six elements:

kāmadhātu, nekkhammadhātu, byāpādadhātu, abyāpādadhātu, vihiṃsādhātu, avihiṃsādhātu.

the elements of sensuality and renunciation, malice and good will, and cruelty and harmlessness.

Imā kho, ānanda, cha dhātuyo yato jānāti passati—
When a mendicant knows and sees these six elements,

**ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti
alamvacanāyā”ti. (4)**

they’re qualified to be called ‘skilled in the elements’.”

**“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo
bhikkhū’ti alamvacanāyā”ti?**

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Tisso imā, ānanda, dhātuyo—

There are these three elements:

kāmadhātu, rūpadhātu, arūpadhātu.

the elements of the sensual realm, the realm of luminous form, and the formless realm.

Imā kho, ānanda, tisso dhātuyo yato jānāti passati—

When a mendicant knows and sees these three elements,

**ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti
alamvacanāyā”ti. (5)**

they’re qualified to be called ‘skilled in the elements’.”

**“Siyā pana, bhante, aññopi pariyāyo, yathā ‘dhātukusalo
bhikkhū’ti alamvacanāyā”ti?**

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“Siyā, ānanda.

“There could, Ānanda.

Dve imā, ānanda, dhātuyo—

There are these two elements:

saṅkhatādhātu, asaṅkhatādhātu.

the conditioned element and the unconditioned element.

Imā kho, ānanda, dve dhātuyo yato jānāti passati—

When a mendicant knows and sees these two elements,

**ettāvatāpi kho, ānanda, ‘dhātukusalo bhikkhū’ti
alaṃvacanāyā”ti. (6)**

they’re qualified to be called ‘skilled in the elements’.”

**“Kittāvatā pana, bhante, ‘āyatanakusalo bhikkhū’ti
alaṃvacanāyā”ti?**

“But sir, how is a mendicant qualified to be called ‘skilled in the sense fields’?”

“Cha kho panimāni, ānanda, ajjhattikabāhirāni āyatanāni—

“There are these six interior and exterior sense fields:

**cakkhu ceva rūpā ca sotañca saddā ca ghānañca gandhā ca
jivhā ca rasā ca kāyo ca phoṭṭhabbā ca mano ca dhammā ca.**

the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

**Imāni kho, ānanda, cha ajjhattikabāhirāni āyatanāni yato jānāti
passati—**

When a mendicant knows and sees these six interior and exterior sense fields,

**ettāvatā kho, ānanda, ‘āyatanakusalo bhikkhū’ti
alaṃvacanāyā”ti.**

they’re qualified to be called ‘skilled in the sense fields’.”

**“Kittāvatā pana, bhante, ‘paṭiccasamuppādakusalo bhikkhū’ti
alaṃvacanāyā”ti?**

“But sir, how is a mendicant qualified to be called ‘skilled in dependent origination’?”

“**Idhānanda, bhikkhu evaṃ pajānāti:**

“It’s when a mendicant understands:

‘imasmim̐ sati idaṃ hoti, imassuppādā idaṃ uppajjati,

‘When this exists, that is; due to the arising of this, that arises.

**imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati,
yadidaṃ—**

When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjāpaccayā saṅkhārā,

ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṃ,

Choices are conditions for consciousness.

viññāṇapaccayā nāmarūpaṃ,

Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanāṃ,

Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso,

The six sense fields are conditions for contact.

phassapaccayā vedanā,

Contact is a condition for feeling.

vedanāpaccayā taṇhā,

Feeling is a condition for craving.

taṇhāpaccayā upādānaṃ,

Craving is a condition for grasping.

upādānapaccayā bhavo,

Grasping is a condition for continued existence.

bhavapaccayā jāti,

Continued existence is a condition for rebirth.

jātipaccayā jarāmarañam

sokaparidevadukkhadomanassūpāyāsā sambhavanti.

Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā sañkhāranirodho,

When ignorance fades away and ceases with nothing left over, choices cease.

sañkhāranirodhā viññāṇanirodho,

When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho,

When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho,

When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho,

When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho,

When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho,

When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho,

When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho,

When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho,

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmarañam

sokaparidevadukkhadomanassūpāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti’.

That is how this entire mass of suffering ceases.’

Ettāvatā kho, ānanda, ‘paṭiccasamuppādakusalo bhikkhū’ti alaṃvacanāyā”ti.

That’s how a mendicant is qualified to be called ‘skilled in dependent origination’.”

“Kittāvatā pana, bhante, ‘ṭhānāṭhānakusalo bhikkhū’ti alaṃvacanāyā”ti?

“But sir, how is a mendicant qualified to be called ‘skilled in the possible and impossible’?”

“Idhānanda, bhikkhu ‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ niccato upagaccheyya, netāṃ ṭhānaṃ vijjatī’ti pajānāti;

“It’s when a mendicant understands: ‘It’s impossible for a person accomplished in view to take any condition as permanent. That is not possible.

‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ niccato upagaccheyya, ṭhānametaṃ vijjatī’ti pajānāti;

But it’s possible for an ordinary person to take some condition as permanent. That is possible.’

‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci saṅkhāraṃ sukhato upagaccheyya, netāṃ ṭhānaṃ vijjatī’ti pajānāti;

They understand: ‘It’s impossible for a person accomplished in view to take any condition as pleasant.

‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci saṅkhāraṃ sukhato upagaccheyya, ṭhānametaṃ vijjatī’ti pajānāti.

But it’s possible for an ordinary person to take some condition as pleasant.’

‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo kañci dhammaṃ attato upagaccheyya, netam̐ ṭhānam̐ vijjati’ti pajānāti,

They understand: ‘It’s impossible for a person accomplished in view to take anything as self.

‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano kañci dhammaṃ attato upagaccheyya, ṭhānametaṃ vijjati’ti pajānāti.

But it’s possible for an ordinary person to take something as self.’

‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo mātaram̐ jīvitā voropeyya, netam̐ ṭhānam̐ vijjati’ti pajānāti;

They understand: ‘It’s impossible for a person accomplished in view to murder their mother.

‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano mātaram̐ jīvitā voropeyya, ṭhānametaṃ vijjati’ti pajānāti.

But it’s possible for an ordinary person to murder their mother.’

‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo pitaram̐ jīvitā voropeyya ...pe...

They understand: ‘It’s impossible for a person accomplished in view to murder their father ... or murder a perfected one.

arahantaṃ jīvitā voropeyya, ṭhānametaṃ vijjati’ti pajānāti;

But it’s possible for an ordinary person to murder their father ... or a perfected one.’

‘aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, netam̐ ṭhānam̐ vijjati’ti pajānāti;

They understand: ‘It’s impossible for a person accomplished in view to injure a Realized One with malicious intent.

‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano duṭṭhacitto tathāgatassa lohitaṃ uppādeyya, ṭhānametaṃ vijjati’ti pajānāti.

But it’s possible for an ordinary person to injure a Realized One with malicious intent.’

‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo saṅghaṃ bhindeyya, netāṃ ṭhānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for a person accomplished in view to cause a schism in the Saṅgha.

‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano saṅghaṃ bhindeyya, ṭhānametaṃ vijjati’ti pajānāti.

But it’s possible for an ordinary person to cause a schism in the Saṅgha.’

‘Aṭṭhānametaṃ anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya, netāṃ ṭhānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for a person accomplished in view to acknowledge another teacher.

‘ṭhānañca kho etaṃ vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya, ṭhānametaṃ vijjati’ti pajānāti.

But it’s possible for an ordinary person to acknowledge another teacher.’

‘Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ, netāṃ ṭhānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.

‘ṭhānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko arahāṃ sammāsambuddho uppajjeyya, ṭhānametaṃ vijjati’ti pajānāti.

But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.’

‘Aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve rājāno cakkavattino apubbaṃ acarimaṃ uppajjeyyūṃ, netāṃ ṭhānaṃ vijjati’ti pajānāti;

They understand: ‘It’s impossible for two wheel-turning monarchs to arise in the same solar system at the same time.

‘ṭhānañca kho etaṃ vijjati yaṃ ekissā lokadhātuyā eko rājā cakkavattī uppajjeyya, ṭhānametaṃ vijjatī’ti pajānāti.

But it is possible for just one wheel-turning monarch to arise in one solar system.’

‘Aṭṭhānametaṃ anavakāso yaṃ itthī araham̐ assa sammāsambuddho, netam̐ ṭhānam̐ vijjatī’ti pajānāti;

They understand: ‘It’s impossible for a woman to be a perfected one, a fully awakened Buddha.

‘ṭhānañca kho etaṃ vijjati yaṃ puriso araham̐ assa sammāsambuddho, ṭhānametaṃ vijjatī’ti pajānāti.

But it is possible for a man to be a perfected one, a fully awakened Buddha.’

‘Aṭṭhānametaṃ anavakāso yaṃ itthī rājā assa cakkavattī, netam̐ ṭhānam̐ vijjatī’ti pajānāti;

They understand: ‘It’s impossible for a woman to be a wheel-turning monarch.

‘ṭhānañca kho etaṃ vijjati yaṃ puriso rājā assa cakkavattī, ṭhānametaṃ vijjatī’ti pajānāti.

But it is possible for a man to be a wheel-turning monarch.’

‘Aṭṭhānametaṃ anavakāso yaṃ itthī sakkattam̐ kareyya ... māratam̐ kareyya ... brahmattam̐ kareyya, netam̐ ṭhānam̐ vijjatī’ti pajānāti;

They understand: ‘It’s impossible for a woman to perform the role of Sakka, Māra, or Brahmā.

‘ṭhānañca kho etaṃ vijjati yaṃ puriso sakkattam̐ kareyya ... māratam̐ kareyya ... brahmattam̐ kareyya, ṭhānametaṃ vijjatī’ti pajānāti.

But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.’

‘Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam̐ ṭhānam̐ vijjatī’ti pajānāti;

They understand: ‘It’s impossible for a likable, desirable, agreeable result to come from bad conduct of body, speech, and mind.

‘ṭhānañca kho etaṃ vijjati yaṃ kāyaduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī’ti pajānāti.

But it is possible for an unlikable, undesirable, disagreeable result to come from bad conduct of body, speech, and mind.’

‘Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritassa ...pe...

yaṃ manoduccaritassa iṭṭho kanto manāpo vipāko nibbatteyya, netam ṭhānam vijjatī’ti pajānāti;

ṭhānañca kho etaṃ vijjati yaṃ vacīduccaritassa ...pe...

yaṃ manoduccaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, ṭhānametaṃ vijjatīti pajānāti.

‘Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netam ṭhānam vijjatī’ti pajānāti;

They understand: ‘It’s impossible for an unlikable, undesirable, disagreeable result to come from good conduct of body, speech, and mind.

‘ṭhānañca kho etaṃ vijjati yaṃ kāyasucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī’ti pajānāti.

But it is possible for a likable, desirable, agreeable result to come from good conduct of body, speech, and mind.’

‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritassa ...pe...

yaṃ manosucaritassa aniṭṭho akanto amanāpo vipāko nibbatteyya, netam ṭhānam vijjatī’ti pajānāti;

‘ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritassa ...pe...

yaṃ manosucaritassa iṭṭho kanto manāpo vipāko nibbatteyya, ṭhānametaṃ vijjatī’ti pajānāti.

‘Aṭṭhānametaṃ anavakāso yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ param marañā sugatim

saggaṃ lokam upapajjeyya, netaṃ t̥hānaṃ vijjati'ti pajānāti;

They understand: 'It's impossible that someone who has engaged in bad conduct of body, speech, and mind, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

't̥hānañca kho etaṃ vijjati yaṃ kāyaduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, t̥hānametaṃ vijjati'ti pajānāti.

But it is possible that someone who has engaged in bad conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.'

'Aṭṭhānametaṃ anavakāso yaṃ vacīduccaritasamaṅgī ...pe...

yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjeyya, netaṃ t̥hānaṃ vijjati'ti pajānāti;

't̥hānañca kho etaṃ vijjati yaṃ vacīduccaritasamaṅgī ...pe...

yaṃ manoduccaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, t̥hānametaṃ vijjati'ti pajānāti.

'Aṭṭhānametaṃ anavakāso yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netaṃ t̥hānaṃ vijjati'ti pajānāti;

They understand: 'It's impossible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell.

't̥hānañca kho etaṃ vijjati yaṃ kāyasucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam upapajjeyya, t̥hānametaṃ vijjati'ti pajānāti.

But it is possible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.'

‘Aṭṭhānametaṃ anavakāso yaṃ vacīsucaritasamaṅgī ...pe...

yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya, netaṃ ṭhānaṃ vijjati’ti pajānāti;

‘ṭhānañca kho etaṃ vijjati yaṃ vacīsucaritasamaṅgī ...pe...

yaṃ manosucaritasamaṅgī taṃnidānā tappaccayā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjeyya, ṭhānametaṃ vijjati’ti pajānāti.

Ettāvatā kho, ānanda, ‘ṭhānāṭṭhānakusalo bhikkhū’ti alaṃvacanāyā”ti.

That’s how a mendicant is qualified to be called ‘skilled in the possible and impossible’.”

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

Konāmo ayaṃ, bhante, dhammapariyāyo”ti?

What is the name of this exposition of the teaching?”

“Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ

‘bahudhātuko’tipi naṃ dhārehi, ‘catuparivaṭṭo’tipi naṃ dhārehi,

‘dhammādāso’tipi naṃ dhārehi, ‘amatadundubhī’tipi naṃ

dhārehi, ‘anuttaro saṅgāma vijayo’tipi naṃ dhārehi”ti.

“In that case, Ānanda, you may remember this exposition of the teaching as ‘The Many Elements’, or else ‘The Four Cycles’, or else ‘The Mirror of the Teaching’, or else ‘The Drum of the Deathless’, or else ‘The Supreme Victory in Battle’.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Bahudhātukasuttam niṭṭhitam pañcamam.

116. Isigilisutta *At Isigili*

Evaṃ me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā rājagahe viharati isigilismimṃ pabbate.

At one time the Buddha was staying near Rājagaha, on the Isigili Mountain.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Passatha no tumhe, bhikkhave, etaṃ vebhāraṃ pabbatan”ti?

“Mendicants, do you see that Mount Vebhāra?”

“Evaṃ, bhante”.

“Yes, sir.”

“Etassapi kho, bhikkhave, vebhārassa pabbatassa aññāva samaññā ahoṣi aññā paññatti.

“It used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ paṇḍavaṃ pabbatan”ti?
Do you see that Mount Paṇḍava?”

“Evaṃ, bhante”.
“Yes, sir.”

“Etassapi kho, bhikkhave, paṇḍavassa pabbatassa aññāva samaññā ahosi aññā paññatti.
“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ vepullaṃ pabbatan”ti?
Do you see that Mount Vepulla?”

“Evaṃ, bhante”.
“Yes, sir.”

“Etassapi kho, bhikkhave, vepullassa pabbatassa aññāva samaññā ahosi aññā paññatti.
“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, etaṃ gijjhakūṭaṃ pabbatan”ti?
Do you see that Mount Vulture’s Peak?”

“Evaṃ, bhante”.
“Yes, sir.”

“Etassapi kho, bhikkhave, gijjhakūṭassa pabbatassa aññāva samaññā ahosi aññā paññatti.
“It too used to have a different label and description.

Passatha no tumhe, bhikkhave, imaṃ isigiliṃ pabbatan”ti?
Do you see that Mount Isigili?”

“Evaṃ, bhante”.
“Yes, sir.”

“Imassa kho pana, bhikkhave, isigilissa pabbatassa esāva samaññā ahoṣi esā paññatti.

“It used to have exactly the same label and description.

Bhūtapubbaṃ, bhikkhave, pañca paccekabuddhasatāni imasmim̐ isigilismim̐ pabbate ciranivāsino ahesum̐.

Once upon a time, five hundred Buddhas awakened for themselves dwelt for a long time on this Isigili.

Te imaṃ pabbataṃ pavisantā dissanti, pavitṭhā na dissanti.

They were seen entering the mountain, but after entering were seen no more.

Tamenam̐ manussā disvā evamāhaṃsu:

When people noticed this they said:

‘ayaṃ pabbato ime isī gilatī’ti;

‘That mountain swallows these hermits!’

‘isigili isigili’ tveva samaññā udapādi.

That’s how it came to be known as Isigili.

Ācikkhissāmi, bhikkhave, paccekabuddhānaṃ nāmāni;

I shall declare the names of the Buddhas awakened for themselves;

kittayissāmi, bhikkhave, paccekabuddhānaṃ nāmāni;

I shall extol the names of the Buddhas awakened for themselves;

desessāmi, bhikkhave, paccekabuddhānaṃ nāmāni.

I shall teach the names of the Buddhas awakened for themselves.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum̐.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Ariṭṭho nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

“The Buddhas awakened for themselves who dwelt for a long time
on this Isigili were named Ariṭṭha,

**upariṭṭho nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Upariṭṭha,

**tagarasikhī nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Tagarasikhin,

**yasassī nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Yasassin,

**sudassano nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Sudassana,

**piyadassī nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Piyadassin,

**gandhāro nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Gandhāra,

**piṇḍolo nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Piṇḍola,

**upāsabho nāma, bhikkhave, paccekasambuddho imasmim̐
isigilismim̐ pabbate ciranivāsī ahoṣi;**

Upāsabha,

**nīto nāma, bhikkhave, paccekasambuddho imasmim̐ isigilismim̐
pabbate ciranivāsī ahoṣi;**

Nītha,

**tatho nāma, bhikkhave, paccekasambuddho imasmim̃
isigilismim̃ pabbate ciranivāsī ahoṣi,**

Tatha,

**sutavā nāma, bhikkhave, paccekasambuddho imasmim̃
isigilismim̃ pabbate ciranivāsī ahoṣi;**

Sutavā,

**bhāvitatto nāma, bhikkhave, paccekasambuddho imasmim̃
isigilismim̃ pabbate ciranivāsī ahoṣi.**

and Bhāvitatta.

Ye sattasārā anīghā nirāsā,

Those saintly beings, untroubled and free of hope,

Paccekamevajjhagamaṃsu bodhim̃;

who each achieved awakening by themselves;

Tesaṃ visallāna naruttamānaṃ,

hear me extol their names,

Nāmāni me kittayato suṇātha.

the supreme persons, free of thorns.

Ariṭṭho upariṭṭho tagarasikhī yasassī,

Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin,

Sudassano piyadassī ca susambuddho;

Sudassana, and Piyadassin the awakened;

Gandhāro piṇḍolo upāsabho ca,

Gandhāra, Piṇḍola, and Upāsabha,

Nīto tatho sutavā bhāvitatto.

Nītha, Tatha, Sutavā, and Bhāvitatta.

Sumbho subho matulo aṭṭhamo ca,

Sumbha, Subha, Methula, and Aṭṭhama,

Athassumegho anīgho sudāṭho;

and Assumegha, Anīgha, and Sudāṭha,

Paccekabuddhā bhavanettikhīṇā,

awakened for themselves, enders of the attachment to rebirth.

Hiṅgū ca hiṅgo ca mahānubhāvā.

Hiṅgū, and Hiṅga the mighty.

Dve jālino munino aṭṭhako ca,

Two sages named Jāli, and Aṭṭhaka.

Atha kosallo buddho atho subāhu;

Then the Buddha Kosala and Subāhu;

Upanemiso nemiso santacitto,

Upanemi, Nemi, and Santacitta,

Sacco tatho virajo paṇḍito ca.

right and true, stainless and astute.

Kāḷūpakāḷā vijito jito ca,

Kāḷa and Upakāḷa, Vijita and Jita,

Aṅgo ca paṅgo ca guttijito ca;

Aṅga and Paṅga, and Guttijita too;

Passi jahi upadhidukkhamaṃ,

Passin gave up attachment, suffering's root,

Aparājito mārabalaṃ ajesi.

while Aparājita defeated Māra's power.

Satthā pavattā sarabhaṅgo lomahaṃso,

Satthar, Pavattar, Sarabhaṅga, Lomahaṃsa,

Uccaṅgamāyo asito anāsavo;

Uccaṅgamāya, Asita, Anāsava,

Manomayo mānacchido ca bandhumā,

Manomaya, and Bandhumant the cutter of conceit,

Tadādhimutto vimalo ca ketumā.

and Tadādhimutta the immaculate and resplendent.

Ketumbharāgo ca mātaṅgo ariyo,

Ketumbarāga, Mātaṅga, and Ariya,

Athaccuto accutagāmyāmakō;

then Accuta, Accutagāma, and Byāmaka,

Sumaṅgalo dabbilo supatiṭṭhito,

Sumaṅgala, Dabbila, Supatiṭṭhita,

Asayho khemābhirato ca sorato.

Asayha, Khemābhirata, and Sorata.

Durannayo saṅgho athopi ujjayo,

Durannaya, Saṅgha, and also Ujjaya,

Aparo muni sayho anomanikkamo;

another sage, Sayha of peerless effort.

Ānando nando upanando dvādasa,

There are twelve Ānandas, Nandas, and Upanandas,

Bhāradvājo antimadehadhārī.

and Bhāradvāja, bearing his final body.

Bodhi mahānāmo athopi uttaro,

Bodhi, also Mahānāma the supreme,

Kesī sikhī sundaro dvārabhājo;

Kesin, Sikhin, Sundara, and Bhāradvāja,

Tissūpatissā bhavabandhanacchidā,

Tissa and Upatissa, who've both cut the bonds to rebirth,

Upasikhi taṅhacchido ca sikhari.

Upasīdarin and Sīdarin, who've both cut off craving.

Buddho ahu maṅgalo vītarāgo,

Maṅgala was awakened, free of greed,
Usabhacchidā jāliniṃ dukkhamūlam;
Usabha cut the net, the root of suffering,
Santaṃ padaṃ ajjhagamopanīto,
Upanīta who attained the state of peace,
Uposatho sundaro saccanāmo.
Uposatha, Sundara, and Saccanāma.

Jeto jayanto padumo uppalo ca,
Jeta, Jayanta, Paduma, and Uppala;
Padumuttaro rakkhito pabbato ca;
Padumuttara, Rakkhita, and Pabbata,
Mānatthaddho sobhito vītarāgo,
Mānatthaddha, beautiful and free of greed,
Kaṇho ca buddho suvimuttacitto.
and the Buddha Kaṇha, his mind well freed.

Ete ca aññe ca mahānubhāvā,
These and other mighty ones awakened for themselves,
Paccekabuddhā bhavanettikhīṇā;
enders of the attachment to rebirth—
Te sabbasaṅgātigate mahesī,
honor these great hermits who are fully extinguished,
Parinibbute vandatha appameyye”ti.
having slipped all chains, limitless.”

Isigilisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

117. Mahācattārīsakasutta *The Great Forty*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“ariyam vo, bhikkhave, sammāsamādhim desessāmi
saupanisam saporikkhāram.**

“Mendicants, I will teach you noble right immersion with its vital
conditions and its prerequisites.

Tam suṇātha, sādhu kam manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Katamo ca, bhikkhave, ariyo sammāsamādhī saupaniso
saparikkhāro?”**

“And what is noble right immersion with its vital conditions and its prerequisites?”

**Seyyathidaṃ—sammādiṭṭhi, sammāsaṅkappo, sammāvācā,
sammākammanto, sammājīvo, sammāvāyāmo, sammāsati;**
They are: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

**yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā
parikkhatā—**

Unification of mind with these seven factors as prerequisites

**ayaṃ vuccati, bhikkhave, ariyo sammāsamādhī saupaniso itipi,
saparikkhāro itipi.**

is called noble right immersion with its vital conditions and also with its prerequisites.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

**Micchādiṭṭhiṃ ‘micchādiṭṭhī’ti pajānāti, sammādiṭṭhiṃ
‘sammādiṭṭhī’ti pajānāti—sāssa hoti sammādiṭṭhi.**

When you understand wrong view as wrong view and right view as right view, that’s your right view.

Katamā ca, bhikkhave, micchādiṭṭhi?

And what is wrong view?

‘Natthi dinnam, natthi yiṭṭham, natthi hutam, natthi sukata dukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti—

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

ayam, bhikkhave, micchādiṭṭhi.

This is wrong view.

Katamā ca, bhikkhave, sammādiṭṭhi?

And what is right view?

Sammādiṭṭhimpaham, bhikkhave, dvāyam vadāmi—

Right view is twofold, I say.

atthi, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā;

There is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

And there is right view that is noble, undefiled, transcendent, a factor of the path.

Katamā ca, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā?

And what is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

‘Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata dukkaṭānam kammānam phalam vipāko, atthi ayam loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedentī’ti—

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are duties to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

ayam, bhikkhave, sammādiṭṭhi sāsavā puññabhāgiyā upadhivepakkā.

This is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

Katamā ca, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā?

And what is right view that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato paññā paññindriyam paññābalaṃ dhammavicayasambojjhaṅgo sammādiṭṭhi maggaṅgam—

It’s the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayam vuccati, bhikkhave, sammādiṭṭhi ariyā anāsavā lokuttarā maggaṅgā.

This is called right view that is noble, undefiled, transcendent, a factor of the path.

**So micchādiṭṭhiyā pahānāya vāyamati, sammādiṭṭhiyā,
upasampadāya, svāssa hoti sammāvāyāmo.**

They make an effort to give up wrong view and embrace right view:
that's their right effort.

**So sato micchādiṭṭhiṃ pajahati, sato sammādiṭṭhiṃ
upasampajja viharati, sāssa hoti sammāsati.**

Mindfully they give up wrong view and take up right view: that's their
right mindfulness.

**Itiyime tayo dhammā sammādiṭṭhiṃ anuparidhāvanti
anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo,
sammāsati.**

So these three things keep running and circling around right view,
namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

**Micchāsaṅkappaṃ 'micchāsaṅkappo'ti pajānāti,
sammāsaṅkappaṃ 'sammāsaṅkappo'ti pajānāti, sāssa hoti
sammādiṭṭhi.**

When you understand wrong thought as wrong thought and right
thought as right thought, that's your right view.

Katamo ca, bhikkhave, micchāsaṅkappo?

And what is wrong thought?

Kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo—

Thoughts of sensuality, of malice, and of cruelty.

ayaṃ, bhikkhave, micchāsaṅkappo.

This is wrong thought.

Katamo ca, bhikkhave, sammāsaṅkappo?

And what is right thought?

Sammāsaṅkappampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right thought is twofold, I say.

atthi, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko;

There is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.

And there is right thought that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko?

And what is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo:

Thoughts of renunciation, good will, and harmlessness.

‘ayaṃ, bhikkhave, sammāsaṅkappo sāsavo puññabhāgiyo upadhivepakko’.

This is right thought that is accompanied by defilements.

Katamo ca, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo?

And what is right thought that is noble, undefiled, transcendent, a factor of the path?

Yo kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato takko vitakko saṅkappo appanā byappanā cetaso abhiniropanā vacīsaṅkhāro

—

It’s the thinking—the placing of the mind, thought, applying, application, implanting of the mind, verbal processes—in one of

noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammāsaṅkappo ariyo anāsavo lokuttaro maggaṅgo.

This is right thought that is noble.

So micchāsaṅkappassa pahānāya vāyamati, sammāsaṅkappassa upasampadāya, svāssa hoti sammāvāyāmo.

They make an effort to give up wrong thought and embrace right thought: that's their right effort.

So sato micchāsaṅkappaṃ pajahati, sato sammāsaṅkappaṃ upasampajja viharati; sāssa hoti sammāsaṅkappo.

Mindfully they give up wrong thought and take up right thought: that's their right mindfulness.

Itiyime tayo dhammā sammāsaṅkappaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsaṅkappo.

So these three things keep running and circling around right thought, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchāvācaṃ 'micchāvācā'ti pajānāti, sammāvācaṃ 'sammāvācā'ti pajānāti; sāssa hoti sammādiṭṭhi.

When you understand wrong speech as wrong speech and right speech as right speech, that's your right view.

Katamā ca, bhikkhave, micchāvācā?

And what is wrong speech?

Musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo—
Speech that's false, divisive, harsh, or nonsensical.

ayaṃ, bhikkhave, micchāvācā.
This is wrong speech.

Katamā ca, bhikkhave, sammāvācā?
And what is right speech?

Sammāvācampahaṃ, bhikkhave, dvāyaṃ vadāmi—
Right speech is twofold, I say.

**atthi, bhikkhave, sammāvācā sāsavā puññabhāgiyā
upadhivepakkā;**
There is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

**atthi, bhikkhave, sammāvācā ariyā anāsavā lokuttarā
maggaṅgā.**
And there is right speech that is noble, undefiled, transcendent, a factor of the path.

**Katamā ca, bhikkhave, sammāvācā sāsavā puññabhāgiyā
upadhivepakkā?**
And what is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

**Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya
vācāya veramaṇī, samphappalāpā veramaṇī—**
The refraining from lying, divisive speech, harsh speech, and talking nonsense.

**ayaṃ, bhikkhave, sammāvācā sāsavā puññabhāgiyā
upadhivepakkā.**
This is right speech that is accompanied by defilements.

**Katamā ca, bhikkhave, sammāvācā ariyā anāsavā lokuttarā
maggaṅgā?**

And what is right speech that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato catūhi vacīduccaritehi ārati virati paṭivirati veramaṇī—

It's the desisting, abstaining, abstinence, and refraining from the four kinds of bad verbal conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammāvācā ariyā anāsavā lokuttarā maggaṅgā.

This is right speech that is noble.

So micchāvācāya pahānāya vāyamati, sammāvācāya upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong speech and embrace right speech: that's their right effort.

So sato micchāvācaṃ pajahati, sato sammāvācaṃ upasampajja viharati; sāssa hoti sammāsaṭi.

Mindfully they give up wrong speech and take up right speech: that's their right mindfulness.

Itiyime tayo dhammā sammāvācaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsaṭi.

So these three things keep running and circling around right speech, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Micchākammantaṃ 'micchākammanto'ti pajānāti, sammākammantaṃ 'sammākammanto'ti pajānāti; sāssa hoti sammādiṭṭhi.

When you understand wrong action as wrong action and right action as right action, that's your right view.

Katamo ca, bhikkhave, micchākamanto?

And what is wrong action?

Pāṇātipāto, adinnādānaṃ, kāmesumicchācāro—

Killing living creatures, stealing, and sexual misconduct.

ayaṃ, bhikkhave, micchākamanto.

This is wrong action.

Katamo ca, bhikkhave, sammākamanto?

And what is right action?

Sammākamantampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right action is twofold, I say.

atthi, bhikkhave, sammākamanto sāsavo puññabhāgiyo upadhivepakko;

There is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

atthi, bhikkhave, sammākamanto ariyo anāsavo lokuttaro maggaṅgo.

And there is right action that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammākamanto sāsavo puññabhāgiyo upadhivepakko?

And what is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī—

Refraining from killing living creatures, stealing, and sexual misconduct.

ayaṃ, bhikkhave, sammākamanto sāsavo puññabhāgiyo upadhivepakko.

This is right action that is accompanied by defilements.

Katamo ca, bhikkhave, sammākamanto ariyo anāsavo lokuttaro maggaṅgo?

And what is right action that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato tīhi kāyaduccaritehi ārati virati paṭivirati veramaṇī—

It's the desisting, abstaining, abstinence, and refraining from the three kinds of bad bodily conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammākamanto ariyo anāsavo lokuttaro maggaṅgo.

This is right action that is noble.

So micchākamantassa pahānāya vāyamati, sammākamantassa upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong action and embrace right action: that's their right effort.

So sato micchākamantaṃ pajahati, sato sammākamantaṃ upasampajja viharati; sāssa hoti sammāsaṭi.

Mindfully they give up wrong action and take up right action: that's their right mindfulness.

Itiyime tayo dhammā sammākamantaṃ anuparidhāvanti anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo, sammāsaṭi.

So these three things keep running and circling around right action, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

**Micchāājīvaṃ ‘micchāājīvo’ti pajānāti, sammāājīvaṃ
‘sammāājīvo’ti pajānāti; sāssa hoti sammādiṭṭhi.**

When you understand wrong livelihood as wrong livelihood and right livelihood as right livelihood, that’s your right view.

Katamo ca, bhikkhave, micchāājīvo?

And what is wrong livelihood?

**Kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ
nijigīsanatā—**

Deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions.

ayaṃ, bhikkhave, micchāājīvo.

This is wrong livelihood.

Katamo ca, bhikkhave, sammāājīvo?

And what is right livelihood?

Sammāājīvampahaṃ, bhikkhave, dvāyaṃ vadāmi—

Right livelihood is twofold, I say.

**atthi, bhikkhave, sammāājīvo sāsavo puññabhāgiyo
upadhivepakko;**

There is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

**atthi, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro
maggāṅgo.**

And there is right livelihood that is noble, undefiled, transcendent, a factor of the path.

Katamo ca, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko?

And what is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment?

Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti—

It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ, bhikkhave, sammāājīvo sāsavo puññabhāgiyo upadhivepakko.

This is right livelihood that is accompanied by defilements.

Katamo ca, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo?

And what is right livelihood that is noble, undefiled, transcendent, a factor of the path?

Yā kho, bhikkhave, ariyacittassa anāsavacittassa ariyamaggasamaṅgino ariyamaggaṃ bhāvayato micchāājīvā ārati virati paṭivirati veramaṇī—

It's the desisting, abstaining, abstinence, and refraining from wrong livelihood in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path.

ayaṃ, bhikkhave, sammāājīvo ariyo anāsavo lokuttaro maggaṅgo.

This is right livelihood that is noble.

So micchāājīvassa pahānāya vāyamati, sammāājīvassa upasampadāya; svāssa hoti sammāvāyāmo.

They make an effort to give up wrong livelihood and embrace right livelihood: that's their right effort.

So sato micchāājīvaṃ pajahati, sato sammāājīvaṃ upasampajja viharati; sāssa hoti sammāsati.

Mindfully they give up wrong livelihood and take up right livelihood: that's their right mindfulness.

**Itiyime tayo dhammā sammāājīvaṃ anuparidhāvanti
anuparivattanti, seyyathidaṃ—sammādiṭṭhi, sammāvāyāmo,
sammāsati.**

So these three things keep running and circling around right livelihood, namely: right view, right effort, and right mindfulness.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

**Sammādiṭṭhissa, bhikkhave, sammāsaṅkappo pahoti,
sammāsaṅkappassa sammāvācā pahoti, sammāvācassa
sammākammanto pahoti, sammākammantassa sammāājīvo
pahoti, sammāājīvassa sammāvāyāmo pahoti,
sammāvāyāmassa sammāsati pahoti, sammāsatisa
sammāsamādhi pahoti, sammāsamādhissa sammāñāṇaṃ
pahoti, sammāñāṇassa sammāvimutti pahoti.**

Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

**Iti kho, bhikkhave, aṭṭhaṅgasamannāgato sekkho,
dasaṅgasamannāgato arahā hoti.**

So the trainee has eight factors, while the perfected one has ten factors.

**Tatrapī sammāñāṇena aneke pāpakā akusalā dhammā vigatā
bhāvanāpāripūriṃ gacchanti.**

And here too, the eradication of many bad, unskillful qualities is fully developed due to right knowledge.

Tatra, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti.

In this context, right view comes first.

Kathaṅca, bhikkhave, sammādiṭṭhi pubbaṅgamā hoti?

And how does right view come first?

Sammādiṭṭhissa, bhikkhave, micchādiṭṭhi nijjiṇṇā hoti.

For one of right view, wrong view is worn away.

Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti.

And the many bad, unskillful qualities that arise because of wrong view are worn away.

Sammādiṭṭhipaccayā aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

And because of right view, many skillful qualities are fully developed.

Sammāsaṅkappassa, bhikkhave, micchāsaṅkappo nijjiṇṇo hoti ...pe...

For one of right thought, wrong thought is worn away. ...

sammāvācassa, bhikkhave, micchāvācā nijjiṇṇā hoti ...

For one of right speech, wrong speech is worn away. ...

sammākammantassa, bhikkhave, micchākammanto nijjiṇṇo hoti

...

For one of right action, wrong action is worn away. ...

sammāājīvassa, bhikkhave, micchāājīvo nijjiṇṇo hoti ...

For one of right livelihood, wrong livelihood is worn away. ...

sammāvāyāmassa, bhikkhave, micchāvāyāmo nijjiṇṇo hoti ...

For one of right effort, wrong effort is worn away. ...

sammāsatissa, bhikkhave, micchāsati nijjiṇṇā hoti ...

For one of right mindfulness, wrong mindfulness is worn away. ...

sammāsamādhissa, bhikkhave, micchāsamādhi nijjiṇṇo hoti ...

For one of right immersion, wrong immersion is worn away. ...

sammāñāṇassa, bhikkhave, micchāñāṇaṃ nijjiṇṇaṃ hoti ...

For one of right knowledge, wrong knowledge is worn away. ...

sammāvimuttassa, bhikkhave, micchāvimutti nijjiṇṇā hoti.

For one of right freedom, wrong freedom is worn away.

Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti te cassa nijjiṇṇā honti.

And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

And because of right freedom, many skillful qualities are fully developed.

Iti kho, bhikkhave, vīsati kusalapakkhā, vīsati akusalapakkhā—

So there are twenty on the side of the skillful, and twenty on the side of the unskillful.

mahācattārīsako dhammapariyāyo pavattito appaṭivattiyo samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

This exposition of the teaching on the Great Forty has been rolled forth. And it cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ paṭikkositabbaṃ maññeyya tassa diṭṭheva dhamme dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti

—
If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on ten legitimate grounds in the present life.

sammādiṭṭhiñce bhavaṃ garahati, ye ca micchādiṭṭhī samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsaṃsā;

If such a gentleman criticizes right view, they praise and honor the ascetics and brahmins who have wrong view.

**sammāsaṅkappaṅce bhavaṃ garahati, ye ca micchāsaṅkappā
samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsaṃsā;**
If they criticize right thought ...

sammāvācaṅce bhavaṃ garahati ...pe...
right speech ...

sammākammantaṅce bhavaṃ garahati ...
right action ...

sammāājīvaṅce bhavaṃ garahati ...
right livelihood ...

sammāvāyāmaṅce bhavaṃ garahati ...
right effort ...

sammāsatiṅce bhavaṃ garahati ...
right mindfulness ...

sammāsamādhiṅce bhavaṃ garahati ...
right immersion ...

sammāñāṇaṅce bhavaṃ garahati ...
right knowledge ...

**sammāvimuttiṅce bhavaṃ garahati, ye ca micchāvimuttī
samaṇabrāhmaṇā te bhoto pujjā, te bhoto pāsaṃsā.**
right freedom, they praise and honor the ascetics and brahmins who
have wrong freedom.

**Yo koci, bhikkhave, samaṇo vā brāhmaṇo vā imaṃ
mahācattārīsakaṃ dhammapariyāyaṃ garahitabbaṃ
paṭikkositabbaṃ maññeyya tassa diṭṭheva dhamme ime
dasasahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.**
If any ascetic or brahmin imagines they can criticize and reject the
exposition of the teaching on the Great Forty, they deserve rebuke
and criticism on these ten legitimate grounds in the present life.

**Yepi te, bhikkhave, ahesuṃ okkalā vassabhaññā ahetuvādā
akiriyavādā natthikavādā tepi mahācattārīsakaṃ**

**dhammapariyāyaṃ na garahitabbaṃ nappaṭikkositabbaṃ
amaññiṃsu.**

Even those wanderers of the past, Vassa and Bhañña of Ukkalā,
who taught the doctrines of no-cause, inaction, and nihilism, didn't
imagine that the Great Forty should be criticized or rejected.

Taṃ kissa hetu?

Why is that?

Nindābyārosaupārambhabhayā”ti.

For fear of being blamed, criticized, and faulted.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Mahācattārīsakasuttaṃ niṭṭhitaṃ sattamaṃ.

118. Ānāpānassatisutta *Mindfulness of Breathing*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati pubbarame
migaramatupasade sambahulehi abhinnehi abhinnehi
therehi savakehi saddhim—**

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra’s mother, together with several well-known senior disciples, such as

**āyasmata ca sariputtana āyasmata ca mahamoggallānena
āyasmata ca mahākassapena āyasmata ca mahākaccāyanena
āyasmata ca mahākoṭṭhikena āyasmata ca mahākappinena
āyasmata ca mahācundena āyasmata ca anuruddhena
āyasmata ca revatena āyasmata ca ānandena, aññehi ca
abhinnehi abhinnehi therehi savakehi saddhim.**

the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

**Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti
anusāsanti.**

Now at that time the senior mendicants were advising and instructing the junior mendicants.

**Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti,
appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti,
appekacce therā bhikkhū timsampi bhikkhū ovadanti**

**anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū
ovadanti anusāsanti.**

Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty.

**Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā
anusāsiyamānā ulāraṃ pubbenāparaṃ visesaṃ jānanti.**

Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

**Tena kho pana samayena bhagavā tadahuposathe pannarase
pavāraṇāya puṇṇāya puṇṇamāya rattiyā
bhikkhusaṅghaparivuto abbhokāse nisinno hoti.**

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish.

**Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅghaṃ
anuviloketvā bhikkhū āmantesi:**

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“āradhosmi, bhikkhave, imāya paṭipadāya;

“I am satisfied, mendicants, with this practice.

āradhacittosmi, bhikkhave, imāya paṭipadāya.

My heart is satisfied with this practice.

**Tasmātiha, bhikkhave, bhiyyoso mattāya vīriyaṃ ārabhatha
appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa
sacchikiriyāya.**

So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

Idhevāhaṃ sāvattiyaṃ komudiṃ cātumāsiniṃ āgamaṃsāmi”ti.

I will wait here in Sāvattihī for the Komudi full moon of the fourth month.”

Assosum̄ kho jānapadā bhikkhū:

Mendicants from around the country heard about this,

“bhagavā kira tattheva sāvattiyam̄ komudim̄ cātumāsiniṃ āgamaṣṣatī”ti.

Te jānapadā bhikkhū sāvattim̄ osaranti bhagavantam̄ dassaṇāya.

and came down to Sāvattī to see the Buddha.

Te ca kho therā bhikkhū bhīyoso mattāya nave bhikkhū ovaḍanti anusāsanti.

And those senior mendicants instructed the junior mendicants even more.

Appekacce therā bhikkhū dasapi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovaḍanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovaḍanti anusāsanti.

Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāram̄ pubbenāparam̄ viṣesam̄ jānanti.

Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho bhagavā tuṇhībhūtam̄ tuṇhībhūtam̄ bhikkhusaṅgham̄ anuviloketvā bhikkhū āmantesi:

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

“Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patiṭṭhitā.

“This assembly has no nonsense, mendicants, it’s free of nonsense. It consists purely of the essential core.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā

Such is this Saṅgha of monks, such is this assembly!

yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.

An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā

Such is this Saṅgha of monks, such is this assembly!

yathārūpāya parisāya appaṃ dinnam bahu hoti, bahu dinnam bahutaram.

Even a small gift to an assembly such as this is fruitful, while giving more is even more fruitful.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā

Such is this Saṅgha of monks, such is this assembly!

yathārūpā parisā dullabhā dassanāya lokassa.

An assembly such as this is rarely seen in the world.

Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā

Such is this Saṅgha of monks, such is this assembly!

yathārūpaṃ parisam alaṃ yojanagaṇanāni dassanāya gantum puṭosenāpi.

An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā—

For in this Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.
There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā—

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.
There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti—

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā—

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.
There are such mendicants in this Saṅgha.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti—

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation ...

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti ...
pe...

the four right efforts ...

catunnaṃ iddhipādānaṃ ...

the four bases of psychic power ...

pañcannaṃ indriyānaṃ ...

the five faculties ...

pañcannaṃ balānaṃ ...

the five powers ...

sattannaṃ bojjhaṅgānaṃ ...

the seven awakening factors ...

ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti—

the noble eightfold path.

evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe.
There are such mendicants in this Saṅgha.

**Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe
mettābhāvanānuyogamanuyuttā viharanti ...**

In this Saṅgha there are mendicants who are committed to
developing the meditation on love ...

karuṇābhāvanānuyogamanuyuttā viharanti ...
compassion ...

muditābhāvanānuyogamanuyuttā viharanti ...
rejoicing ...

upekkhābhāvanānuyogamanuyuttā viharanti ...
equanimity ...

asubhabhāvanānuyogamanuyuttā viharanti ...
ugliness ...

aniccasaññābhāvanānuyogamanuyuttā viharanti—
impermanence.

evarūpāpi, bhikkhave, santi bhikkhū imasmim bhikkhusaṅghe.
There are such mendicants in this Saṅgha.

**Santi, bhikkhave, bhikkhū imasmim bhikkhusaṅghe
ānāpānassatibhāvanānuyogamanuyuttā viharanti.**

In this Saṅgha there are mendicants who are committed to
developing the meditation on mindfulness of breathing.

**Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti
mahānisaṃsā.**

Mendicants, when mindfulness of breathing is developed and
cultivated it is very fruitful and beneficial.

**Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro
satipaṭṭhāne paripūreti.**

Mindfulness of breathing, when developed and cultivated, fulfills the
four kinds of mindfulness meditation.

Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti.

The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā?

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araṅṅagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇḍhāya parimukhaṃ satim upaṭṭhapetvā.

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body straight, and establish mindfulness right there.

So satova assasati satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti;

When breathing in heavily they know: 'I'm breathing in heavily.'

When breathing out heavily they know: 'I'm breathing out heavily.'

rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti;

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

'sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati,

'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati;

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

**‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati. (1)**

They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

**‘Pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī
passasissāmī’ti sikkhati;**

They practice breathing in experiencing rapture. They practice breathing out experiencing rapture.

**‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī
passasissāmī’ti sikkhati;**

They practice breathing in experiencing bliss. They practice breathing out experiencing bliss.

**‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati,
‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;**

They practice breathing in experiencing these emotions. They practice breathing out experiencing these emotions.

**‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati. (2)**

They practice breathing in stilling these emotions. They practice breathing out stilling these emotions.

**‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī
passasissāmī’ti sikkhati;**

They practice breathing in experiencing the mind. They practice breathing out experiencing the mind.

**‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati,
‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;**

They practice breathing in gladdening the mind. They practice breathing out gladdening the mind.

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;

They practice breathing in immersing the mind in samādhi. They practice breathing out immersing the mind in samādhi.

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati. (3)

They practice breathing in freeing the mind. They practice breathing out freeing the mind.

‘Aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;

They practice breathing in observing impermanence. They practice breathing out observing impermanence.

‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;

They practice breathing in observing fading away. They practice breathing out observing fading away.

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;

They practice breathing in observing cessation. They practice breathing out observing cessation.

**‘paṭinissaggānupassī assasissāmī’ti sikkhati,
‘paṭinissaggānupassī passasissāmī’ti sikkhati.**

They practice breathing in observing letting go. They practice breathing out observing letting go.

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā. (4)

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Yasmim̐ samaye, bhikkhave, bhikkhu dīgham̐ vā assasanto ‘dīgham̐ assasāmī’ti pajānāti, dīgham̐ vā passasanto ‘dīgham̐ passasāmī’ti pajānāti;

Whenever a mendicant knows that they breathe heavily,

rassam̐ vā assasanto ‘rassam̐ assasāmī’ti pajānāti, rassam̐ vā passasanto ‘rassam̐ passasāmī’ti pajānāti;

or lightly,

**‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati,
‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;**

or experiencing the whole body,

**‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,
‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati;**

or stilling the body’s motion—

kāye kāyānupassī, bhikkhave, tasmim̐ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Kāyesu kāyaññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—
assāsapassāsā.**

For I say that the in-breaths and out-breaths are an aspect of the body.

Tasmātiha, bhikkhave, kāye kāyānupassī tasmim̐ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (1)

That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmim̐ samaye, bhikkhave, bhikkhu ‘pītipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pītipaṭisaṃvedī passasissāmī’ti

sikkhati;

Whenever a mendicant practices breathing while experiencing rapture,

‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing bliss,

‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;

or experiencing these emotions,

‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti sikkhati;

or stilling these emotions—

vedanāsu vedanānupassī, bhikkhave, tasmim̐ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsānaṃ sādhukaṃ manasikāraṃ.

For I say that close attention to the in-breaths and out-breaths is an aspect of feelings.

Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmim̐ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (2)

That’s why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmim̐ samaye, bhikkhave, bhikkhu ‘cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;

Whenever a mendicant practices breathing while experiencing the mind,

‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati,
‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;
or gladdening the mind,

‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ
passasissāmī’ti sikkhati;
or immersing the mind in samādhi,

‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ
passasissāmī’ti sikkhati;
or freeing the mind—

citte cittānupassī, bhikkhave, tasmim̐ samaye bhikkhu viharati
ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.
at that time they meditate observing an aspect of the mind—keen,
aware, and mindful, rid of desire and aversion for the world.

Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa
ānāpānassatim̐ vadāmi.

There is no development of mindfulness of breathing for someone
who is unmindful and lacks awareness, I say.

Tasmātiha, bhikkhave, citte cittānupassī tasmim̐ samaye
bhikkhu viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ. (3)

That’s why at that time a mendicant is meditating by observing an
aspect of the mind—keen, aware, and mindful, rid of desire and
aversion for the world.

Yasmim̐ samaye, bhikkhave, bhikkhu ‘aniccānupassī
assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;
Whenever a mendicant practices breathing while observing
impermanence,

‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī
passasissāmī’ti sikkhati;
or observing fading away,

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;

or observing cessation,

‘paṭinissaggānupassī assasissāmī’ti sikkhati,

‘paṭinissaggānupassī passasissāmī’ti sikkhati;

or observing letting go—

dhammesu dhammānupassī, bhikkhave, tasmim̐ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam̐.

at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

So yaṃ taṃ abhijjhādomanassānaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti.

Having seen with wisdom the giving up of desire and aversion, they watch over closely with equanimity.

Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmim̐ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam̐. (4)

That’s why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

That’s how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmim̐ samaye sati hoti asammuṭṭhā.

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (1)

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (2)

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.

As they investigate principles with wisdom in this way their energy is roused up and unflagging.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmim̐ samaye

**bhikkhu bhāveti, vīriyasambojjhaṅgo tasmim̐ samaye
bhikkhuno bhāvanāpāripūrim̐ gacchati. (3)**

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

Āraddhavīriyassa uppajjati pīti nirāmisā.

When they're energetic, spiritual rapture arises.

**Yasmim̐ samaye, bhikkhave, bhikkhuno āraddhavīriyassa
uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmim̐ samaye
bhikkhuno āraddho hoti, pītisambojjhaṅgam̐ tasmim̐ samaye
bhikkhu bhāveti, pītisambojjhaṅgo tasmim̐ samaye bhikkhuno
bhāvanāpāripūrim̐ gacchati. (4)**

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

Pītimanassa kāyopi passambhati, cittampi passambhati.

When the mind is full of rapture, the body and mind become tranquil.

**Yasmim̐ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi
passambhati, cittampi passambhati, passaddhisambojjhaṅgo
tasmim̐ samaye bhikkhuno āraddho hoti,
passaddhisambojjhaṅgam̐ tasmim̐ samaye bhikkhu bhāveti,
passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno
bhāvanāpāripūrim̐ gacchati. (5)**

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

Passaddhakāyassa sukhino cittaṁ samādhīyati.

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi.

**Yasmim̐ samaye, bhikkhave, bhikkhuno passaddhakāyassa
sukhino cittaṁ samādhīyati, samādhisambojjhaṅgo tasmim̐
samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgam̐
tasmim̐ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim̐
samaye bhikkhuno bhāvanāpāripūrim̐ gacchati. (6)**

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

They closely watch over that mind immersed in samādhi.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (7)

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu ...pe...

Whenever a mendicant meditates by observing an aspect of feelings

...

citte ...

mind ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmिṃ samaye sati hoti asammuṭṭhā.

principles, at that time their mindfulness is established and lucid.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā, satisambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati. (1)

At such a time, a mendicant has activated the awakening factor of mindfulness ...

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ

āpajjati, dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati. (2)

investigation of principles ...

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.

Yasmim̐ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati. (3)

energy ...

Āraddhavīriyassa uppajjati pīti nirāmisā.

Yasmim̐ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati. (4)

rapture ...

Pītimanassa kāyopi passambhati, cittampi passambhati.

Yasmim̐ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati. (5)

tranquility ...

Passaddhakāyassa sukhino cittaṃ samādhiyati.

Yasmim̐ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyati, samādhisambojjhaṅgo tasmim̐

samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati. (6)

immersion ...

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti.

Yasmim̐ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti, upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmim̐ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmim̐ samaye bhikkhuno bhāvanāpāripūrim̐ gacchati.

equanimity.

Evam̐ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evam̐ bahulīkatā satta sambojjhaṅge paripūrenti. (7)

That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti ... pe... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evam bhāvitā kho, bhikkhave, satta bojjhaṅgā evam bahulīkatā vijjāvimuttiṃ paripūrentī”ti.

That’s how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Ānāpānassatisuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

119. Kāyagatāsatisutta *Mindfulness of the Body*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho sambahulānam bhikkhūnam pacchābhattam
piṇḍapātapaṭikkantānam upaṭṭhānasālāyam sannisinnānam
sannipatitānam ayamantarākathā udapādi:**

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them.

“acchariyam, āvuso, abbhutam, āvuso.

“It's incredible, reverends, it's amazing,

**Yāvañcidam tena bhagavatā jānatā passatā arahatā
sammāsambuddhena kāyagatāsati bhāvitā bahulikatā
mahapphalā vuttā mahānisaṃsā”ti.**

how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial.”

**Ayañca hidam tesam bhikkhūnam antarākathā vippakatā hoti,
atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena**

upaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

But their conversation was left unfinished when the Buddha came out of retreat and went to the pavilion. He sat on the seat spread out

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants,

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Idha, bhante, amhākaṃ pacchābhattaṃ piṇḍapātaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said:

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso.

Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena kāyagatāsati bhāvitā bahulikatā mahapphalā vuttā mahānisaṃsā’ti.

Ayaṃ kho no, bhante, antarākathā vippakatā, atha bhagavā anuppatto”ti.

“Kathaṃ bhāvitā ca, bhikkhave, kāyagatāsati kathaṃ bahulikatā mahapphalā hoti mahānisaṃsā?

“And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?”

Idha, bhikkhave, bhikkhu araññagato vā rukkhamaṃlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut. They sit down cross-legged, with their body

straight, and establish mindfulness right there.

So satova assasati satova passasati;

Just mindful, they breathe in. Mindful, they breathe out.

dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmī’ti pajānāti;

When breathing in heavily they know: ‘I’m breathing in heavily.’

When breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;

When breathing in lightly they know: ‘I’m breathing in lightly.’ When breathing out lightly they know: ‘I’m breathing out lightly.’

‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati,

‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati,

‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti sikkhati.

They practice breathing in stilling the body’s motion. They practice breathing out stilling the body’s motion.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evaṃ, bhikkhave, bhikkhu kāyagatāsatim bhāveti. (1)

That’s how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti

pajānāti, sayāno vā ‘sayānomhī’ti pajānāti.

Furthermore, when a mendicant is walking they know ‘I am walking’. When standing they know ‘I am standing’. When sitting they know ‘I am sitting’. And when lying down they know ‘I am lying down’.

Yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.

Whatever posture their body is in, they know it.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (2)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṅhībhāve sampajānakārī hoti.

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (3)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

‘atthi imasmīṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru atṭhi atṭhimiñjaṃ vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhaññaṃ, seyyathidaṃ—

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as

sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ,
fine rice, wheat, mung beans, peas, sesame, and ordinary rice.

tameṇaṃ cakkhumā puriso muñcivā paccavekkheyya:

And someone with good eyesight were to open it and examine the contents:

‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti;
‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ...

‘atthi imasmim̐ kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (4)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmim̐ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāvim̐ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṅghitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:

In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘atthi imasmim̐ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

‘In this body there is the earth element, the water element, the fire element, and the air element.’

Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye gehasitā sarasaṅkappā te pahīyanti.

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (5)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ.

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

**Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye
gehasitā sarasaṅkappā te pahīyanti.**

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

**Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi
hoti samādhīyati.**

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (6)

That too is how a mendicant develops mindfulness of the body.

**Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya
sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi
vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṅkehi vā
khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā
khajjamānaṃ dīpīhi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ
vividhehi vā pāṇakajātehi khajjamānaṃ.**

Or suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Tassa evaṃ appamattassa ...pe...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (7)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ...pe...

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

aṭṭhikasaṅkhalikaṃ nimmaṃsalohitamakkhitaṃ nhārusambandhaṃ ...pe...

A skeleton without flesh but smeared with blood, and held together by sinews ...

aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ...pe...

A skeleton rid of flesh and blood, held together by sinews ...

aṭṭhikāni apagatasambandhāni disāvidisāvikkhittāni aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena gopphaṭṭhikaṃ aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ aññena dantaṭṭhikaṃ aññena sīsakaṭṭhikaṃ.

Bones without sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.

Tassa evaṃ appamattassa ...pe...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (8–11.)

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ...pe...

White bones, the color of shells ...

aṭṭhikāni puñjakitāni terovassikāni ...pe...

Decrepit bones, heaped in a pile ...

aṭṭhikāni pūtīni cuṇṇakajātāni.

Bones rotted and crumbled to powder.

So imameva kāyaṃ upasaṃharati:

They'd compare it with their own body:

'ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto'ti.

'This body is also of that same nature, that same kind, and cannot go beyond that.'

Tassa evaṃ appamattassa ...

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

pe...

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (12–14.)

That too is how a mendicant develops mindfulness of the body.

Puna caparaṃ, bhikkhave, bhikkhu vivicceva kāmehi ...pe...

paṭhamaṃ jhānaṃ upasampajja viharati.

Furthermore, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**So imameva kāyaṃ vivekajena pītisukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato
kāyassa vivekajena pītisukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

**Seyyathāpi, bhikkhave, dakkho nhāpako vā nhāpakantevāsī vā
kaṃsathāle nhānīyacuṇṇāni ākiritvā udakena paripphosakaṃ
paripphosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi snehānugatā
snehaparetā santarabāhirā phuṭā snehena na ca pagghariṇī;**

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

**evameva kho, bhikkhave, bhikkhu imameva kāyaṃ vivekajena
pītisukhena abhisandeti parisandeti paripūreti parippharati;
nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena
apphuṭaṃ hoti.**

In the same way, they drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Tassa evaṃ appamattassa ...

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

pe...

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (15)

That too is how a mendicant develops mindfulness of the body.

**Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā
...pe... dutiyaṃ jhānaṃ upasampajja viharati.**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati; nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Seyyathāpi, bhikkhave, udakarahado gambhīro ubbhidodako. Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ na pacchimāya disāya udakassa āyamukhaṃ na uttarāya disāya udakassa āyamukhaṃ na dakkhiṇāya disāya udakassa āyamukhaṃ; devo ca na kālena kālaṃ sammā dhāraṃ anuppaveccheyya; atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa; It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

evameva kho, bhikkhave, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Tassa evaṃ appamattassa ...pe...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (16)

That too is how a mendicant develops mindfulness of the body.

**Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā ...pe...
tatiyaṃ jhānaṃ upasampajja viharati.**

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**So imameva kāyaṃ nippītikena sukhena abhisandeti
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato
kāyassa nippītikena sukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

**Seyyathāpi, bhikkhave, uppaliniyaṃ vā paduminiyaṃ vā
puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā
puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni
udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca
mūlā sītena vārinā abhisannāni parisannāni paripūrāni
paripphuṭāni, nāssa kiñci sabbāvataṃ uppalānaṃ vā
padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;**

It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and soaked with cool water. There’s no part of them that’s not soaked with cool water.

**evameva kho, bhikkhave, bhikkhu imameva kāyaṃ nippītikena
sukhena abhisandeti parisandeti paripūreti parippharati, nāssa
kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

Tassa evaṃ appamattassa ...pe...

evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (17)

That too is how a mendicant develops mindfulness of the body.

**Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā ...pe...
catutthaṃ jhānaṃ upasampajja viharati.**

Furthermore, a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**So imameva kāyaṃ parisuddhena cetasā pariyodātena pharivā
nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena
cetasā pariyodātena apphuṭaṃ hoti.**

They sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind.

**Seyyathāpi, bhikkhave, puriso odātena vatthena sasāsaṃ
pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena
vatthena apphuṭaṃ assa;**

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

**evameva kho, bhikkhave, bhikkhu imameva kāyaṃ
parisuddhena cetasā pariyodātena pharivā nisinno hoti, nāssa
kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena
apphuṭaṃ hoti.**

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind.

**Tassa evaṃ appamattassa ātāpino pahitattassa viharato ye
gehasitā sarasaṅkappā te pahīyanti.**

As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up.

**Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati, sannisīdati ekodi
hoti samādhīyati.**

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Evampi, bhikkhave, bhikkhu kāyagatāsatiṃ bhāveti. (18)

That too is how a mendicant develops mindfulness of the body.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

Anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

Seyyathāpi, bhikkhave, yassa kassaci mahāsamuddo cetasā phuṭo, antogadhāvāssa kunnadiyo yā kāci samuddaṅgamā;

Anyone who brings into their mind the great ocean includes all of the streams that run down into it.

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, antogadhāvāssa kusalā dhammā ye keci vijjābhāgiyā.

In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

Yassa kassaci, bhikkhave, kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, puriso garukaṃ silāguḷaṃ allamattikāpuñje pakkhipeyya.

Suppose a person were to throw a heavy stone ball on a mound of wet clay.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu taṃ garukaṃ silāguḷaṃ allamattikāpuñje labhetha otāraṃ”ti?

Would that heavy stone ball find an entry into that mound of wet clay?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, sukkhaṃ kaṭṭhaṃ koḷāpaṃ;

Suppose there was a dried up, withered log.

atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggiṃ abhinibbattessāmi, tejo pātukarissāmi’ti.

to light a fire and produce heat.

Taṃ kiṃ maññaṭṭha, bhikkhave,

What do you think, mendicants?

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ

ādāya abhimanthento aggiṃ abhinibbatteyya, tejo

pātukareyyā”ti?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro

ārammaṇaṃ.

“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Seyyathāpi, bhikkhave, udakamaṇiko ritto tuccho ādhāre ṭhapito;

Suppose a water jar was placed on a stand, empty and hollow.

atha puriso āgaccheyya udakabhāraṃ ādāya.

Then a person comes along with a load of water.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso labhetha udakassa nikkhepanan”ti?

Could that person pour water into the jar?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati abhāvitā abahulīkatā, labhati tassa māro otāraṃ, labhati tassa māro ārammaṇaṃ.

“In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāraṃ, na tassa labhati māro ārammaṇaṃ.

When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, puriso lahukaṃ suttaguḷaṃ sabbasāramaye aggaḷaphalake pakkhipeyya.

Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

**api nu so puriso taṃ lahukaṃ suttaguḷaṃ sabbasāramaye
aggaḷaphalake labhetha otāraṇaṃ”ti?**

Would that light ball of string find an entry into that door-panel made entirely of hardwood?”

“No hetamaṃ, bhante”.

“No, sir.”

**“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā
bahulīkatā, na tassa labhati māro otāraṇaṃ, na tassa labhati māro
ārammaṇaṃ.**

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, allamaṃ kaṭṭhaṃ sasnehaṃ;
Suppose there was a green, sappy log.

atha puriso āgaccheyya uttarāraṇiṃ ādāya:

Then a person comes along with a drill-stick, thinking

‘aggimaṃ abhinibbattessāmi, tejo pātukarissāmi’ti.
to light a fire and produce heat.

Taṃ kiṃ maññaṭṭha, bhikkhave,
What do you think, mendicants?

**api nu so puriso amuṃ allamaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ
ādāya abhimanthento aggimaṃ abhinibbatteyya, tejo
pātukareyyā”**ti?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāram, na tassa labhati māro ārammaṇam.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito;

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

atha puriso āgaccheyya udakabhāram ādāya.

Then a person comes along with a load of water.

Tam kiṃ maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso labhetha udakassa nikkhepanan”ti?

Could that person pour water into the jar?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, na tassa labhati māro otāram, na tassa labhati māro ārammaṇam.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn’t get hold of them.

Yassa kassaci, bhikkhave, kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkebhābbaṃ pāpuṇāti sati satiāyatane.

When a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, udakamaṇiko pūro udakassa samatittiko kākapeyyo ādhāre ṭhapito.

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it.

Tameṇaṃ balavā puriso yato yato āviñcheyya, āgaccheyya udakaṃ”ti?

If a strong man was to pour it on any side, would water pour out?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā so, yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkebhābbaṃ pāpuṇāti sati satiāyatane.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, same bhūmibhāge caturassā pokkharāṇī assa āḷibandhā pūrā udakassa samatittikā kākapeyyā.

Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it.

Tamenam̄ balavā puriso yato yato āḷim̄ muñceyya āgaccheyya udakan”ti?

If a strong man was to open the wall on any side, would water pour out?”

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkebbhattaṃ pāpuṇāti sati satiāyatane.

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo;

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

tamenam̄ dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yenicchakaṃ yadicchakaṃ sāreyyāpi paccāsāreyyāpi;

Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

evameva kho, bhikkhave, yassa kassaci kāyagatāsati bhāvitā bahulīkatā, so yassa yassa abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya, tatra tatreva sakkebbhattaṃ pāpuṇāti sati satiāyatane.

In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything

that can be realized by insight to which they extend the mind, in each and every case.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya dasānisaṃsā pāṭikaṅkhā.

You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Aratiratisaho hoti, na ca taṃ arati sahati, uppannaṃ aratiṃ abhibhuyya viharati. (1)

They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

Bhayabheravasaho hoti, na ca taṃ bhayabheravaṃ sahati, uppannaṃ bhayabheravaṃ abhibhuyya viharati. (2)

They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

Khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. (3)

They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

Catunnaṃ jhānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī. (4)

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

So anekavihitam iddhividham paccanubhoti. Ekopi hutva bahudha hoti, bahudhapi hutva eko hoti, avibhavam ...pe... yava brahmalokapi kayena vasam vatteti. (5)

They wield the many kinds of psychic power: multiplying themselves and becoming one again ... They control the body as far as the Brahma realm.

Dibbaya sotadhatusya visuddhaya atikkantamanusikaya ubho sadde sunati dibbe ca manuse ca, ye dure santike ca ...pe.... (6)

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. ...

Parasattanam parapuggalanam cetaso ceto paricca pajanati. Saragam va cittaam 'saragam cittaam'ti pajanati, vitaragam va cittaam ...pe... sadosam va cittaam ... vitadosam va cittaam ... samoham va cittaam ... vitamoham va cittaam ... sankhittam va cittaam ... vikkhittam va cittaam ... mahaggatam va cittaam ... amahaggatam va cittaam ... sauttaram va cittaam ... anuttaram va cittaam ... samahitam va cittaam ... asamahitam va cittaam ... vimuttam va cittaam ... avimuttam va cittaam 'avimuttam cittaam'ti pajanati. (7)

They understand the minds of other beings and individuals, having comprehended them with their own mind. ...

So anekavihitam pubbenivasam anussarati, seyyathidam— ekampi jatim dvepi jatiyo ...pe... iti sakaram sauddesam anekavihitam pubbenivasam anussarati. (8)

They recollect many kinds of past lives, with features and details.

Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (9)

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. (10)

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Kāyagatāya, bhikkhave, satiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ime dasānisaṃsā pāṭikaṅkhā”ti.

You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Kāyagatāsatisuttaṃ niṭṭhitaṃ navamaṃ.

120. Saṅkhārupapattisutta *Rebirth by Choice*

Evaṃ me sutāṃ—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṃ.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“saṅkhārupapattiṃ vo, bhikkhave, desessāmi,

“I shall teach you rebirth by choice.

taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

“Take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalāpattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena samannāgato hoti, cāgena samannāgato hoti, paññāya samannāgato hoti.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa evaṃ hoti:

They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
brāhmaṇamahāsālānaṃ ...pe...**

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ...

gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyan’ti.
well-to-do householders.’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

**Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā
tatrupalāyā saṃvattanti.**

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāyā
saṃvattati.**

This is the path and the practice that leads to rebirth there.

**Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena samannāgato hoti, sutena samannāgato hoti,
cāgena samannāgato hoti, paññāya samannāgato hoti.**

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti:

And they’ve heard:

‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’

Tassa evaṃ hoti:

They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ
devānaṃ saḥabyataṃ upapajjeyyan’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

**Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulikatā
tatrupalāpattiyā saṃvattanti.**

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā
saṃvattati.**

This is the path and the practice that leads to rebirth there.

**Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena samannāgato hoti, sutena samannāgato hoti,
cāgena samannāgato hoti, paññāya samannāgato hoti.**

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutaṃ hoti—

And they've heard:

tāvatiṃsā devā ...pe...

'The Gods of the Thirty-Three ...

yāmā devā ...

the Gods of Yama ...

tusitā devā ...

the Joyful Gods ...

nimmānaratī devā ...

the Gods Who Love to Create ...

**paranimmitavasavattī devā dīghāyukā vaṇṇavanto
sukhabahulāti.**

the Gods Who Control the Creations of Others are long-lived, beautiful, and very happy.'

Tassa evaṃ hoti:

They think:

**‘aho vatāham kāyassa bhedaṃ paramṃ maraṇā
paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ
upapajjeyyan’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control the Creations of Others!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

**Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā
tatrupalāpattiyā saṃvattanti.**

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā
saṃvattati.**

This is the path and the practice that leads to rebirth there.

**Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena samannāgato hoti, sutena samannāgato hoti,
cāgena samannāgato hoti, paññāya samannāgato hoti.**

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

Tassa sutāṃ hoti:

And they’ve heard:

‘sahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti.

‘The Brahmā of a thousand is long-lived, beautiful, and very happy.’

**Sahasso, bhikkhave, brahmā saḥasilokadhātuṃ pharivā
adhimuccivā viharati.**

Now the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati.
as well as the sentient beings reborn there.

**Seyyathāpi, bhikkhave, cakkhumā puriso ekaṃ āmaṇḍaṃ
hatthe karivā paccavekkheyya;**

As a person might pick up a gallnut in their hand and examine it,

evameva kho, bhikkhave, sahasso brahmā sahassilokadhātum pharivā adhimuccivā viharati.

so too the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccivā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā sahassassa brahmuno sahabyataṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulīkatā tatrupalāpattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

cāgena ...

paññāya samannāgato hoti.

Tassa sutaṃ hoti—

And they’ve heard:

dvisahasso brahmā ...pe...

‘The Brahmā of two thousand ...

tisahasso brahmā ...

the Brahmā of three thousand ...

catusahasso brahmā ...

the Brahmā of four thousand ...

pañcasahasso brahmā dīghāyuko vaṇṇavā sukhabahuloti.

the Brahmā of five thousand is long-lived, beautiful, and very happy.’

Pañcasahasso, bhikkhave, brahmā pañcasahassilokadhātuṃ pharivā adhimuccitvā viharati.

Now the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, cakkhumā puriso pañca āmaṇḍāni hatthe karitvā paccavekkheyya;

As a person might pick up five galls in their hand and examine them,

evameva kho, bhikkhave, pañcasahasso brahmā pañcasahassilokadhātuṃ pharivā adhimuccitvā viharati.

so too the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā pañcasahassassa brahmuno sahaṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of five thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena samannāgato hoti, sutena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti:

And they've heard:

'dasasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo'ti.

'The Brahmā of ten thousand is long-lived, beautiful, and very happy.'

Dasasahasso, bhikkhave, brahmā dasasahassilokadhātuṃ pharivā adhimuccitvā viharati.

Now the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccitvā viharati.

as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocanti ca;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate.

**evameva kho, bhikkhave, dasasahasso brahmā
dasasahassilokadhātuṃ pharivā adhimuccitvā viharati.**

In the same way the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccitvā viharati.
as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā dasasahassassa
brahmuno saḥabyataṃ upapajjeyyan’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of ten thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

**Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā
tatrupalāpattiyā saṃvattanti.**

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā
saṃvattati.**

This is the path and the practice that leads to rebirth there.

**Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena ...**

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutaṃ hoti:

And they’ve heard:

‘satasahasso brahmā dīghāyuko vaṇṇavā sukhabahulo’ti.

‘The Brahmā of a hundred thousand is long-lived, beautiful, and very happy.’

Satasahasso, bhikkhave, brahmā satasahassilokadhātuṃ pharivā adhimuccitvā viharati.

Now the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccitvā viharati.
as well as the sentient beings reborn there.

Seyyathāpi, bhikkhave, nikkhaṃ jambonadaṃ dakkhakkammāraputtaukkāmukhasukusalasampahaṭṭhaṃ paṇḍukambale nikkhittaṃ bhāsate ca tapate ca virocati ca;

Suppose there was a pendant of river gold, fashioned by an expert smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate.

evameva kho, bhikkhave, satasahasso brahmā satasahassilokadhātuṃ pharivā adhimuccitvā viharati.

In the same way the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems,

Yepi tattha sattā upapannā tepi pharivā adhimuccitvā viharati.
as well as the sentient beings reborn there.

Tassa evaṃ hoti:

They think:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā satasahassassa brahmuno saḥabyataṃ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a hundred thousand!’

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.
They settle on that thought, stabilize it and develop it.

Tassa te saṅkhārā ca vihārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalāpattiyā saṃvattanti.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrūpapattiyā saṃvattati.

This is the path and the practice that leads to rebirth there.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutaṃ hoti—

And they've heard:

ābhā devā ...pe...

'The Radiant Gods ...

parittābhā devā ...

the Gods of Limited Radiance ...

appamañābhā devā ...

the Gods of Limitless Radiance ...

ābhassarā devā dīghāyukā vaṇṇavanto sukhabahulāti.

the Gods of Streaming Radiance ...

Tassa evaṃ hoti:

'aho vatāhaṃ kāyassa bhedā paraṃ maraṇā ābhassarānaṃ devānaṃ saḥabyataṃ upapajjeyyan'ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrūpapattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutāṃ hoti—

parittasubhā devā ...pe...
the Gods of Limited Glory ...

appamaṇasubhā devā ...
the Gods of Limitless Glory ...

subhakiṇhā devā dīghāyukā vaṇṇavanto sukhabahulāti.
the Gods Replete with Glory ...

Tassa evaṃ hoti:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā subhakiṇhānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti.

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulikatā tatrupalattiyā saṃvattanti.

Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalattiyā saṃvattati.

Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato hoti, sīlena ...

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutāṃ hoti—

vehapphalā devā ...pe...
the Gods of Abundant Fruit ...

avihā devā ...
the Gods of Aviha ...

atappā devā ...
the Gods of Atappa ...

sudassā devā ...
the Gods Fair to See ...

sudassī devā ...
the Fair Seeing Gods ...

akaniṭṭhā devā dīghāyukā vaṇṇavanto sukhabahulāti.
the Gods of Akaniṭṭha ...

Tassa evaṃ hoti:

**‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā akaniṭṭhānaṃ
devānaṃ saḥabyataṃ upapajjeyyan’ti.**

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

**Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā
tatrupalpattiyā saṃvattanti.**

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalpattiyā
saṃvattati.**

**Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena ...**

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutaṃ hoti:

**‘ākāsānañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā
sukhabahulā’ti.**

the gods of the dimension of infinite space ...

Tassa evaṃ hoti:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
ākāsānañcāyatanūpagānaṃ devānaṃ saḥabyataṃ
upapajjeyyaṃ’ti.**

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

**Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā
tatrupalāpattiyā saṃvattanti.**

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā
saṃvattati.**

**Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena ...**

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutaṃ hoti:

**‘viññāṇañcāyatanūpagā devā dīghāyukā ciraṭṭhitikā
sukhabahulā’ti.**

the gods of the dimension of infinite consciousness ...

Tassa evaṃ hoti:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā
viññāṇañcāyatanūpagānaṃ devānaṃ saḥabyataṃ
upapajjeyyaṃ’ti.**

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

**Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā
tatrupalāpattiyā saṃvattanti.**

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā
saṃvattati.**

**Puna caparaṃ, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena ...**

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa sutam hoti—

ākiñcaññāyatanūpagā devā ...pe...

the gods of the dimension of nothingness ...

**nevasaññānāsaññāyatanūpagā devā dīghāyukā ciraṭṭhitikā
sukhabahulāti.**

the gods of the dimension of neither perception nor non-perception
are long-lived, beautiful, and very happy.'

Tassa evam hoti:

They think:

'aho vatāham kāyassa bhedaṃ param maraṇā

**nevasaññānāsaññāyatanūpagānam devānam saḥabyataṃ
upapajjeyyan'ti.**

'If only, when my body breaks up, after death, I would be reborn in
the company of the gods of the dimension of neither perception nor
non-perception!'

So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti.

They settle on that thought, stabilize it and develop it.

**Tassa te saṅkhārā ca viḥārā ca evaṃ bhāvitā evaṃ bahulīkatā
tatrupalāpattiyā saṃvattanti.**

Those choices and meditations of theirs, developed and cultivated
like this, lead to rebirth there.

**Ayaṃ, bhikkhave, maggo ayaṃ paṭipadā tatrupalāpattiyā
saṃvattati.**

This is the path and the practice that leads to rebirth there.

**Puna caparam, bhikkhave, bhikkhu saddhāya samannāgato
hoti, sīlena ...**

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom.

sutena ...

cāgena ...

paññāya samannāgato hoti.

Tassa evaṃ hoti:

They think:

**‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā
upasampajja vihareyyan’ti.**

‘If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

**So āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ
diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja
viharati.**

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayaṃ, bhikkhave, bhikkhu na katthaci upapajjati’ti.

And, mendicants, that mendicant is not reborn anywhere.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Saṅkhārupapattisuttaṃ niṭṭhitaṃ dasamaṃ.

Anupadavaggo niṭṭhito dutiyo.

Tassuddānaṃ

**Anupada sodhana porisadhammo,
Sevitabba bahudhātu vibhatti;
Buddhassa kittināma cattārīsena,
Ānāpāno kāyagato upapatti.**

3. The Division on Voidness Suññatavagga

121. Cūḷasuññatasutta *The Shorter Discourse on Emptiness*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati pubbarame
migaramatupasade.**

At one time the Buddha was staying near Sāvattihī in the Eastern Monastery, the stilt longhouse of Migāra’s mother.

**Atha kho āyasmā ānando sāyanhasamayam paṭisallānā vuṭṭhito
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā
ānando bhagavantam etadavoca:**

Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

**“Ekamidam, bhante, samayam bhagavā sakkesu viharati
nagarakam nama sakyanam nigamo.**

“Sir, this one time the Buddha was staying in the land of the Sakyans where they have a town named Townsville.

**Tattha me, bhante, bhagavato sammukhā sutam, sammukhā
paṭiggahitam:**

There I heard and learned this in the presence of the Buddha:

‘suññatāvihārenāham, ānanda, etarahi bahulam viharāmī’ti.

‘Ānanda, these days I usually practice the meditation on emptiness.’

**Kacci metam, bhante, sussutam suggahitam sumanasikam
supadhāritam”ti?**

I trust I properly heard, learned, attended, and remembered that from the Buddha?”

**“Taggha te etam, ānanda, sussutam suggahitam
sumanasikam supadhāritam.**

“Indeed, Ānanda, you properly heard, learned, attended, and remembered that.

**Pubbepāham, ānanda, etarahipi suññatāvihārena bahulam
viharāmi.**

Now, as before, I usually practice the meditation on emptiness.

**Seyyathāpi, ānanda, ayam migāramātupāsādo suñño
hatthigavassavaḷavena, suñño jātarūparajātana, suñño
itthipurisasannipātena atthi cevidam asuññatam yadidam—**

Consider this stilt longhouse of Migāra’s mother. It’s empty of elephants, cows, horses, and mares; of gold and money; and of gatherings of men and women.

bhikkhusaṅgham paṭicca ekattam;

There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha.

**evameva kho, ānanda, bhikkhu amanasikarivā gāmasaññaṃ,
amanasikarivā manussasaññaṃ, araññasaññaṃ paṭicca
manasi karoti ekattam.**

In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness.

**Tassa araññasaññāya cittam pakkhandati pasīdati santiṭṭhati
adhimuccati.**

Their mind becomes eager, confident, settled, and decided in that perception of wilderness.

So evam pajānāti:

They understand:

‘ye assu darathā gāmasaññaṃ paṭicca tedha na santi, ye assu darathā manussasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of village or the perception of people.

araññasaññaṃ paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’

So ‘suññaṃ idaṃ saññāgataṃ gāmasaññāyā’ti pajānāti, ‘suññaṃ idaṃ saññāgataṃ manussasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people.

araññasaññaṃ paṭicca ekattan’ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikarivā manussasaññaṃ, amanasikarivā araññasaññaṃ, pathavīsaññaṃ paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of people and the perception of wilderness—focuses on the oneness dependent on the perception of earth.

Tassa pathavīsaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of earth.

Seyyathāpi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vigatavalikaṃ;

As a bull's hide is rid of folds when fully stretched out by a hundred pegs,

evameva kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakaṭṭhānaṃ pabbatavisamaṃ taṃ sabbaṃ amanasikarivā pathavīsaññaṃ paṭicca manasi karoti ekattaṃ.

so too, ignoring the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains, they focus on the oneness dependent on the perception of earth.

Tassa pathavīsaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of earth.

So evaṃ pajānāti:

They understand:

‘ye assu darathā manussasaññaṃ paṭicca tedha na santi, ye assu darathā araññaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of people or the perception of wilderness.

pathavīsaññaṃ paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of earth.’

So ‘suññaṃ yadidaṃ saññaṃ yadidaṃ manussasaññāyā’ti pajānāti, ‘suññaṃ yadidaṃ saññaṃ yadidaṃ araññaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of people. It is empty of the perception of wilderness.

pathavīsaññaṃ paṭicca ekattan’ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of earth.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suñnatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikarivā araññaṣaṇṇaṃ, amanasikarivā pathavīsaññaṃ, ākāsaṇaṅcāyatanaṣaṇṇaṃ paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of wilderness and the perception of earth—focuses on the oneness dependent on the perception of the dimension of infinite space.

Tassa ākāsaṇaṅcāyatanaṣaṇṇāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite space.

So evaṃ pajānāti:

They understand:

‘ye assu darathā araññaṣaṇṇaṃ paṭicca tedha na santi, ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of wilderness or the perception of earth.

ākāsānañcāyatanasaññaṃ paṭicca ekattan'ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite space.'

**So 'suññaṃidaṃ saññāgataṃ araññaṃsaññāyā'ti pajānāti,
'suññaṃidaṃ saññāgataṃ pathavīsaññāyā'ti pajānāti, 'atthi
cevidaṃ asuññataṃ yadidaṃ—**

They understand: 'This field of perception is empty of the perception of wilderness. It is empty of the perception of earth.

ākāsānañcāyatanasaññaṃ paṭicca ekattan'ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of infinite space.'

**Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati,
yaṃ pana tattha avasiṭṭhaṃ hoti taṃ 'santamidaṃ atthī'ti
pajānāti.**

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

**Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā
suññatāvakkanti bhavati.**

That's how emptiness is born in them—genuine, undistorted, and pure.

**Puna caparaṃ, ānanda, bhikkhu amanasikarivā
pathavīsaññaṃ, amanasikarivā ākāsānañcāyatanasaññaṃ,
viññāṇañcāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.**

Furthermore, a mendicant—ignoring the perception of earth and the perception of the dimension of infinite space—focuses on the oneness dependent on the perception of the dimension of infinite consciousness.

**Tassa viññāṇañcāyatanasaññāya cittaṃ pakkhandati pasīdati
santiṭṭhati adhimuccati.**

Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite consciousness.

So evaṃ pajānāti:

They understand:

‘ye assu darathā pathavīsaññaṃ paṭicca tedha na santi, ye assu darathā ākāsānañcāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of earth or the perception of the dimension of infinite space.

viññāṇañcāyatanasaññaṃ paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.’

So ‘suññaṃ yadidaṃ saññaṃ gataṃ pathavīsaññāyā’ti pajānāti, ‘suññaṃ yadidaṃ saññaṃ gataṃ ākāsānañcāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of earth. It is empty of the perception of the dimension of infinite space.

viññāṇañcāyatanasaññaṃ paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākāsānañcāyatanasaññaṃ, amanasikarivā viññāṇañcāyatanasaññaṃ, ākiñcaññāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite space and the perception of the dimension of infinite consciousness—focuses on the oneness dependent on the perception of the dimension of nothingness.

Tassa ākiñcaññāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of the dimension of nothingness.

So evaṃ pajānāti:

They understand:

‘ye assu darathā ākāsānañcāyatanasaññaṃ paṭicca tedha na santi, ye assu darathā viññāṇañcāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of the dimension of infinite space or the perception of the dimension of infinite consciousness.

ākiñcaññāyatanasaññaṃ paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of nothingness.’

So ‘suññaṃ yadidaṃ saññāgataṃ ākāsānañcāyatanasaññāyā’ti pajānāti, ‘suññaṃ yadidaṃ saññāgataṃ viññāṇañcāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the dimension of infinite space. It is empty of the perception of the dimension of infinite consciousness.

ākiñcaññāyatanasaññaṃ paṭicca ekattan’ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of nothingness.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That's how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda bhikkhu amanasikarivā viññāṇañcāyatanasaññaṃ, amanasikarivā ākiñcaññāyatanasaññaṃ, nevasaññānāsaññāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite consciousness and the perception of the dimension of nothingness—focuses on the oneness dependent on the perception of the dimension of neither perception nor non-perception.

Tassa nevasaññānāsaññāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of the dimension of neither perception nor non-perception.

So evaṃ pajānāti:

They understand:

‘ye assu darathā viññāṇañcāyatanasaññaṃ paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of the dimension of infinite consciousness or the perception of the dimension of nothingness.

nevasaññānāsaññāyatanasaññaṃ paṭicca ekattan’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’

So ‘suññamidaṃ saññāgataṃ viññāṇaṅcāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the dimension of infinite consciousness. It is empty of the perception of the dimension of nothingness.

nevasaññānāsaññāyatanasaññāṃ paṭicca ekattan’ti.

There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanasaññāṃ, amanasikarivā nevasaññānāsaññāyatanasaññāṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ.

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart.

Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart.

So evaṃ pajānāti:

They understand:

‘ye assu darathā ākiñcaññāyatanasaññaṃ paṭicca tedha na santi, ye assu darathā nevasaññānāsaññāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of the dimension of nothingness or the perception of the dimension of neither perception nor non-perception.

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’

So ‘suññaṃ yadidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘suññaṃ yadidaṃ saññāgataṃ nevasaññānāsaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the dimension of nothingness. It is empty of the perception of the dimension of neither perception nor non-perception.

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Puna caparaṃ, ānanda, bhikkhu amanasikarivā ākiñcaññāyatanasaññaṃ, amanasikarivā

**nevasaññānāsaññāyatanasaññam, animittam cetosamādhim
paṭicca manasi karoti ekattam.**

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart.

**Tassa animitte cetosamādhimhi cittam pakkhandati pasīdati
santiṭṭhati adhimuccati.**

Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart.

So evam pajānāti:

They understand:

**‘ayampi kho animitto cetosamādhi abhisaṅkhato
abhisañcetayito’.**

‘Even this signless immersion of the heart is produced by choices and intentions.’

**‘Yaṃ kho pana kiñci abhisaṅkhataṃ abhisañcetayitaṃ
tadaniccaṃ nirodhadhammaṃ’ti pajānāti.**

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

**Tassa evam jānato evam passato kāmāsavāpi cittaṃ vimuccati,
bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.**

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmim vimuttamiti ñāṇam hoti.

When they’re freed, they know they’re freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā’ti pajānāti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

So evaṃ pajānāti:

They understand:

‘ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance.

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’

So ‘suññamidaṃ saññāgataṃ kāmāsavenā’ti pajānāti,

‘suññamidaṃ saññāgataṃ bhavāsavenā’ti pajānāti,

‘suññamidaṃ saññāgataṃ avijjāsavenā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

They understand: ‘This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance.

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthī’ti pajānāti.

And so they regard it as empty of what is not there, but as to what remains they understand that it is present.

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

That’s how emptiness is born in them—genuine, undistorted, and pure.

Yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja

viharĩṃsu, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharĩṃsu.

Whatever ascetics and brahmins enter and remain in the pure, ultimate, supreme emptiness—whether in the past, future, or present—all of them enter and remain in this same pure, ultimate, supreme emptiness.

Yepi hi keci, ānanda, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti.

Yepi hi keci, ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti.

Tasmātiha, ānanda, ‘parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmā’ti—

So, Ānanda, you should train like this: ‘We will enter and remain in the pure, ultimate, supreme emptiness.’

evañhi vo, ānanda, sikkhitabban”ti.

That’s how you should train.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Cūḷasuññatasuttaṃ niṭṭhitaṃ paṭhamaṃ.

122. Mahāsuññatasutta *The Longer Discourse on Emptiness*

Evam me sutam—

So I have heard.

ekam samayam bhagava sakkesu viharati kapilavatthusmim nigrodharame.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho bhagava pubbanhasamayam nivasetva pattacivaramadaya kapilavatthum piṇḍaya pavisi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms.

Kapilavatthusmim piṇḍaya caritva pacchabhattam piṇḍapataṭikkanto yena kaḷakhemakassa sakkassa vihāro tenupasaṅkami divāvihārāya.

He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the dwelling of Kāḷakhemaka the Sakyān for the day's meditation.

Tena kho pana samayena kaḷakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni honti.

Now at that time many resting places had been spread out at Kāḷakhemaka's dwelling.

Addasā kho bhagava kaḷakhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni.

The Buddha saw this,

Disvāna bhagavato etadahosi:

and wondered,

“sambahulāni kho kāḷakhemakassa sakkassa vihāre senāsanāni paññattāni.

“Many resting places have been spread out;

Sambahulā nu kho idha bhikkhū viharantī”ti.

are there many mendicants living here?”

Tena kho pana samayena āyasmā ānando sambahulehi bhikkhūhi saddhiṃ ghaṭāya sakkassa vihāre cīvarakammaṃ karoti.

Now at that time Venerable Ānanda, together with many other mendicants, was making robes in Ghaṭa the Sakyan’s dwelling.

Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena ghaṭāya sakkassa vihāro tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat and went to Ghaṭa’s dwelling, where he sat on the seat spread out

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

and said to Venerable Ānanda,

“sambahulāni kho, ānanda, kāḷakhemakassa sakkassa vihāre senāsanāni paññattāni.

“Many resting places have been spread out at Kāḷakhemaka’s dwelling;

Sambahulā nu kho ettha bhikkhū viharantī”ti?

are many mendicants living there?”

“Sambahulāni, bhante, kāḷakhemakassa sakkassa vihāre senāsanāni paññattāni.

Sambahulā bhikkhū ettha viharanti.

“Indeed there are, sir.

Cīvarakārasamayo no, bhante, vattatī”ti.

It’s currently the time for making robes.”

“Na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito.

“Ānanda, a mendicant doesn’t shine who enjoys company and groups, who loves them and likes to enjoy them.

So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito yaṁ taṁ nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhasa nikāmalābhī bhavissati akicchālābhī akasiralābhīti—netam ṭhānam vijjati.

It’s simply not possible that such a mendicant will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty.

Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkham yaṁ taṁ nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhasa nikāmalābhī bhavissati akicchālābhī akasiralābhīti—ṭhānametaṁ vijjati.

But you should expect that a mendicant who lives alone, withdrawn from the group, will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. That is possible.

So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito sāmāyikaṁ vā kantaṁ cetovimuttiṁ upasampajja viharissati asāmāyikaṁ vā akuppanti—netam ṭhānam vijjati.

Indeed, Ānanda, it is not possible that a mendicant who enjoys company will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakaṭṭho viharati tassetam bhikkhuno pāṭikaṅkham sāmāyikam vā kantam cetovimuttim upasampajja viharissati asāmāyikam vā akuppanti—ṭhānametaṃ vijjati.

But it is possible that a mendicant who lives alone, withdrawn from the group will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

Nāham, ānanda, ekaṃ rūpampi samanupassāmi yattha rattassa yathābhiratassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyum sokaparidevadukkhadomanassūpāyāsā.

Ānanda, I do not see even a single sight which, with its decay and perishing, would not give rise to sorrow, lamentation, pain, sadness, and distress in someone who has desire and lust for it.

Ayam kho panānanda, vihāro tathāgatena abhisambuddho yadidaṃ—

But the Realized One woke up to this meditation, namely

sabbanimittānaṃ amanasikārā ajjhataṃ suññataṃ upasampajja viharitum.

to enter and remain in emptiness internally by not focusing on any signs.

Tatra ce, ānanda, tathāgataṃ iminā vihārena viharantaṃ bhavanti upasaṅkamtāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvakā.

Now, suppose that while the Realized One is practicing this meditation, monks, nuns, laymen, laywomen, rulers and their ministers, founders of religious sects, and their disciples go to visit him.

**Tatrānanda, tathāgato vivekaninneneva cittena vivekapoṇena
vivekapabbhārena vūpakatṭhena nekkhammābhiratena
byantībhūtena sabbaso āsavaṭṭhānīyehi dhammehi aññadatthu
uyyojanikapaṭisaṃyuttaṃyeva kathaṃ kattā hoti.**

In that case, with a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, he invariably gives each of them a talk emphasizing the topic of dismissal.

Tasmātihānanda, bhikkhu cepi ākaṅkheyya:

Therefore, if a mendicant might wish:

**‘ajjhataṃ suññataṃ upasampajja vihareyyan’ti, tenānanda,
bhikkhunā ajjhattameva cittaṃ saṅghapetabbaṃ
sannisādetabbaṃ ekodi kātabbaṃ samādahātabbaṃ.**

‘May I enter and remain in emptiness internally!’ So they should still, settle, unify, and immerse their mind in samādhi internally.

**Kathañcānanda, bhikkhu ajjhattameva cittaṃ saṅghapeti
sannisādeti ekodiṃ karoti samādahati?**

And how does a mendicant still, settle, unify, and immerse their mind in samādhi internally?

**Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati ...
pe...**

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

dutiyāṃ jhānaṃ ...

second absorption ...

tatiyāṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

Evam̄ kho, ānanda, bhikkhu ajjhattameva cittaṃ saṅghapeti sannisādeti ekodiṃ karoti samādahati.

That's how a mendicant stills, settles, unifies, and immerses their mind in samādhi internally.

So ajjhattaṃ suññataṃ manasi karoti.

They focus on emptiness internally,

Tassa ajjhattaṃ suññataṃ manasikaroto suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

but their mind isn't eager, confident, settled, and decided.

Evam̄ santametaṃ, ānanda, bhikkhu evam̄ pajānāti:

In that case, they understand:

‘ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatī’ti.

‘I am focusing on emptiness internally, but my mind isn't eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

So bahiddhā suññataṃ manasi karoti ...pe...

They focus on emptiness externally ...

so ajjhatabhiddhā suññataṃ manasi karoti ...pe...

They focus on emptiness internally and externally ...

so āneñjaṃ manasi karoti.

They focus on the imperturbable,

Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

but their mind isn't eager, confident, settled, and decided.

Evam̄ santametaṃ, ānanda, bhikkhu evam̄ pajānāti:

In that case, they understand:

‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccatī’ti.

‘I am focusing on the imperturbable internally, but my mind isn’t eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

**Tenānanda, bhikkhunā tasmimyeva purimasmiṃ
samādhinimitte ajjhattameva cittaṃ saṅghapetabbaṃ
sannisādetabbaṃ ekodi kātabbaṃ samādahātabbaṃ.**

Then that mendicant should still, settle, unify, and immerse their mind in samādhi internally using the same meditation subject as a basis of immersion that they used before.

So ajjhattaṃ suññataṃ manasi karoti.

They focus on emptiness internally,

**Tassa ajjhattaṃ suññataṃ manasikaroto ajjhattaṃ suññatāya
cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

and their mind is eager, confident, settled, and decided.

Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

**‘ajjhattaṃ suññataṃ kho me manasikaroto ajjhattaṃ suññatāya
cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatī’ti.**

‘I am focusing on emptiness internally, and my mind is eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

So bahiddhā suññataṃ manasi karoti ...pe...

They focus on emptiness externally ...

so ajjhatabhiddhā suññataṃ manasi karoti ...pe...

They focus on emptiness internally and externally ...

so āneñjaṃ manasi karoti.

They focus on the imperturbable,

Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

and their mind is eager, confident, settled, and decided.

Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccatī’ti.

‘I am focusing on the imperturbable, and my mind is eager, confident, settled, and decided.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittaṃ namati, so caṅkamati:

While a mendicant is practicing such meditation, if their mind inclines to walking, they walk, thinking:

‘evaṃ maṃ caṅkamantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti.

‘While I’m walking, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittaṃ namati, so tiṭṭhati:

While a mendicant is practicing such meditation, if their mind inclines to standing, they stand, thinking:

‘evaṃ maṃ ṭhitaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti.

‘While I’m standing, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati:

While a mendicant is practicing such meditation, if their mind inclines to sitting, they sit, thinking:

‘evaṃ maṃ nisinnaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti.

‘While I’m sitting, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati:

While a mendicant is practicing such meditation, if their mind inclines to lying down, they lie down, thinking:

‘evaṃ maṃ sayantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissantī’ti.

‘While I’m lying down, bad, unskillful qualities of desire and aversion will not overwhelm me.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato kathāya cittaṃ namati, so:

While a mendicant is practicing such meditation, if their mind inclines to talking, they think:

‘yāyaṃ kathā hīnā gammā pothujjanikā anariyā anatthasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, seyyathidaṃ—rājakathā corakathā mahāmattakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā ñātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā surākathā visikhākathā kumbhaṭṭhānakathā pubbapetakathā

**nānattakathā lokakkhāyikā samuddakkhāyikā
itibhavābhavakathā iti vā iti—evarūpiṃ katham̐ na
kathessāmī'ti.**

'I will not engage in the kind of speech that is low, crude, ordinary, ignoble, and pointless. Such speech doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Namely: talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.'

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

**Yā ca kho ayam̐, ānanda, kathā abhisallekhikā
cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya
upasamāya abhiññāya sambodhāya nibbānāya samvattati,
seyyathidaṃ—appicchakathā santuṭṭhikathā pavivekakathā
asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā
paññākathā vimuttikathā vimuttiñāṇadassanakathā iti:
'evarūpiṃ katham̐ kathessāmī'ti.**

'But I will engage in speech about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.'

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

**Tassa ce, ānanda, bhikkhuno iminā vihārena viharato vitakkāya
cittam̐ namati, so:**

While a mendicant is practicing such meditation, if their mind inclines to thinking, they think:

‘ye te vitakkā hīnā gammā pothujjanikā anariyā anatthasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti, seyyathidaṃ—kāmavitakko byāpādavitakko vihiṃsāvitakko iti evarūpe vitakke na vitakkessāmī’ti.

‘I will not think the kind of thought that is low, crude, ordinary, ignoble, and pointless. Such thoughts don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, sensual, malicious, or cruel thoughts.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Ye ca kho ime, ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidaṃ—nekkhamavitakko abyāpādavitakko avihimsāvitakko iti: ‘evarūpe vitakke vitakkessāmī’ti.

‘But I will think the kind of thought that is noble and emancipating, and brings one who practices it to the complete ending of suffering. That is, thoughts of renunciation, good will, and harmlessness.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Pañca kho ime, ānanda, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā

kāmūpasamhitā rajanīyā—

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, ānanda, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ

paccavekkhitabbaṃ:

So you should regularly check your own mind:

‘atthi nu kho me imesu pañcasu kāmaguṇesu aññatarasmim vā

aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti?

‘Does my mind take an interest in any of these five kinds of sensual stimulation?’

Sace, ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti:

Suppose that, upon checking, a mendicant knows this:

‘atthi kho me imesu pañcasu kāmaguṇesu aññatarasmim vā

aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti,

‘My mind does take an interest.’

evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

‘yo kho imesu pañcasu kāmaguṇesu chandarāgo so me

nappahīno’ti.

‘I have not given up desire and greed for the five kinds of sensual stimulation.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

Sace panānanda, bhikkhu paccavekkhamāno evaṃ pajānāti:

But suppose that, upon checking, a mendicant knows this:

**‘natthi kho me imesu pañcasu kāmaguṇesu aññatarasmim̐ vā
aññatarasmim̐ vā āyatane uppajjati cetaso samudācāro’ti,**

‘My mind does not take an interest.’

evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

**‘yo kho imesu pañcasu kāmaguṇesu chandarāgo so me
pahīno’ti.**

‘I have given up desire and greed for the five kinds of sensual stimulation.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

**Pañca kho ime, ānanda, upādānakkhandhā yattha bhikkhunā
udayabbayānupassinā vihātabbaṃ:**

A mendicant should meditate observing rise and fall in these five grasping aggregates:

‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,

‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā ...

Such is feeling ...

iti saññā ...

Such is perception ...

iti saṅkhārā ...

Such are choices ...

**iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa
atthaṅgamo’ti.**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

**Tassa imesu pañcasu upādānakkhandhesu
udayabbayānupassino viharato yo pañcasu
upādānakkhandhesu asmimāno so pahīyati.**

As they do so, they give up the conceit ‘I am’ regarding the five grasping aggregates.

Evaṃ santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

In that case, they understand:

**‘yo kho imesu pañcasu upādānakkhandhesu asmimāno so me
pahīno’ti.**

‘I have given up the conceit “I am” regarding the five grasping aggregates.’

Itiha tattha sampajāno hoti.

In this way they are aware of the situation.

**Ime kho te, ānanda, dhammā ekantakusalā kusalāyātikā ariyā
lokuttarā anavakkantā pāpimatā.**

These principles are entirely skillful, with skillful outcomes; they are noble, transcendent, and inaccessible to the Wicked One.

Taṃ kiṃ maññasi, ānanda,

What do you think, Ānanda?

**kaṃ atthavaśaṃ sampassamāno arahati sāvako satthāraṃ
anubandhituṃ api paṇujjamāno’ti?**

For what reason would a disciple value following the Teacher, even if sent away?”

**“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnettikā
bhagavaṃpaṭisaraṇā. Sādhu vata, bhante, bhagavantamyeva
paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū
dhāressantī”ti.**

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Na kho, ānanda, arahati sāvako satthāraṃ anubandhituṃ, yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu.

“A disciple should not value following the Teacher for the sake of statements, songs, or discussions.

Taṃ kissa hetu?

Why is that?

Dīgharattassa hi te, ānanda, dhammā sutā dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

Because for a long time you have learned the teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.

Yā ca kho ayaṃ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ—appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā—evarūpiyā kho, ānanda, kathāya hetu arahati sāvako satthāraṃ anubandhituṃ api paṇujjamāno.

But a disciple should value following the Teacher, even if asked to go away, for the sake of talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

Evaṃ sante kho, ānanda, ācariyūpaddavo hoti, evaṃ sante antevāsūpaddavo hoti, evaṃ sante brahmacārūpaddavo hoti.

This being so, Ānanda, there is a peril for the teacher, a peril for the student, and a peril for a spiritual practitioner.

Kathañcānanda, ācariyūpaddavo hoti?

And how is there a peril for the teacher?

**Idhānanda, ekacco satthā vivittaṃ senāsanam bhajati araṇṇam
rukkhamūlam pabbataṃ kandaram giriguham susānam
vanapattham abbhokāsam palālapuñjam.**

It's when some teacher frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**Tassa tathāvūpakaṭṭhassa viharato anvāvattanti
brāhmaṇagahapatikā negamā ceva jānapadā ca.**

While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country.

**So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva
jānapadesu ca muccham nikāmayati, gedham āpajjati, āvattati
bāhullāya.**

When this happens, they enjoy infatuation, fall into greed, and return to indulgence.

Ayam vuccatānanda, upaddavo ācariyo.

This teacher is said to be imperiled by the teacher's peril.

**Ācariyūpaddavena avadhimsu nam pāpakā akusalā dhammā
saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim
jātijarāmarañiyā.**

They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evaṃ kho, ānanda, ācariyūpaddavo hoti.

That's how there is a peril for the teacher.

Kathañcānanda, antevāsūpaddavo hoti?

And how is there a peril for the student?

**Tasseva kho panānanda, satthu sāvako tassa satthu
vivekamanubrūhayamāno**

It's when the student of a teacher, emulating their teacher's fostering of seclusion,

**vivittaṃ senāsanam bhajati araṇṇam rukkhamūlam pabbatam
kandaram giriguham susānam vanapattham abbhokāsam
palālapuñjam.**

frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**Tassa tathāvūpakaṭṭhassa viharato anvāvattanti
brāhmaṇagahapatikā negamā ceva jānapadā ca.**

While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country.

**So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva
jānapadesu ca muccharṃ nikāmayati, gedham āpajjati, āvattati
bāhullāya.**

When this happens, they enjoy infatuation, fall into greed, and return to indulgence.

Ayam vuccatānanda, upaddavo antevāsī.

This student is said to be imperiled by the student's peril.

**Antevāsūpaddavena avadhimsu nam pāpakā akusalā dhammā
saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim
jātijarāmarañiyā.**

They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evaṃ kho, ānanda, antevāsūpaddavo hoti.

That's how there is a peril for the student.

Kathañcānanda, brahmacārūpaddavo hoti?

And how is there a peril for a spiritual practitioner?

**Idhānanda, tathāgato loke uppajjati araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānam buddho bhagavā.**

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy,

knower of the world, supreme guide for those who wish to train,
teacher of gods and humans, awakened, blessed.

**So vivittam senāsanam bhajati araññam rukkhamūlam
pabbatam kandaram giriguham susanam vanapattham
abbhokāsam palālapuñjam.**

He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**Tassa tathāvūpakatthassa viharato anvāvattanti
brāhmaṇagahapatikā negamā ceva jānapadā ca.**

While meditating withdrawn, he's visited by a stream of brahmins and householders of the city and country.

**So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva
jānapadesu ca na muccham nikāmayati, na gedham āpajjati, na
āvattati bāhullāya.**

When this happens, he doesn't enjoy infatuation, fall into greed, and return to indulgence.

**Tasseva kho panānanda, satthu sāvako tassa satthu
vivekamanubrūhayamāno**

But a disciple of this teacher, emulating their teacher's fostering of seclusion,

**vivittam senāsanam bhajati araññam rukkhamūlam pabbatam
kandaram giriguham susanam vanapattham abbhokāsam
palālapuñjam.**

frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**Tassa tathāvūpakatthassa viharato anvāvattanti
brāhmaṇagahapatikā negamā ceva jānapadā ca.**

While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country.

**So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva
jānapadesu ca muccham nikāmayati, gedham āpajjati, āvattati**

bāhullāya.

When this happens, they enjoy infatuation, fall into greed, and return to indulgence.

Ayaṃ vuccatānanda, upaddavo brahmacārī.

This spiritual practitioner is said to be imperiled by the spiritual practitioner's peril.

Brahmacārūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmarañiyā.

They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.

Evaṃ kho, ānanda, brahmacārūpaddavo hoti.

That's how there is a peril for the spiritual practitioner.

Tatrānanda, yo cevāyaṃ ācariyūpaddavo, yo ca antevāsūpaddavo ayaṃ tehi brahmacārūpaddavo dukkhavipākataro ceva kaṭukavipākataro ca, api ca vinipātāya saṃvattati.

And in this context, Ānanda, as compared to the peril of the teacher or the student, the peril of the spiritual practitioner has more painful, bitter results, and even leads to the underworld.

Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya.

So, Ānanda, treat me as a friend, not as an enemy.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.

That will be for your lasting welfare and happiness.

Kathañcānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya?

And how do disciples treat their Teacher as an enemy, not a friend?

Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

It's when the Teacher teaches the Dhamma out of kindness and compassion:

'idaṃ vo hitāya, idaṃ vo sukhāyā'ti.

'This is for your welfare. This is for your happiness.'

Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanā vattanti.

But their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the Teacher's instruction.

Evaṃ kho, ānanda, satthāraṃ sāvakā sapattavatāya samudācaranti, no mittavatāya.

That's how the disciples treat their Teacher as an enemy, not a friend.

Kathañcānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya?

And how do disciples treat their Teacher as a friend, not an enemy?

Idhānanda, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

It's when the Teacher teaches the Dhamma out of kindness and compassion:

'idaṃ vo hitāya, idaṃ vo sukhāyā'ti.

'This is for your welfare. This is for your happiness.'

Tassa sāvakā sussūsanti, sotaṃ odahanti, aññā cittaṃ upaṭṭhapenti, na ca vakkamma satthusāsanā vattanti.

And their disciples want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the Teacher's instruction.

Evaṃ kho, ānanda, satthāraṃ sāvakā mittavatāya samudācaranti, no sapattavatāya.

That's how the disciples treat their Teacher as a friend, not an enemy.

Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya.

So, Ānanda, treat me as a friend, not as an enemy.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.

That will be for your lasting welfare and happiness.

Na vo ahaṃ, ānanda, tathā parakkamissāmi yathā kumbhakāro āmake āmakamatte.

I shall not mollycoddle you like a potter with their damp, unfired pots.

Niggayha niggayhāhaṃ, ānanda, vakkhāmi;

I shall speak, correcting you again and again,

pavayha pavayha, ānanda, vakkhāmi.

pressing you again and again.

Yo sāro so ṭhassatī"ti.

The core will stand the test."

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Mahāsuññatasuttaṃ niṭṭhitaṃ dutiyaṃ.

123. Acchariyaabbhutasutta *Incredible and Amazing*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho sambahulānam bhikkhūnam pacchābhattam
piṇḍapātapaṭikkantānam upaṭṭhānasālāyam sannisinnānam
sannipatitānam ayamantarākathā udapādi:**

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

**“acchariyam, āvuso, abbhutam, āvuso. Tathāgatassa
mahiddhikatā mahānubhāvatā,**

“It's incredible, reverends, it's amazing, the power and might of a Realized One!

**yatra hi nāma tathāgato atīte buddhe parinibbute
chinnapapañce chinnavatume pariyādinnavatṭe
sabbadukkhavīvatte jānissati:**

For he is able to know the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.

‘evaṃjaccā te bhagavanto ahesuṃ’ itipi, ‘evaṃnāmā te bhagavanto ahesuṃ’ itipi, ‘evaṅgottā te bhagavanto ahesuṃ’ itipi, ‘evaṃsīlā te bhagavanto ahesuṃ’ itipi, ‘evaṃdhammā te bhagavanto ahesuṃ’ itipi, ‘evaṃpaññā te bhagavanto ahesuṃ’ itipi, ‘evaṃvihārī te bhagavanto ahesuṃ’ itipi, ‘evaṃvimuttā te bhagavanto ahesuṃ’ itipī”ti.

He knows the caste they were born in, and also their names, clans, conduct, teaching, wisdom, meditation, and freedom.”

Evaṃ vutte, āyasmā ānando te bhikkhū etadavoca:

When they said this, Venerable Ānanda said,

**“acchariyā ceva, āvuso, tathāgatā
acchariyadhammasamannāgatā ca;**

“The Realized Ones are incredible, reverends, and they have incredible qualities.

**abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā
cā”ti.**

They’re amazing, and they have amazing qualities.”

Ayañca hidaṃ tesaṃ bhikkhūnaṃ antarākathā vippakatā hoti.

But this conversation among those mendicants was left unfinished.

**Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito
yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte
āsane nisīdi.**

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants:

**“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana
vo antarākathā vippakatā”ti?**

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

**“Idha, bhante, amhākaṃ pacchābhattaṃ
piṇḍapātaṭikkantānaṃ upaṭṭhānasālāyaṃ sannisinnānaṃ
sannipatitānaṃ ayamantarākathā udapādi:**

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

**‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa
mahiddhikatā mahānubhāvatā, yatra hi nāma tathāgato atīte
buddhe parinibbute chinnapapañce chinnavaṭume
pariyādinnavaṭṭe sabbadukkhavītivatte jānissati—**

**evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā ... evaṅgottā
... evaṃsīlā ... evaṃdhammā ... evaṃpaññā ... evaṃvihārī ...
evaṃvimuttā te bhagavanto ahesuṃ itipī’ti. Evaṃ vutte, bhante,
āyasmā ānando amhe etadavoca:**

**‘acchariyā ceva, āvuso, tathāgatā
acchariyadhammasamannāgatā ca;**

**abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā
cā’ti.**

**Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā
anupatto”ti.**

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

**“tasmātiha taṃ, ānanda, bhiiyoso mattāya paṭibhantu
tathāgatassa acchariyā abbhutadhammā”ti.**

“Well then, Ānanda, say some more about the incredible and amazing qualities of the Realized One.”

**“Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā
paṭiggahitaṃ:**

“Sir, I have heard and learned this in the presence of the Buddha:

‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajjī’ti.

‘Mindful and aware, the being intent on awakening was reborn in the host of Joyful Gods.’

Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajji idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (1)

This I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti.

‘Mindful and aware, the being intent on awakening remained in the host of Joyful Gods.’

Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (2)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yāvatāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti.

‘For the whole of that life, the being intent on awakening remained in the host of Joyful Gods.’

Yampi, bhante, yāvatāyukaṃ bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (3)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī’ti.

‘Mindful and aware, the being intent on awakening passed away from the host of Joyful Gods and was conceived in his mother’s womb.’

Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchīm okkami idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (4)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchīm okkamati,

‘When the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother’s womb.

atha sadevake loke samāraṅke sabrahmaṅke sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamaṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamaṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.

And even the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!”

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvan’ti.

And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (5)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisaṃ ārakkhāya upagacchanti—mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso vā amanusso vā koci vā viheṭhesī’ti.

‘When the being intent on awakening is conceived in his mother’s belly, four deities approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.’

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (6)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti viratā paṇātipātā viratā adinnādānā

**viratā kāmesumicchācārā viratā musāvādā viratā
surāmerayamajjapamādaṭṭhānā'ti.**

‘When the being intent on awakening is conceived in his mother’s belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.’

**Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato
acchariyaṃ abbhutadhammaṃ dhāremi. (7)**

This too I remember as an incredible quality of the Buddha.

**Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā
paṭiggahitaṃ:**

I have learned this in the presence of the Buddha:

**‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na
bodhisattamātu purisesu mānasaṃ uppajjati
kāmaguṇūpasamhitaṃ, anatikkamanīyā ca bodhisattamātā hoti
kenaci purisena rattacittenā'ti.**

‘When the being intent on awakening is conceived in his mother’s belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.’

**Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato
acchariyaṃ abbhutadhammaṃ dhāremi. (8)**

This too I remember as an incredible quality of the Buddha.

**Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā
paṭiggahitaṃ:**

I have learned this in the presence of the Buddha:

**‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhini
bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. Sā pañcahi
kāmaguṇehi samappitā samaṅgībhūtā paricāretī'ti.**

‘When the being intent on awakening is conceived in his mother’s belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.’

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (9)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato suttaṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriyaṃ.

‘When the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.

Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown.

Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya— ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato, tatrīdaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vāti.

And someone with good eyesight were to take it in their hand and examine it: “This beryl gem is naturally beautiful, eight-faceted, well-worked. And it’s strung with a thread of blue, yellow, red, white, or golden brown.”

Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca

bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgaṃ ahīnindriyaṃ'ti.

In the same way, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.'

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (10)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

'sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati'ti.

'Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.'

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (11)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

'yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsāni bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati'ti.

'Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.'

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (12)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Ṭhitāva bodhisattaṃ bodhisattamātā vijāyatī’ti.

‘Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.’

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (13)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamaṃ paṭiggaṇhanti pacchā manussā’ti.

‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (14)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā

paṭiggahetvā mātu purato ṭhapenti—attamanā, devi, hohi; mahesakkho te putto uppanno'ti.

‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four deities receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (15)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.

‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.

Seyyathāpi, ānanda, maṇiratanāṃ kāsike vatthe nikkhittaṃ neva maṇiratanāṃ kāsikaṃ vatthaṃ makkheti nāpi kāsikaṃ vatthaṃ maṇiratanāṃ makkheti.

Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel.

Taṃ kissa hetu?

Why is that?

Ubhinnaṃ suddhattā.

Because of the cleanliness of them both.

Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado'ti.

In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.'

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (16)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

'yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā sītassa, ekā uṇhassa; yena bodhisattassa udakakiccaṃ karonti mātu cā'ti.

'When the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.'

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (17)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

'sapatijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ patiṭṭhahitvā uttarābhimukho sattapadavītihārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabhiñca vācaṃ bhāsati—aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo'ti.

'As soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: "I am the foremost in the world! I am the

eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives.”

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (18)

This too I remember as an incredible quality of the Buddha.

Sammukhā metaṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

I have learned this in the presence of the Buddha:

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

‘When the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.

And the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!”

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvan’ti.

And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’

Yampi, bhante ...pe... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti. (19)

This too I remember as an incredible and amazing quality of the Buddha.”

“Tasmātiha tvaṃ, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi.

“Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One.

Idhānanda, tathāgatassa veditā vedanā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti;

It’s that the Realized One knows feelings as they arise, as they remain, and as they go away.

viditā saññā uppajjanti ...pe...

He knows perceptions as they arise, as they remain, and as they go away.

viditā vitakkā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti.

He knows thoughts as they arise, as they remain, and as they go away.

Idampi kho tvaṃ, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi”ti.

This too you should remember as an incredible and amazing quality of the Realized One.”

“Yampi, bhante, bhagavato veditā vedanā uppajjanti, veditā upaṭṭhahanti, veditā abbattham gacchanti;

“Sir, the Buddha knows feelings as they arise, as they remain, and as they go away.

viditā saññā ...

He knows perceptions as they arise, as they remain, and as they go away.

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti.

He knows thoughts as they arise, as they remain, and as they go away.

Idampāham, bhante, bhagavato acchariyam abhutadhammam dhāremī”ti. (20)

This too I remember as an incredible and amazing quality of the Buddha.”

Idamavoca āyasmā ānando.

That’s what Ānanda said,

Samanuñño satthā ahosi;

and the teacher approved.

attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinanduntī.

Satisfied, those mendicants were happy with what Venerable Ānanda said.

Acchariyaabbhutasuttam niṭṭhitaṃ tatiyam.

124. Bākulasutta *With Bakkula*

Evam me sutam—

So I have heard.

**ekam samayam āyasmā bākulo rājagahe viharati veļuvane
kalandakanivāpe.**

At one time Venerable Bakkula was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho acelakassapo āyasmato bākulassa purāṇagihisahāyo
yenāyasmā bākulo tenupasaṅkami; upasaṅkamtivā āyasmatā
bākulena saddhim sammodi.**

Then the naked ascetic Kassapa, who had been a friend of Bakkula's in the lay life, approached him, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho acelakassapo āyasmantaṃ
bākulaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Venerable Bakkula,

“Kīvaciraṃ pabbajitosi, āvuso bākulā”ti?

“Reverend Bakkula, how long has it been since you went forth?”

“Asīti me, āvuso, vassāni pabbajitassā”ti.

“It has been eighty years, reverend.”

“Imehi pana te, āvuso bākula, asītiyā vassehi katikkhattum methuno dhammo paṭisevito”ti?

“But in these eighty years, how many times have you had sex?”

“Na kho maṃ, āvuso kassapa, evaṃ pucchitabbaṃ:

“You shouldn’t ask me such a question.

‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattum methuno dhammo paṭisevito’ti.

Evañca kho maṃ, āvuso kassapa, pucchitabbaṃ:

Rather, you should ask me this:

‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattum kāmasañña uppannapubbā’”ti?

‘But in these eighty years, how many times have sensual perceptions ever arisen in you?’”

(...)

“But in these eighty years, how many times have sensual perceptions ever arisen in you?”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmasaññaṃ uppannapubbaṃ”.

“In these eighty years, I don’t recall that any sensual perception has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti kāmasaññaṃ uppannapubbaṃ idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (1)

“This we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādasaññaṃ ...pe...

“In these eighty years, I don’t recall that any perception of ill will ...

vihimsāsaññaṃ uppannapubbaṃ”.

or cruelty has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti vihimśasaññaṃ uppannapubbaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (2–3.)

“This too we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmavitakkaṃ uppannapubbaṃ”.

“In these eighty years, I don’t recall that any thought of sensuality ...

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti kāmavitakkaṃ uppannapubbaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (4)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādavitakkaṃ ...pe...

ill will ...

vihimsāvitakkaṃ uppannapubbaṃ”.

or cruelty has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti vihimśāvitakkaṃ uppannapubbaṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (5–6.)

“This too we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaraṃ sādītā”.

“In these eighty years, I don’t recall accepting a robe from a householder ...

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti gahapaticīvaraṃ sādītā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (7)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi satthena cīvaraṃ chinditā”.

cutting a robe with a knife ...

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti satthena cīvaraṃ chinditā ...pe... dhārema”. (8)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi sūciyā cīvaraṃ sibbitā ...pe...

sewing a robe with a needle ...

nābhijānāmi rajanena cīvaraṃ rajitā ...

dyeing a robe ...

nābhijānāmi kathine cīvaraṃ sibbitā ...

sewing a robe during the robe-making ceremony ...

nābhijānāmi sabrahmacārīnaṃ cīvarakamme vicāritā ...

looking for robe material for my companions in the spiritual life when they are making robes ...

nābhijānāmi nimantanam sādītā ...

accepting an invitation ...

nābhijānāmi evarūpaṃ cittaṃ uppannapubbaṃ:

having such a thought:

‘aho vata maṃ koci nimanteyyā’ti ...

‘If only someone would invite me!’ ...

nābhijānāmi antaraghare nisīditā ...

sitting down inside a house ...

nābhijānāmi antaraghare bhuñjitā ...

eating inside a house ...

nābhijānāmi mātugāmassa anubyañjanaso nimittam gahetā ...

getting caught up in the details of female’s appearance ...

nābhijānāmi mātugāmassa dhammaṃ desitā antamaso catuppadampi gātham ...

teaching a female, even so much as a four line verse ...

nābhijānāmi bhikkhunupassayaṃ upasaṅkamitā ...

going to the nuns' quarters ...

nābhijānāmi bhikkhuniyā dhammaṃ desitā ...

teaching the nuns ...

nābhijānāmi sikkhamānāya dhammaṃ desitā ...

teaching the trainee nuns ...

nābhijānāmi sāmaṇeriyā dhammaṃ desitā ...

teaching the novice nuns ...

nābhijānāmi pabbājetā ...

giving the going forth ...

nābhijānāmi upasampādetā ...

giving the ordination ...

nābhijānāmi nissayaṃ dātā ...

giving dependence ...

nābhijānāmi sāmaṇeraṃ upaṭṭhāpetā ...

being looked after by a novice ...

nābhijānāmi jantāghare nhāyitā ...

bathing in the sauna ...

nābhijānāmi cuṇṇena nhāyitā ...

bathing with bath powder ...

nābhijānāmi sabrahmacārīgattaparikkamma vicāritā ...

looking for a massage from my companions in the spiritual life ...

nābhijānāmi ābādhaṃ uppannapubbaṃ, antamaso

gaddūhanamattampi ...

being ill, even for as long as it takes to pull a cow's udder ...

nābhijānāmi bhesajjaṃ upaharitā, antamaso haritakikhaṇḍampi

...

being presented with medicine, even as much as a bit of yellow myrobalan ...

nābhijānāmi apassenakaṃ apassayitā ...

leaning on a headrest ...

nābhijānāmi seyyaṃ kappetā”.

preparing a cot ...”

“Yampāyasmā ...pe... dhārema”. (9–33.)

“This too we remember as an incredible quality of Venerable Bakkula.”

**“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi
gāmantasenāsane vassaṃ upagantā”.**

“In these eighty years, I don’t recall commencing the rainy season residence in the neighborhood of a village.”

**“Yampāyasmā bākulo asītiyā vassehi nābhijānāti
gāmantasenāsane vassaṃ upagantā, idampi mayaṃ āyasmato
bākulassa acchariyaṃ abbhutadhammaṃ dhārema”.** (34)

“This too we remember as an incredible quality of Venerable Bakkula.”

“Sattāhameva kho ahaṃ, āvuso, saraṇo raṭṭhapiṇḍaṃ bhuñjīṃ;

“Reverend, for seven days I ate the nation’s alms-food as a debtor.

atha aṭṭhamiyaṃ aññā udapādi.

Then on the eighth day I became enlightened.”

**Yampāyasmā bākulo sattāhameva saraṇo raṭṭhapiṇḍaṃ bhuñji;
atha aṭṭhamiyaṃ aññā udapādi idampi mayaṃ āyasmato
bākulassa acchariyaṃ abbhutadhammaṃ dhārema.** (35)

“This too we remember as an incredible quality of Venerable Bakkula.

**Labheyāhaṃ, āvuso bākula, imasmiṃ dhammavinaye
pabbajjaṃ, labheyyaṃ upasampadan”ti.**

Reverend Bakkula, may I receive the going forth, the ordination in this teaching and training?”

Alattha kho acelakassapo imasmim dhammavinaye pabbajam, alattha upasampadam.

And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.

Acirūpasampanno panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyam pabbajanti, tadanuttaram—brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitam brahmacariyam, kataṃ karanīyam, nāparam itthattāyā”ti abbhaññāsi.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro kho panāyasmā kassapo arahataṃ ahoṣi.

And Venerable Kassapa became one of the perfected.

Atha kho āyasmā bākulo aparena samayena avāpuraṇam ādāya vihārena vihāram upasaṅkamitvā evamāha:

Then some time later Venerable Bakkula took a key and went from dwelling to dwelling, saying,

“abhikkamathāyasmanto, abhikkamathāyasmanto. Ajja me parinibbānam bhavissatī”ti.

“Come forth, venerables, come forth! Today will be my final extinguishment.”

“Yampāyasmā bākulo avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamtivā evamāha: ‘abhikkamathāyasmanto, abhikkamathāyasmanto; ajja me parinibbānaṃ bhavissatī’ti, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (36)

“This too we remember as an incredible quality of Venerable Bakkula.”

Āyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi.

And Venerable Bakkula became fully extinguished while sitting right in the middle of the Saṅgha.

“Yampāyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhāremā”ti. (37)

“This too we remember as an incredible quality of Venerable Bakkula.”

Bākulasuttaṃ niṭṭhitaṃ catutthaṃ.

125. Dantabhūmisutta *The Level of the Tamed*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena aciravato samaṇuddeso
araññakuṭikāyaṃ viharati.**

Now at that time the novice Aciravata was staying in a wilderness hut.

**Atha kho jayaseno rājakumāro jaṅghāvihāraṃ
anucaṅkamamāno anuvicaramāno yena aciravato
samaṇuddeso tenupasaṅkami; upasaṅkamtivā aciravatenā
samaṇuddesena saddhiṃ sammodi.**

Then as Prince Jayasena was going for a walk he approached Aciravata, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro aciravataṃ
samaṇuddesaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Aciravata,

“Sutaṃ metaṃ, bho aggivessana:

“Master Aggivessana, I have heard that

‘idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan’”ti.

a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”

“Evametaṃ, rājakumāra, evametaṃ, rājakumāra.

“That’s so true, Prince! That’s so true!

Idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan’”ti.

A mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”

“Sādhu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ desetū”ti.

“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.”

“Na kho te ahaṃ, rājakumāra, sakkomi yathāsutaṃ yathāpariyattaṃ dhammaṃ desetum.

“I’m not competent to do so, Prince.

Ahañca hi te, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ deseyyaṃ, tvañca me bhāsitassa atthaṃ na ājāneyyāsi; so mamassa kilamatho, sā mamassa vihesā”ti.

For if I were to teach you the Dhamma as I have learned and memorized it, you might not understand the meaning, which would be wearying and troublesome for me.”

“Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ.

“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.

Appevanāmāhaṃ bhoṭo aggivessanassa bhāsitaṣṣa atthaṃ ājāneyyaṃ”ti.

Hopefully I will understand the meaning of what you say.”

“Deseyyaṃ kho te ahaṃ, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ.

“Then I shall teach you.

Sace me tvaṃ bhāsitaṣṣa atthaṃ ājāneyyāsi, iccetaṃ kusalaṃ;
If you understand the meaning of what I say, that’s good.

no ce me tvaṃ bhāsitaṣṣa atthaṃ ājāneyyāsi, yathāsake tiṭṭheyyāsi, na maṃ tattha uttariṃ paṭipuccheyyāsi”ti.

If not, then leave each to his own, and do not question me about it further.”

“Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ.

“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.

Sace ahaṃ bhoṭo aggivessanassa bhāsitaṣṣa atthaṃ ājānissāmi, iccetaṃ kusalaṃ;

If I understand the meaning of what you say, that’s good.

no ce ahaṃ bhoṭo aggivessanassa bhāsitaṣṣa atthaṃ ājānissāmi, yathāsake tiṭṭhissāmi, nāhaṃ tattha bhavantaṃ aggivessanaṃ uttariṃ paṭipucchissāmi”ti.

If not, then I will leave each to his own, and not question you about it further.”

Atha kho aciravato samaṇuddeso jayasenaṣṣa rājakumārassa yathāsutaṃ yathāpariyattaṃ dhammaṃ desesi.

Then the novice Aciravata taught Prince Jayasena the Dhamma as he had learned and memorized it.

Evaṃ vutte, jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca:

When he had spoken, Jayasena said to him,

“aṭṭhānametaṃ, bho aggivessana, anavakāso yaṃ bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan”ti.

“It is impossible, Master Aggivessana, it cannot happen that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”

Atha kho jayaseno rājakumāro aciravatassa samaṇuddesassa aṭṭhānatañca anavakāsatañca pavedetvā uṭṭhāyāsanā pakkāmi.

Having declared that this was impossible, Jayasena got up from his seat and left.

Atha kho aciravato samaṇuddeso acirapakkante jayasene rājakumāre yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Not long after he had left, Aciravata went to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho aciravato samaṇuddeso yāvatako ahosi jayasenena rājakumārena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evaṃ vutte, bhagavā aciravataṃ samaṇuddesaṃ etadavoca:

When he had spoken, the Buddha said to him:

“taṃ kutettha, aggivessana, labbhā.

“How could it possibly be otherwise, Aggivessana?”

Yaṃ taṃ nekkhammena ñātabbaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariḷāhena pariḍayhamāno kāmapariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatī”ti—netāṃ ṭhānaṃ vijjati.

Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It's simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Seyyathāpissu, aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā.

Suppose there was a pair of elephants or horse or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained.

Taṃ kiṃ maññasi, aggivessana,
What do you think, Aggivessana?

ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyumaṃ, dantāva dantabhūmiṃ sampāpuṇeyyunaṃ”ti?

Wouldn't the pair that was well tamed and well trained perform the tasks of the tamed and reach the level of the tamed?"

“Evaṃ, bhante”.

“Yes, sir.”

“Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te adantāva dantakāraṇaṃ gaccheyyumaṃ, adantāva dantabhūmiṃ sampāpuṇeyyumaṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti?

“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?"

“No hetamaṃ, bhante”.

“No, sir.”

“Evameva kho, aggivessana, ‘yaṃ taṃ nekkhammena ñātabbaṃ nekkhammena daṭṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmapariḷāhena pariḍayhamāno kāmapariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatī’ti—netam̐ ṭhānam̐ vijjati.

“In the same way, Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Seyyathāpi, aggivessana, gāmassa vā nigamassa vā avidūre mahāpabbato.

Suppose there was a big mountain not far from a town or village.

Tamenam̐ dve sahāyakā tamhā gāmā vā nigamā vā nikkhamitvā hatthavilaṅghakena yena so pabbato tenupasaṅkameyyum̐; upasaṅkamtivā eko sahāyako heṭṭhā pabbatapāde tiṭṭheyya, eko sahāyako uparipabbatam̐ āroheyya.

And two friends set out from that village or town, lending each other a hand up to the mountain. Once there, one friend would remain at the foot of the mountain, while the other would climb to the peak.

Tamenam̐ heṭṭhā pabbatapāde ṭhito sahāyako uparipabbate ṭhitam̐ sahāyakam̐ evam̐ vadeyya:

Then the one standing at the foot would say to the one at the peak,

‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate ṭhito’ti?

‘My friend, what do you see, standing there at the peak?’

So evam̐ vadeyya:

They’d reply,

‘passāmi kho aham̐, samma, uparipabbate ṭhito

ārāmarāmaṇeyyakam̐ vanarāmaṇeyyakam̐ bhūmirāmaṇeyyakam̐

pokkharañīrāmaṇeyyakan'ti.

'Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!'

So evaṃ vadeyya:

But the other would say,

**'aṭṭhānaṃ kho etaṃ, samma, anavakāso yaṃ tvaṃ uparipabbate
ṭhito passeyyāsi ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ
bhūmirāmaṇeyyakaṃ pokkharañīrāmaṇeyyakan'ti.**

'It's impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.'

**Tameṇaṃ uparipabbate ṭhito sahāyako heṭṭhimapabbatapādaṃ
orohitvā taṃ sahāyakaṃ bāhāyaṃ gahetvā uparipabbataṃ
āropetvā muhuttaṃ assāsetvā evaṃ vadeyya:**

So their friend would come down from the peak, take their friend by the arm, and make them climb to the peak. After giving them a moment to catch their breath, they'd say,

'yaṃ, samma, kiṃ tvaṃ passasi uparipabbate ṭhito'ti?

'My friend, what do you see, standing here at the peak?'

So evaṃ vadeyya:

They'd reply,

**'passāmi kho ahaṃ, samma, uparipabbate ṭhito
ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ
pokkharañīrāmaṇeyyakan'ti.**

'Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!'

So evaṃ vadeyya:

They'd say,

'idāneva kho te, samma, bhāsitaṃ—mayāṃ evaṃ ājānāma—

'Just now I understood you to say:

**aṭṭhānaṃ kho etaṃ samma, anavakāso yaṃ tvaṃ uparipabbate
ṭhito passeyyāsi ārāmarāmaṇeyyakam vanarāmaṇeyyakam
bhūmirāmaṇeyyakam pokkharāṇīrāmaṇeyyakan'ti.**

“It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.”

Idāneva ca pana te bhāsitaṃ mayaṃ evaṃ ājānāma:

But now you say:

**‘passāmi kho ahaṃ, samma, uparipabbate ṭhito
ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam
pokkharāṇīrāmaṇeyyakan'ti.**

“Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!”

So evaṃ vadeyya:

They’d say,

**‘tathā hi panāhaṃ, samma, iminā mahatā pabbatena āvuto
daṭṭheyyaṃ nāddasan'ti.**

‘But my friend, it was because I was obstructed by this big mountain that I didn’t see what could be seen.’

**Ato mahantatarena, aggivessana, ‘avijjākhandhena jayaseno
rājakumāro āvuto nivuto ophuṭo pariyanaddho.**

But bigger than that is the mass of ignorance by which Prince Jayasena is hindered, obstructed, covered, and engulfed.

**So vata yaṃ taṃ nekkhammena ñātabbaṃ nekkhammena
daṭṭhabbaṃ nekkhammena pattabbaṃ nekkhammena
sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe
vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno
kāmapariḷāhena pariḍayhamāno kāmapariyesanāya ussuko
ñassati vā dakkhati vā sacchi vā karissatī'ti—netam ṭhānaṃ
vijjati.**

Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or

see or realize what can only be known, seen, and realized by renunciation.

Sace kho taṃ, aggivessana, jayasenassa rājakumārassa imā dve upamā paṭibhāyeyyūṃ, anacchariyaṃ te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāraṃ kareyyā”ti. It wouldn’t be surprising if, had these two similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence.”

“Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā dve upamā paṭibhāyissanti anacchariyā pubbe assutapubbā, seyyathāpi bhagavantān”ti?

“But sir, how could these two similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?”

“Seyyathāpi, aggivessana, rājā khattiyo muddhāvasitto nāgavanikaṃ āmanteti:

“Suppose, Aggivessana, an anointed king was to address his elephant tracker,

‘ehi tvaṃ, samma nāgavanika, rañño nāgaṃ abhiruhitvā nāgavanaṃ pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhāhī’ti.

‘Please, my good elephant tracker, mount the royal bull elephant and enter the elephant wood. When you see a wild bull elephant, tether it by the neck to the royal elephant.’

‘Evaṃ, devā’ti kho, aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgaṃ abhiruhitvā nāgavanaṃ pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhati.

‘Yes, Your Majesty,’ replied the elephant tracker, and did as he was asked.

Tameṇaṃ rañño nāgo abbhokāsaṃ nīharati.

The royal elephant leads the wild elephant out into the open;

Ettāvatā kho, aggivessana, āraññako nāgo abbhokāsaṃ gato hoti.

and it's only then that it comes out into the open,

**Etthagedhā hi, aggivessana, āraññakā nāgā yadidaṃ—
nāgavanam̐.**

for a wild bull elephant clings to the elephant wood.

**Tamenam̐ nāgavaniko rañño khattiyassa muddhāvasittassa
ārocesi:**

Then the elephant tracker informs the king,

‘abbhokāsaḡato kho, deva, āraññako nāgo’ti.

‘Sire, the wild elephant has come out into the open.’

**Atha kho aggivessana, tamenam̐ rājā khattiyō muddhāvasitto
hatthidamakam̐ āmantesi:**

Then the king addresses his elephant trainer,

**‘ehi tvaṃ, samma hatthidamaka, āraññakam̐ nāgaṃ damayāhi
āraññakānañceva sīlānam̐ abhinimmadanāya āraññakānañceva
sarasaṅkappānam̐ abhinimmadanāya āraññakānañceva
darathakilamathapariḷāhānam̐ abhinimmadanāya gāmate
abhiramāpanāya manussakantesu sīlesu samādapanāyā’ti.**

‘Please, my good elephant trainer, tame the wild bull elephant.

Subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever. Make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.’

**‘Evaṃ, devā’ti kho, aggivessana, hatthidamako rañño
khattiyassa muddhāvasittassa paṭissutvā mahantaṃ thambhaṃ
pathaviyaṃ nikhaṇitvā āraññakassa nāgassa gīvāyaṃ
upanibandhati āraññakānañceva sīlānam̐ abhinimmadanāya
āraññakānañceva sarasaṅkappānam̐ abhinimmadanāya
āraññakānañceva darathakilamathapariḷāhānam̐
abhinimmadanāya gāmate abhiramāpanāya manussakantesu
sīlesu samādapanāya.**

‘Yes, Your Majesty,’ replied the elephant trainer. He dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.

Tamenam̐ hatthidamako yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācarati.

He spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācariyamāno sussūsati, sotam̐ odahati, añṇā cittaṃ upaṭṭhāpeti;

Spoken to in such a way by the elephant trainer, the wild elephant wanted to listen. It leant an ear and applied its mind to understand.

tamenam̐ hatthidamako uttari tiṇaghāsodakam̐ anuppavecchati.
So the elephant trainer rewards it with grass, fodder, and water.

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa tiṇaghāsodakam̐ paṭiggaṇhāti, tatra hatthidamakassa evam̐ hoti:
When the wild elephant accepts the grass, fodder, and water, the trainer knows,

‘jīvissati kho dāni ārañṇako nāgo’ti.
‘Now the wild elephant will survive!’

Tamenam̐ hatthidamako uttari kāraṇam̐ kāreti:
Then he sets it a further task:

‘ādiya, bho, nikkhipa, bho’ti.
‘Pick it up, sir! Put it down, sir!’

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa ādānanikkhepe vacanakaro hoti ovādappaṭikaro, tamenam̐

hatthidamako uttari kāraṇaṃ kāreti:

When the wild elephant picks up and puts down when the trainer says, following instructions, the trainer sets it a further task:

‘abhikkama, bho, paṭikkama, bho’ti.

‘Forward, sir! Back, sir!’

Yato kho, aggivessana, āraññaṃ nāgo hatthidamakassa abhikkamapaṭikkamavacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari kāraṇaṃ kāreti:

When the wild elephant goes forward and back when the trainer says, following instructions, the trainer sets it a further task:

‘uṭṭhaha, bho, nisīda, bho’ti.

‘Stand, sir! Sit, sir!’

Yato kho, aggivessana, āraññaṃ nāgo hatthidamakassa uṭṭhānanisajjāya vacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari āneñjaṃ nāma kāraṇaṃ kāreti, mahantassa phalakaṃ soṇḍāya upanibandhati, tomarahattho ca puriso uparigīvāya nisinno hoti, samantato ca tomarahatthā purisā parivāretvā ṭhitā honti, hatthidamako ca dīghatomarayaṭṭhiṃ gahetvā purato ṭhito hoti.

When the wild elephant stands and sits when the trainer says, following instructions, the trainer sets the task called imperturbability. He fastens a large plank to its trunk; a lancer sits on its neck; other lancers surround it on all sides; and the trainer himself stands in front with a long lance.

So āneñjaṃ kāraṇaṃ kāriyamāno neva purime pāde copeti na pacchime pāde copeti, na purimakāyaṃ copeti na pacchimakāyaṃ copeti, na sīsaṃ copeti, na kaṇṇe copeti, na dante copeti, na naṅguṭṭhaṃ copeti, na soṇḍaṃ copeti.

While practicing this task, it doesn’t budge its fore-feet or hind-feet, its fore-quarters or hind-quarters, its head, ears, tusks, tail, or trunk.

So hoti āraññaṃ nāgo khamo sattippahārānaṃ asippahārānaṃ usuppahārānaṃ sarapattappahārānaṃ

**bheripaṇavavaṃsasaṅkhaḍḍimaninnādasaddānaṃ
sabbavaṅkadosanihitaninnītakasāvo rājāraho rājabhoggo rañño
aṅganteva saṅkhaṃ gacchati.**

The wild bull elephant endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. Rid of all crooks and flaws, and purged of defects, it is worthy of a king, fit to serve a king, and considered a factor of kingship.

**Evameva kho, aggivessana, idha tathāgato loke uppajjati
arahaṃ sammāsambuddho vijjācaraṇasampanno sugato
lokavidū anuttaro purisadammasārathi satthā
devamanussānaṃ buddho bhagavā.**

In the same way, Aggivessana, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ
sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā
sacchikatvā pavedeti.**

He realizes with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

**Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā
aññatarasmim vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect,

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ
ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni
acchādetvā agārasmā anagāriyaṃ pabbajeyyan’ti.**

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya
mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā
ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.**

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Ettāvatā kho, aggivessana, ariyasāvako abbhokāsagato hoti.

And it’s only then that a noble disciple comes out into the open,

**Etthagedhā hi, aggivessana, devamanussā yadidaṃ—pañca
kāmaguṇā.**

for gods and humans cling to the five kinds of sensual stimulation.

Tamenam tathāgato uttariṃ vineti:

Then the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū’ti.

‘Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

Yato kho, aggivessana, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenāṃ tathāgato uttarim vineti:

When they have ethical conduct, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī ...pe...

‘Come, mendicant, guard your sense doors. When you see a sight with your eyes, don’t get caught up in the features and details. ...

(yathā gaṇakamoggallānasuttante, evaṃ vitthāretabbāni.)

(This should be expanded as in MN 107, the Discourse with Moggallāna the Accountant.)

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Then they meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu ...pe...

They meditate observing an aspect of feelings ...

citte ...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Seyyathāpi, aggivessana, hatthidamako mahantaṃ thambhaṃ
pathaviyaṃ nikhaṇṭtvā āraññaṃkassa nāgassa gīvāyaṃ
upanibandhati āraññaṃkānañceva sīlānaṃ abhinimmadanāya
āraññaṃkānañceva sarasaṅkappānaṃ abhinimmadanāya
āraññaṃkānañceva darathakilamathapariḷāhānaṃ
abhinimmadanāya gāmate abhiraṃpanāya manussakantesu
sīlesu samādapanāya;**

It's like when the elephant trainer dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.

**evameva kho, aggivessana, ariyasāvakaṃ ime cattāro
satipaṭṭhānā cetaso upanibandhanā honti gehasitānañceva
sīlānaṃ abhinimmadanāya gehasitānañceva sarasaṅkappānaṃ
abhinimmadanāya gehasitānañceva
darathakilamathapariḷāhānaṃ abhinimmadanāya ñāyassa
adhigamāya nibbānassa sacchikiriyāya.**

In the same way, a noble disciple has these four kinds of mindfulness meditation as tethers for the mind so as to subdue behaviors of the lay life, memories and thoughts of the lay life, the stress, weariness, and fever of the lay life, to end the cycle of suffering and to realize extinguishment.

Tameṇaṃ tathāgato uttariṃ vineti:

Then the Realized One guides them further:

**'ehi tvaṃ, bhikkhu, kāye kāyānupassī viharāhi, mā ca
kāmapasaṃhitaṃ vitakkaṃ vitakkesi.**

‘Come, mendicant, meditate observing an aspect of the body, but don’t think thoughts connected with sensual pleasures.

Vedanāsu ...

Meditate observing an aspect of feelings ...

citte ...

mind ...

dhammesu dhammānupassī viharāhi, mā ca kāmūpasamhitaṃ vitakkaṃ vitakkesī’ti.

principles, but don’t think thoughts connected with sensual pleasures.’

So vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives.

So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of

the world expanding, many eons of the world contracting and expanding. And so they recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate ...pe... yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

So hoti bhikkhu khamo sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasarīsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppanānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti

Such a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

sabbarāgadosamohanihitannītakasāvo āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

Rid of all greed, hate, and delusion, and purged of defects, they are worthy of offerings dedicated to the gods, worthy of hospitality,

worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Mahallako cepi, aggivessana, rañño nāgo adanto avinīto kālaṃ karoti, ‘adantamaṇaṃ mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

If a royal bull elephant passes away untamed and untrained—whether in their old age, middle age, or youth—they’re considered a royal bull elephant who passed away untamed.

majjhimo cepi, aggivessana, rañño nāgo.

Daharo cepi, aggivessana, rañño nāgo adanto avinīto kālaṃ karoti, ‘adantamaṇaṃ daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

evameva kho, aggivessana, thero cepi bhikkhu akhīṇāsavo kālaṃ karoti, ‘adantamaṇaṃ thero bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati;

In the same way, if a mendicant passes away without having ended the defilements—whether as a senior, middle, or junior—they’re considered as a mendicant who passed away untamed.

majjhimo cepi, aggivessana, bhikkhu.

Navo cepi, aggivessana, bhikkhu akhīṇāsavo kālaṃ karoti, ‘adantamaṇaṃ navo bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati.

Mahallako cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṃ karoti, ‘dantamaṇaṃ mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

If a royal bull elephant passes away tamed and trained—whether in their old age, middle age, or youth—they’re considered a royal bull elephant who passed away tamed.

majjhimo cepi, aggivessana, rañño nāgo ...

daharo cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṃ karoti, ‘dantamaṇaṃ daharo rañño nāgo kālaṅkato’tveva saṅkhaṃ gacchati;

evameva kho, aggivessana, thero cepi bhikkhu khīṇāsavo kālaṃ karoti, ‘dantamaṇaṃ thero bhikkhu kālaṅkato’tveva saṅkhaṃ gacchati;

In the same way, if a mendicant passes away having ended the defilements—whether as a senior, middle, or junior—they’re considered as a mendicant who passed away tamed.”

majjhimo cepi, aggivessana, bhikkhu.

Navo cepi, aggivessana, bhikkhu khīṇāsavo kālaṃ karoti, ‘dantamaṇaṃ navo bhikkhu kālaṅkato’tveva saṅkhaṃ gacchatī’”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano aciravato samaṇuddeso bhagavato bhāsitaṃ abhinandīti.

Satisfied, the novice Aciravata was happy with what the Buddha said.

Dantabhūmisuttaṃ niṭṭhitaṃ pañcamaṃ.

126. Bhūmijasutta *With Bhūmija*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho āyasmā bhūmijo pubbaṇhasamayaṃ nivāsetvā
pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ
tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.**

Then Venerable Bhūmija robed up in the morning and, taking his bowl and robe, went to the home of Prince Jayasena, where he sat on the seat spread out.

**Atha kho jayaseno rājakumāro yenāyasmā bhūmijo
tenupasaṅkami; upasaṅkamtivā āyasmatā bhūmijena saddhiṃ
sammodi.**

Then Jayasena approached and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro
āyasmantaṃ bhūmijaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Bhūmija:

**“santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino
evaṃdiṭṭhino:**

“Master Bhūmija, there are some ascetics and brahmins who have this doctrine and view:

**‘āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya;**

‘If you make a wish and lead the spiritual life, you can’t win the fruit.

**anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya;**

If you don’t make a wish and lead the spiritual life, you can’t win the fruit.

**āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā
phalassa adhigamāya;**

If you both make a wish and don’t make a wish and lead the spiritual life, you can’t win the fruit.

**nevāsaṃ nāsañcepi karitvā brahmacariyaṃ caranti, abhabbā
phalassa adhigamāyā’ti.**

If you neither make a wish nor don’t make a wish and lead the spiritual life, you can’t win the fruit.’

Idha bho bhūmijassa satthā kimvādī kimakkhāyī’ti?

What does Master Bhūmija’s Teacher say about this? How does he explain it?”

**“Na kho metaṃ, rājakumāra, bhagavato sammukhā sutam,
sammukhā paṭiggahitaṃ.**

“Prince, I haven’t heard and learned this in the presence of the Buddha.

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya:

But it’s possible that he might explain it like this:

**‘āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā
phalassa adhigamāya;**

‘If you lead the spiritual life irrationally, you can’t win the fruit,
regardless of whether you make a wish,

**anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā
phalassa adhigamāya;**
you don’t make a wish,

**āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti,
abhabbā phalassa adhigamāya;**
you both do and do not make a wish,

**nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti,
abhabbā phalassa adhigamāya.**
or you neither do nor don’t make a wish.

**Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā
phalassa adhigamāya;**
But if you lead the spiritual life rationally, you can win the fruit,
regardless of whether you make a wish,

**anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā
phalassa adhigamāya;**
you don’t make a wish,

**āsañca anāsañcepi karitvā yoniso brahmacariyaṃ caranti,
bhabbā phalassa adhigamāya;**
you both do and do not make a wish,

**nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti,
bhabbā phalassa adhigamāyā’ti.**
or you neither do nor don’t make a wish.’

**Na kho me taṃ, rājakumāra, bhagavato sammukhā sutāṃ,
sammukhā paṭiggahitaṃ.**

I haven’t heard and learned this in the presence of the Buddha.

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā’ti.
But it’s possible that he might explain it like that.”

**“Sace kho bhoto bhūmijassa satthā evaṃvādī evamakkhāyī,
addhā bhoto bhūmijassa satthā sabbesaṃyeva**

puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatī”ti.

“If that’s what your teacher says, Master Bhūmija, he clearly stands head and shoulders above all the various other ascetics and brahmins.”

Atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena parivisi.

Then Prince Jayasena served Venerable Bhūmija from his own dish.

Atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapātaṭṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca:

Then after the meal, on his return from alms-round, Bhūmija went to the Buddha, bowed, sat down to one side, and told him all that had happened, adding:

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkamim; upasaṅkamtivā paññatte āsane nisīdim.

Atha kho, bhante, jayaseno rājakumāro yenāhaṃ tenupasaṅkami; upasaṅkamtivā mayā saddhim sammodi.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhante, jayaseno rājakumāro maṃ etadavoca:

‘santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino—

āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ...pe...

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā'ti.

‘Idha bhoto bhūmijassa satthā kimvādī kimakkhāyī'ti?

Evaṃ vutte, ahaṃ, bhante, jayasenāṃ rājakumāraṃ etadavocaṃ:

‘na kho me taṃ, rājakumāra, bhagavato sammukhā sutāṃ, sammukhā paṭiggahitaṃ.

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya—
āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ...pe...

āsañca anāsañcepi karitvā ...pe...

nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyāti.

Na kho me taṃ, rājakumāra, bhagavato sammukhā sutāṃ, sammukhā paṭiggahitaṃ.

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā'ti.

‘Sace bhoto bhūmijassa satthā evaṃvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatī'ti.

**‘Kaccāhaṃ, bhante, evaṃ puṭṭho evaṃ byākaramāno vuttavādī
ceva bhagavato homi, na ca bhagavantaṃ abhūtena
abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca
koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ
āgacchatī’”ti?**

“Answering this way, I trust that I repeated what the Buddha has said, and didn’t misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

**“Taggha tvaṃ, bhūmija, evaṃ puṭṭho evaṃ byākaramāno
vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi,
dhammassa cānudhammaṃ byākarosi, na ca koci
sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati.**

“Indeed, Bhūmija, in answering this way you repeated what I’ve said, and didn’t misrepresent me with an untruth. Your explanation was in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

**Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā micchādiṭṭhino
micchāsaṅkappā micchāvācā micchākammantā micchāājīvā
micchāvāyāmā micchāsatī micchāsamādhino te āsañcepi
karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;**
There are some ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can’t win the fruit, regardless of whether they make a wish,

**anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa
adhigamāya;**

they don’t make a wish,

**āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā
phalassa adhigamāya;**

they both do and do not make a wish,

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

or they neither do nor don't make a wish.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya.

Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sand in a bucket, sprinkling it thoroughly with water, and pressing it out.

Āsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya;

But by doing this, they couldn't extract any oil, regardless of whether they made a wish,

anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya;

didn't make a wish,

āsañca anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya;

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, telassa adhigamāya.

Because that's an irrational way to extract oil.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

And so it is for any ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether or not they make a wish.

anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ visāṇato āviñcheyya.

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the horn of a newly-calved cow.

Āsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya;

But by doing this, they couldn't get any milk, regardless of whether they made a wish,

anāsañcepi karitvā ...pe...

didn't make a wish,

āsañca anāsañcepi karitvā ...pe...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, khīrassa adhigamāya.

Because that's an irrational way to get milk.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādīṭṭhino ...pe...

And so it is for any ascetics and brahmins who have wrong view ...

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ...pe...

āsañca anāsañcepi karitvā ...pe...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Seyyathāpi, bhūmija, puriso navanītatthiko navanītagavesī navanītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena āviñcheyya.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring water into a pot and churning it with a stick.

Āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya;

But by doing this, they couldn't produce any butter, regardless of whether they made a wish,

anāsañcepi karitvā ...pe...

didn't make a wish,

āsañca anāsañcepi karitvā ...pe...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Ayoni hesā, bhūmija, navanītassa adhigamāya.

Because that's an irrational way to produce butter.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino ...pe...

And so it is for any ascetics and brahmins who have wrong view ...

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ...pe...

āsañca anāsañcepi karitvā ...pe...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

**Seyyathāpi, bhūmija, puriso aggithhiko aggigavesī
aggipariyesanaṃ caramāno allam kaṭṭham sasneham
uttarāraṇim ādāya abhimantheyya.**

Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a green, sappy log with a drill-stick.

**Āsañcepi karitvā allam kaṭṭham sasneham uttarāraṇim ādāya
abhimantheyya, abhabbo aggissa adhigamāya;**

But by doing this, they couldn't start a fire, regardless of whether they made a wish,

anāsañcepi karitvā ...pe...

didn't make a wish,

āsañca anāsañcepi karitvā ...pe...

both did and did not make a wish,

**nevāsam nānāsañcepi karitvā allam kaṭṭham sasneham
uttarāraṇim ādāya abhimantheyya, abhabbo aggissa
adhigamāya.**

or neither did nor did not make a wish.

Tam kissa hetu?

Why is that?

Ayoni hesā, bhūmija, aggissa adhigamāya.

Because that's an irrational way to start a fire.

**Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā
micchādiṭṭhino ...pe...**

And so it is for any ascetics and brahmins who have wrong view ...

**micchāsamādhino te āsañcepi karitvā brahmacariyam caranti,
abhabbā phalassa adhigamāya;**

anāsañcepi karitvā ...pe...

āsañca anāsañcepi karitvā ...pe...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

Because that's an irrational way to win the fruit.

Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammājīvā sammāvāyāmā sammāsatī sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

There are some ascetics and brahmins who have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. If they lead the spiritual life, they can win the fruit, regardless of whether they make a wish,

anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

they don't make a wish,

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

they both do and do not make a wish,

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

or they neither do nor do not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ piḷeyya.

Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sesame flour in a bucket, sprinkling it thoroughly with water, and pressing it out.

Āsañcepi karitvā tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya;

By doing this, they could extract oil, regardless of whether they made a wish,

anāsañcepi karitvā ...pe...

didn't make a wish,

āsañca anāsañcepi karitvā ...pe...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā tilapiṭṭhaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, telassa adhigamāya.

Because that's a rational way to extract oil.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ...pe...

And so it is for any ascetics and brahmins who have right view ...

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ...pe...

āsañca anāsañcepi karitvā ...pe...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

**Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī
khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ thanato
āviñcheyya.**

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the udder of a newly-calved cow.

**Āsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya,
bhabbo khīrassa adhigamāya;**

By doing this, they could get milk, regardless of whether they made a wish,

anāsañcepi karitvā ...pe...

didn't make a wish,

āsañca anāsañcepi karitvā ...pe...

both did and did not make a wish,

**nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato
āviñcheyya, bhabbo khīrassa adhigamāya.**

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, khīrassa adhigamāya.

Because that's a rational way to get milk.

**Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā
sammādiṭṭhino ...pe...**

And so it is for any ascetics and brahmins who have right view ...

sammāsamādhino te āsañcepi karitvā ...pe...

anāsañcepi karitvā ...pe...

āsañca anāsañcepi karitvā ...pe...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Seyyathāpi, bhūmija, puriso navanītathiko navanītagavesī navanītapariyesanaṃ caramāno dadhiṃ kalase āsiñcitvā matthena āviñcheyya.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring curds into a pot and churning them with a stick.

Āsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navanītassa adhigamāya;

By doing this, they could produce butter, regardless of whether they made a wish,

anāsañcepi karitvā ...

didn't make a wish,

āsañca anāsañcepi karitvā ...

both did and did not make a wish,

nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navanītassa adhigamāya.

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, navanītassa adhigamāya.

Because that's a rational way to produce butter.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ...pe...

And so it is for any ascetics and brahmins who have right view ...

**sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti,
bhabbā phalassa adhigamāya;**

anāsañcepi karitvā ...

āsañca anāsañcepi karitvā ...

**nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā
phalassa adhigamāya.**

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

**Seyyathāpi, bhūmija, puriso aggithhiko aggigavesī
aggipariyesanaṃ caramāno sukkaṃ kaṭṭhaṃ koḷāpaṃ
uttarāraṇiṃ ādāya abhimantheyya;**

Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a dried up, withered log with a drill-stick.

(...) āsañcepi karitvā ...

By doing this, they could start a fire, regardless of whether they made a wish,

anāsañcepi karitvā ...

didn't make a wish,

āsañca anāsañcepi karitvā ...

both did and did not make a wish,

**nevāsaṃ nānāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ
uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa
adhigamāya.**

or neither did nor did not make a wish.

Taṃ kissa hetu?

Why is that?

Yoni hesā, bhūmija, aggissa adhigamāya.

Because that's a rational way to start a fire.

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ...pe...

And so it is for any ascetics and brahmins who have right view ...

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

Because that's a rational way to win the fruit.

Sace kho taṃ, bhūmija, jayasenassa rājakumārassa imā catasso upamā paṭibhāyeyyuraṃ anacchariyaṃ te jayaseno rājakumāro pasīdeyya, pasanno ca te pasannākāraṃ kareyyā”ti.

Bhūmija, it wouldn't be surprising if, had these four similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence.”

“Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāyissanti anacchariyā pubbe assutapubbā, seyyathāpi bhagavantā”ti?

“But sir, how could these four similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.
Satisfied, Venerable Bhūmija was happy with what the Buddha said.

Bhūmijasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

127. Anuruddhasutta *With Anuruddha*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho pañcakaṅgo thapati aññataram purisaṃ āmantesi:

And then the master builder Pañcakaṅga addressed a man,

**“ehi tvaṃ, ambho purisa, yenāyasmā anuruddho
tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato
anuruddhassa pāde sirasā vandāhi:**

“Please, mister, go to Venerable Anuruddha, and in my name bow with your head to his feet. Say to him,

**‘pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde
sirasā vandatī’ti;**

‘Sir, the master builder Pañcakaṅga bows with his head to your feet.’

evañca vadehi:

And then ask him whether he

**‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa
thapatissa svātanāya attacattuttho bhataṃ;**

might accept tomorrow's meal from Pañcakaṅga together with the mendicant Saṅgha.

**yena ca kira, bhante, āyasmā anuruddho pagevataram
āgaccheyya;**

And ask whether he might please come earlier than usual,

**pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo
rājakaraṇīyenā””ti.**

for Pañcakaṅga has many duties, and much work to do for the king.”

**“Evaṃ, bhante”ti kho so puriso pañcakaṅgassa thapatissa
paṭissutvā yenāyasmā anuruddho tenupasaṅkhami;
upasaṅkhamitvā āyasmantaṃ anuruddham abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso
āyasmantaṃ anuruddham etadavoca:**

“Yes, sir,” that man replied. He did as Pañcakaṅga asked, and

**“pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde
sirasā vandati, evañca vadeti:**

**‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa
thapatissa svātanāya attacatuttho bhantaṃ;**

**yena ca kira, bhante, āyasmā anuruddho pagevataram
āgaccheyya;**

**pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo
rājakaraṇīyenā””ti.**

Adhivāsesi kho āyasmā anuruddho tuṅhībhāvena.

Venerable Anuruddha consented in silence.

**Atha kho āyasmā anuruddho tassā rattiyā accayena
pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena
pañcakaṅgassa thapatissa nivesanam tenupasaṅkhami;
upasaṅkhamitvā paññatte āsane nisīdi.**

Then when the night had passed, Anuruddha robed up in the morning and, taking his bowl and robe, went to Pañcakaṅga’s home, where he sat on the seat spread out.

Atha kho pañcakaṅga thapati āyasmantaṃ anuruddhaṃ paṇitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Pañcakaṅga served and satisfied Anuruddha with his own hands with a variety of delicious foods.

Atha kho pañcakaṅga thapati āyasmantaṃ anuruddhaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

When Anuruddha had eaten and washed his hands and bowl, Pañcakaṅga took a low seat, sat to one side,

Ekamantaṃ nisinno kho pañcakaṅga thapati āyasmantaṃ anuruddhaṃ etadavoca:

and said to him:

“Idha maṃ, bhante, therā bhikkhū upasaṅkamtivā evamaṃsu:

“Sir, some senior mendicants have come to me and said,

‘appamaṇaṃ, gahapati, cetovimuttiṃ bhāvehī’ti.

‘Householder, develop the limitless release of heart.’

Ekacce therā evamaṃsu:

Others have said,

‘mahaggataṃ, gahapati, cetovimuttiṃ bhāvehī’ti.

‘Householder, develop the expansive release of heart.’

Yā cāyaṃ, bhante, appamaṇā cetovimutti yā ca mahaggatā cetovimutti—

Now, the limitless release of the heart and the expansive release of the heart:

ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekatthā byañjanameva nāna”ti?

do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“Tena hi, gahapati, taṃyevettha paṭibhātu, apanṇakante ito bhavissatī”ti.

“Well then, householder, let me know what you think about this. Afterwards you’ll get it for sure.”

“Mayhaṃ kho, bhante, evaṃ hoti:

“Sir, this is what I think.

‘yā cāyaṃ appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā ekatthā byañjanameva nānan’”ti.

The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing.”

“Yā cāyaṃ, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā nānatthā ceva nānābyañjanā ca.

“The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing.

Tadamināpetam, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

This is a way to understand how these things differ in both meaning and phrasing.

Katamā ca, gahapati, appamāṇā cetovimutti?

And what is the limitless release of the heart?

Idha, gahapati, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati.

It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsaḥagatena cetasā ...

They meditate spreading a heart full of compassion ...

muditāsaḥagatena cetasā ...

They meditate spreading a heart full of rejoicing ...

**upekkhāsaḥagatena cetasā ekaṃ disaṃ pharivā viharati, tathā
dutiyaṃ tathā tatiyaṃ tathā catutthaṃ; iti uddhamadho tiriyaṃ
sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsaḥagatena
cetasā vipulena mahaggatena appamāṇena averena
abyābajjhena pharivā viharati.**

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ vuccati, gahapati, appamāṇā cetovimutti.

This is called the limitless release of the heart.

Katamā ca, gahapati, mahaggatā cetovimutti?

And what is the expansive release of the heart?

**Idha, gahapati, bhikkhu yāvatā ekaṃ rukkhamūlaṃ
mahaggatanti pharivā adhimuccitvā viharati.**

It's when a mendicant meditates determined on pervading the extent of a single tree root as expansive.

Ayaṃ vuccati, gahapati, mahaggatā cetovimutti.

This is called the expansive release of the heart.

**Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni
mahaggatanti pharivā adhimuccitvā viharati.**

Also, a mendicant meditates determined on pervading the extent of two or three tree roots ...

Ayampi vuccati, gahapati, mahaggatā cetovimutti.

**Idha pana, gahapati, bhikkhu yāvatā ekaṃ gāmakkhetaṃ
mahaggatanti pharivā adhimuccitvā viharati.**

a single village district ...

Ayampi vuccati, gahapati, mahaggaṭā cetovimutti.

**Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā
gāmakkhettāni mahaggaṭanti pharivā adhimuccivā viharati.**

two or three village districts ...

Ayampi vuccati, gahapati, mahaggaṭā cetovimutti.

**Idha pana, gahapati, bhikkhu yāvatā ekaṃ mahārajjam
mahaggaṭanti pharivā adhimuccivā viharati.**

a single kingdom ...

Ayampi vuccati, gahapati, mahaggaṭā cetovimutti.

**Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā mahārajjāni
mahaggaṭanti pharivā adhimuccivā viharati.**

two or three kingdoms ...

Ayampi vuccati, gahapati, mahaggaṭā cetovimutti.

**Idha pana, gahapati, bhikkhu yāvatā samuddapariyantam
pathavim mahaggaṭanti pharivā adhimuccivā viharati.**

this land surrounded by ocean.

Ayampi vuccati, gahapati, mahaggaṭā cetovimutti.

This too is called the expansive release of the heart.

**Iminā kho etaṃ, gahapati, pariyāyena veditabbaṃ yathā ime
dhammā nānatthā ceva nānābyañjanā ca.**

This is a way to understand how these things differ in both meaning and phrasing.

Catasso kho imā gahapati, bhavūpapattiyo.

Householder, there are these four kinds of rebirth in a future life.

Katamā catasso?

What four?

**Idha, gahapati, ekacco ‘parittābhā’ti pharivā adhimuccivā
viharati.**

Take someone who meditates determined on pervading ‘limited radiance’.

So kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ devānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of limited radiance.

Idha pana, gaḥapati, ekacco ‘appamaṇābhā’ti pharivā adhimuccitvā viharati.

Next, take someone who meditates determined on pervading ‘limitless radiance’.

So kāyassa bhedaṃ paraṃ maraṇā appamaṇābhānaṃ devānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of limitless radiance.

Idha pana, gaḥapati, ekacco ‘saṅkiliṭṭhābhā’ti pharivā adhimuccitvā viharati.

Next, take someone who meditates determined on pervading ‘corrupted radiance’.

So kāyassa bhedaṃ paraṃ maraṇā saṅkiliṭṭhābhānaṃ devānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance.

Idha pana, gaḥapati, ekacco ‘parisuddhābhā’ti pharivā adhimuccitvā viharati.

Next, take someone who meditates determined on pervading ‘pure radiance’.

So kāyassa bhedaṃ paraṃ maraṇā parisuddhābhānaṃ devānaṃ saḥabyataṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance.

Imā kho, gaḥapati, catasso bhavūpapattiyo.

These are the four kinds of rebirth in a future life.

Hoti kho so, gahapati, samayo, yā tā devatā ekajjhaṃ sannipatanti, tāsāṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattañhi kho paññāyati no ca ābhānānattaṃ.

There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their radiance.

Seyyathāpi, gahapati, puriso sambahulāni telappadīpāni ekaṃ gharaṃ paveseyya.

It's like when a person brings several oil lamps into one house.

Tesaṃ ekaṃ gharaṃ pavesitānaṃ accinānattañhi kho paññāyetha, no ca ābhānānattaṃ;

You can detect a difference in their flames, but not in their radiance.

evameva kho, gahapati, hoti kho so samayo, yā tā devatā ekajjhaṃ sannipatanti tāsāṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattañhi kho paññāyati, no ca ābhānānattaṃ.

In the same way, when the deities gather together as one, a difference in their color is evident, but not in their radiance.

Hoti kho so, gahapati, samayo, yā tā devatā tato vipakkamanti, tāsāṃ tato vipakkamantīnaṃ vaṇṇanānattañceva paññāyati ābhānānattañca.

There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their radiance is evident.

Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā gharā nīhareyya.

It's like when a person takes those several oil lamps out of that house.

Tesaṃ tato nīhatānaṃ accinānattañceva paññāyetha ābhānānattañca;

You can detect a difference both in their flames and also in their radiance.

evameva kho, gahapati, hoti kho so samayo, yā tā devatā tato vipakkamanti, tāsam tato vipakkamantīnam vaṇṇanānattañceva paññāyati ābhānānattañca.

In the same way, when the deities go their separate ways, a difference both in their color and also in their radiance is evident.

Na kho, gahapati, tāsam devatānam evam hoti:

It's not that those deities think,

'idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā', api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhiramanti.

'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure.

Seyyathāpi, gahapati, makkhikānam kājena vā piṭakena vā hariyamānānam na evam hoti:

It's like when flies are being carried along on a carrying-pole or basket. It's not that they think,

'idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā', api ca yattha yattheva tā makkhikā abhinivisanti tattha tattheva tā makkhikā abhiramanti;

'What we have is permanent, lasting, and eternal.' Rather, wherever those flies cling, that's where they take pleasure.

evameva kho, gahapati, tāsam devatānam na evam hoti:

In the same way, it's not that those deities think,

'idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā', api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhiramantī"ti.

'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure."

Evam vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddham etadavoca:

When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha:

“sādhu, bhante anuruddha.

“Good, Venerable Anuruddha!

Atthi ca me ettha uttarim̐ paṭipucchitabbam̐.

I have a further question about this.

Yā tā, bhante, devatā ābhā sabbā tā parittābhā udāhu santettha ekaccā devatā appamāṇābhā”ti?

Do all the radiant deities have limited radiance, or do some there have limitless radiance?”

“Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti.

“In that respect, Reverend Kaccāna, some deities there have limited radiance, while some have limitless radiance.”

“Ko nu kho, bhante anuruddha, hetu ko paccayo yena tāsam̐ devatānam̐ ekaṁ devanikāyam̐ upapannānam̐ santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti?

“What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance?”

“Tena hāvuso kaccāna, taṁyevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.

“Well then, Reverend Kaccāna, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, āvuso kaccāna,

What do you think, Reverend Kaccāna?

yvāyaṃ bhikkhu yāvatā ekaṃ rukkhamūlaṃ ‘mahaggatan’ti pharivā adhimuccivā viharati, yo cāyaṃ bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggatan’ti pharivā adhimuccivā viharati—

Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of a single tree root, or two or three tree roots?”

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggatan’ti pharivā adhimuccivā viharati—

“When a mendicant meditates on two or three tree roots.”

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna,

“What do you think, Reverend Kaccāna?

yvāyaṃ bhikkhu yāvatā dve vā tīṇi vā rukkhamūlāni ‘mahaggatan’ti pharivā adhimuccivā viharati, yo cāyaṃ bhikkhu yāvatā ekaṃ gāmakkhetaṃ ‘mahaggatan’ti pharivā adhimuccivā viharati—

Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of two or three tree roots, or a single village district ...

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvatā ekaṃ gāmakkhetaṃ ‘mahaggatan’ti pharivā adhimuccivā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā ekaṃ gāmakkhetaṃ ‘mahaggatan’ti pharivā adhimuccivā

**viharati, yo cāyaṃ bhikkhu yāvatā dve vā tīṇi vā gāmakkhettāni
'mahaggatan'ti pharivā adhimuccitvā viharati—
two or three village districts ...**

**imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā
mahaggatatarā"ti?**

**"Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā gāmakkhettāni
'mahaggatan'ti pharivā adhimuccitvā viharati—**

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā"ti.

**"Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā dve
vā tīṇi vā gāmakkhettāni 'mahaggatan'ti pharivā adhimuccitvā
viharati, yo cāyaṃ bhikkhu yāvatā ekaṃ mahārajjam
'mahaggatan'ti pharivā adhimuccitvā viharati—
a single kingdom ...**

**imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā
mahaggatatarā"ti?**

**"Yvāyaṃ, bhante, bhikkhu yāvatā ekaṃ mahārajjam
'mahaggatan'ti pharivā adhimuccitvā viharati—**

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā"ti.

**"Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā
ekaṃ mahārajjam 'mahaggatan'ti pharivā adhimuccitvā
viharati, yo cāyaṃ bhikkhu yāvatā dve vā tīṇi vā mahārajjāni
'mahaggatan'ti pharivā adhimuccitvā viharati—
two or three kingdoms ...**

**imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā
mahaggatatarā"ti?**

**"Yvāyaṃ, bhante, bhikkhu yāvatā dve vā tīṇi vā mahārajjāni
'mahaggatan'ti pharivā adhimuccitvā viharati—**

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā"ti.

**"Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvatā dve
vā tīṇi vā mahārajjāni 'mahaggatan'ti pharivā adhimuccitvā**

**viharati, yo cāyaṃ bhikkhu yāvatā samuddapariyantam
pathaviṃ ‘mahaggatan’ti pharivā adhimuccivā viharati—**
this land surrounded by ocean?”

**imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā
mahaggatatarā”ti?**

**“Yvāyaṃ, bhante, bhikkhu yāvatā samuddapariyantam pathaviṃ
‘mahaggatan’ti pharivā adhimuccivā viharati—**

“When a mendicant meditates on this land surrounded by ocean.”

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti?

**“Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo, yena tāsam
devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā
devatā parittābhā, santi panettha ekaccā devatā
appamañābhā”ti.**

“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance.”

“Sādhu, bhante anuruddha.

“Good, Venerable Anuruddha!

Atthi ca me ettha uttariṃ paṭipucchitabbaṃ.

I have a further question about this.

**Yāvatā, bhante, devatā ābhā sabbā tā saṅkiliṭṭhābhā udāhu
santettha ekaccā devatā parisuddhābhā”ti?**

Do all the radiant deities have corrupted radiance, or do some there have pure radiance?”

**“Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā
saṅkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.**

“In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance.”

“Ko nu kho, bhante, anuruddha, hetu ko paccayo, yena tāsam devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṅkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti?

“What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?”

“Tena hāvuso kaccāna, upamaṃ te karissāmi.

“Well then, Reverend Kaccāna, I shall give you a simile.

Upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi aparisuddhaṃ vaṭṭipi aparisuddhā.

Suppose an oil lamp was burning with impure oil and impure wick.

So telassapi aparisuddhattā vaṭṭiyāpi aparisuddhattā andhandhaṃ viya jhāyati;

Because of the impurity of the oil and the wick it burns dimly, as it were.

evameva kho, āvuso kaccāna, idhekacco bhikkhu

‘saṅkiliṭṭhābhā’ti pharivā adhimuccitvā viharati,

In the same way, take some mendicant who meditates determined on pervading ‘corrupted radiance’.

tassa kāyaduṭṭhullampi na suppaṭippassaddhaṃ hoti, thinamiddhampi na susamūhataṃ hoti, uddhaccakukkuccampi na suppaṭivinītaṃ hoti.

Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse is not completely eliminated.

**So kāyaduṭṭhullassapi na suppaṭippassaddhattā
thinamiddhassapi na susamūhatattā uddhaccakukkuccassapi
na suppaṭivinītatā andhandhaṃ viya jhāyati.**

Because of this they practice absorption dimly, as it were.

**So kāyassa bhedaṃ paraṃ maraṇā saṅkiliṭṭhābhānaṃ devānaṃ
sahabyataṃ upapajjati.**

When their body breaks up, after death, they're reborn in the company of the gods of corrupted radiance.

**Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi
parisuddhaṃ vaṭṭīpi parisuddhā.**

Suppose an oil lamp was burning with pure oil and pure wick.

**So telassapi parisuddhattā vaṭṭiyāpi parisuddhattā na
andhandhaṃ viya jhāyati;**

Because of the purity of the oil and the wick it doesn't burn dimly, as it were.

**evameva kho, āvuso kaccāna, idhekacco bhikkhu
'parisuddhābhā'ti pharivā adhimuccitvā viharati.**

In the same way, take some mendicant who meditates determined on pervading 'pure radiance'.

**Tassa kāyaduṭṭhullampi suppaṭippassaddhaṃ hoti,
thinamiddhampi susamūhataṃ hoti, uddhaccakukkuccampi
suppaṭivinītaṃ hoti.**

Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated.

**So kāyaduṭṭhullassapi suppaṭippassaddhattā thinamiddhassapi
susamūhatattā uddhaccakukkuccassapi suppaṭivinītatā na
andhandhaṃ viya jhāyati.**

Because of this they don't practice absorption dimly, as it were.

**So kāyassa bhedaṃ paraṃ maraṇā parisuddhābhānaṃ devānaṃ
sahabyataṃ upapajjati.**

When their body breaks up, after death, they're reborn in the company of the gods of pure radiance.

Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo yena tāsāṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṅkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.

“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance.”

Evaṃ vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddhaṃ etadavoca:

When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha,

“sādhu, bhante anuruddha.

“Good, Venerable Anuruddha!

Na, bhante, āyasmā anuruddho evamāha:

Venerable Anuruddha, you don't say,

‘evaṃ me sutan’ti vā ‘evaṃ arahati bhavitun’ti vā;

‘So I have heard’ or ‘It ought to be like this.’

atha ca pana, bhante, āyasmā anuruddho ‘evampi tā devatā, itipi tā devatā’tveva bhāsati.

Rather, you say: ‘These deities are like this, those deities are like that.’

Tassa mayhaṃ, bhante, evaṃ hoti:

Sir, it occurs to me,

‘addhā āyasmatā anuruddhena tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā”ti.

‘Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.’”

“Addhā kho ayaṃ, āvuso kaccāna, āsajja upanīya vācā bhāsītā,
“Your words are clearly invasive and intrusive, Reverend Kaccāna.

api ca te ahaṃ byākarissāmi:

Nevertheless, I will answer you.

**‘dīgharattaṃ kho me, āvuso kaccāna, tāhi devatāhi saddhiṃ
sannivutthapubbañceva sallapitapubbañca sākacchā ca
samāpajjitapubbā’”ti.**

For a long time I have previously lived together with those deities, conversed, and engaged in discussion.”

**Evaṃ vutte, āyasmā sabhiyo kaccāno pañcakaṅgaṃ thapatim
etadavoca:**

When he had spoken, Venerable Abhiya Kaccāna said to
Pañcakaṅga the master builder,

“lābhā te, gahapati, suladdhaṃ te, gahapati,

“You’re fortunate, householder, so very fortunate,

**yaṃ tvañceva taṃ kaṅkhādhammaṃ pahāsi, mayañcimaṃ
dhammapariyāyaṃ alatthamhā savanāyā’”ti.**

to have given up your state of uncertainty, and to have got the
chance to listen to this exposition of the teaching.”

Anuruddhasuttaṃ niṭṭhitaṃ sattamaṃ.

128. Upakkilesasutta *Corruptions*

Evam me sutam—

So I have heard.

ekam samayam bhagava kosambiyam viharati ghositarame.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena kosambiyam bhikkhu bhandanajatā kalahajāta vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words.

Atha kho aññataro bhikkhu yena bhagava tenupasaṅkami; upasaṅkamtva bhagavantaṃ abhivādetva ekamantaṃ aṭṭhāsi.

Ekamantaṃ t̥hito kho so bhikkhu bhagavantaṃ etadavoca:

Then a mendicant went up to the Buddha, bowed, stood to one side, and told him what was happening, adding:

“idha, bhante, kosambiyam bhikkhū bhandanajatā kalahajāta vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Sādhu, bhante, bhagava yena te bhikkhū tenupasaṅkamatu anukampaṃ upādāyā”ti.

“Please, sir go to those mendicants out of compassion.”

Adhivāsesi bhagava tuṅhībhāvena.

The Buddha consented in silence.

**Atha kho bhagavā yena te bhikkhū tenupasaṅkami;
upasaṅkamtivā te bhikkhū etadavoca:**

Then the Buddha went up to those mendicants and said,

**“alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahaṃ, mā viggahaṃ,
mā vivādan”ti.**

“Enough, mendicants! Stop arguing, quarreling, and fighting.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants said to the Buddha,

“āgametu, bhante.

“Wait, sir!

Bhagavā dhammassāmī;

Let the Buddha, the Lord of the Dhamma,

**appossukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ
anuyutto viharatu;**

remain passive, dwelling in blissful meditation in the present life.

**mayametena bhaṇḍanena kalahena viggahena vivādena
paññāyissāmā”ti.**

We will be known for this arguing, quarreling, and fighting.”

Dutiyampi kho bhagavā te bhikkhū etadavoca:

For a second time ...

**“alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahaṃ, mā viggahaṃ,
mā vivādan”ti.**

Dutiyampi kho so bhikkhu bhagavantaṃ etadavoca:

“āgametu, bhante.

Bhagavā dhammassāmī;

**appossukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ
anuyutto viharatu;**

mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti.

Tatiyampi kho bhagavā te bhikkhū etadavoca:

and a third time the Buddha said to those mendicants,

“alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalahaṃ, mā viggahaṃ, mā vivādan”ti.

“Enough, mendicants! Stop arguing, quarreling, and fighting.”

Tatiyampi kho so bhikkhu bhagavantaṃ etadavoca:

For a third time that mendicant said to the Buddha,

“āgametu, bhante.

“Wait, sir!

Bhagavā dhammassāmī;

Let the Buddha, the Lord of the Dhamma,

apossukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu;

remain passive, dwelling in blissful meditation in the present life.

mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti.

We will be known for this arguing, quarreling, and fighting.”

Atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā

pattacīvaramādāya kosambiraṃ piṇḍāya pāvīsi.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambi for alms.

Kosambiyaṃ piṇḍāya caritvā pacchābhattaṃ

piṇḍapātaṭikkanto senāsanāṃ saṃsāmetvā

pattacīvaramādāya ṭhitakova imā gāthā abhāsi:

After the meal, on his return from alms-round, he set his lodgings in order. Taking his bowl and robe, he recited these verses while standing right there:

“Puthusaddo samajano,
“When many voices shout at once,
na bālo koci maññatha;
no-one thinks that they’re a fool!
Saṅghasmim̐ bhijjamānasmim̐,
While the Saṅgha’s being split,
nāññaṃ bhiyyo amaññarum̐.
none thought another to be better.

Parimuttā paṇḍitābhāsā,
Dolts pretending to be astute,
vācāgocarabhāṇino;
they talk, their words right out of bounds.
Yāvicchanti mukhāyāmaṃ,
They blab at will, their mouths agape,
yena nītā na taṃ vidū.
and no-one knows what leads them on.

Akkocchi maṃ avadhi maṃ,
“They abused me, they hit me!
ajini maṃ ahāsi me;
They beat me, they robbed me!”
Ye ca taṃ upanayhanti,
For those who bear such a grudge,
veraṃ tesaṃ na sammati.
hatred never ends.

Akkocchi maṃ avadhi maṃ,
“They abused me, they hit me!
ajini maṃ ahāsi me;
They beat me, they robbed me!”

Ye ca taṃ nupanayhanti,
For those who bear no such grudge,
veraṃ tesūpasammati.
hatred has an end.

Na hi verena verāni,
For never is hatred
sammantīdha kudācanaṃ;
settled by hate,
Averena ca sammanti,
it's only settled by love:
esa dhammo sanantano.
this is an ancient law.

Pare ca na vijānanti,
Others don't understand
mayamettha yamāse;
that here we need to be restrained.
Ye ca tattha vijānanti,
But those who do understand this,
tato sammanti medhagā.
being clever, settle their quarrels.

Aṭṭhicchinnā pāṇaharā,
Breakers of bones and takers of life,
gavassadhanahārino;
thieves of cattle, horses, wealth,
Raṭṭhaṃ vilumpamānānaṃ,
those who plunder the nation:
tesampi hoti saṅgati;

even they can come together,

Kasmā tumhākaṃ no siyā.

so why on earth can't you?

Sace labhetha nipakaṃ sahāyaṃ,

If you find an alert companion,

Saddhiṃ caraṃ sādhuvihāri dhīraṃ;

a wise and virtuous friend,

Abhibhuyya sabbāni parissayāni,

then, overcoming all challenges,

Careyya tenattamano satīmā.

wander with them, joyful and mindful.

No ce labhetha nipakaṃ sahāyaṃ,

If you find no alert companion,

Saddhiṃ caraṃ sādhuvihāri dhīraṃ;

no wise and virtuous friend,

Rājāva raṭṭhaṃ vijitaṃ pahāya,

then, like a king who flees his conquered realm,

Eko care mātaṅgaraññaeva nāgo.

wander alone like a tusker in the wilds.

Ekassa caritaṃ seyyo,

It's better to wander alone,

Natthi bāle sahāyatā;

there's no fellowship with fools.

Eko care na ca pāpāni kayirā,

Wander alone and do no wrong,

Apossukko mātaṅgaraññaeva nāgo”ti.

at ease like a tusker in the wilds.”

**Atha kho bhagavā ʘhitakova imā gāthā bhāsitvā yena
bālakaloᅇakāragāmo tenupasaᅇkamaᅇ.**

After speaking these verses while standing, the Buddha went to the village of the child salt-miners,

**Tena kho pana samayena āyasmā bhagu bālakaloᅇakāragāme
viharati.**

where Venerable Bhagu was staying at the time.

**Addasā kho āyasmā bhagu bhagavantaᅇ dūratova
āgacchantaᅇ.**

Bhagu saw the Buddha coming off in the distance,

Disvāna āsanaᅇ paᅇᅇapesi udakaᅇca pādānaᅇ dhovanaᅇ.
so he spread out a seat and placed water for washing the feet.

Nisīdi bhagavā paᅇᅇatte āsane.

The Buddha sat on the seat spread out,

Nisajja pāde pakkhālesi.

and washed his feet.

**Āyasmāpi kho bhagu bhagavantaᅇ abhivādetvā ekamantaᅇ
nisīdi.**

Bhagu bowed to the Buddha and sat down to one side.

**Ekamantaᅇ nisinnaᅇ kho āyasmantaᅇ bhaguᅇ bhagavā
etadavoca:**

The Buddha said to him,

**“kacci, bhikkhu, khamanīyaᅇ, kacci yāpanīyaᅇ, kacci
piᅇᅇakena na kilamasī”ti?**

“I hope you’re keeping well, mendicant; I hope you’re all right. And I hope you’re having no trouble getting alms-food.”

**“Khamanīyaᅇ bhagavā, yāpanīyaᅇ bhagavā, na cāhaᅇ, bhante,
piᅇᅇakena kilamāmī”ti.**

“I’m keeping well, sir; I’m all right. And I’m having no trouble getting alms-food.”

Atha kho bhagavā āyasmantaṃ bhaguṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanā yena pācīnavaṃsadāyo tenupasaṅkami.

Then the Buddha educated, encouraged, fired up, and inspired Bhagu with a Dhamma talk, after which he got up from his seat and set out for the Eastern Bamboo Park.

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo pācīnavaṃsadāye viharanti.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the Eastern Bamboo Park.

Addasā kho dāyapālo bhagavantaṃ dūratova āgacchantaṃ.

The park keeper saw the Buddha coming off in the distance

Disvāna bhagavantaṃ etadavoca:

and said to the Buddha,

“mā, mahāsamaṇa, etaṃ dāyaṃ pāvisi.

“Don’t come into this park, ascetic.

Santettha tayo kulaputtā attakāmarūpā viharanti.

There are three gentlemen who love themselves staying here.

Mā tesaṃ aphāsumakāsī”ti.

Don’t disturb them.”

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa.

Anuruddha heard the park keeper conversing with the Buddha,

Sutvāna dāyapālaṃ etadavoca:

and said to him,

“mā, āvuso dāyapāla, bhagavantaṃ vāresi.

“Don’t keep the Buddha out, good park keeper!

Satthā no bhagavā anuppatto”ti.

Our Teacher, the Blessed One, has arrived.”

**Atha kho āyasmā anuruddho yenāyasmā ca nandiyo
yenāyasmā ca kimilo tenupasaṅkami; upasaṅkamtivā
āyasmantañca nandiyaṃ āyasmantañca kimilaṃ etadavoca:**

Then Anuruddha went to Nandiya and Kimbila, and said to them,

**“abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no
bhagavā anuppatto”ti.**

“Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”

**Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca
kimilo bhagavantaṃ paccuggantvā**

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha.

**eko bhagavato pattacīvaram paṭiggahesi, eko āsanam
paññapesi, eko pādodakam upaṭṭhapesi.**

One received his bowl and robe, one spread out a seat, and one set out water for washing his feet.

Nisīdi bhagavā paññatte āsane.

The Buddha sat on the seat spread out

Nisajja pāde pakkhālesi.

and washed his feet.

**Tepi kho āyasmanto bhagavantaṃ abhivādetvā ekamantaṃ
nisīdiṃsu.**

Those venerables bowed and sat down to one side.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddham bhagavā
etadavoca:**

The Buddha said to Anuruddha,

**“kacci vo, anuruddhā, khamanīyam, kacci yāpanīyam, kacci
piṇḍakena na kilamathā”ti?**

“I hope you’re keeping well, Anuruddha and friends; I hope you’re all right. And I hope you’re having no trouble getting alms-food.”

“Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na ca mayāṃ, bhante, piṇḍakena kilamāmā”ti.

“We’re keeping well, sir; we’re all right. And we’re having no trouble getting alms-food.”

“Kacci pana vo, anuruddhā, samaggā sammodayamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

“Taggha mayāṃ, bhante, samaggā sammodayamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

“Indeed, sir, we live in harmony as you say.”

“Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodayamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

“But how do you live this way?”

“Idha mayhaṃ, bhante, evaṃ hoti:

“In this case, sir, I think:

‘lābhā vata me, suladdhaṃ vata me

‘I’m fortunate, so very fortunate,

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmī’ti.

to live together with spiritual companions such as these.’

Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private.

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa, mayhaṃ, bhante, evaṃ hoti:

I think:

**‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva
āyasmantānaṃ cittassa vasena vatteyyan’ti.**

‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’

**So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva
āyasmantānaṃ cittassa vasena vattāmi.**

And that’s what I do.

Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittaṃ”ti.

Though we’re different in body, sir, we’re one in mind, it seems to me.”

Āyasmāpi kho nandiyo ...pe...

And the venerables Nandiya and Kimbila spoke likewise, and they added:

āyasmāpi kho kimilo bhagavantaṃ etadavoca:

“mayhampi kho, bhante, evaṃ hoti:

‘lābhā vata me, suladdhaṃ vata me

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi’ti.

Tassa mayhaṃ, bhante, imesu āyasmantesu mettaṃ

kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa mayhaṃ, bhante, evaṃ hoti:

**‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva
āyasmantānaṃ cittassa vasena vatteyyan’ti.**

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittanti.

Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

“That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

But I hope you’re living diligently, keen, and resolute?”

“Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

“Indeed, sir, we live diligently.”

“Yathā kathaṃ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

“But how do you live this way?”

“Idha, bhante, amhākaṃ yo paṭhamaṃ gāmato piṇḍāya paṭikkamati, so āsanāni paññapeti, pānīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti.

“In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin.

Yo pacchā gāmato piṇḍāya paṭikkamati—sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati; no ce ākaṅkhati, appaharite vā chaḍḍeti apāṇake vā udake opilāpeti—

If there's anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.

so āsanāni paṭisāmeti, pānīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ dhovivā paṭisāmeti, bhattaggaṃ sammajjati.

Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory.

Yo passati pānīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upaṭṭhāpeti.

If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up.

Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema, na tveva mayaṃ, bhante, tappaccayā vācaṃ bhindāma.

If he can't do it, he summons another with a wave of the hand, and they set it up by lifting it with their hands. But we don't break into speech for that reason.

Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattiṃ dhammiyā kathāya sannisīdāma.

And every five days we sit together for the whole night and discuss the teachings.

Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

That's how we live diligently, keen, and resolute.”

“Sādhu sādhu, anuruddhā.

“Good, good, Anuruddha and friends!

Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?

But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

**“Idha mayaṃ, bhante, appamattā ātāpino pahitattā viharantā
obhāsañceva sañjānāma dassanañca rūpānaṃ.**

“Well, sir, while meditating diligent, keen, and resolute, we perceive both light and vision of forms.

**So kho pana no obhāso nacirasseva antaradhāyati dassanañca
rūpānaṃ;**

But before long the light and the vision of forms vanish.

tañca nimittaṃ nappaṭivijjhāmā”ti.

We haven’t worked out the reason for that.”

“Taṃ kho pana vo, anuruddhā, nimittaṃ paṭivijjhitabbaṃ.

“Well, you should work out the reason for that.

**Ahampi sudaṃ, anuruddhā, pubbeva sambodhā
anabhisambuddho bodhisattova samāno obhāsañceva
sañjānāmi dassanañca rūpānaṃ.**

Before my awakening—when I was still unawakened but intent on awakening—I too perceived both light and vision of forms.

**So kho pana me obhāso nacirasseva antaradhāyati dassanañca
rūpānaṃ.**

But before long my light and vision of forms vanished.

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

**‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati
dassanañca rūpānaṃ’ti?**

‘What’s the cause, what’s the reason why my light and vision of forms vanish?’

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

**‘vicikicchā kho me udapādi, vicikicchādhikaraṇaṃ pana me
samādhi cavi.**

‘Doubt arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.
When immersion falls away, the light and vision of forms vanish.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissatī'ti. (1)**

I'll make sure that doubt will not arise in me again.'

**So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto
obhāsañceva sañjānāmi dassanañca rūpānaṃ.**

While meditating diligent, keen, and resolute, I perceived both light and vision of forms.

**So kho pana me obhāso nacirasseva antaradhāyati dassanañca
rūpānaṃ.**

But before long my light and vision of forms vanished.

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

**'ko nu kho hetu ko paccayo yena me obhāso antaradhāyati
dassanañca rūpānaṃ'ti?**

'What's the cause, what's the reason why my light and vision of forms vanish?'

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

**'amanasikāro kho me udapādi, amanasikārādhikaraṇaṃ pana
me samādhi cavi.**

'Loss of focus arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.
When immersion falls away, the light and vision of forms vanish.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro'ti. (2)**

I'll make sure that neither doubt nor loss of focus will arise in me again.'

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

**‘thinamiddhaṃ kho me udapādi, thinamiddhādhikaraṇaṅca
pana me samādhī cavi.**

‘Dullness and drowsiness arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhan’ti. (3)**

‘I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness will arise in me again.’

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

**‘chambhitattaṃ kho me udapādi, chambhitattādhikaraṇaṅca
pana me samādhī cavi.**

‘Terror arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

**Seyyathāpi, anuruddhā, puriso addhānamaggappaṭipanno,
tassa ubhatopasse vaṭṭakā uppateyyuṃ, tassa tatonidānaṃ
chambhitattaṃ uppajjeyya;**

Suppose a person was traveling along a road, and killers were to spring out at them from both sides. They’d feel terrified because of that.

**evameva kho me, anuruddhā, chambhitattaṃ udapādi,
chambhitattādhikaraṇaṅca pana me samādhī cavi.**

In the same way, terror arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhaṃ, na
chambhitattaṃ'ti. (4)**

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror will arise in me again.'

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

**'uppilaṃ kho me udapādi, uppilādhikaraṇaṅca pana me
samādhī cavi.**

'Excitement arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

**Seyyathāpi, anuruddhā, puriso ekaṃ nidhimukhaṃ gavesanto
sakideva pañcanidhimukhāni adhigaccheyya, tassa
tatonidānaṃ uppilaṃ uppajjeyya;**

Suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across five entrances! They'd feel excited because of that.

**evameva kho me, anuruddhā, uppilaṃ udapādi,
uppilādhikaraṇaṅca pana me samādhī cavi.**

In the same way, excitement arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhaṃ, na
chambhitattaṃ, na uppilaṃ'ti. (5)**

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement will arise in me again.'

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

‘duṭṭhullaṃ kho me udapādi, duṭṭhullādhikaraṇaṅca pana me samādhī cavi.

‘Discomfort arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhaṃ, na
chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ’ti. (6)**

I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort will arise in me again.’

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

**‘accāraddhavīriyaṃ kho me udapādi,
accāraddhavīriyādhikaraṇaṅca pana me samādhī cavi.**

‘Excessive energy arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

**Seyyathāpi, anuruddhā, puriso ubhohi hatthehi vaṭṭakaṃ
gāḷhaṃ gaṇheyya, so tattheva patameyya;**

Suppose a person was to grip a quail too tightly in this hands—it would die right there.

**evameva kho me, anuruddhā, accāraddhavīriyaṃ udapādi,
accāraddhavīriyādhikaraṇaṅca pana me samādhī cavi.**

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhaṃ, na**

**chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na
accāraddhavīriyaṃ'ti. (7)**

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy will arise in me again.'

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

**'atīṇavīriyaṃ kho me udapādi, atīṇavīriyādhikaraṇaṅca pana
me samādhī cavi.**

'Overly lax energy arose in me, and because of that my immersion fell away.

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

**Seyyathāpi, anuruddhā, puriso vaṭṭakaṃ sithilaṃ gaṇheyya, so
tassa hatthato uppateyya;**

Suppose a person was to grip a quail too loosely—it would fly out of their hands.

**evameva kho me, anuruddhā, atīṇavīriyaṃ udapādi,
atīṇavīriyādhikaraṇaṅca pana me samādhī cavi.**

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhaṃ, na
chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na
accāraddhavīriyaṃ, na atīṇavīriyaṃ'ti. (8)**

I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy will arise in me again.'

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

‘abhijappā kho me udapādi, abhijappādhikaraṇaṅca pana me samādhī cavi.

‘Longing arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhaṃ, na
chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na
accāraddhavīriyaṃ, na atilīnavīriyaṃ, na abhijappā’ti. (9)**

I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing will arise in me again.’

So kho ahaṃ, anuruddhā ...pe...

While meditating ...

tassa mayhaṃ, anuruddhā, etadahosi:

**‘nānattasaññā kho me udapādi, nānattasaññādhikaraṇaṅca
pana me samādhī cavi.**

‘Perceptions of diversity arose in me ...

Samādhimhi cute obhāso antaradhāyati dassanaṅca rūpānaṃ.

**Sohaṃ tathā karissāmi yathā me puna na vicikicchā
uppajjissati, na amanasikāro, na thinamiddhaṃ, na
chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na
accāraddhavīriyaṃ, na atilīnavīriyaṃ, na abhijappā, na
nānattasaññā’ti. (10)**

I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity will arise in me again.’

**So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto
obhāsaṅceva sañjānāmi dassanaṅca rūpānaṃ.**

While meditating diligent, keen, and resolute, I perceived both light and vision of forms.

So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ.

But before long my light and vision of forms vanished.

Tassa mayhaṃ anuruddhā etadahosi:

It occurred to me:

‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpānaṃ’ti.

‘What’s the cause, what’s the reason why my light and vision of forms vanish?’

Tassa mayhaṃ, anuruddhā, etadahosi:

It occurred to me:

‘atinijjhāyitattaṃ kho me rūpānaṃ udapādi, atinijjhāyitattādhikaraṇaṃ pana me rūpānaṃ samādhi cavi.

‘Excessive concentration on forms arose in me, and because of that my immersion fell away.

Samādhimhi cete obhāso antaradhāyati dassanañca rūpānaṃ.

When immersion falls away, the light and vision of forms vanish.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāradhaviṛiyaṃ, na atilīnavīriyaṃ, na abhijappā, na nānattasaññā, na atinijjhāyitattaṃ rūpānaṃ’ti. (11)

I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity nor excessive concentration on forms will arise in me again.’

So kho ahaṃ, anuruddhā, ‘vicikicchā cittassa upakkilesa’ti—

When I understood that doubt is a corruption of the mind, I gave it up.

**iti viditvā vicikiccham cittassa upakkilesam pajahim,
'amanasikāro cittassa upakkilesa'ti—**

When I understood that loss of focus,

**iti viditvā amanasikāram cittassa upakkilesam pajahim,
'thinamiddham cittassa upakkilesa'ti—**

dullness and drowsiness,

**iti viditvā thinamiddham cittassa upakkilesam pajahim,
'chambhitattam cittassa upakkilesa'ti—**

terror,

**iti viditvā chambhitattam cittassa upakkilesam pajahim,
'uppilam cittassa upakkilesa'ti—**

excitement,

**iti viditvā uppilam cittassa upakkilesam pajahim, 'duṭṭhullam
cittassa upakkilesa'ti—**

discomfort,

**iti viditvā duṭṭhullam cittassa upakkilesam pajahim,
'accāradhaviṛiyam cittassa upakkilesa'ti—**

excessive energy,

**iti viditvā accāradhaviṛiyam cittassa upakkilesam pajahim,
'atilīnaviṛiyam cittassa upakkilesa'ti—**

overly lax energy,

**iti viditvā atilīnaviṛiyam cittassa upakkilesam pajahim,
'abhiḥjappā cittassa upakkilesa'ti—**

longing,

**iti viditvā abhiḥjappam cittassa upakkilesam pajahim,
'nānattasaññā cittassa upakkilesa'ti—**

perception of diversity,

**iti viditvā nānattasaññam cittassa upakkilesam pajahim,
'atiniḥhāyitattam rūpānam cittassa upakkilesa'ti—**

and excessive concentration on forms are corruptions of the mind, I gave them up.

iti veditvā atinijjhāyitattam rūpānam cittassa upakkilesam pajahim.

So kho aham, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañhi kho sañjānāmi, na ca rūpāni passāmi;

While meditating diligent, keen, and resolute, I perceived light but did not see forms,

rūpāni hi kho passāmi, na ca obhāsam sañjānāmi:

or I saw forms, but did not see light.

‘kevalampi rattim, kevalampi divam, kevalampi rattindivam’.

And this went on for a whole night, a whole day, even a whole night and day.

Tassa mayham, anuruddhā, etadahosi:

I thought:

‘ko nu kho hetu ko paccayo yvāham obhāsañhi kho sañjānāmi na ca rūpāni passāmi;

‘What is the cause, what is the reason for this?’

rūpāni hi kho passāmi na ca obhāsam sañjānāmi—

kevalampi rattim, kevalampi divam, kevalampi rattindivan’ti.

Tassa mayham, anuruddhā, etadahosi:

It occurred to me:

‘yasmiñhi kho aham samaye rūpanimittam amanasikarivā obhāsanimittam manasi karomi, obhāsañhi kho tasmim samaye sañjānāmi, na ca rūpāni passāmi.

‘When I don’t focus on the foundation of the forms, but focus on the foundation of the light, then I perceive light and do not see forms.

Yasmim panāham samaye obhāsanimittam amanasikarivā rūpanimittam manasi karomi, rūpāni hi kho tasmim samaye passāmi na ca obhāsam sañjānāmi—

But when I don’t focus on the foundation of the light, but focus on the foundation of the forms, then I see forms and do not perceive light.

kevalampi rattim̄, kevalampi divam̄, kevalampi rattindivan'ti.

And this goes on for a whole night, a whole day, even a whole night and day.'

So kho aham̄, anuruddhā, appamatto ātāpī pahitatto viharanto parittañceva obhāsam̄ sañjānāmi, parittāni ca rūpāni passāmi;

While meditating diligent, keen, and resolute, I perceived limited light and saw limited forms,

appamāṇañceva obhāsam̄ sañjānāmi, appamāṇāni ca rūpāni passāmi:

or I perceived limitless light and saw limitless forms.

'kevalampi rattim̄, kevalampi divam̄, kevalampi rattindivam̄'.

And this went on for a whole night, a whole day, even a whole night and day.

Tassa mayham̄, anuruddhā, etadahosi:

I thought:

'ko nu kho hetu ko paccayo yvāham̄ parittañceva obhāsam̄ sañjānāmi, parittāni ca rūpāni passāmi;

'What is the cause, what is the reason for this?'

appamāṇañceva obhāsam̄ sañjānāmi, appamāṇāni ca rūpāni passāmi—

kevalampi rattim̄, kevalampi divam̄, kevalampi rattindivan'ti.

Tassa mayham̄, anuruddhā, etadahosi:

It occurred to me:

'yasmim̄ kho me samaye paritto samādhi hoti, parittam̄ me tasmim̄ samaye cakkhu hoti.

'When my immersion is limited, then my vision is limited,

Soham̄ parittena cakkhunā parittañceva obhāsam̄ sañjānāmi, parittāni ca rūpāni passāmi.

and with limited vision I perceive limited light and see limited forms.

Yasmiṃ pana me samaye appamāṇo samādhi hoti, appamāṇaṃ me tasmīṃ samaye cakkhu hoti.

But when my immersion is limitless, then my vision is limitless,

Sohaṃ appamāṇena cakkhunā appamāṇañceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi—

and with limitless vision I perceive limitless light and see limitless forms.

kevalampi rattim, kevalampi divaṃ, kevalampi rattindivaṃ'ti.

And this goes on for a whole night, a whole day, even a whole night and day.'

Yato kho me, anuruddhā, 'vicikicchā cittassa upakkilesa'ti—

When I understood that doubt,

iti veditvā vicikicchā cittassa upakkilesa pahīno ahoṣi,

'amanasikāro cittassa upakkilesa'ti—

loss of focus,

iti veditvā amanasikāro cittassa upakkilesa pahīno ahoṣi,

'thinamiddhaṃ cittassa upakkilesa'ti—

dullness and drowsiness,

iti veditvā thinamiddhaṃ cittassa upakkilesa pahīno ahoṣi,

'chambhitattaṃ cittassa upakkilesa'ti—

terror,

iti veditvā chambhitattaṃ cittassa upakkilesa pahīno ahoṣi,

'uppilāṃ cittassa upakkilesa'ti—

excitement,

iti veditvā uppilāṃ cittassa upakkilesa pahīno ahoṣi, 'duṭṭhullaṃ cittassa upakkilesa'ti—

discomfort,

iti veditvā duṭṭhullaṃ cittassa upakkilesa pahīno ahoṣi,

'accāradhaviṛiyaṃ cittassa upakkilesa'ti—

excessive energy,

**iti veditvā accāraddhavīriyaṃ cittassa upakkilesa pahīno ahoṣi,
'atīlīnavīriyaṃ cittassa upakkilesa'ti—**
overly lax energy,

**iti veditvā atīlīnavīriyaṃ cittassa upakkilesa pahīno ahoṣi,
'abhijappā cittassa upakkilesa'ti—**
longing,

**iti veditvā abhijappā cittassa upakkilesa pahīno ahoṣi,
'nānattasaññā cittassa upakkilesa'ti—**
perception of diversity,

**iti veditvā nānattasaññā cittassa upakkilesa pahīno ahoṣi,
'atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa'ti—**
and excessive concentration on forms are corruptions of the mind, I
gave them up.

**iti veditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa pahīno
ahoṣi.**

Tassa mayhaṃ, anuruddhā, etadahosi:
I thought:

'ye kho me cittassa upakkilesā te me pahīnā.
'I've given up my mental corruptions.

Handa dānāhaṃ tividhena samādhiṃ bhāvemī'ti.
Now let me develop immersion in three ways.'

**So kho ahaṃ, anuruddhā, savitakkampi savicāraṃ samādhiṃ
bhāvesiṃ, avitakkampi vicāramattaṃ samādhiṃ bhāvesiṃ,
avitakkampi avicāraṃ samādhiṃ bhāvesiṃ, sappītikampi
samādhiṃ bhāvesiṃ, nippītikampi samādhiṃ bhāvesiṃ,
sātasahagatampi samādhiṃ bhāvesiṃ, upekkhāsahagatampi
samādhiṃ bhāvesiṃ.**

I developed immersion while placing the mind and keeping it
connected; without placing the mind, but just keeping it connected;
without placing the mind or keeping it connected; with rapture;
without rapture; with pleasure; with equanimity.

Yato kho me, anuruddhā, savitakkopi savicāro samādhī bhāvito ahoṣi, avitakkopi vicāramatto samādhī bhāvito ahoṣi, avitakkopi avicāro samādhī bhāvito ahoṣi, sappītikopi samādhī bhāvito ahoṣi, nippītikopi samādhī bhāvito ahoṣi, sātasahagatopi samādhī bhāvito ahoṣi, upekkhāsahagatopi samādhī bhāvito ahoṣi.

When I had developed immersion in these ways,

Ñāṇaṅca pana me dassanaṃ udapādi,
the knowledge and vision arose in me:

akuppā me cetovimutti. Ayamantimā jāti, natthi dāni punabbhavo”ti.

‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā anuruddho bhagavato bhāsitaṃ abhinandīti.
Satisfied, Venerable Anuruddha was happy with what the Buddha said.

Upakkilesasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

129. Bālapaṇḍitasutta *The Foolish and the Astute*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū amantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

**“Tṭimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni
bālāpadānāni.**

“These are the three characteristics, signs, and manifestations of a
fool.

Katamāni tṭi?

What three?

Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsītabhāsī ca dukkaṭakammakārī ca.

A fool thinks poorly, speaks poorly, and acts poorly.

No cetam, bhikkhave, bālo duccintitacintī ca abhavissa dubbhāsītabhāsī ca dukkaṭakammakārī ca kena nam paṇḍitā jāneyyum:

If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them,

'bālo ayam bhavam asappuriso'ti?

'This fellow is a fool, a bad person'?

Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsītabhāsī ca dukkaṭakammakārī ca tasmā nam paṇḍitā jānanti:

But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them,

'bālo ayam bhavam asappuriso'ti.

'This fellow is a fool, a bad person'.

Sa kho so, bhikkhave, bālo tividham diṭṭheva dhamme dukkham domanassam paṭisamvedeti.

A fool experiences three kinds of suffering and sadness in the present life.

Sace, bhikkhave, bālo sabhāyam vā nisinno hoti, rathikāya vā nisinno hoti, siṅghāṭake vā nisinno hoti;

Suppose a fool is sitting in a council hall, a street, or a crossroad,

tatra ce jano tajjam tassarupam katham manteti.

where people are discussing what is proper and fitting.

Sace, bhikkhave, bālo paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.

And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that

cause negligence.

Tatra, bhikkhave, bālassa evaṃ hoti:

Then that fool thinks,

‘yaṃ kho jano tajjaṃ tassāruppaṃ kathaṃ manteti,

‘These people are discussing what is proper and fitting.

**saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu
sandissāmi’ti.**

But those things are found in me and I am seen in them!’

**Idaṃ, bhikkhave, bālo paṭhamaṃ diṭṭheva dhamme dukkhaṃ
domanassaṃ paṭisaṃvedeti.**

This is the first kind of suffering and sadness that a fool experiences in the present life.

**Puna caparaṃ, bhikkhave, bālo passati rājāno coraṃ āgucāriṃ
gahetvā vividhā kammakāraṇā kārente—**

Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—

**kasāhipi tāḷente vettehipi tāḷente addhadaṇḍakehipi tāḷente
hatthampi chindante pādampi chindante hatthapādampi
chindante kaṇṇampi chindante nāsampi chindante
kaṇṇanāsampi chindante bilaṅgathālikampi karonte
saṅkhamuṇḍikampi karonte rāhumukhampi karonte
jotimālikampi karonte hatthapajjotikampi karonte
erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi
karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte
khārāpatacchikampi karonte palighaparivattikampi karonte
palālapīṭhakampi karonte tattenapi telena osiñcante
sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi
sīsaṃ chindante.**

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the

‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Tatra, bhikkhave, bālassa evaṃ hoti:

Then that fool thinks,

‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti—

‘The kinds of deeds for which the kings inflict such punishments—

kasāhipi tāḷenti ...pe... asināpi sīsaṃ chindanti;

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi.

those things are found in me and I am seen in them!

Mañcepi rājāno jāneyyuraṃ, mampi rājāno gahetvā vividhā kammakāraṇā kāreyyuraṃ—

If the kings find out about me, they will inflict the same kinds of punishments on me!’

kasāhipi tāḷeyyuraṃ ...pe... jīvantampi sūle uttāseyyuraṃ, asināpi sīsaṃ chindeyyun’ti.

Idampi, bhikkhave, bālo dutiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

This is the second kind of suffering and sadness that a fool experiences in the present life.

Puna caparaṃ, bhikkhave, bālaṃ piṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti.

Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

**Seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā
sāyanhasamayāṃ pathaviyā olambanti ajjholambanti
abhippalambanti;**

It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.

**evameva kho, bhikkhave, bālaṃ piṭhasamārūḷhaṃ vā
mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe
pāpakāni kammāni katāni kāyena duccharitāni vācāya
duccaritāni manasā duccharitāni tānissa tamhi samaye
olambanti ajjholambanti abhippalambanti.**

In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

Tatra, bhikkhave, bālassa evaṃ hoti:

Then that fool thinks,

**‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ
bhīruttāṇaṃ;**

‘Well, I haven’t done good and skillful things that keep me safe.

kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ.

And I have done bad, violent, and corrupt things.

**Yāvatā, bho, akatakalyāṇānaṃ akatakusalānaṃ
akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ
katakibbisānaṃ gati taṃ gatiṃ pecca gacchāmi’ti.**

When I depart, I’ll go to the place where people who’ve done such things go.’

**So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ
āpajjati.**

They sorrow and pine and lament, beating their breasts and falling into confusion.

**Idampi, bhikkhave, bālo tatiyaṃ diṭṭheva dhamme dukkhaṃ
domanassaṃ paṭisaṃvedeti.**

This is the third kind of suffering and sadness that a fool experiences in the present life.

Sa kho so, bhikkhave, bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there's anything of which it may be rightly said that

‘ekantaṃ aniṭṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpan’ti, nirayameva taṃ sammā vadamāno vadeyya:

it is utterly unlikable, undesirable, and disagreeable, it is of hell that this should be said.

‘ekantaṃ aniṭṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpan’ti.

Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva dukkhā nirayā”ti.

So much so that it's not easy to give a simile for how painful hell is.”

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

“sakkā pana, bhante, upamaṃ kātun”ti?

“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca.

“It's possible,” said the Buddha.

“Seyyathāpi, bhikkhu, coraṃ āgucāriṃ gahetvā rañño dasseyyuṃ:

“Suppose they arrest a bandit, a criminal and present him to the king, saying,

‘ayaṃ kho, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehī’ti.

‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

Tameṇaṃ rājā evaṃ vadeyya:

The king would say,

‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayaṃ sattisatena hanathā’ti.

‘Go, my men, and strike this man in the morning with a hundred spears!’

Tameṇaṃ pubbaṇhasamayaṃ sattisatena haneyyumaṃ.

The king’s men did as they were told.

Atha rājā majjhanhikasamayaṃ evaṃ vadeyya:

Then at midday the king would say,

‘ambho, kathaṃ so puriso’ti?

‘My men, how is that man?’

‘Tattheva, deva, jīvatī’ti.

‘He’s still alive, Your Majesty.’

Tameṇaṃ rājā evaṃ vadeyya:

The king would say,

‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayaṃ sattisatena hanathā’ti.

‘Go, my men, and strike this man in the midday with a hundred spears!’

Tameṇaṃ majjhanhikasamayaṃ sattisatena haneyyumaṃ.

The king’s men did as they were told.

Atha rājā sāyanhasamayaṃ evaṃ vadeyya:

Then late in the afternoon the king would say,

‘ambho, kathaṃ so puriso’ti?

‘My men, how is that man?’

‘Tattheva, deva, jīvatī’ti.

‘He’s still alive, Your Majesty.’

Tamenam rājā evam vadeyya:

The king would say,

‘gacchatha, bho, tam purisam sāyanhasamayam sattisatena hanathā’ti.

‘Go, my men, and strike this man in the late afternoon with a hundred spears!’

Tamenam sāyanhasamayam sattisatena haneyyum.

The king’s men did as they were told.

Tam kim maññatha, bhikkhave,

What do you think, mendicants?

api nu so puriso tīhi sattisatehi haññamāno tatonidānam dukkham domanassam paṭisamvediyethā”ti?

Would that man experience pain and distress from being struck with three hundred spears?”

“Ekissāpi, bhante, sattiyā haññamāno so puriso tatonidānam dukkham domanassam paṭisamvediyetha, ko pana vādo tīhi sattisatehī”ti?

“Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!”

Atha kho bhagavā parittam paṇimattam pāsānam gahetvā bhikkhū āmantesi:

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants,

“Tam kim maññatha, bhikkhave,

“What do you think, mendicants?

katamo nu kho mahantataro—yo cāyam mayā paritto paṇimatto pāsāno gahito, yo ca himavā pabbatarājā”ti?

Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?"

“Appamattako ayaṃ, bhante, bhagavatā paritto pāṇimatto pāsāṇo gahito, himavantaṃ pabbatarājānaṃ upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upe”ti.

“Sir, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't even count, it's not even a fraction, there's no comparison.”

“Evameva kho, bhikkhave, yaṃ so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti taṃ nirayakassa dukkhassa upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upeti.

“In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn't even count, it's not even a fraction, there's no comparison.

Tameṇaṃ, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti—

The wardens of hell punish them with the five-fold crucifixion.

tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjhe urasmiṃ gamenti.

They drive red-hot stakes through the hands and feet, and another in the middle of the chest.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā samvesetvā kuṭhārīhi tacchanti.

The wardens of hell throw them down and hack them with axes. ...

So tattha dukkhā tikkhā ...pe... byantīhoti.

Tamenam, bhikkhave, nirayapālā uddhampādam adhosiram gahetvā vāsīhi tacchanti.

They hang them upside-down and hack them with hatchets. ...

So tattha dukkhā tikkhā ...pe... byantīhoti.

Tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi paccāsārentipi.

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

So tattha dukkhā tikkhā ...pe... byantīhoti.

Tamenam, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi.

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

Tamenam, bhikkhave, nirayapālā uddhampādam adhosiram gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya.

The wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing.

So tattha pheṇuddehakaṃ paccati.

So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati.

There they're seared in boiling scum, and they're swept up and down and round and round.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti.

The wardens of hell toss them in the Great Hell.

So kho pana, bhikkhave, mahānirayo—

Now, about that Great Hell:

Catukkaṇṇo catudvāro,

'Four are its corners, four its doors,

vibhatto bhāgasō mito;

divided into measured parts.

Ayopākārapariyanto,

Surrounded by an iron wall,

ayasā paṭikujjito.

of iron is its roof.

Tassa ayomayā bhūmi,

The ground is even made of iron,

jalitā tejasā yutā;

it burns with fierce fire.

Samantā yojanasataṃ,

The heat forever radiates

pharivā tiṭṭhati sabbadā.

a hundred leagues around.'

Anekapariyāyenapi kho ahaṃ, bhikkhave, nirayakathaṃ katheyyaṃ;

I could tell you many different things about hell.

yāvañcidaṃ, bhikkhave, na sukarā akkhānena pāpuṇitum yāva dukkhā nirayā.

So much so that it's not easy to completely describe the suffering in hell.

Santi, bhikkhave, tiracchānagatā pāṇā tiṇabhakkhā.

There are, mendicants, animals that feed on grass.

Te allānipi tiṇāni sukkhānipi tiṇāni dantullehakaṃ khādanti.

They eat by cropping fresh or dried grass with their teeth.

Katame ca, bhikkhave, tiracchānagatā pāṇā tiṇabhakkhā?

And what animals feed on grass?

Hatthī assā goṇā gadrabhā ajā migā, ye vā panaññepi keci tiracchānagatā pāṇā tiṇabhakkhā.

Elephants, horses, cattle, donkeys, goats, deer, and various others.

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā tiṇabhakkhā.

A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.

Santi, bhikkhave, tiracchānagatā pāṇā gūthabhakkhā.

There are animals that feed on dung.

Te dūratova gūthagandhaṃ ghāyitvā dhāvanti:

When they catch a whiff of dung they run to it, thinking,

‘ettha bhuñjissāma, ettha bhuñjissāmā’ti.

‘There we’ll eat! There we’ll eat!’

Seyyathāpi nāma brāhmaṇā āhutigandhena dhāvanti:

It's like when brahmins smell a burnt offering, they run to it, thinking,

‘ettha bhuñjissāma, ettha bhuñjissāmā’ti;
‘There we’ll eat! There we’ll eat!’

**evameva kho, bhikkhave, santi tiracchānagatā pāṇā
gūthabhakkhā,**
In the same way, there are animals that feed on dung.

te dūratova gūthagandham ghāyitvā dhāvanti:
When they catch a whiff of dung they run to it, thinking,

‘ettha bhuñjissāma, ettha bhuñjissāmā’ti.
‘There we’ll eat! There we’ll eat!’

Katame ca, bhikkhave, tiracchānagatā pāṇā gūthabhakkhā?
And what animals feed on dung?

**Kukkuṭā sūkarā soṇā siṅgālā, ye vā panaññepi keci
tiracchānagatā pāṇā gūthabhakkhā.**
Chickens, pigs, dogs, jackals, and various others.

**Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni
kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānam
sahabyataṃ upapajjati ye te sattā gūthabhakkhā.**
A fool who used to be a glutton here and did bad deeds here, after
death is reborn in the company of those sentient beings who feed on
dung.

**Santi, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti
andhakāre jīyanti andhakāre mīyanti.**
There are animals who are born, live, and die in darkness.

**Katame ca, bhikkhave, tiracchānagatā pāṇā andhakāre jāyanti
andhakāre jīyanti andhakāre mīyanti?**
And what animals are born, live, and die in darkness?

**Kīṭā puḷavā gaṇḍuppādā, ye vā panaññepi keci tiracchānagatā
pāṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.**
Moths, maggots, earthworms, and various others.

Sa kho so, bhikkhave, bālo idha pubbe rasādo, idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattaṇaṃ saḥabyataṃ upapajjati ye te sattaṃ andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.

Santi, bhikkhave, tiracchānagatā pāṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

There are animals who are born, live, and die in water.

Katame ca, bhikkhave, tiracchānagatā pāṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti?

And what animals are born, live, and die in water?

Macchā kacchapā susumārā, ye vā panaññepi keci tiracchānagatā pāṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

Fish, turtles, crocodiles, and various others.

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattaṇaṃ saḥabyataṃ upapajjati ye te sattaṃ udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in water.

Santi, bhikkhave, tiracchānagatā pāṇā asucismim jāyanti asucismim jīyanti asucismim mīyanti.

There are animals who are born, live, and die in filth.

Katame ca, bhikkhave, tiracchānagatā pāṇā asucismim jāyanti asucismim jīyanti asucismim mīyanti?

And what animals are born, live, and die in filth?

**Ye te, bhikkhave, sattā pūtimacche vā jāyanti pūtimacche vā
jīyanti pūtimacche vā mīyanti pūtikunape vā ...pe...**

Those animals that are born, live, and die in a rotten fish, a rotten
corpse,

pūtikummāse vā ...

rotten porridge,

candanikāya vā ...

or a sewer.

**oligalle vā jāyanti, ye vā panaññepi keci tiracchānagatā pāṇā
asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.**

**Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni
kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam̐ sattānam̐
sahabyatam̐ upapajjati ye te sattā asucismiṃ jāyanti asucismiṃ
jīyanti asucismiṃ mīyanti.**

A fool who used to be a glutton here and did bad deeds here, after
death is reborn in the company of those sentient beings who are
born, live, and die in filth.

**Anekapariyāyenapi kho aham̐, bhikkhave,
tiracchānayonikatham̐ katheyyam̐;**

I could tell you many different things about the animal realm.

**yāvañcidaṃ, bhikkhave, na sukaram̐ akkhānena pāpuṇitum̐
yāva dukkhā tiracchānayani.**

So much so that it's not easy to completely describe the suffering in
the animal realm.

**Seyyathāpi, bhikkhave, puriso ekacchiggalam̐ yugam̐
mahāsamudde pakkhipeyya.**

Mendicants, suppose a person were to throw a yoke with a single
hole into the ocean.

**Tamenam̐ puratthimo vāto pacchimena saṃhareyya, pacchimo
vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena
saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya.**

The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

Tatrāssa kāṇo kacchapo, so vassasatassa vassasatassa accayena sakim̐ ummujjeyya.

And there was a one-eyed turtle who popped up once every hundred years.

Taṃ kim̐ maññatha, bhikkhave,

What do you think, mendicants?

api nu so kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyyā”ti?

Would that one-eyed turtle still poke its neck through the hole in that yoke?”

“No hetam̐, bhante”.

“No, sir.

“Yadi pana, bhante, kadāci karahaci dīghassa addhuno accayenā”ti.

Only after a very long time, sir, if ever.”

“Khippataram̐ kho so, bhikkhave, kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyya, ato dullabhatarāham̐, bhikkhave, manussattam̐ vadāmi sakim̐ vinipātagatena bālena.

“That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

Taṃ kissa hetu?

Why is that?

Na hettha, bhikkhave, atthi dhammacariyā samacariyā kusalakiriyā puññakiriyā.

Because in that place there’s no principled or moral conduct, and no doing what is good and skillful.

Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā.
There they just prey on each other, preying on the weak.

**Sa kho so, bhikkhave, bālo sace kadāci karahaci dīghassa
addhuno accayena manussattaṃ āgacchati, yāni tāni nīcakulāni**

—
And suppose that fool, after a very long time, returned to the human realm.

**caṇḍālakulaṃ vā nesādakulaṃ vā venakulaṃ vā rathakārakulaṃ
vā pukkusakulaṃ vā.**

They'd be reborn in a low class family—a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors.

**Tathārūpe kule paccājāyati dalidde appannapānabhojane
kasiravuttike, yattha kasirena ghāsacchādo labbhati.**

Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

**So ca hoti dubbaṇṇo duddasiko okoṭimako bāvābādho kāṇo
vā kuṇī vā khujjo vā pakkhahato vā na lābhī annassa pānassa
vatthassa yānassa mālāgandhavilepanassa
seyyāvasathapadīpeyyassa.**

And they'd be ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

**So kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā
duccharitaṃ carati.**

And they do bad things by way of body, speech, and mind.

**So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā
manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.**

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbaṃ sāpateyyampi jīyetha, uttariṃpi adhibandhaṃ nigaccheyya.

Suppose a gambler on the first unlucky throw were to lose his wife and child, all his property, and then get thrown in jail.

Appamattako so, bhikkhave, kaliggaho yaṃ so akkhadhutto paṭhameneva kaliggahena puttampi jīyetha, dārampi jīyetha, sabbaṃ sāpateyyampi jīyetha, uttariṃpi adhibandhaṃ nigaccheyya.

But such an unlucky throw is trivial compared to

Atha kho ayameva tato mahantataro kaliggaho yaṃ so bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

the unlucky throw whereby a fool, having done bad things by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

Ayaṃ, bhikkhave, kevalā paripūrā bālabhūmīti.

This is the total fulfillment of the fool's level.

Tīṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni.

There are these three characteristics, signs, and manifestations of an astute person.

Katamāni tīṇi?

What three?

Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥ ca sukatakkamaḥ ca.

An astute person thinks well, speaks well, and acts well.

No cetā, bhikkhave, paṇḍito sucintitacintī ca abhaviṣṣa subhāsitaḥ ca sukatakkamaḥ ca, kena naṃ paṇḍitā jāneyyumaḥ:

If an astute person didn't think well, speak well, and act well, then how would the astute know of them,

'paṇḍito ayaṃ bhavaṃ sappuriso'ti?

'This fellow is astute, a good person'?

Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsita bhāsī ca sukatakammakārī ca tasmā naṃ paṇḍitā jānanti:

But since an astute person does think well, speak well, and act well, then the astute do know of them,

'paṇḍito ayaṃ bhavaṃ sappuriso'ti.

'This fellow is astute, a good person'.

Sa kho so, bhikkhave, paṇḍito tividhaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

An astute person experiences three kinds of pleasure and happiness in the present life.

Sace, bhikkhave, paṇḍito sabhāyaṃ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghāṭake vā nisinno hoti;

Suppose an astute person is sitting in a council hall, a street, or a crossroad,

tatra ce jano tajjaṃ tassāruppaṃ kathaṃ manteti.

where people are discussing about what is proper and fitting.

Sace, bhikkhave, paṇḍito paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti;

And suppose that astute person is someone who refrains from killing living creatures, stealing, committing sexual misconduct, lying, and alcoholic drinks that cause negligence.

tatra, bhikkhave, paṇḍitassa evaṃ hoti:

Then that astute person thinks,

'yaṃ kho jano tajjaṃ tassāruppaṃ kathaṃ manteti;

'These people are discussing what is proper and fitting.

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmī'ti.

And those things are found in me and I am seen in them.'

Idaṃ, bhikkhave, paṇḍito paṭhamañ ditṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

This is the first kind of pleasure and happiness that an astute person experiences in the present life.

Puna caparaṃ, bhikkhave, paṇḍito passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—

kasāhipi tālente vettehipi tālente addhadaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsañ chindante.

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Tatra, bhikkhave, paṇḍitassa evañ hoti:

Then that astute person thinks,

‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti kasāhipi tāḷenti, vettehipi tāḷenti, addhadaṇḍakehipi tāḷenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamaṃsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsāṃ chindanti, na te dhammā mayi saṃvijjanti, ahañca na tesu dhammesu sandissāmī’ti.

‘The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I am not seen in them!’

Idampi, bhikkhave, paṇḍito dutiyaṃ diṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

This is the second kind of pleasure and happiness that an astute person experiences in the present life.

Puna caparaṃ, bhikkhave, paṇḍitaṃ pīṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ, yānissa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tānissa tamhi samaye olambanti ...pe...

Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti;

It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.

**evameva kho, bhikkhave, paṇḍitaṃ pīṭhasamārūḷhaṃ vā
mañcasamārūḷhaṃ vā chamāyaṃ vā semānaṃ yānissa pubbe
kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni
manasā sucaritāni tānissa tamhi samaye olambanti
ajjholambanti abhippalambanti.**

In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.

Tatra, bhikkhave, paṇḍitassa evaṃ hoti:

Then that astute person thinks,

**‘akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisaṃ;
‘Well, I haven’t done bad, violent, and corrupt things.**

kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttāṇaṃ.

And I have done good and skillful deeds that keep me safe.

**Yāvatā, bho, akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ
katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati taṃ
gatiṃ pecca gacchāmi’ti.**

When I pass away, I’ll go to the place where people who’ve done such things go.’

**So na socati, na kilamati, na paridevati, na urattāliṃ kandati, na
sammohaṃ āpajjati.**

So they don’t sorrow and pine and lament, beating their breast and falling into confusion.

**Idampi, bhikkhave, paṇḍito tatiyaṃ diṭṭheva dhamme sukhaṃ
somanassaṃ paṭisaṃvedeti.**

This is the third kind of pleasure and happiness that an astute person experiences in the present life.

Sa kho so, bhikkhave, paṇḍito kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedaṃ paraṃ marañā sugatiṃ saggāṃ lokāṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

And if there's anything of which it may be rightly said that

'ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpan'ti, saggameva taṃ sammā vadamāno vadeyya:

it is utterly likable, desirable, and agreeable, it is of heaven that this should be said.

'ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpan'ti.

Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva sukhā saggā"ti.

So much so that it's not easy to give a simile for how pleasurable heaven is."

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he said this, one of the mendicants asked the Buddha,

"sakkā pana, bhante, upamaṃ kātun"ti?

"But sir, is it possible to give a simile?"

"Sakkā, bhikkhū"ti bhagavā avoca.

"It's possible," said the Buddha.

"Seyyathāpi, bhikkhave, rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti.

"Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.

Katamehi sattahi?

What seven?

Idha, bhikkhave, rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsamnhātassa uposathikassa uparipāsādavaragatassa dibbam cakkaratanaṃ pātubhavati sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ.

It's when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the stilt longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail.

Tam disvāna rañño khattiyassa muddhāvasittassa evaṃ hoti:

Seeing this, the king thinks,

'sutaṃ kho pana metaṃ yassa rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sīsamnhātassa uposathikassa uparipāsādavaragatassa dibbam cakkaratanaṃ pātubhavati sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ, so hoti rājā cakkavattīti.

'I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

Assaṃ nu kho ahaṃ rājā cakkavattī'ti?

Am I then a wheel-turning monarch?'

Atha kho, bhikkhave, rājā khattiyo muddhāvasitto vāmena hatthena bhīṅkāraṃ gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkirati:

Then the anointed king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying,

'pavattatu bhavaṃ cakkaratanaṃ, abhivijjātu bhavaṃ cakkaratanaṃ'ti.

'Roll forth, O wheel-treasure! Triumph, O wheel-treasure!'

Atha kho tam, bhikkhave, cakkaratanaṃ puratthimaṃ disaṃ pavattati. Anvadeva rājā cakkavattī saddhim caturaṅginīyā

**senāya. Yasmim̄ kho pana, bhikkhave, padese cakkaratanam̄
patiṭṭhāti tattha rājā cakkavattī vāsam̄ upeti saddhim̄
caturaṅginiyā senāya.**

Then the wheel-treasure rolls towards the east. And the king follows it together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

**Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te
rājānam̄ cakkavattim̄ upasaṅkamitvā evamāhaṃsu:**

And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say,

**‘ehi kho, mahārāja. Svāgataṃ te, mahārāja. Sakaṃ te, mahārāja.
Anusāsa, mahārājā’ti.**

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamāha:

The wheel-turning monarch says,

**‘pāṇo na hantabbo, adinnaṃ nādātammaṃ, kāmesumicchā na
caritabbā, musā na bhāsitabbā, majjaṃ na pātammaṃ,
yathābhuttaṅca bhuñjathā’ti.**

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

**Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te
rañño cakkavattissa anuyantā bhavanti.**

And so the opposing rulers of the eastern quarter become his vassals.

**Atha kho taṃ, bhikkhave, cakkaratanam̄ puratthimam̄
samuddam̄ ajjhogāhetvā paccuttarivā dakkhiṇam̄ disam̄
pavattati ...pe...**

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls towards the south. ...

**dakkhiṇaṃ samuddaṃ ajjhogāhetvā paccuttarivā pacchimaṃ
disaṃ pavattati ...pe...**

Having plunged into the southern ocean and emerged again, it rolls towards the west. ...

**pacchimaṃ samuddaṃ ajjhogāhetvā paccuttarivā uttaraṃ
disaṃ pavattati anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā
senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanāṃ
patiṭṭhāti tattha rājā cakkavattī vāsaṃ upeti saddhiṃ
caturaṅginiyā senāya.**

Having plunged into the western ocean and emerged again, it rolls towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

**Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rājānaṃ
cakkavattim upasaṅkamitvā evamaṃsu:**

And any opposing rulers of the northern quarter come to the wheel-turning monarch and say,

**‘ehi kho, mahārāja. Svāgataṃ te, mahārāja. Sakaṃ te, mahārāja.
Anusāsa, mahārājā’ti.**

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

Rājā cakkavattī evamaṃsa:

The wheel-turning monarch says,

**‘pāṇo na hantabbo, adinnaṃ nādātappaṃ, kāmesumicchā na
caritabbā, musā na bhāsitabbā, majjaṃ na pātappaṃ;
yathābhuttaṅca bhujjathā’ti.**

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

**Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño
cakkavattissa anuyantā bhavanti.**

And so the rulers of the northern quarter become his vassals.

Atha kho taṃ, bhikkhave, cakkaratanam̐ samuddapariyantam̐ pathaviṃ abhivijinitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre akkhāhatam̐ maññe tiṭṭhati rañño cakkavattissa antepuradvāram̐ upasobhayamānam̐.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound.

Rañño, bhikkhave, cakkavattissa evarūpaṃ cakkaratanam̐ pātubhavati. (1)

Such is the wheel-treasure that appears to the wheel-turning monarch.

Puna caparam̐, bhikkhave, rañño cakkavattissa hatthiratanam̐ pātubhavati—

Next, the elephant-treasure appears to the wheel-turning monarch.

sabbaseto sattappatiṭṭho iddhimā vehāsaṅgamo uposatho nāma nāgarājā.

It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath.

Tam̐ disvāna rañño cakkavattissa cittam̐ pasīdati:

Seeing him, the king was impressed,

‘bhaddakam̐ vata bho hatthiyānam̐, sace damatham̐ upeyyā’ti.

‘This would truly be a fine elephant vehicle, if he would submit to taming.’

Atha kho taṃ, bhikkhave, hatthiratanam̐ seyyathāpi nāma bhaddo hatthājānīyo dīgharattam̐ suparidanto evameva damatham̐ upeti.

Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time.

Bhūtapubbam̐, bhikkhave, rājā cakkavattī tameva hatthiratanam̐ vīmaṃsamāno pubbaṅhasamayam̐ abhiruhitvā

**samuddapariyantam pathavim anusamyayitva tameva
rajadhanim paccagantva patarasamakasi.**

Once it so happened that the wheel-turning monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

**Raño, bhikkhave, cakkavattissa evarupam hatthiratanam
patubhavati. (2)**

Such is the elephant-treasure that appears to the wheel-turning monarch.

**Puna caparam, bhikkhave, raño cakkavattissa assaratanam
patubhavati—**

Next, the horse-treasure appears to the wheel-turning monarch.

**sabbaseto kalasiso munjakeso iddhimā vehāsaṅgamo valāhako
nāma assarājā.**

It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud.

Tam disvāna raño cakkavattissa cittam pasīdati:

Seeing him, the king was impressed,

‘bhaddakam vata bho assayānam, sace damatham upeyyā’ti.

‘This would truly be a fine horse vehicle, if he would submit to taming.’

**Atha kho tam, bhikkhave, assaratanam seyyathāpi nāma
bhaddo assājāniyo dīgharattam suparidanto evameva
damatham upeti.**

Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time.

**Bhūtapubbam, bhikkhave, rājā cakkavattī tameva assaratanam
vīmaṃsamāno pubbaṇhasamayam abhiruhitvā
samuddapariyantam pathavim anusamyayitva tameva
rajadhanim paccagantva patarasamakasi.**

Once it so happened that the wheel-turning monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

Raṅṅo, bhikkhave, cakkavattissa evarūpaṃ assaratanāṃ pātubhavati. (3)

Such is the horse-treasure that appears to the wheel-turning monarch.

Puna caparaṃ, bhikkhave, raṅṅo cakkavattissa maṇiratanāṃ pātubhavati.

Next, the jewel-treasure appears to the wheel-turning monarch.

So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato.
It is a beryl gem that's naturally beautiful, eight-faceted, well-worked.

Tassa kho pana, bhikkhave, maṇiratanassa ābhā samantā yojanaṃ phuṭā hoti.

And the radiance of that jewel spreads all-round for a league.

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva maṇiratanāṃ vīmaṃsamāno caturaṅginiṃ senāṃ sannayhitvā maṇiṃ dhajaggaṃ āropetvā rattandhakāratimisāya pāyāsi.

Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night.

Ye kho pana, bhikkhave, samantā gāmā ahesuṃ te tenobhāsena kammante payojesuṃ 'divā'ti maññamānā.

Then the villagers around them set off to work, thinking that it was day.

Raṅṅo, bhikkhave, cakkavattissa evarūpaṃ maṇiratanāṃ pātubhavati. (4)

Such is the jewel-treasure that appears to the wheel-turning monarch.

Puna caparam, bhikkhave, rañño cakkavattissa itthiratanam pātubhavati.

Next, the woman-treasure appears to the wheel-turning monarch.

Sā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidīghā nātirassā nātikisā nātithūlā nātikālikā nāccodātā, atikkantā mānusaṃ vaṇṇam, appattā dibbam vaṇṇam.

She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching divine beauty.

Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā.

And her touch is like a tuft of cotton-wool or kapok.

Tassa kho pana, bhikkhave, itthiratanassa sīte uṇhāni gattāni honti, uṇhe sītāni gattāni honti.

When it's cool her limbs are warm, and when it's warm her limbs are cool.

Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho vāyati.

The fragrance of sandal floats from her body, and lotus from her mouth.

Tam kho pana, bhikkhave, itthiratanam rañño cakkavattissa pubbuṭṭhāyinī hoti pacchānipātinī kiṅkārapaṭissāvinī manāpacārinī piyavādinī.

She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely.

Tam kho pana, bhikkhave, itthiratanam rājānam cakkavattim manasāpi no aticarati, kuto pana kāyena?

The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed.

**Raṅṅo, bhikkhave, cakkavattissa evarūpaṃ itthiratanam
pātubhavati. (5)**

Such is the woman-treasure who appears to the wheel-turning monarch.

**Puna caparam, bhikkhave, raṅṅo cakkavattissa
gahapatiratanam pātubhavati.**

Next, the householder-treasure appears to the wheel-turning monarch.

**Tassa kammavipākaṃ dibbacakkhu pātubhavati, yena nidhiṃ
passati sassāmikampi assāmikampi.**

The power of clairvoyance manifests in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless.

So rājānam cakkavattim upasaṅkamtivā evamāha:

He approaches the wheel-turning monarch and says,

**‘apossukko tvaṃ, deva, hohi. Ahaṃ te dhanena
dhanakaraṇīyaṃ karissāmī’ti.**

‘Relax, sire. I will take care of the treasury.’

**Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva
gahapatiratanam vīmaṃsamāno nāvaṃ abhiruhitvā majjhe
gaṅgāya nadiyā sotaṃ ogāhitvā gahapatiratanam etadavoca:**

Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure,

‘attho me, gahapati, hiraṅṅasuvaṇṇenā’ti.

‘Householder, I need gold coins and bullion.’

‘Tena hi, mahārāja, ekaṃ tīraṃ nāvā upetū’ti.

‘Well then, great king, draw the boat up to one shore.’

‘Idheva me, gahapati, attho hiraṅṅasuvaṇṇenā’ti.

‘It’s right here, householder, that I need gold coins and bullion.’

Atha kho taṃ, bhikkhave, gahapatiratanam ubho hi hatthehi udake omasitvā pūram hiraññasuvaṇṇassa kumbhiṃ uddharitvā rājānam cakkavattiṃ etadavoca:

Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king,

‘alamettāvatā, mahārāja. Katamettāvatā, mahārāja. Pūjitamettāvatā, mahārājā’ti.

‘Is this sufficient, great king? Has enough been done, great king, enough offered?’

Rājā cakkavattī evamāha:

The wheel-turning monarch said,

‘alamettāvatā, gahapati. Katamettāvatā, gahapati. Pūjitamettāvatā, gahapatī’ti.

‘That is sufficient, householder. Enough has been done, enough offered.’

Raṅṅo, bhikkhave, cakkavattissa evarūpaṃ gahapatiratanam pātubhavati. (6)

Such is the householder-treasure that appears to the wheel-turning monarch.

Puna caparam, bhikkhave, raṅṅo cakkavattissa pariṇāyakaratanam pātubhavati—

Next, the counselor-treasure appears to the wheel-turning monarch.

paṇḍito byatto medhāvī paṭibalo rājānam cakkavattiṃ upayāpetabbaṃ upayāpetum apayāpetabbaṃ apayāpetum ṭhapetabbaṃ ṭhapetum.

He is astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained.

So rājānam cakkavattiṃ upasaṅkamtivā evamāha:

He approaches the wheel-turning monarch and says,

‘apossukko tvam, deva, hohi. Ahamanusāsissāmī’ti.

‘Relax, sire. I shall issue instructions.’

Raṅṅo, bhikkhave, cakkavattissa evarūpaṃ pariṇāyakaratanam pātubhavati.

Such is the counselor-treasure that appears to the wheel-turning monarch.

Rājā, bhikkhave, cakkavattī imehi sattahi ratanehi samannāgato hoti. (7)

These are the seven treasures possessed by a wheel-turning monarch.

Katamāhi catūhi iddhīhi?

And what are the four blessings?

Idha, bhikkhave, rājā cakkavattī abhirūpo hoti dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi.

A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other people.

Rājā, bhikkhave, cakkavattī imāya paṭhamāya iddhiyā samannāgato hoti.

This is the first blessing.

Puna caparam, bhikkhave, rājā cakkavattī dīghāyuko hoti ciraṭṭhitiko ativiya aññehi manussehi.

Furthermore, he is long-lived, more so than other people.

Rājā, bhikkhave, cakkavattī imāya dutiyāya iddhiyā samannāgato hoti.

This is the second blessing.

Puna caparam, bhikkhave, rājā cakkavattī appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṅhāya ativiya aññehi manussehi.

Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other people.

Rājā, bhikkhave, cakkavattī imāya tatiyāya iddhiyā samannāgato hoti.

This is the third blessing.

Puna caparam, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo.

Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders

Seyyathāpi, bhikkhave, pitā puttānaṃ piyo hoti manāpo;
as a father is to his children.

evameva kho, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo.

Raññopi, bhikkhave, cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.

And the brahmins and householders are as dear to the wheel-turning monarch

Seyyathāpi, bhikkhave, pitu puttā piyā honti manāpā;
as children are to their father.

evameva kho, bhikkhave, raññopi cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī caturaṅginiyā senāya uyyānabhūmiṃ niyyāsi.

Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park.

Atha kho, bhikkhave, brāhmaṇagahapatikā rājānaṃ cakkavattim upasaṅkamtivā evamāhaṃsu:

Then the brahmins and householders went up to him and said,

‘ataramāno, deva, yāhi yathā taṃ mayāṃ cirataraṃ passeyyāmā’ti.

‘Slow down, Your Majesty, so we may see you longer!’

Rājāpi, bhikkhave, cakkavattī sārathim āmantesi:

And the king addressed his charioteer,

**‘ataramāno, sārathi, pesehi yathā maṃ brāhmaṇagahapatikā
cirataraṃ passeyyun’ti.**

‘Drive slowly, charioteer, so I can see the brahmins and
householders longer!’

**Rājā, bhikkhave, cakkavattī imāya catutthāya iddhiyā
samannāgato hoti.**

This is the fourth blessing.

**Rājā, bhikkhave, cakkavattī imāhi catūhi iddhīhi samannāgato
hoti.**

These are the four blessings possessed by a wheel-turning
monarch.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

**api nu kho rājā cakkavattī imehi sattahi ratanehi samannāgato
imāhi catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ
paṭisaṃvediyethā”ti?**

Would a wheel-turning monarch who possessed these seven
treasures and these four blessings experience pleasure and
happiness because of them?”

**“Ekamekenapi, bhante, ratanena samannāgato rājā cakkavattī
tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyetha, ko pana
vādo sattahi ratanehi catūhi ca iddhīhi”ti?**

“Sir, a wheel-turning monarch who possessed even a single one of
these treasures would experience pleasure and happiness because
of that, let alone all seven treasures and four blessings!”

**Atha kho bhagavā parittaṃ paṇimattaṃ pāsāṇaṃ gahetvā
bhikkhū āmantesi:**

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants,

**“Taṃ kiṃ maññatha, bhikkhave,
“What do you think, mendicants?**

**katamo nu kho mahantataro—yo cāyaṃ mayā paritto paṇimatto
pāsāṇo gahito yo ca himavā pabbatarājā”ti?**

Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?”

**“Appamattako ayaṃ, bhante, bhagavatā paritto paṇimatto
pāsāṇo gahito; himavantaṃ pabbatarājānaṃ upanidhāya
saṅkhampi na upeti; kalabhāgampi na upeti; upanidhampi na
upetī”ti.**

“Sir, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t even count, it’s not even a fraction, there’s no comparison.”

**“Evameva kho, bhikkhave, yaṃ rājā cakkavattī sattahi ratanehi
samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ
somanassaṃ paṭisaṃvedeti taṃ dibbassa sukhasa
upanidhāya saṅkhampi na upeti; kalabhāgampi na upeti;
upanidhampi na upeti.**

“In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn’t even count, it’s not even a fraction, there’s no comparison.

**Sa kho so, bhikkhave, paṇḍito sace kadāci karahaci dīghassa
addhuno accayena manussattaṃ āgacchati, yāni tāni
uccākulāni—**

And suppose that astute person, after a very long time, returned to the human realm.

**khattiyamahāsālakulaṃ vā brāhmaṇamahāsālakulaṃ vā
gahapatimahāsālakulaṃ vā tathārūpe kule paccājāyati aḍḍhe
mahaddhane mahābhoge pahūtajātarūparajate
pahūtavittūpakaraṇe pahūtadhanadhañṇe.**

They'd be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

**So ca hoti abhirūpo dassanīyo pāsādiko paramāya
vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa
vatthassa yānassa mālāgandhavilepanassa
seyyāvasathapadīpeyyassa.**

And they'd be attractive, good-looking, lovely, of surpassing beauty. They'd get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and a bed, house, and lighting.

**So kāyena sucaritaṃ carati, vācāya sucaritaṃ carati, manasā
sucaritaṃ carati.**

And they do good things by way of body, speech, and mind.

**So kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā
sucaritaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjati.**

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

**Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaṭaggahena
mahantaṃ bhogakkhandhaṃ adhigaccheyya;**

Suppose a gambler on the first lucky throw was to win a big pile of money.

**appamattako so, bhikkhave, kaṭaggaho yaṃ so akkhadhutto
paṭhameneva kaṭaggahena mahantaṃ bhogakkhandhaṃ
adhigaccheyya.**

But such a lucky throw is trivial compared to

**Atha kho ayameva tato mahantataro kaṭaggaho yaṃ so paṇḍito
kāyena sucaritaṃ caritvā, vācāya sucaritaṃ caritvā, manasā**

**sucaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajati.**

the lucky throw whereby an astute person, when their body breaks up, after death, is reborn in a good place, a heavenly realm.

Ayaṃ, bhikkhave, kevalā paripūrā paṇḍitabhūmī”ti.

This is the total fulfillment of the astute person’s level.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Bālapaṇḍitasuttaṃ niṭṭhitaṃ navamaṃ.

130. Devadūtasutta *Messengers of the Gods*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Seyyathāpi, bhikkhave, dve agārā sadvārā, tattha cakkhumā
puriso majjhe t̥hito passeyya manusse geham pavisantepi
nikkhamantepi anucaṅkamantepi anuvicarantepi;**

“Mendicants, suppose there were two houses with doors. A person
with good eyesight standing in between them would see people
entering and leaving a house and wandering to and fro.

evameva kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā manussesu upapannā. Ime vata bhonto sattā kāyaduccharitena samannāgatā vacīduccharitena samannāgatā manoduccharitena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā pettivisayaṃ upapannā. Ime vā pana bhonto sattā kāyaduccharitena samannāgatā vacīduccharitena samannāgatā manoduccharitena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā tiracchānayaṇiṃ upapannā. Ime vā pana bhonto sattā kāyaduccharitena samannāgatā vacīduccharitena samannāgatā manoduccharitena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā’ti.

In the same way, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds: ‘These dear beings did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm, or among humans. These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong

view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in the ghost realm, the animal realm, or in a lower realm, a bad destination, a world of misery, hell.'

Tamenam, bhikkhave, nirayapālā nānābāhāsu gahetvā yamassa rañño dassenti:

Then the wardens of hell take them by the arms and present them to King Yama, saying,

**'ayam, deva, puriso amatteyyo apetteyyo asāmañño
abrāhmañño, na kule jeṭṭhāpacāyī.**

'Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family.

Imassa devo daṇḍam paṇetū'ti.

May Your Majesty punish them!'

**Tamenam, bhikkhave, yamo rājā paṭhamam devadūtam
samanuyuñjati samanugāhati samanubhāsati:**

Then King Yama pursues, presses, and grills them about the first messenger of the gods.

**'ambho purisa, na tvaṃ addasa manussesu paṭhamam
devadūtam pātubhūtan'ti?**

'Mister, did you not see the first messenger of the gods that appeared among human beings?'

So evamāha:

He says,

'nāddasam, bhante'ti.

'I saw nothing, sir.'

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, na tvaṃ addasa manussesu daharaṃ kumāraṃ
mandaṃ uttānaseyyakaṃ sake muttakarīse palipannaṃ
semānan’ti?**

‘Mister, did you not see among human beings a little baby collapsed
in their own urine and feces?’

So evamāha:

He says,

‘addasaṃ, bhante’ti.

‘I saw that, sir.’

Tamenaṃ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, tassa te viññussa sato mahallakassa na
etadahosi—**

‘Mister, did it not occur to you—being sensible and mature—

**ahampi khomhi jātidhammo, jātiṃ anatīto. Handāhaṃ kalyāṇaṃ
karomi kāyena vācāya manasā’ti?**

“I, too, am liable to be born. I’m not exempt from rebirth. I’d better do
good by way of body, speech, and mind”?’

So evamāha:

He says,

‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tamenaṃ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya
manasā.**

‘Mister, because you were negligent, you didn’t do good by way of
body, speech, and mind.

Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

Well, they'll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī'ti. (1)

That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Tamenam, bhikkhave, yamo rājā paṭhamam devadūtam samanuyuñjivā samanugāhitvā samanubhāsivā dutiyam devadūtam samanuyuñjati samanugāhati samanubhāsati:

Then King Yama grills them about the second messenger of the gods.

'ambho purisa, na tvaṃ addasa manussesu dutiyam devadūtam pātubhūtan'ti?

'Mister, did you not see the second messenger of the gods that appeared among human beings?'

So evamāha:

He says,

'nāddasaṃ, bhante'ti.

'I saw nothing, sir.'

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

'ambho purisa, na tvaṃ addasa manussesu itthim vā purisaṃ vā (...) jiṇṇam gopānasivaṅkam bhoggaṃ daṇḍaparāyanam

**pavedhamānaṃ gacchantāṃ āturaṃ gatayobbanāṃ
khaṇḍadantaṃ palitakesaṃ vilūnaṃ khalitasiraṃ valinaṃ
tilakāhatagattan'ti?**

‘Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

So evamāha:

He says,

‘addasaṃ, bhante’ti.

‘I saw that, sir.’

Tamenāṃ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, tassa te viññussa sato mahallakassa na
etadahosi—**

‘Mister, did it not occur to you—being sensible and mature—

**ahampi khomhi jarādhammo, jaraṃ anatīto. Handāhaṃ
kalyāṇaṃ karomi kāyena vācāya manasā’ti?**

“I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’

So evamāha:

He says,

‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tamenāṃ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

Well, they’ll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’ti. (2)

That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Tamenam, bhikkhave, yamo rājā dutiyam devadūtam samanuyuñjivā samanugāhitvā samanubhāsivā tatiyam devadūtam samanuyuñjati samanugāhati samanubhāsati:

Then King Yama grills them about the third messenger of the gods.

‘ambho purisa, na tvaṃ addasa manussesu tatiyam devadūtam pātubhūtan’ti?

‘Mister, did you not see the third messenger of the gods that appeared among human beings?’

So evamāha:

He says,

‘nāddasaṃ, bhante’ti.

‘I saw nothing, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, na tvaṃ addasa manussesu itthiṃ vā purisaṃ
vā ābādhikaṃ dukkhiṭaṃ bāḥagilānaṃ sake muttakarīse
palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi
saṃvesiyamānaṃ’ti?**

‘Mister, did you not see among human beings a woman or a man,
sick, suffering, gravely ill, collapsed in their own urine and feces,
being picked up by some and put down by others?’

So evamāha:

He says,

‘addasaṃ, bhante’ti.

‘I saw that, sir.’

Tamenaṃ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, tassa te viññussa sato mahallakassa na
etadahosi—**

‘Mister, did it not occur to you—being sensible and mature—

ahampi khomhi byādhidhammo, byāधिṃ anatīto.

“I, too, am liable to become sick. I’m not exempt from sickness. I’d
better do good by way of body, speech, and mind”?’

**Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So
evamāha:**

He says,

‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tamenaṃ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, pamādavātāya na kalyāṇamakāsi kāyena vācāya
manasā.**

‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

Well, they’ll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’ti. (3)

That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Tamenam, bhikkhave, yamo rājā tatiyaṃ devadūtaṃ samanuyuñjivā samanugāhitvā samanubhāsivā catutthaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:

Then King Yama grills them about the fourth messenger of the gods.

‘ambho purisa, na tvaṃ addasa manussesu catutthaṃ devadūtaṃ pātubhūtan’ti?

‘Mister, did you not see the fourth messenger of the gods that appeared among human beings?’

So evamāha:

He says,

‘nāddasaṃ, bhante’ti.

‘I saw nothing, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, na tvam addasa manussesu rājāno coram āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

‘Mister, did you not see among human beings when the rulers arrested a bandit, a criminal, and subjected them to various punishments—

**kasāhipi tāḷente vettehipi tāḷente addhadaṇḍakehipi tāḷente
hatthampi chindante pādampi chindante hatthapādampi
chindante kaṇṇampi chindante nāsampi chindante
kaṇṇanāsampi chindante bilaṅgathālikampi karonte
saṅkhamuṇḍikampi karonte rāhumukhampi karonte
jotimālikampi karonte hatthapajjotikampi karonte
erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi
karonte baḷisamaṃsikampi karonte kahāpaṇikampi karonte
khārāpatacchikampi karonte palighaparivattikampi karonte
palālapīṭhakampi karonte tattenapi telena osiñcante
sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi
sīsaṃ chindante’ti?**

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded?’

So evamāha:

He says,

‘addasaṃ, bhante’ti.

‘I saw that, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

‘Mister, did it not occur to you—being sensible and mature—

ye kira, bho, pāpakāni kammāni karonti te diṭṭheva dhamme evarūpā vividhā kammakāraṇā karīyanti, kimaṅgaṃ pana parattha. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?

that if someone who does bad deeds receives such punishment in the present life, what must happen to them in the next; I’d better do good by way of body, speech, and mind”?’

So evamāha:

He says,

‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tamenam, bhikkhave, yamo rājā evamāha:

Then King Yama says,

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

Well, they’ll definitely punish you to fit your negligence.

Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohitehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasi’ti. (4)

That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Tamenam, bhikkhave, yamo rajā catuttham devadutam samanuyuñjivā samanugāhitvā samanubhāsivā pañcamam devadutam samanuyuñjati samanugāhati samanubhāsati:
Then King Yama grills them about the fifth messenger of the gods.

‘ambho purisa, na tvam addasa manussesu pañcamam devadutam pātubhūtan’ti?
‘Mister, did you not see the fifth messenger of the gods that appeared among human beings?’

So evamāha:

He says,

‘nāddasam, bhante’ti.
‘I saw nothing, sir.’

Tamenam, bhikkhave, yamo rajā evamāha:

Then King Yama says,

‘ambho purisa, na tvam addasa manussesu itthim vā purisam vā ekāhamatam vā dvīhamatam vā tīhamatam vā uddhumātakam vinīlakam vipubbakajātan’ti?
‘Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’

So evamāha:

He says,

‘addasam, bhante’ti.
‘I saw that, sir.’

Tamenam, bhikkhave, yamo rajā evamāha:

Then King Yama says,

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

‘Mister, did it not occur to you—being sensible and mature—

**ahampi khomhi maraṇadhammo, maraṇaṃ anatīto. Handāhaṃ
kalyāṇaṃ karomi kāyena vācāya manasā'ti?**

“I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’

So evamāha:

He says,

‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’ti.

‘I couldn’t, sir. I was negligent.’

Tameṇaṃ, bhikkhave, yamo rājā evamāha:

Then King Yama says,

**‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya
manasā.**

‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

**Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ
pamattaṃ.**

Well, they’ll definitely punish you to fit your negligence.

**Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na
pitarā kataṃ na bhātaraṃ kataṃ na bhaginiyā kataṃ na
mittāmaccehi kataṃ na ñātisālohitehi kataṃ na
samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam
pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ
paṭisaṃvedissasī’ti. (5)**

That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

**Tameṇaṃ, bhikkhave, yamo rājā pañcamaṃ devadūtaṃ
samanuyuñjitvā samanugāhitvā samanubhāsivā tuṅhī hoti.**

Then, after grilling them about the fifth messenger of the gods, King Yama falls silent.

Tamenam, bhikkhave, nirayapālā pañcavidhabandhanam nāma kammakāraṇam karonti—

Then the wardens of hell punish them with the five-fold crucifixion.

tattam ayokhilaṃ hatthe gamenti, tattam ayokhilaṃ dutiye hatthe gamenti, tattam ayokhilaṃ pāde gamenti, tattam ayokhilaṃ dutiye pāde gamenti, tattam ayokhilaṃ majjheurasmiṃ gamenti.

They drive red-hot stakes through the hands and feet, and another in the middle of the chest.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā samvesetvā kuṭhārīhi tacchanti ...pe...

Then the wardens of hell throw them down and hack them with axes.

...

tamenam, bhikkhave, nirayapālā uddhampādam adhosiram gahetvā vāsīhi tacchanti ...pe...

They hang them upside-down and hack them with hatchets. ...

tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi, paccāsārentipi ...pe...

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

**tamenam, bhikkhave, nirayapālā mahantaṃ aṅgārapabbataṃ
ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi ...
pe...**

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

**tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ
gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya
sampajjalitāya sajotibhūtāya.**

Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing.

So tattha pheṇuddehakaṃ paccati.

**So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ
gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati.**

There they're seared in boiling scum, and they're swept up and down and round and round.

**So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva
kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.**

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti.

Then the wardens of hell toss them into the Great Hell.

So kho pana, bhikkhave, mahānirayo—

Now, about that Great Hell:

Catukkaṇṇo catudvāro,

'Four are its corners, four its doors,

vibhatto bhāgasō mito;

divided into measured parts.

Ayopākārapariyanto,

Surrounded by an iron wall,

ayasā paṭikujjito.
of iron is its roof.

Tassa ayomayā bhūmi,
The ground is even made of iron,

jalitā tejasāyutā;
it burns with fierce fire.

Samantā yojanasataṃ,
The heat forever radiates

pharivā tiṭṭhati sabbadā.
a hundred leagues around.’

Tassa kho pana, bhikkhave, mahānirayassa puratthimāya bhittiyā acci uṭṭhahitvā pacchimāya bhittiyā paṭihaññati, pacchimāya bhittiyā acci uṭṭhahitvā puratthimāya bhittiyā paṭihaññati, uttarāya bhittiyā acci uṭṭhahitvā dakkhiṇāya bhittiyā paṭihaññati, dakkhiṇāya bhittiyā acci uṭṭhahitvā uttarāya bhittiyā paṭihaññati, heṭṭhā acci uṭṭhahitvā upari paṭihaññati, uparito acci uṭṭhahitvā heṭṭhā paṭihaññati.

Now in the Great Hell, flames surge out of the walls and crash into the opposite wall: from east to west, from west to east, from north to south, from south to north, from bottom to top, from top to bottom.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati.

There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened.

So tattha sīghena javena dhāvati.

So they run there as fast as they can.

Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādīsameva hoti.

And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;

Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati.

but when they've managed to make it most of the way, the gate is slammed shut.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa pacchimaṃ dvāraṃ apāpurīyati ...pe...

There comes a time when, after a very long period has passed, the western gate ...

uttaraṃ dvāraṃ apāpurīyati ...pe...

northern gate ...

dakkhiṇaṃ dvāraṃ apāpurīyati.

southern gate of the Great hell is opened.

So tattha sīghena javena dhāvati.

So they run there as fast as they can.

Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādīsameva hoti.

And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;

Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati.

but when they've managed to make it most of the way, the gate is slammed shut.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati.

There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened.

So tattha sīghena javena dhāvati.

So they run there as fast as they can.

Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnipi sampadhūpāyanti, ubbhataṃ tādisameva hoti.

And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;

So tena dvārena nikkhamati.

and they make it out that door.

Tassa kho pana, bhikkhave, mahānirayassa samanantarā sahitameva mahanto gūthanirayo.

Immediately adjacent to the Great Hell is the vast Dung Hell.

So tattha patati.

And that's where they fall.

Tasmim kho pana, bhikkhave, gūthaniraye sūcimukhā paṇā chaviṃ chindanti, chaviṃ chetvā cammaṃ chindanti, cammaṃ chetvā maṃsaṃ chindanti, maṃsaṃ chetvā nhāruṃ chindanti,

nhārum chetvā aṭṭhim chindanti, aṭṭhim chetvā aṭṭhimiñjam khādanti.

In that Dung Hell there are needle-mouthed creatures that bore through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and devour it.

So tattha dukkhā tībā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpakammaṃ byantīhoti. (1)

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tassa kho pana, bhikkhave, gūthanirayassa samanantarā sahitameva mahanto kukkulanirayo.

Immediately adjacent to the Dung Hell is the vast Hell of Hot Coals.

So tattha patati.

And that's where they fall.

So tattha dukkhā tībā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpakammaṃ byantīhoti. (2)

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Tassa kho pana, bhikkhave, kukkulanirayassa samanantarā sahitameva mahantaṃ simbalivanaṃ uddhaṃ yojanamuggataṃ soḷasaṅgulakaṇṭakaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

Immediately adjacent to the Hell of Hot Coals is the vast Hell of the Red Silk-Cotton Wood. It's a league high, full of sixteen-inch thorns, burning, blazing, and glowing.

Tattha āropentipi oropentipi.

And there they make them climb up and down.

So tattha dukkhā tībā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na tam pāpakammaṃ byantīhoti. (3)

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

**Tassa kho pana, bhikkhave, simbalivanassa samanantarā
sahitameva mahantaṃ asipattavanaṃ.**

Immediately adjacent to the Hell of the Red Silk-Cotton Wood is the vast Hell of the Sword-Leaf Trees.

So tattha pavisati.

They enter that.

**Tassa vāteritāni pattāni patitāni hatthampi chindanti, pādampi
chindanti, hatthapādampi chindanti, kaṇṇampi chindanti,
nāsampi chindanti, kaṇṇanāsampi chindanti.**

There the fallen leaves blown by the wind cut their hands, feet, both hands and feet; they cut their ears, nose, both ears and nose.

**So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva
kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (4)**

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

**Tassa kho pana, bhikkhave, asipattavanassa samanantarā
sahitameva mahatī khārodakā nadī.**

Immediately adjacent to the Hell of the Sword-Leaf Trees is the vast Acid Hell.

So tattha patati.

And that's where they fall.

**So tattha anusotampi vuyhati, paṭisotampi vuyhati,
anusotapaṭisotampi vuyhati.**

There they are swept upstream, swept downstream, and swept both up and down stream.

**So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva
kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (5)**

And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

**Tamevaṃ, bhikkhave, nirayapālā balisena uddharitvā thale
patiṭṭhāpetvā evamaṃsu:**

Then the wardens of hell pull them out and place them on dry land, and say,

‘ambho purisa, kiṃ icchasi’ti?

‘Mister, what do you want?’

So evamāha:

They say,

‘jighacchitosmi, bhante’ti.

‘I’m hungry, sir.’

Tamenam, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivarivā ādittena sampajjalitena sajotibhūtena tattaṃ lohagaḷam mukhe pakkhipanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and shove in a red-hot copper ball, burning, blazing, and glowing.

So tassa oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampampi dahati, antampampi antagaṇṭhampi ādāya adhobhāgā nikkhamati.

It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails.

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālam karoti yāva na taṃ pāpakammaṃ byantīhoti.

And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā evamāhaṃsu:

Then the wardens of hell say,

‘ambho purisa, kiṃ icchasi’ti?

‘Mister, what do you want?’

So evamāha:

They say,

‘pipāsitosmi, bhante’ti.

‘I’m thirsty, sir.’

**Tamenam, bhikkhave, nirayapālā tattena ayosaṅkunā mukham
vivaritvā ādittena sampajjalitena sajotibhūtena tattam
tambaloham mukhe āsiṅcanti ādittam sampajjalitam
sajotibhūtam.**

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and pour in molten copper, burning, blazing, and glowing.

**Tam tassa oṭṭhampi dahati, mukhampi dahati, kaṅṭhampi dahati,
urampi dahati, antampi antaḅṅampi ādāya adhobhāgā
nikkhamati.**

It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails.

**So tattha dukkhā tikkhā kharā kaṭukā vedanā vedeti, na ca tāva
kālam karoti, yāva na tam pāpakammaṃ byantīhoti.**

And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Tamenam, bhikkhave, nirayapālā puna mahāniraye pakkhipanti.

Then the wardens of hell toss them back in the Great Hell.

Bhūtapubbam, bhikkhave, yamassa raṅṅo etadahosi:

Once upon a time, King Yama thought:

**‘ye kira, bho, loke pāpakāni akusalāni kammāni karonti te
evarūpā vividhā kammakāraṇā karīyanti.**

‘Those who do such bad deeds in the world receive these many different punishments.

**Aho vatāham manussattam labheyyam. Tathāgato ca loke
uppajjeyya araham sammāsambuddho. Taṅcāham**

bhagavantam payirupāseyyam.

Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha!

So ca me bhagavā dhammam deseyya. Tassa cāham bhagavato dhammam ājāneyyan'ti.

Then the Buddha can teach me Dhamma, so that I may understand his teaching.'

Tam kho panāham, bhikkhave, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi, api ca yadeva sāmam ñātam sāmam diṭṭham sāmam viditam tadevāham vadāmī'ti.

Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself."

Idamavoca bhagavā.

That is what the Buddha said.

Idam vatvāna sugato athāparam etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Coditā devadūtehi,

“Those people who are negligent,

ye pamajjanti māṇavā;

when warned by the gods' messengers:

Te dīgharattam socanti,

a long time they sorrow,

hīnakāyūpagā narā.

when they go to that wretched place.

Ye ca kho devadūtehi,

But those good and peaceful people,

santo sappurisā idha;
when warned by the gods' messengers,

Coditā nappamajjanti,
never neglect

ariyadhamme kudācanaṃ.
the teaching of the noble ones.

Upādāne bhayaṃ disvā,
Seeing the danger in grasping,

jātimaraṇasambhave;
the origin of birth and death,

Anupādā vimuccanti,
they're freed by not grasping,

jātimaraṇasaṅkhaye.
with the ending of birth and death.

Te khemappattā sukhino,
Happy, they've come to a safe place,

diṭṭhadhammābhinibbutā;
extinguished in this very life.

Sabbaverabhayātītā,
They've gone beyond all threats and perils,

sabbadukkhaṃ upaccagun"ti.
and risen above all suffering."

Devadūtasuttaṃ niṭṭhitaṃ dasamaṃ.

Suññatavaggo niṭṭhito tatiyo.

Tassuddānaṃ

**Dvidhāva suññatā hoti,
Abbhutadhammabākulam;
Aciravatabhūmijanāmo,
Anuruddhupakkilesam;
Bālapaṇḍito devadūtañca te dasāti.**

4. The Division of Expositions Vibhaṅgavagga

131. Bhaddekarattasutta *One Fine Night*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadvoca:

The Buddha said this:

**“bhaddekarattassa vo, bhikkhave, uddesañca vibhaṅgañca
desessāmi.**

“I shall teach you the passage for recitation and the analysis of One
Fine Night.

Tam suṇātha, sādhu kam manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Atītaṃ nānvāgameyya,

“Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;

don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,

What’s past is left behind;

appattañca anāgataṃ.

the future has not arrived;

Paccuppannañca yo dhammaṃ,

and phenomena in the present

Tattha tattha vipassati;

are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,

Knowing this, foster it—

Taṃ vidvā manubrūhaye.

unfaltering, unshakable.

Ajjeva kiccamātappaṃ,

Today’s the day to keenly work—

ko jaññā maraṇaṃ suve;

who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,

For there is no bargain to be struck

mahāsenena maccunā.

with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,

The peaceful sage explained it's those

ahorattamatanditaṃ;

who keenly meditate like this,

Taṃ ve bhaddekarattoti,

tireless all night and day,

santo ācikkhate muni.

who truly have that one fine night.

Kathaṅca, bhikkhave, atītaṃ anvāgameti?

And how do you run back to the past?

‘Evaṃrūpo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ samanvāneti—

You must delight there, thinking: ‘I had such form in the past.’ ... ‘I had such feeling ... perception ... choice ... consciousness in the past.’

evaṃ kho, bhikkhave, atītaṃ anvāgameti.

That's how you run back to the past.

Kathaṅca, bhikkhave, atītaṃ nānvāgameti?

And how do you not run back to the past?

‘Evaṃrūpo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhānaṃ’ti tattha nandiṃ na samanvāneti—

You don't muster delight there, thinking: 'I had such form in the past.' ... 'I had such feeling ... perception ... choice ... consciousness in the past.'

evaṃ kho, bhikkhave, atītaṃ nānvāgameti.

That's how you don't run back to the past.

Kathaṅca, bhikkhave, anāgataṃ paṭikaṅkhati?

And how do you hope for the future?

'Evaṃrūpo siyaṃ anāgatamaddhānan'ti tattha nandiṃ samanvāneti, evaṃvedano siyaṃ ...pe... evaṃsañño siyaṃ ... evaṃsaṅkhāro siyaṃ ... evaṃviññāṇo siyaṃ anāgatamaddhānanti tattha nandiṃ samanvāneti—

You muster delight there, thinking: 'May I have such form in the future.' ... 'May I have such feeling ... perception ... choice ... consciousness in the future.'

evaṃ kho, bhikkhave, anāgataṃ paṭikaṅkhati.

That's how you hope for the future.

Kathaṅca, bhikkhave, anāgataṃ nappaṭikaṅkhati?

And how do you not hope for the future?

'Evaṃrūpo siyaṃ anāgatamaddhānan'ti tattha nandiṃ na samanvāneti, evaṃvedano siyaṃ ... evaṃsañño siyaṃ ... evaṃsaṅkhāro siyaṃ ... 'evaṃviññāṇo siyaṃ anāgatamaddhānan'ti tattha nandiṃ na samanvāneti—

You don't muster delight there, thinking: 'May I have such form in the future.' ... 'May I have such feeling ... perception ... choice ... consciousness in the future.'

evaṃ kho, bhikkhave, anāgataṃ nappaṭikaṅkhati.

That's how you don't hope for the future.

Kathaṅca, bhikkhave, paccuppannesu dhammesu saṃhīrati?

And how do you falter amid presently arisen phenomena?

**Idha, bhikkhave, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ
adassāvī sappurisdhammassa akovido sappurisdhamme
avinīto**

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā
rūpaṃ, rūpasmim vā attānaṃ;**

They regard form as self, self as having form, form in self, or self in form.

vedanaṃ ...pe...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ
attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ—**

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evaṃ kho, bhikkhave, paccuppannesu dhammesu saṃhīrati.

That's how you falter amid presently arisen phenomena.

Kathaṅca, bhikkhave, paccuppannesu dhammesu na saṃhīrati?

And how do you not falter amid presently arisen phenomena?

**Idha, bhikkhave, sutavā ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto**

It's when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantam vā attānaṃ, na attani vā rūpaṃ, na rūpasmim vā attānaṃ;

They don't regard form as self, self as having form, form in self, or self in form.

na vedanaṃ ...

They don't regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati, na viññāṇavantam vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ—
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

evaṃ kho, bhikkhave, paccuppannesu dhammesu na saṃhīrati.

That's how you don't falter amid presently arisen phenomena.

Atītaṃ nānvāgameyya,

Don't run back to the past,

nappaṭikaṅkhe anāgataṃ;

don't hope for the future.

Yadatītaṃ pahīnaṃ taṃ,

What's past is left behind;

appattañca anāgataṃ.

the future has not arrived;

Paccuppannañca yo dhammaṃ,

and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asamhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today's the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgaram̐ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate munīti.
who truly have that one fine night.

**‘Bhaddekarattassa vo, bhikkhave, uddesaṅca vibhaṅgaṅca
desessāmī’ti—**

And that's what I meant when I said: ‘I shall teach you the passage
for recitation and the analysis of One Fine Night.’”

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttan”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Bhaddekarattasuttaṃ niṭṭhitaṃ paṭhamaṃ.

132. Ānandabhaddekarattasutta *Ānanda and One Fine Night*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Tena kho pana samayena āyasmā ānando upaṭṭhānasālāyam
bhikkhūnam dhammiyā kathāya sandasseti samādapeti
samuttejeti sampahamseti, bhaddekarattassa uddesañca
vibhaṅgañca bhāsati.**

Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the recitation passage and analysis of One Fine Night.

**Atha kho bhagava sāyanhasamayam paṭisallānā vuṭṭhito
yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte
āsane nisīdi.**

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat on the seat spread out,

Nisajja kho bhagava bhikkhū āmantesi:

and addressed the mendicants,

“ko nu kho, bhikkhave, upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsī”ti?

“Who was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?”

“Āyasmā, bhante, ānando upaṭṭhānasālāyaṃ bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsī”ti.

“It was Venerable Ānanda, sir.”

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“yathā kathaṃ pana tvaṃ, ānanda, bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī, bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsī”ti?

“But in what way were you inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?”

“Evaṃ kho ahaṃ, bhante, bhikkhūnaṃ dhammiyā kathāya sandassesīṃ samādapesiṃ samuttejesīṃ sampahaṃsesīṃ, bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsīṃ—

“I was doing so in this way, sir,” replied Ānanda.

**Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ,
appattaṅca anāgataṃ.**

Paccuppannaṅca yo dhammaṃ,

**tattha tattha vipassati;
Asamhīraṃ asaṅkappaṃ,
taṃ vidvā manubrūhaye.**

**Ajjeva kiccaṃātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena,
mahāsenena maccunā.**

**Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate muni.**

‘Kathaṅca, āvuso, atītaṃ anvāgameti?

(And he went on to repeat the verses and analysis as in the previous discourse, MN 131.)

**Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ
samanvāneti, evaṃvedano ahoṣiṃ atītamaddhānanti tattha
nandiṃ samanvāneti, evaṃsañño ahoṣiṃ atītamaddhānanti
tattha nandiṃ samanvāneti, evaṃsaṅkhāro ahoṣiṃ
atītamaddhānanti tattha nandiṃ samanvāneti, evaṃviññāṇo
ahoṣiṃ atītamaddhānanti tattha nandiṃ samanvāneti—
evaṃ kho, āvuso, atītaṃ anvāgameti.**

Kathaṅca, āvuso, atītaṃ nānvāgameti?

**Evaṃrūpo ahoṣiṃ atītamaddhānanti tattha nandiṃ na
samanvāneti, evaṃvedano ahoṣiṃ atītamaddhānanti tattha
nandiṃ na samanvāneti, evaṃsañño ahoṣiṃ atītamaddhānanti
tattha nandiṃ na samanvāneti, evaṃsaṅkhāro ahoṣiṃ**

**atītamaddhānanti tattha nandim na samanvāneti, evamviññāṇo
ahosiṃ atītamaddhānanti tattha nandim na samanvāneti—
evam kho, āvuso, atītam nānvāgameti.**

Kathaṅca, āvuso, anāgataṃ paṭikaṅkhati?

**Evamrūpo siyaṃ anāgataṃ addhānanti tattha nandim
samanvāneti, evamvedano siyaṃ ...pe...**

evamsañño siyaṃ ...

evamsaṅkhāro siyaṃ ...

**evamviññāṇo siyaṃ anāgataṃ addhānanti tattha nandim
samanvāneti—**

evam kho, āvuso, anāgataṃ paṭikaṅkhati.

Kathaṅca, āvuso, anāgataṃ nappaṭikaṅkhati?

**Evamrūpo siyaṃ anāgataṃ addhānanti tattha nandim na
samanvāneti, evamvedano siyaṃ ...pe...**

evamsañño siyaṃ ...

evamsaṅkhāro siyaṃ ...

**evamviññāṇo siyaṃ anāgataṃ addhānanti tattha nandim na
samanvāneti—**

evam kho, āvuso, anāgataṃ nappaṭikaṅkhati.

Kathaṅca, āvuso, paccuppannesu dhammesu saṃhīrati?

**Idha, āvuso, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ
adassāvī sappurisdhammassa akovido sappurisdhamme
avinīto**

**rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā
rūpaṃ, rūpasmim vā attānaṃ;**

vedanaṃ ...

saññaṃ ...

saṅkhāre ...

**viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ,
attani vā viññāṇaṃ, viññāṇasmim̐ vā attānaṃ—**

evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

Kathaṅca, āvuso, paccuppannesu dhammesu na saṃhīrati?

**Idha, āvuso, sutavā ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto**

**na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na
attani vā rūpaṃ, na rūpasmim̐ vā attānaṃ;**

na vedanaṃ ...

na saññaṃ ...

na saṅkhāre ...

**na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā
attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim̐ vā attānaṃ—**

evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.

**Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ,
appattaṅca anāgataṃ.**

**Paccuppannaṅca yo dhammaṃ,
tattha tattha vipassati;**

**Asaṁhīraṁ asaṅkappaṁ,
taṁ vidvā manubrūhaye.**

**Ajjeva kiccaṁātappaṁ,
ko jaññā maraṇaṁ suve;
Na hi no saṅgamaṁ tena,
mahāsenena maccunā.**

**Evaṁvihāriṁ ātāpiṁ,
ahorattamatanditaṁ;
Taṁ ve bhaddekarattoti,
santo ācikkhate munī'ti.**

**Evaṁ kho ahaṁ, bhante, bhikkhūnaṁ dhammiyā kathāya
sandassesim̐ samādapesim̐ samuttejesim̐ sampahaṁsesim̐,
bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsin'ti.**

“That’s how I was inspiring the mendicants with a talk on the
recitation passage and analysis of One Fine Night.”

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

**Sādhu kho tvaṁ, ānanda, bhikkhūnaṁ dhammiyā kathāya
sandassesesi samādapesesi samuttejesesi sampahaṁsesesi,
bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsi:**

It’s good that you were inspiring the mendicants with a talk on the
recitation passage and analysis of One Fine Night.”

‘Atītaṁ nānvāgameyya,

...pe...

Taṁ ve bhaddekarattoti,

santo ācikkhate muni'ti.

Kathañca, ānanda, atītaṃ anvāgameti ...pe...

(And the Buddha repeated the verses and analysis once more.)

evaṃ kho, ānanda, atītaṃ anvāgameti.

Kathañca, ānanda, atītaṃ nānvāgameti ...pe...

evaṃ kho, ānanda, atītaṃ nānvāgameti.

Kathañca, ānanda, anāgataṃ paṭikañkhati ...pe...

evaṃ kho, ānanda, anāgataṃ paṭikañkhati.

Kathañca, ānanda, anāgataṃ nappaṭikañkhati ...pe...

evaṃ kho, ānanda, anāgataṃ nappaṭikañkhati.

Kathañca, ānanda, paccuppannesu dhammesu saṃhīrati ...pe...

evaṃ kho, ānanda, paccuppannesu dhammesu saṃhīrati.

**Kathañca, ānanda, paccuppannesu dhammesu na saṃhīrati ...
pe...**

evaṃ kho, ānanda, paccuppannesu dhammesu na saṃhīrati.

'Atītaṃ nānvāgameyya,

...pe...

Taṃ ve bhaddekarattoti,

santo ācikkhate muni'ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Ānandabhaddekarattasuttaṃ niṭṭhitaṃ dutiyaṃ.

133. Mahākaccānabhaddekarattasutta *Mahākaccāna and One Fine Night*

Evam me sutam—

So I have heard.

ekam samayam bhagavā rājagahe viharati tapodārāme.

At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

**Atha kho āyasmā samiddhi rattiyā paccūsasamayam
paccuṭṭhāya yena tapodo tenupasaṅkami gattāni parisiñcituṃ.**

Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe.

**Tapode gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsi
gattāni pubbāpayamāno.**

When he had bathed and emerged from the water he stood in one robe drying himself.

**Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā
kevalakappam tapodam obhāsetvā yenāyasmā samiddhi
tenupasaṅkami; upasaṅkavitvā ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhitā kho sā devatā āyasmantaṃ samiddhiṃ
etadavoca:**

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

**“dhāresi tvam, bhikkhu, bhaddekarattassa uddesaṅca
vibhaṅgaṅcā”ti?**

“Mendicant, do you remember the recitation passage and analysis of One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca.

“No, reverend, I do not.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā”ti?

Do you?”

“Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca.

“I also do not.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā”ti?

But do you remember just the verses on One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti.

“I do not.

Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā”ti?

Do you?”

“Ahampi kho, bhikkhu na dhāremi bhaddekarattiyo gāthāti.

“I also do not.

Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;

Learn the recitation passage and analysis of One Fine Night,
mendicant,

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;

memorize it,

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca.

and remember it.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako”ti.

It is beneficial and relates to the fundamentals of the spiritual life.”

Idamavoca sā devatā.

That’s what that deity said,

Idaṃ vatvā tatthevantaradhāyi.

before vanishing right there.

Atha kho āyasmā samiddhi tassā rattiyā accayena yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā samiddhi bhagavantam etadavoca:

Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then he added:

“Idhāhaṃ, bhante, rattiyā paccūsasamayaṃ paccuṭṭhāya yena tapodo tenupasaṅkamaṃ gattāni parisiñcituṃ.

Tapode gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsiṃ gattāni pubbāpayamāno.

Atha kho bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ tapodaṃ obhāsetvā yenāhaṃ tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi.

Ekamantaṃ ṭhitā kho sā devatā maṃ etadavoca:

‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgañcā’ti?

Evam vutte, ahaṃ, bhante, taṃ devataṃ etadavocaṃ:

‘na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā'ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā'ti?

‘Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthāti.

Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā'ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattiyo gāthāti.

Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca;

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesañca vibhaṅgañca.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako'ti.

Idamavoca, bhante, sā devatā.

Idaṃ vatvā tatthevantaradhāyi.

Sādhu me, bhante, bhagavā bhaddekarattassa uddesañca vibhaṅgañca desetū'ti.

“Sir, please teach me the recitation passage and analysis of One Fine night.”

“Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī'ti.

“Well then, mendicant, listen and pay close attention, I will speak.”

“Evaṃ, bhante'ti kho āyasmā samiddhi bhagavato paccassosi.

“Yes, sir,” Samiddhi replied.

Bhagavā etadavoca:

The Buddha said this:

“Atītaṃ nānvāgameyya,
“Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;
don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,
What’s past is left behind;

appattañca anāgataṃ.
the future has not arrived;

Paccuppannañca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccaṃātappaṃ,
Today’s the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,

The peaceful sage explained it's those

ahorattamatanditaṃ;
who keenly meditate like this,

Taṃ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muniṃ”ti.
who truly have that one fine night.”

Idamavoca bhagavā;
That is what the Buddha said.

idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesāṃ bhikkhūnaṃ, acirapakkantassa bhagavato,
etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā
vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ...

‘Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ,
appattañca anāgataṃ.

Paccuppannañca yo dhammaṃ,
tattha tattha vipassati;
Asamhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

**Ajjeva kiccamātappaṃ,
ko jaññā maraṇaṃ suve;
Na hi no saṅgaram̐ tena,
mahāsenena maccunā.**

**Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate munī'ti.**

**Ko nu kho imassa bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ
vibhajeyyā'ti?**

Who can explain in detail the meaning of this brief summary given by the Buddha?"

Atha kho tesaṃ bhikkhūnaṃ etadahosi:

Then those mendicants thought:

**“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito
sambhāvito ca viññūnaṃ sabrahmacārīnaṃ;**

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

**pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena
uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa
vitthārena atthaṃ vibhajituṃ.**

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

**Yannūna mayam yenāyasmā mahākaccāno
tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ
mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā”ti.**

Let’s go to him, and ask him about this matter.”

**Atha kho te bhikkhū yenāyasmā mahākaccāno
tenupasaṅkamimsu; upasaṅkamtivā āyasmatā mahākaccānena
saddhiṃ sammodimsu.**

Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

**Sammodaniyam katham saraṇiyam vītisāretvā ekamantaṃ
nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ
mahākaccānaṃ etadavocum:**

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

**“idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ
uddisitvā vitthārena atthaṃ avibhajivā uṭṭhāyāsanā vihāraṃ
paviṭṭho:**

‘Atītaṃ nānvāgameyya,

...pe...

Taṃ ve bhaddekarattoti,

santo ācikkhate munī’ti.

**Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa
bhagavato, etadahosi—**

**idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā
vitthārena atthaṃ avibhajivā uṭṭhāyāsanā vihāraṃ paviṭṭho:**

‘Atītaṃ nānvāgameyya,

...pe...

**Tam ve bhaddekarattoti,
santo ācikkhate munī'ti.**

**Ko nu kho imassa bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ
vibhajeyyāti?**

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

**'ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito
sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.**

**Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena
uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa
vitthārena atthaṃ vibhajitum.**

**Yannūna mayaṃ yenāyasmā mahākaccāno
tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ
mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā'ti.**

Vibhajatāyasmā mahākaccāno'ti.

"May Venerable Mahākaccāna please explain this."

**"Seyyathāpi, āvuso, puriso sārathhiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva mūlaṃ atikkamma khandhaṃ sākāpalāse sāraṃ
pariyesitabbaṃ maññeyya;**

**"Reverends, suppose there was a person in need of heartwood. And
while wandering in search of heartwood he'd come across a large
tree standing with heartwood. But he'd pass over the roots and trunk,
imagining that the heartwood should be sought in the branches and
leaves.**

**evaṃsampadamidaṃ āyasmantānaṃ satthari sammukhībhūte
taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ
maññatha.**

**Such is the consequence for the venerables. Though you were face
to face with the Buddha, you passed him by, imagining that you**

should ask me about this matter.

So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantamēveva etamatthaṃ paṭipuccheyyātha, yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantamēveva etamatthaṃ paṭipuccheyyāma;

That was the time to approach the Buddha and ask about this matter.

yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha’s answer.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ;

Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā mahākaccāno agarum karitvā”ti.

Please explain this, if it’s no trouble.”

“Tena hāvuso, suṇātha, sādhucaṃ manasi karotha, bhāsissāmī”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā mahākaccāno etadavoca:

Venerable Mahākaccāna said this:

“Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘Atītaṃ nānvāgameyya,

‘Don’t run back to the past ...

...pe...

Taṃ ve bhaddekarattoti,

not slacking off by night or day,

santo ācikkhate munī’ti.

who truly have that one fine night.’

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi—

And this is how I understand the detailed meaning of this passage for recitation.

Kathaṅca, āvuso, atītaṃ anvāgameti?

And how do you run back to the past?

Iti me cakkhu ahoṣi atītamaddhānaṃ iti rūpāti—

Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such eyes and such sights.’

**tattha chandarāgappaṭibaddhaṃ hoti viññāṇaṃ,
chandarāgappaṭibaddhattā viññāṇassa tadabhinandati,
tadabhinandanto atītaṃ anvāgameti.**

So you take pleasure in that, and that’s when you run back to the past.

Iti me sotaṃ ahoṣi atītamaddhānaṃ iti saddāti ...pe...

Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such ears and such sounds ...

iti me ghānaṃ ahoṣi atītamaddhānaṃ iti gandhāti ...

such a nose and such smells ...

iti me jivhā ahoṣi atītamaddhānaṃ iti rasāti ...

such a tongue and such tastes ...

iti me kāyo ahoṣi atītamaddhānaṃ iti phoṭṭhabbāti ...

such a body and such touches ...

iti me mano ahoṣi atītamaddhānaṃ iti dhammāti—

such a mind and such thoughts.’

**tattha chandarāgappaṭibaddhaṃ hoti viññāṇaṃ,
chandarāgappaṭibaddhattā viññāṇassa tadabhinandati,
tadabhinandanto atītaṃ anvāgameti—**

So you take pleasure in that, and that's when you run back to the past.

evaṃ kho, āvuso, atītaṃ anvāgameti.

That's how you run back to the past.

Kathaṅca, āvuso, atītaṃ nānvāgameti?

And how do you not run back to the past?

Iti me cakkhu ahosi atītamaddhānaṃ iti rūpāti—

Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such eyes and such sights.'

tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameti.

So you don't take pleasure in that, and that's when you no longer run back to the past.

Iti me sotaṃ ahosi atītamaddhānaṃ iti saddāti ...pe...

Consciousness doesn't get tied up there with desire and lust, thinking: 'In the past I had such ears and such sounds ...

iti me ghānaṃ ahosi atītamaddhānaṃ iti gandhāti ...

such a nose and such smells ...

iti me jivhā ahosi atītamaddhānaṃ iti rasāti ...

such a tongue and such tastes ...

iti me kāyo ahosi atītamaddhānaṃ iti phoṭṭhabbāti ...

such a body and such touches ...

iti me mano ahosi atītamaddhānaṃ iti dhammāti—

such a mind and such thoughts.'

tattha na chandarāgappaṭibaddhaṃ hoti viññāṇaṃ, na chandarāgappaṭibaddhattā viññāṇassa, na tadabhinandati, na tadabhinandanto atītaṃ nānvāgameti—

So you don't take pleasure in that, and that's when you no longer run back to the past.

evaṃ kho, āvuso, atītaṃ nānvāgameti.
That's how you don't run back to the past.

Kathañca, āvuso, anāgataṃ paṭikañkhati?
And how do you hope for the future?

Iti me cakkhu siyā anāgatamaddhānaṃ iti rūpāti—
The heart is set on getting what it does not have, thinking: 'May I have such eyes and such sights in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikañkhati.
So you take pleasure in that, and that's when you hope for the future.

Iti me sotaṃ siyā anāgatamaddhānaṃ iti saddāti ...pe...
The heart is set on getting what it does not have, thinking: 'May I have such ears and such sounds ...

iti me ghānaṃ siyā anāgatamaddhānaṃ iti gandhāti ...
such a nose and such smells ...

iti me jivhā siyā anāgatamaddhānaṃ iti rasāti ...
such a tongue and such tastes ...

iti me kāyo siyā anāgatamaddhānaṃ iti phoṭṭhabbāti ...
such a body and such touches ...

iti me mano siyā anāgatamaddhānaṃ iti dhammāti—
such a mind and such thoughts in the future.'

appaṭiladdhassa paṭilābhāya cittaṃ paṇidahati, cetaso paṇidhānapaccayā tadabhinandati, tadabhinandanto anāgataṃ paṭikañkhati—
So you take pleasure in that, and that's when you hope for the future.

evaṃ kho, āvuso, anāgataṃ paṭikañkhati.
That's how you hope for the future.

Kathañca, āvuso, anāgataṃ nappaṭikañkhati?

And how do you not hope for the future?

Iti me cakkhu siyā anāgataṃ maddhānaṃ iti rūpāti—

The heart is not set on getting what it does not have, thinking: ‘May I have such eyes and such sights in the future.’

**appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso
appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto
anāgataṃ nappaṭikañkhati.**

So you don’t take pleasure in that, and that’s when you no longer hope for the future.

Iti me sotaṃ siyā anāgataṃ maddhānaṃ iti saddāti ...pe...

The heart is not set on getting what it does not have, thinking: ‘May I have such ears and such sounds ...’

iti me ghānaṃ siyā anāgataṃ maddhānaṃ iti gandhāti ...

such a nose and such smells ...

iti me jivhā siyā anāgataṃ maddhānaṃ iti rasāti ...

such a tongue and such tastes ...

iti me kāyo siyā anāgataṃ maddhānaṃ iti phoṭṭhabbāti ...

such a body and such touches ...

iti me mano siyā anāgataṃ maddhānaṃ iti dhammāti—

such a mind and such thoughts in the future.’

**appaṭiladdhassa paṭilābhāya cittaṃ nappaṇidahati, cetaso
appaṇidhānapaccayā na tadabhinandati, na tadabhinandanto
anāgataṃ nappaṭikañkhati—**

So you don’t take pleasure in that, and that’s when you no longer hope for the future.

evaṃ kho, āvuso, anāgataṃ nappaṭikañkhati.

That’s how you don’t hope for the future.

Kathañca, āvuso, paccuppannesu dhammesu saṃhīrati?

And how do you falter amid presently arisen phenomena?

Yañcāvuso, cakkhu ye ca rūpā—

Both the eye and sights

ubhayametaṃ paccuppannaṃ.

are presently arisen.

**Tasmiñce paccuppanne chandarāgappaṭibaddhaṃ hoti
viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa
tadabhinandati, tadabhinandanto paccuppannesu dhammesu
saṃhīrati.**

If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena.

Yañcāvuso, sotaṃ ye ca saddā ...pe...

Both the ear and sounds ...

yañcāvuso, ghānaṃ ye ca gandhā ...

nose and smells ...

yā cāvuso, jivhā ye ca rasā ...

tongue and tastes ...

yo cāvuso, kāyo ye ca phoṭṭhabbā ...

body and touches ...

yo cāvuso, mano ye ca dhammā—

mind and thoughts

ubhayametaṃ paccuppannaṃ.

are presently arisen.

**Tasmiñce paccuppanne chandarāgappaṭibaddhaṃ hoti
viññāṇaṃ, chandarāgappaṭibaddhattā viññāṇassa
tadabhinandati, tadabhinandanto paccuppannesu dhammesu
saṃhīrati—**

If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena.

evaṃ kho, āvuso, paccuppannesu dhammesu saṃhīrati.

That's how you falter amid presently arisen phenomena.

Kathañca, āvuso, paccuppannesu dhammesu na saṁhīrati?

And how do you not falter amid presently arisen phenomena?

Yañcāvuso, cakkhu ye ca rūpā—

Both the eye and sights

ubhayametaṁ paccuppannaṁ.

are presently arisen.

Tasmiñce paccuppanne na chandarāgappaṭibaddhaṁ hoti viññāṇaṁ, na chandarāgappaṭibaddhattā viññāṇassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṁhīrati.

If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena.

Yañcāvuso, sotaṁ ye ca saddā ...pe...

Both the ear and sounds ...

yañcāvuso, ghānaṁ ye ca gandhā ...

nose and smells ...

yā cāvuso, jivhā ye ca rasā ...

tongue and tastes ...

yo cāvuso, kāyo ye ca phoṭṭhabbā ...

body and touches ...

yo cāvuso, mano ye ca dhammā—

mind and thoughts

ubhayametaṁ paccuppannaṁ.

are presently arisen.

Tasmiñce paccuppanne na chandarāgappaṭibaddhaṁ hoti viññāṇaṁ, na chandarāgappaṭibaddhattā viññāṇassa na tadabhinandati, na tadabhinandanto paccuppannesu dhammesu na saṁhīrati—

If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena.

evaṃ kho, āvuso, paccuppannesu dhammesu na saṃhīrati.
That's how you don't falter amid presently arisen phenomena.

Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:
This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

**‘Atītaṃ nānvāgameyya,
...pe...
Taṃ ve bhaddekarattoti,
santo ācikkhate munī’ti.**

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṃyeva upasaṅkamtivā etamatthaṃ paṭipuccheyyātha,
If you wish, you may go to the Buddha and ask him about this.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.
You should remember it in line with the Buddha's answer.”

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went

to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

“yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajtvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘Atītaṃ nānvāgameyya,

...pe...

Taṃ ve bhaddekarattoti,

santo ācikkhate munī’ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajtvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“Atītaṃ nānvāgameyya,

nappaṭikaṅkhe anāgataṃ;

Yadatītaṃ pahīnaṃ taṃ,

appattañca anāgataṃ.

Paccuppannañca yo dhammaṃ,

tattha tattha vipassati;

Asaṃhīraṃ asaṅkappaṃ,

taṃ vidvā manubrūhaye.

Ajjeva kiccamātappaṃ,

ko jaññā maraṇaṃ suve;

Na hi no saṅgaramā tena,

mahāsenena maccunā.

**Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate munī”ti.**

**Ko nu kho imassa bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ
vibhajeyyā’ti?**

Tesaṃ no, bhante, amhākaṃ etadahosi:

**‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito
sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.**

**Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena
uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa
vitthārena atthaṃ vibhajitum.**

**Yannūna mayaṃ yenāyasmā mahākaccāno
tenupasaṅkameyyāma; upasaṅkavitvā āyasmantaṃ
mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā’ti.**

**Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno
tenupasaṅkamimha; upasaṅkavitvā āyasmantaṃ
mahākaccānaṃ etamatthaṃ paṭipucchimha.**

**Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi
imehi padehi imehi byañjanehi attho vibhatto”ti.**

“Mahākaccāna clearly explained the meaning to us in this manner,
with these words and phrases.”

**“Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave
mahākaccāno.**

“Mahākaccāna is astute, mendicants, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākatam.

If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.

Eso cevetassa attho. Evañca naṃ dhārethā”ti.

That is what it means, and that’s how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Mahākaccānabhaddekarattasuttaṃ niṭṭhitaṃ tatiyaṃ.

134. Lomasakaṅgiyabhaddekarattasutta *Lomasakaṅgiya and One Fine Night*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Tena kho pana samayena āyasmā lomasakaṅgiyo sakkesu
viharati kapilavatthusmiṁ nigrodhārāme.**

Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavatthu in the Banyan Tree Monastery.

**Atha kho candano devaputto abhikkantāya rattiyā
abhikkantaṇṇo kevalakappaṁ nigrodhārāmaṁ obhāsetvā
yenāyasmā lomasakaṅgiyo tenupasaṅkami; upasaṅkamtvā
ekamantaṁ aṭṭhāsi. Ekamantaṁ t̥hito kho candano devaputto
āyasmantaṁ lomasakaṅgiyaṁ etadavoca:**

Then, late at night, the glorious god Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya:

**“dhāresi tvaṁ, bhikkhu, bhaddekarattassa uddesaṅca
vibhaṅgaṅcā”ti?**

“Mendicant, do you remember the recitation passage and analysis of One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattassa uddesañca vibhaṅgañca.

“No, reverend, I do not.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesañca vibhaṅgañcā”ti?

Do you?”

“Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesañca vibhaṅgañca.

“I also do not.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā”ti?

But do you remember just the verses on One Fine Night?”

“Na kho ahaṃ, āvuso, dhāremi bhaddekarattiyo gāthā.

“I do not.

Tvaṃ panāvuso, dhāresi bhaddekarattiyo gāthā”ti?

Do you?”

“Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā”ti.

“I do.”

“Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā”ti?

“How do you remember the verses on One Fine Night?”

“Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ.

“This one time, the Buddha was staying among the gods of the Thirty-Three at the root of the Shady Orchard Tree on the stone spread with a cream rug.

**Tatra bhagavā devānaṃ tāvatiṃsānaṃ bhaddekarattassa
uddesaṇca vibhaṅgaṇca abhāsi:**

There he taught the recitation passage and analysis of One Fine
Night to the gods of the Thirty-Three:

‘Atītaṃ nānvāgameyya,
‘Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;
don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,
What’s past is left behind;

appattaṇca anāgataṃ.
the future has not arrived;

Paccuppannaṇca yo dhammaṃ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asaṃhīraṃ asaṅkappaṃ,
Knowing this, foster it—

taṃ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappaṃ,
Today’s the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgamaṃ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evaṃvihāriṃ ātāpiṃ,
The peaceful sage explained it's those
ahorattamatanditaṃ;
who keenly meditate like this,
Taṃ ve bhaddekarattoti,
tireless all night and day,
santo ācikkhate munī'ti.
who truly have that one fine night.'

Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā.
That's how I remember the verses of One Fine Night.

Uggaṇhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca;
Learn the recitation passage and analysis of One Fine Night,
mendicant,

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca;
memorize it,

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca.
and remember it.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako'ti.
It is beneficial and relates to the fundamentals of the spiritual life."

Idamavoca candano devaputto.
That's what the god Candana said

Idaṃ vatvā tatthevantaradhāyi.
before vanishing right there.

Atha kho āyasmā lomasakaṅgiyo tassā rattiyā accayena senāsanam̐ saṃsāmetvā pattacīvaramādāya yena sāvatti tena cārikam̐ pakkāmi.

Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for Sāvattī.

Anupubbena cārikam̐ caramāno yena sāvatti jetavanam̐ anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkhami; upasaṅkhamitvā bhagavantam̐ abhivādetvā ekamantam̐ nisīdi. Ekamantam̐ nisinno kho āyasmā lomasakaṅgiyo bhagavantam̐ etadavoca:

Eventually he came to Sāvattī and Jeta's Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Ekamidāham̐, bhante, samayam̐ sakkesu viharāmi kapilavatthusmim̐ nigrodhārāme.

Atha kho, bhante, aññataro devaputto abhikkantāya rattiyā abhikkantavaṅṅo kevalakappam̐ nigrodhārāmaṃ obhāsetvā yenāham̐ tenupasaṅkhami; upasaṅkhamitvā ekamantam̐ aṭṭhāsi. Ekamantam̐ ṭhito kho, bhante, so devaputto maṃ etadavoca:

‘dhāresi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅcā’ti?

Evaṃ vutte, aham̐, bhante, taṃ devaputtam̐ etadavocam̐:

‘na kho aham̐, āvuso, dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca.

Tvaṃ panāvuso, dhāresi bhaddekarattassa uddesaṅca vibhaṅgaṅcā’ti?

‘Ahampi kho, bhikkhu, na dhāremi bhaddekarattassa uddesaṅca vibhaṅgaṅca.

Dhāresi pana tvaṃ, bhikkhu, bhaddekarattiyo gāthā’ti?

‘Na kho aham̐, āvuso, dhāremi bhaddekarattiyo gāthā.

Tvaṃ paṇāvuso, dhāresi bhaddekarattiyo gāthā'ti?

'Dhāremi kho ahaṃ, bhikkhu, bhaddekarattiyo gāthā'ti.

'Yathā kathaṃ pana tvaṃ, āvuso, dhāresi bhaddekarattiyo gāthā'ti?

'Ekamidaṃ, bhikkhu, samayaṃ bhagavā devesu tāvatimsesu viharati pāricchattakamūle paṇḍukambalasilāyaṃ.

Tatra kho bhagavā devānaṃ tāvatimsānaṃ bhaddekarattassa uddesaṅca vibhaṅgaṅca abhāsi:

“Atītaṃ nānvāgameyya,

...pe...

Taṃ ve bhaddekarattoti,

santo ācikkhate munī”ti.

Evaṃ kho ahaṃ, bhikkhu, dhāremi bhaddekarattiyo gāthā.

Uggaṅhāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca;

pariyāpuṇāhi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca;

dhārehi tvaṃ, bhikkhu, bhaddekarattassa uddesaṅca vibhaṅgaṅca.

Atthasaṃhito, bhikkhu, bhaddekarattassa uddeso ca vibhaṅgo ca ādibrahmacariyako'ti.

Idamavoca, bhante, so devaputto.

Idaṃ vatvā tatthevantaradhāyi.

Sādhu me, bhante, bhagavā bhaddekarattassa uddesaṅca vibhaṅgaṅca desetū”ti.

“Sir, please teach me the recitation passage and analysis of One Fine night.”

“**Jānāsi pana tvaṃ, bhikkhu, taṃ devaputtan**”ti?

“But mendicant, do you know that god?”

“**Na kho ahaṃ, bhante, jānāmi taṃ devaputtan**”ti.

“I do not, sir.”

“**Candano nāma so, bhikkhu, devaputto.**

“That god was named Candana.

Candano, bhikkhu, devaputto aṭṭhiṃ katvā manasikatvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇāti.

Candana pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching.

Tena hi, bhikkhu, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

Well then, mendicant, listen and pay close attention, I will speak.”

“**Evaṃ, bhante**”ti kho āyasmā lomasakaṅgiyo bhagavato paccassosi.

“Yes, sir,” Lomasakaṅgiya replied.

Bhagavā etadavoca:

The Buddha said this:

“**Atītaṃ nānvāgameyya,**

“Don’t run back to the past,

nappaṭikaṅkhe anāgataṃ;

don’t hope for the future.

Yadatītaṃ pahīnaṃ taṃ,

What’s past is left behind;

appattañca anāgataṃ.

the future has not arrived;

Paccuppannañca yo dhammañ,
and phenomena in the present

tattha tattha vipassati;
are clearly seen in every case.

Asamhirañ asaṅkappañ,
Knowing this, foster it—

tañ vidvā manubrūhaye.
unfaltering, unshakable.

Ajjeva kiccamātappañ,
Today's the day to keenly work—

ko jaññā maraṇaṃ suve;
who knows, tomorrow may bring death!

Na hi no saṅgamañ tena,
For there is no bargain to be struck

mahāsenena maccunā.
with Death and his mighty hordes.

Evañvihāriṃ ātāpiṃ,
The peaceful sage explained it's those

ahorattamatanditañ;
who keenly meditate like this,

Tañ ve bhaddekarattoti,
tireless all night and day,

santo ācikkhate muni.
who truly have that one fine night.

Kathañca, bhikkhu, atītañ anvāgāmeti ...
And how do you run back to the past? ...”

pe...

(And the Buddha repeated the analysis as in MN 131.)

evaṃ kho, bhikkhu, atītaṃ anvāgameti.

Kathaṅca, bhikkhu, atītaṃ nānvāgameti ...pe...

evaṃ kho, bhikkhu, atītaṃ nānvāgameti.

Kathaṅca, bhikkhu, anāgataṃ paṭikaṅkhati ...pe...

evaṃ kho, bhikkhu, anāgataṃ paṭikaṅkhati.

Kathaṅca, bhikkhu, anāgataṃ nappaṭikaṅkhati ...pe...

evaṃ kho, bhikkhu, anāgataṃ nappaṭikaṅkhati.

**Kathaṅca, bhikkhu, paccuppannesu dhammesu saṃhīrati ...
pe...**

evaṃ kho, bhikkhu, paccuppannesu dhammesu saṃhīrati.

**Kathaṅca, bhikkhu, paccuppannesu dhammesu na saṃhīrati ...
pe...**

evaṃ kho, bhikkhu, paccuppannesu dhammesu na saṃhīrati.

**Atītaṃ nānvāgameyya,
nappaṭikaṅkhe anāgataṃ;
Yadatītaṃ pahīnaṃ taṃ,
appattaṅca anāgataṃ.**

**Paccuppannaṅca yo dhammaṃ,
tattha tattha vipassati;
Asaṃhīraṃ asaṅkappaṃ,
taṃ vidvā manubrūhaye.**

Ajjeva kiccamātappaṃ,

ko jaññā maraṇaṃ suve;
Na hi no saṅgamaṃ tena,
mahāsenena maccunā.

Evaṃvihāriṃ ātāpiṃ,
ahorattamatanditaṃ;
Taṃ ve bhaddekarattoti,
santo ācikkhate muni”ti.

Idamavoca bhagavā.

That is what the Buddha said.

**Attamano āyasmā lomasakaṅgiyo bhagavato bhāsitaṃ
abhinandīti.**

Satisfied, Venerable Lomasakaṅgiya was happy with what the Buddha said.

Lomasakaṅgiyabhaddekarattasuttaṃ niṭṭhitaṃ catutthaṃ.

135. Cūḷakammavibhaṅgasutta *The Shorter Analysis of Deeds*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvatthiyam viharati jetavane,
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho subho māṇavo todeyyaputto yena bhagavā
tenupasaṅkami; upasaṅkamtivā bhagavatā saddhim sammodi.**

Then the brahmin student Subha, Todeyya's son, approached the Buddha, and exchanged greetings with him.

**Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṁ
nisīdi. Ekamantaṁ nisinno kho subho māṇavo todeyyaputto
bhagavantaṁ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“Ko nu kho, bho gotama, hetu ko paccayo yena
manussānamyeva sataṁ manussabhūtānaṁ dissanti
hīnappaṇītātā?”**

“What is the cause, Master Gotama, what is the reason why even among those who are human beings some are seen to be inferior and superior?”

Dissanti hi, bho gotama, manussā appāyukā, dissanti dīghāyukā;

For people are seen who are short-lived and long-lived,

dissanti bavhābādhā, dissanti appābādhā;

sickly and healthy,

dissanti dubbaṇṇā, dissanti vaṇṇavanto;

ugly and beautiful,

dissanti appesakkhā, dissanti mahesakkhā;

insignificant and illustrious,

dissanti appabhogā, dissanti mahābhogā;

poor and rich,

dissanti nīcakulīnā, dissanti uccākulīnā;

from low and eminent families,

dissanti duppaññā, dissanti paññavanto.

witless and wise.

Ko nu kho, bho gotama, hetu ko paccayo yena manussānaṃyeva sataṃ manussabhūtānaṃ dissanti hīnappaṇītatā”ti?

What is the reason why even among those who are human beings some are seen to be inferior and superior?”

“Kammassakā, māṇava, sattā kammadāyādā kammayonī kammabandhū kammappaṭisaraṇā.

“Student, sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

Kammaṃ satte vibhajati yadidaṃ—

It is deeds that divide beings into

hīnappaṇītatāyā”ti.

inferior and superior.”

“Na kho ahaṃ imassa bhoṭo gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājānāmi.

“I don’t understand the meaning of what Master Gotama has said in brief, without explaining the details.

Sādhū me bhavaṃ gotamo tathā dhammaṃ desetu yathā ahaṃ imassa bhoṭo gotamassa saṅkhittena bhāsitassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ ājāneyyaṃ”ti.

Master Gotama, please teach me this matter in detail so I can understand the meaning.”

“Tena hi, māṇava, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

“Well then, student, listen and pay close attention, I will speak.”

“Evaṃ, bho”ti kho subho māṇavo todeyyaputto bhagavato paccassosi.

“Yes, sir,” replied Subha.

Bhagavā etadavoca:

The Buddha said this:

“Idha, māṇava, ekacco itthī vā puriso vā paṇātipātī hoti luddo lohita-pāṇi hatapahate niviṭṭho adayāpanno paṇabhūtesu.

“Take some woman or man who kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

So tena kammaṇa evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati appāyuko hoti.

If they're not reborn in a place of loss, but return to the human realm, then wherever they're reborn they're short-lived.

Appāyukasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

For killing living creatures is the path leading to a short lifespan.

pāṇātipātī hoti luddo lohitaṇṇi hatapahate nivitṭho adayāpanno pāṇabhūtesu. (1)

Idha pana, māṇava, ekacco itthī vā puriso vā pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

But take some woman or man who gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

So tena kammaṇa evaṃ samattena evaṃ samādinnaṇa kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati.

Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati dīghāyuko hoti.

If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're long-lived.

Dīghāyukasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

For not killing living creatures is the path leading to a long lifespan.

pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. (1)

Idha, māṇava, ekacco itthī vā puriso vā sattānaṃ viheṭṭhakajātiko hoti, pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.

Take some woman or man who habitually hurts living creatures with a fist, stone, rod, or sword.

So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājayati bāvābādho hoti.

or if they return to the human realm, they're sickly ...

**Bāvābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—
sattānaṃ viheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā
satthena vā. (2)**

**Idha pana, māṇava, ekacco itthī vā puriso vā sattānaṃ
aviheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena vā satthena
vā.**

But take some woman or man who does not habitually hurt living creatures with a fist, stone, rod, or sword.

So tena kamma evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

**No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ
upapajjati, sace manussattaṃ āgacchati yattha yattha
paccājayati appābādho hoti.**

or if they return to the human realm, they're healthy ...

**Appābādhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—
sattānaṃ aviheṭṭhakajātiko hoti paṇinā vā leḍḍunā vā daṇḍena
vā satthena vā. (2)**

**Idha, māṇava, ekacco itthī vā puriso vā kodhano hoti
upāyāsabahu.**

Take some woman or man who is irritable and bad-tempered.

Appampi vutto samāno abhisajjati kuppati byāpajjati patitṭhīyati kopañca dosañca appaccayañca pātukaroti.

Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness.

So tena kammaena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati yattha yattha paccājāyati dubbaṇṇo hoti.

or if they return to the human realm, they're ugly ...

**Dubbaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—
koddhano hoti upāyāsabahulo;**

appampi vutto samāno abhisajjati kuppati byāpajjati patitṭhīyati kopañca dosañca appaccayañca pātukaroti. (3)

Idha pana, māṇava, ekacco itthī vā puriso vā akkoddhano hoti anupāyāsabahulo;

But take some woman or man who isn't irritable and bad-tempered.

bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na patitṭhīyati na kopañca dosañca appaccayañca pātukaroti.

Even when heavily criticized, they don't lose their temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

So tena kammaena evaṃ samattena evaṃ samādinna kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaraṃ lokaṃ upapajjati.

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

**No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokam
upapajjati, sace manussattaṃ āgacchati yattha yattha
paccājāyati pāsādiko hoti.**

or if they return to the human realm, they're lovely ...

**Pāsādikasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—
akkodhano hoti anupāyāsabahulo;**

**bahumpi vutto samāno nābhisajjati na kuppati na byāpajjati na
patiṭṭhīyati na kopaṇca dosaṇca appaccayaṇca pātukaroti. (3)**

Idha, māṇava, ekacco itthī vā puriso vā issāmanako hoti;

Take some woman or man who is jealous.

**paralābhasakkāragarukāramānanavandanapūjanāsu issati
upadussati issaṃ bandhati.**

They envy, resent, and begrudge the possessions, honor, respect,
reverence, homage, and veneration given to others.

**So tena kammaena evaṃ samattena evaṃ samādinna kāyassa
bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjati.**

Because of undertaking such deeds, after death they're reborn in a
place of loss ...

**No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati
yattha yattha paccājāyati appesakkho hoti.**

or if they return to the human realm, they're insignificant ...

**Appesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—
issaṃmanako hoti;**

**paralābhasakkāragarukāramānanavandanapūjanāsu issati
upadussati issaṃ bandhati. (4)**

**Idha pana, māṇava, ekacco itthī vā puriso vā anissaṃmanako
hoti;**

But take some woman or man who is not jealous ...

**paralābhasakkāragarukāramānavandanapūjanāsu na issati
na upadussati na issaṃ bandhati.**

**So tena kammaena evaṃ samattena evaṃ samādinna kāyassa
bhedā paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati.**

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

**No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ
upapajjati, sace manussattaṃ āgacchati yattha yattha
paccājāyati mahesakkho hoti.**

or if they return to the human realm, they're illustrious ...

**Mahesakkhasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—
anissāmanako hoti;**

**paralābhasakkāragarukāramānavandanapūjanāsu na issati
na upadussati na issaṃ bandhati. (4)**

**Idha, māṇava, ekacco itthī vā puriso vā na dātā hoti samaṇassa
vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ
mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.**

Take some woman or man who doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

**So tena kammaena evaṃ samattena evaṃ samādinna kāyassa
bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjati.**

Because of undertaking such deeds, after death they're reborn in a place of loss ...

**No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati
yattha yattha paccājāyati appabhogo hoti.**

or if they return to the human realm, they're poor ...

Appabhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

**na dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ
vatthaṃ yānaṃ mālāgandhavilepanaṃ
seyyāvasathapadīpeyyaṃ. (5)**

**Idha pana, māṇava, ekacco itthī vā puriso vā dātā hoti
samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ
mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.**

But take some woman or man who does give to ascetics or brahmins

...

**So tena kammaena evaṃ samattena evaṃ samādinna kāyassa
bhedā paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati.**

Because of undertaking such deeds, after death they're reborn in a
heavenly realm ...

**No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggāṃ lokāṃ
upapajjati, sace manussattaṃ āgacchati yattha yattha
paccājāyati mahābhogo hoti.**

or if they return to the human realm, they're rich ...

Mahābhogasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

**dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ
yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. (5)**

Idha, māṇava, ekacco itthī vā puriso vā thaddho hoti atimānī—

Take some woman or man who is obstinate and vain.

**abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na
paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na
maggāṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na
garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti.**

They don't bow to those they should bow to. They don't rise up for
them, offer them a seat, make way for them, or honor, respect,
esteem, or venerate those who are worthy of such.

**So tena kammaena evaṃ samattena evaṃ samādinna kāyassa
bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ**

upapajjati.

Because of undertaking such deeds, after death they're reborn in a place of loss ...

**No ce kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati
yattha yattha paccājāyati nīcakulīno hoti.**

or if they return to the human realm, they're reborn in a low class family ...

**Nīcakulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—
thaddho hoti atimānī;**

**abhivādetabbaṃ na abhivādeti, paccuṭṭhātabbaṃ na
paccuṭṭheti, āsanārahassa na āsanaṃ deti, maggārahassa na
maggāṃ deti, sakkātabbaṃ na sakkaroti, garukātabbaṃ na
garukaroti, mānetabbaṃ na māneti, pūjetabbaṃ na pūjeti. (6)**

**Idha pana, māṇava, ekacco itthī vā puriso vā atthaddho hoti
anatimānī;**

But take some woman or man who is not obstinate and vain ...

**abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti,
āsanārahassa āsanaṃ deti, maggārahassa maggāṃ deti,
sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ
māneti, pūjetabbaṃ pūjeti.**

**So tena kammaṃ evaṃ samattena evaṃ samādinnaṃ kāyassa
bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati.**

Because of undertaking such deeds, after death they're reborn in a heavenly realm ...

**No ce kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ
upapajjati, sace manussattaṃ āgacchati yattha yattha
paccājāyati uccākulīno hoti.**

or if they return to the human realm, they're reborn in an eminent family ...

Uccākulīnasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

atthaddho hoti anātimānī;

**abhivādetabbaṃ abhivādeti, paccuṭṭhātabbaṃ paccuṭṭheti,
āsanārahassa āsanaṃ deti, maggārahassa maggaṃ deti,
sakkātabbaṃ sakkaroti, garukātabbaṃ garukaroti, mānetabbaṃ
māneti, pūjetabbaṃ pūjeti. (6)**

**Idha, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā
brāhmaṇaṃ vā upasaṅkavitvā na paripucchitā hoti:**

Take some woman or man who doesn't approach an ascetic or
brahmin to ask:

'kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ;

'Sir, what is skillful and what is unskillful?

kiṃ sāvajjaṃ, kiṃ anavajjaṃ;

What is blameworthy and what is blameless?

kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;

What should be cultivated and what should not be cultivated?

**kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā
pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī'ti?**

What kind of action will lead to my lasting harm and suffering? Or
what kind of action will lead to my lasting welfare and happiness?'

**So tena kammaṇa evaṃ samattena evaṃ samādinna kāyassa
bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjati.**

Because of undertaking such deeds, after death they're reborn in a
place of loss ...

**No ce kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjati, sace manussattaṃ āgacchati
yattha yattha paccājāyati duppañño hoti.**

or if they return to the human realm, they're witless ...

Duppaññaṇaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

**samaṇaṃ vā brāhmaṇaṃ vā upasaṅkavitvā na paripucchitā
hoti:**

‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ;

kiṃ sāvajjaṃ, kiṃ anavajjaṃ;

kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;

**kiṃ me kaṛiyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā
pana me kaṛiyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti? (7)**

**Idha pana, māṇava, ekacco itthī vā puriso vā samaṇaṃ vā
brāhmaṇaṃ vā upasaṅkamtvā paripucchitā hoti:**

But take some woman or man who does approach an ascetic or
brahmin to ask:

‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ;

‘Sir, what is skillful and what is unskillful?’

kiṃ sāvajjaṃ, kiṃ anavajjaṃ;

What is blameworthy and what is blameless?’

kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;

What should be cultivated and what should not be cultivated?’

**kiṃ me kaṛiyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā
pana me kaṛiyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti?**

What kind of action will lead to my lasting harm and suffering? Or
what kind of action will lead to my lasting welfare and happiness?’

**So tena kammaṇa evaṃ samattena evaṃ samādinna kāyassa
bhedā paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati.**

Because of undertaking such deeds, when their body breaks up,
after death, they’re reborn in a good place, a heavenly realm.

**No ce kāyassa bhedā paraṃ maraṇā sugatiṃ saggāṃ lokāṃ
upapajjati, sace manussattaṃ āgacchati yattha yattha
paccājāyati mahāpaṇṇo hoti.**

If they’re not reborn in a heavenly realm, but return to the human
realm, then wherever they’re reborn they’re very wise.

Mahāpaṇṇasaṃvattanikā esā, māṇava, paṭipadā yadidaṃ—

For asking questions of ascetics or brahmins is the path leading to wisdom.

samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā hoti:

‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ;

kiṃ sāvajjaṃ, kiṃ anavajjaṃ;

kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ;

kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī’ti? (7)

Iti kho, māṇava, appāyukasaṃvattanikā paṭipadā appāyukattaṃ upaneti, dīghāyukasaṃvattanikā paṭipadā dīghāyukattaṃ upaneti;

So it is the way people live that makes them how they are, whether short-lived or long lived,

bavhābādhasaṃvattanikā paṭipadā bavhābādhattaṃ upaneti, appābādhasaṃvattanikā paṭipadā appābādhattaṃ upaneti;
sickly or healthy,

dubbaṇṇasaṃvattanikā paṭipadā dubbaṇṇattaṃ upaneti, pāsādikasaṃvattanikā paṭipadā pāsādikattaṃ upaneti;
ugly or lovely,

appesakkhasaṃvattanikā paṭipadā appesakkhattaṃ upaneti, mahesakkhasaṃvattanikā paṭipadā mahesakkhattaṃ upaneti;
insignificant or illustrious,

appabhogasaṃvattanikā paṭipadā appabhogattaṃ upaneti, mahābhogasaṃvattanikā paṭipadā mahābhogattaṃ upaneti;
poor or rich,

nīcakulīnasaṃvattanikā paṭipadā nīcakulīnattaṃ upaneti, uccākulīnasaṃvattanikā paṭipadā uccākulīnattaṃ upaneti;
in a low class or eminent family,

duppaññaṃsaṃvattanikā paṭipadā duppaññaṃattaṃ upaneti, mahāpaññaṃsaṃvattanikā paṭipadā mahāpaññaṃattaṃ upaneti.

or witless or wise.

**Kammassakā, māṇava, sattā kammadāyādā kammayonī
kammabandhū kammappaṭisaraṇā.**

Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge.

Kammaṃ satte vibhajati yadidaṃ—

It is deeds that divide beings into

hīnappaṇītatāyā”ti.

inferior and superior.”

**Evaṃ vutte, subho māṇavo todeyyaputto bhagavantam
etadavoca:**

When he had spoken, Subha said to him,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

**Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca
bhikkhusaṅghaṃca.**

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ
saraṇaṃ gatan”ti.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Cūḷakammavibhaṅgasuttaṃ niṭṭhitaṃ pañcamaṃ.

136. Mahākammavibhaṅgasutta *The Longer Analysis of Deeds*

Evam me sutam—

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā samiddhi araññaḷikāyaṃ
viharati.**

Now at that time Venerable Samiddhi was staying in a wilderness hut.

**Atha kho potaliputto paribbājako jaṅghāvihāraṃ
anucaṅkamamāno anuvicaramāno yenāyasmā samiddhi
tenupasaṅkami; upasaṅkamtivā āyasmatā samiddhinā saddhiṃ
sammodi.**

Then as the wanderer Potaliputta was going for a walk he came up to Venerable Samiddhi and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdi. Ekamantaṃ nisinno kho potaliputto paribbājako
āyasmantaṃ samiddhiṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to him:

“sammukhā metañ, āvuso samiddhi, samaṇassa gotamassa sutañ, sammukhā paṭiggahitañ:

“Reverend Samiddhi, I have heard and learned this in the presence of the ascetic Gotama:

‘moghañ kāyakammañ moghañ vacīkammañ, manokammameva saccañ’ti.

‘Deeds by way of body and speech are done in vain. Only mental deeds are real.’

Atthi ca sā samāpatti yañ samāpattiñ samāpanno na kiñci vediyatī”ti?

And: ‘There is such an attainment where the one who enters it does not feel anything at all.’”

“Mā hevañ, āvuso potaliputta, avaca; mā hevañ, āvuso potaliputta, avaca; mā bhagavantañ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānañ. Na hi bhagavā evañ vadeyya:

“Don’t say that, Reverend Potaliputta, don’t say that! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say this.

‘moghañ kāyakammañ moghañ vacīkammañ, manokammameva saccañ’ti.

‘Atthi ca kho sā, āvuso, samāpatti yañ samāpattiñ samāpanno na kiñci vediyatī”ti.

But, reverend, there is such an attainment where the one who enters it does not feel anything at all.”

“Kīvacirañ pabbajitosi, āvuso samiddhī”ti?

“Reverend Samiddhi, how long has it been since you went forth?”

“Na cirañ, āvuso, tīṇi vassānī”ti.

“Not long, reverend: three years.”

“Ettha dāni mayam there bhikkhū kim vakkhāma, yatra hi nāma evamnavo bhikkhu sathāram parirakkhitabbaṃ maññissati.

“Well now, what are we to say to the senior mendicants, when even such a junior mendicant imagines their Teacher needs defending?”

Sañcetanikaṃ, āvuso samiddhi, kammaṃ katvā kāyena vācāya manasā kim so vediyatī”ti?

After doing an intentional deed by way of body, speech, or mind, reverend, what does one feel?”

“Sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhaṃ so vediyatī”ti.

“After doing an intentional deed by way of body, speech, or mind, reverend, one feels suffering.”

Atha kho potaliputto paribbājako āyasmato samiddhissa bhāsitaṃ neva abhinandi nappaṭikkosi;

Then, neither approving nor dismissing Samiddhi’s statement, Potaliputta

anabhinanditvā appaṭikkosivā uṭṭhāyāsanā pakkāmi.

got up from his seat and left.

Atha kho āyasmā samiddhi acirapakkante potaliputte paribbājake yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodi.

Soon after he had left, Venerable Samiddhi went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi.

When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṃ nisinno kho āyasmā samiddhi yāvatako ahoṣi potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ āyasmato ānandassa ārocesi.

and informed Ānanda of all they had discussed.

Evaṃ vutte, āyasmā ānando āyasmantaṃ samiddhiṃ etadavoca:

When he had spoken, Ānanda said to him,

“atthi kho idaṃ, āvuso samiddhi, kathāpābhaṭaṃ bhagavantaṃ dassaṇāya.

“Reverend Samiddhi, we should see the Buddha about this matter.

Āyāmāvuso samiddhi, yena bhagavā tenupasaṅkamissāma; upasaṅkamtivā etamatthaṃ bhagavato ārocessāma.

Come, let's go to the Buddha and inform him about this.

Yathā no bhagavā byākarissati tathā naṃ dhāressāma”ti.

As he answers, so we'll remember it.”

“Evamāvuso”ti kho āyasmā samiddhi āyasmato ānandassa paccassosi.

“Yes, reverend,” Samiddhi replied.

Atha kho āyasmā ca ānando āyasmā ca samiddhi yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.

Then Ānanda and Samiddhi went up to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato samiddhissa potaliputtana paribbājakena saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and told him what had happened.

Evaṃ vutte, bhagavā āyasmantaṃ ānandaṃ etadavoca:

When they had spoken, the Buddha said to Ānanda,

“dassanampi kho ahaṃ, ānanda, potaliputtassa paribbājakassa nābhijānāmi, kuto panevarūpaṃ kathāsallāpaṃ?

“I don't recall even seeing the wanderer Potaliputta, Ānanda, so how could we have had such a discussion?

Iminā ca, ānanda, samiddhinā moghapurisena potaliputtassa paribbājakassa vibhajjabyākaraṇīyo pañho ekaṃsena byākato”ti.

The wanderer Potaliputta’s question should have been answered after analyzing it, but this foolish person answered definitively.”

Evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca:

When he said this, Venerable Udāyī said to him,

“sace pana, bhante, āyasmatā samiddhinā idaṃ sandhāya bhāsitaṃ—

“But perhaps, sir, Venerable Samiddhi spoke in reference to the statement:

yaṃ kiñci vedayitaṃ taṃ dukkhasmin”ti.

‘Suffering includes whatever is felt.’”

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

But the Buddha said to Venerable Ānanda,

“passasi no tvaṃ, ānanda, imassa udāyissa moghapurisassa ummaṅgaṃ?

“See how this foolish person Udāyī comes up with an idea?

Aññāsiṃ kho ahaṃ, ānanda:

I knew that

‘idānevāyaṃ udāyī moghapuriso ummujjamāno ayoniso ummujjissatī’ti.

he was going to come up with such an irrational idea.

Ādiṃyeva, ānanda, potaliputtena paribbājakena tisso vedanā pucchitā.

Right from the start Potaliputta asked about the three feelings.

Sacāyaṃ, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa evaṃ puṭṭho evaṃ byākareyya:

Suppose the foolish person Samiddhi had answered the wanderer Potaliputta’s question like this:

‘sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā sukhavedanīyaṃ sukhaṃ so vedayati;

‘After doing an intentional deed to be experienced as pleasant by way of body, speech, or mind, one feels pleasure.

sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā dukkhavedanīyaṃ dukkhaṃ so vedayati;

After doing an intentional deed to be experienced as painful by way of body, speech, or mind, one feels pain.

sañcetanikaṃ, āvuso potaliputta, kammaṃ katvā kāyena vācāya manasā adukkhamasukhavedanīyaṃ adukkhamasukhaṃ so vedayati’ti.

After doing an intentional deed to be experienced as neutral by way of body, speech, or mind, one feels neutral.’

Evaṃ byākaramāno kho, ānanda, samiddhi moghapuriso potaliputtassa paribbājakassa sammā byākaramāno byākareyya.

Answering in this way, Samiddhi would have rightly answered Potaliputta.

Api ca, ānanda, ke ca aññatitthiyā paribbājakā bālā abyattā ke ca tathāgatassa mahākammavibhaṅgaṃ jānissanti?

Still, who are those foolish and incompetent wanderers who follow other paths to understand the Realized One’s great analysis of deeds?

Sace tumhe, ānanda, suṇeyyātha tathāgatassa mahākammavibhaṅgaṃ vibhajantassā”ti.

Ānanda, if only you would all listen to the Realized One’s explanation of the great analysis of deeds.”

“Etassa, bhagavā, kālo, etassa, sugata, kālo

“Now is the time, Blessed One! Now is the time, Holy One!

yaṃ bhagavā mahākammavibhaṅgaṃ vibhajeyya. Bhagavato sutvā bhikkhū dhāressanti”ti.

Let the Buddha explain the great analysis of deeds. The mendicants will listen and remember it.”

“Tena hānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

“Cattārome, ānanda, puggalā santo saṃvijjamānā lokasmim̃.

“Ānanda, these four people are found in the world.

Katame cattāro?

What four?

Idhānanda, ekacco puggalo idha paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti.

Some person here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

So kāyassa bhedaṃ param̃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. (1)

When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Idha paṇānanda, ekacco puggalo idha paṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, pisuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti, abhijjhālu hoti, byāpannacitto hoti, micchādiṭṭhi hoti.

But some other person here kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view.

So kāyassa bhedaṃ paramā maraṇā sugatim saggaṃ lokam upapajjati. (2)

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idhānanda, ekacco puggalo idha paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view.

So kāyassa bhedaṃ paramā maraṇā sugatim saggaṃ lokam upapajjati. (3)

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idha panānanda, ekacco puggalo idha paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, abyāpannacitto hoti, sammādiṭṭhi hoti.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view.

So kāyassa bhedaṃ paramā maraṇā apāyam duggatim vinipātam nirayam upapajjati. (4)

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—

Now, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person

idha paṇātipātiṃ adinnādāyiṃ kāmesumicchācāriṃ musāvādiṃ piṣuṇavācaṃ pharusavācaṃ samphappalāpiṃ abhijjhāluṃ byāpannacittaṃ micchādiṭṭhiṃ kāyassa bhedaṃ paraṃ maraṇā passati apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ.

here who killed living creatures, stole, and committed sexual misconduct; who used speech that's false, divisive, harsh, or nonsensical; and who was covetous, malicious, and had wrong view. And they see that, when their body breaks up, after death, that person is reborn in a place of loss, a bad place, the underworld, hell.

So evamāha:

They say:

‘atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko.

‘It seems that there is such a thing as bad deeds, and the result of bad conduct.

Amāhaṃ puggalaṃ addasaṃ idha paṇātipātiṃ adinnādāyiṃ ... pe... micchādiṭṭhiṃ kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ’ti.

For I saw a person here who killed living creatures ... and had wrong view. And when their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.’

So evamāha:

They say:

‘yo kira, bho, pāṇātipātī adinnādāyī ...pe... micchādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in hell.

Ye evaṃ jānanti, te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇan’ti.

Those who know this are right. Those who know something else are wrong.’

Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccaṃ, moghamaññan’ti. (1)

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

Idha panānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena amuṃ puggalaṃ passati—

But some other ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person

idha pāṇātipātiṃ adinnādāyiṃ ...pe... micchādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passati sugatiṃ saggāṃ lokaṃ upapannaṃ.

here who killed living creatures ... and had wrong view. And they see that that person is reborn in a heavenly realm.

So evamāha:

They say:

‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko.
‘It seems that there is no such thing as bad deeds, and the result of bad conduct.

**Amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātīṃ adinnādāyīṃ ...
pe... micchādiṭṭhīṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi
sugatiṃ saggāṃ lokāṃ upapannaṃ’ti.**

For I have seen a person here who killed living creatures ... and had wrong view. And I saw that that person was reborn in a heavenly realm.’

So evamāha:

They say:

**‘yo kira, bho, pāṇātipātī adinnādāyī ...pe... micchādiṭṭhi, sabbo
so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ
upapajjati.**

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in a heavenly realm.

**Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā
tesaṃ ñāṇaṃ’ti.**

Those who know this are right. Those who know something else are wrong.’

**Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ
viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati:
‘idameva saccaṃ, moghamaññaṃ’ti. (2)**

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly.’

**Idhānanda, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya
padhānamanvāya anuyogamanvāya appamādamanvāya
sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati
yathāsamāhite citte dibbena cakkhunā visuddhena
atikkantamānusakena amuṃ puggalaṃ passati—**

Take some ascetic or brahmin who with clairvoyance sees a person

**idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ
kāmesumicchācārā paṭivirataṃ musāvādā paṭivirataṃ pisuṇāya
vācāya paṭivirataṃ pharusāya vācāya paṭivirataṃ
samphappalāpā paṭivirataṃ anabhijjhālurū abyāpannacittaṃ
sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passati sugatiṃ
saggaṃ lokaṃ upapannaṃ.**

here who refrained from killing living creatures ... and had right view.
And they see that that person is reborn in a heavenly realm.

So evamāha:

They say:

‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko.

‘It seems that there is such a thing as good deeds, and the result of
good conduct.

**Amāhaṃ puggalaṃ addasaṃ—idha pāṇātipātā paṭivirataṃ
adinnādānā paṭivirataṃ ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ
paraṃ maraṇā passāmi sugatiṃ saggaṃ lokaṃ upapannaṃ’ti.**

For I have seen a person here who refrained from killing living
creatures ... and had right view. And I saw that that person was
reborn in a heavenly realm.’

So evamāha:

They say:

‘yo kira, bho, pāṇātipātā paṭivirato adinnādānā paṭivirato ...pe...

**sammādiṭṭhi sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ
saggaṃ lokaṃ upapajjati.**

‘It seems that everyone who refrains from killing living creatures ...
and has right view is reborn in a heavenly realm.

**Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā
tesaṃ ñāṇan’ti.**

Those who know this are right. Those who know something else are
wrong.’

**Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ
viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati:
'idameva saccaṃ, moghamaññaṃ'ti. (3)**

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

**Idha panānanda, ekacco samaṇo vā brāhmaṇo vā
ātappamanvāya padhānamanvāya anuyogamanvāya
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ
cetosamādhiṃ phusati yathāsamāhite citte dibbena cakkhunā
visuddhena atikkantamānusakena amuṃ puggalaṃ passati—
idha pāṇātipātā paṭivirataṃ ...pe... sammādiṭṭhiṃ, kāyassa
bhedā paraṃ maraṇā passati apāyaṃ duggatiṃ vinipātaṃ
nirayaṃ upapannaṃ.**

Take some ascetic or brahmin who with clairvoyance sees a person here who refrained from killing living creatures ... and had right view. And they see that that person is reborn in hell.

So evamāha:

They say:

**'natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko.
Amāhaṃ puggalaṃ addasaṃ—**

'It seems that there is no such thing as good deeds, and the result of good conduct. For I have seen a person

**idha pāṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ...pe...
sammādiṭṭhiṃ, kāyassa bhedā paraṃ maraṇā passāmi apāyaṃ
duggatiṃ vinipātaṃ nirayaṃ upapannaṃ'ti.**

here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in hell.'

**So evamāha: 'yo kira, bho, pāṇātipātā paṭivirato adinnādānā
paṭivirato ...pe... sammādiṭṭhi, sabbo so kāyassa bhedā paraṃ
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.**

They say: 'It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell.'

Ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesaṃ ñāṇan'ti.

Those who know this are right. Those who know something else are wrong.'

Iti so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: 'idameva saccaṃ, moghamaññan'ti. (4)

And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

'atthi kira, bho, pāpakāni kammāni, atthi duccharitassa vipāko'ti idamassa anujānāmi;

'It seems that there is such a thing as bad deeds, and the result of bad conduct,' I grant them that.

yampi so evamāha:

And when they say:

'amāhaṃ puggalaṃ addasaṃ—idha paṇātipātīṃ adinnādāyīṃ ...pe... micchādiṭṭhīṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannan'ti idampissa anujānāmi;

'I have seen a person here who killed living creatures ... and had wrong view. And after death, they were reborn in hell,' I also grant them that.

yañca kho so evamāha:

But when they say:

'yo kira, bho, paṇātipātī adinnādāyī ...pe... micchādiṭṭhī, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjatī'ti idamassa nānujānāmi;

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in hell,’ I don’t grant them that.

yampi so evamāha:

And when they say:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇan’ti idampissa nānujānāmi;

‘Those who know this are right. Those who know something else are wrong,’ I also don’t grant them that.

yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati:

‘idameva saccaṃ, moghamaññan’ti idampissa nānujānāmi.

And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly,’ I also don’t grant them that.

Taṃ kissa hetu?

Why is that?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (1)

Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘natthi kira, bho, pāpakāni kammāni, natthi duccharitassa vipāko’ti idamassa nānujānāmi;

‘It seems that there is no such thing as bad deeds, and the result of bad conduct,’ I don’t grant them that.

yañca kho so evamāha:

But when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha paṇātipātīṃ adinnādāyīṃ ...pe... micchādiṭṭhīṃ kāyassa bhedaṃ paraṃ maraṇā passāmi sugatīṃ saggāṃ lokaṃ upapannaṃ’ti idamassa anujānāmi;

‘I have seen a person here who killed living creatures ... and had wrong view. And I saw that that person was reborn in a heavenly realm,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, pāṇātipātī adinnādāyī ...pe... micchādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiraṃ saggaraṃ lokaraṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who kills living creatures ... and has wrong view is reborn in a heavenly realm,’ I don’t grant them that. ...

yampi so evamāha:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesamā ñāṇaṃ’ti idampissa nānujānāmi;

yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa vocharati: ‘idameva saccaṃ, moghamaññaṃ’ti idampissa nānujānāmi.

Taṃ kissa hetu?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (2)

Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘atthi kira, bho, kalyāṇāni kammāni, atthi sucaritassa vipāko’ti idamassa anujānāmi;

‘It seems that there is such a thing as good deeds, and the result of good conduct,’ I grant them that.

yampi so evamāha:

And when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha paṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi sugatiṃ saggāṃ lokaṃ upapannaṃ’ti idampissa anujānāmi;

‘I have seen a person here who refrained from killing living creatures ... and had right view. And I saw that that person was reborn in a heavenly realm,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, paṇātipātā paṭivirato adinnādānā paṭivirato ...pe... sammādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in a heavenly realm,’ I don’t grant them that. ...

yampi so evamāha:

‘ye evaṃ jānanti te sammā jānanti; ye aññathā jānanti, micchā tesāṃ ñāṇaṃ’ti idampissa nānujānāmi;

yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati: ‘idameva saccaṃ, moghamaññaṃ’ti idampissa nānujānāmi.

Taṃ kissa hetu?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (3)

Because the Realized One’s knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ samaṇo vā brāhmaṇo vā evamāha:

In this case, when an ascetic or brahmin says this:

‘natthi kira, bho, kalyāṇāni kammāni, natthi sucaritassa vipāko’ti idamassa nānujānāmi;

‘It seems that there is no such thing as good deeds, and the result of good conduct,’ I don’t grant them that.

yañca kho so evamāha:

But when they say:

‘amāhaṃ puggalaṃ addasaṃ—idha paṇātipātā paṭivirataṃ adinnādānā paṭivirataṃ ...pe... sammādiṭṭhiṃ, kāyassa bhedaṃ paraṃ maraṇā passāmi apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ’ti idamassa anujānāmi;

‘I have seen a person here who refrained from killing living creatures ... and had right view. And after death, they were reborn in hell,’ I grant them that.

yañca kho so evamāha:

But when they say:

‘yo kira, bho, paṇātipātā paṭivirato adinnādānā paṭivirato ...pe... sammādiṭṭhi, sabbo so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati’ti idamassa nānujānāmi;

‘It seems that everyone who refrains from killing living creatures ... and has right view is reborn in hell,’ I don’t grant them that.

yañca kho so evamāha: ‘ye evaṃ jānanti te sammā jānanti;

But when they say: ‘Those who know this are right.

ye aññathā jānanti, micchā tesaṃ ñāṇaṃ’ti idampissa nānujānāmi;

Those who know something else are wrong,’ I also don’t grant them that.

yampi so yadeva tassa sāmaṃ ñātaṃ sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tadeva tattha thāmasā parāmāsā abhinivissa voharati:

‘idameva saccaṃ, moghamaññan’ti idampissa nānujānāmi.

And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: ‘This is the only truth, other ideas are silly,’ I also don’t grant them that.

Taṃ kissa hetu?

Why is that?

Aññathā hi, ānanda, tathāgatassa mahākammavibhaṅge ñāṇaṃ hoti. (4)

Because the Realized One's knowledge of the great analysis of deeds is otherwise.

Tatrānanda, yvāyaṃ puggalo idha paṇātipātī adinnādāyī ...pe... micchādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,

Now, Ānanda, take the case of the person here who killed living creatures ... and had wrong view, and who, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinna.

They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view.

Tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yañca kho so idha paṇātipātī hoti adinnādāyī hoti ...pe... micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (1)

But anyone here who kills living creatures ... and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha paṇātipātī adinnādāyī ...pe... micchādiṭṭhi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati,

Now, Ānanda, take the case of the person here who killed living creatures ... and had wrong view, and who is reborn in a heavenly

realm.

**pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ,
pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ
sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādiṭṭhi samattā
samādinna.**

They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view.

**Tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokāṃ
upapajjati.**

And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

**Yaṅca kho so idha paṇātipātī hoti adinnādāyī hoti ...pe...
micchādiṭṭhi hoti tassa diṭṭheva dhamme vipākaṃ
paṭisaṃvedeti upapajja vā apare vā pariyāye. (2)**

But anyone here who kills living creatures ... and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

**Tatrānanda, yvāyaṃ puggalo idha paṇātipātā paṭivirato
adinnādānā paṭivirato ...pe... sammādiṭṭhi, kāyassa bhedaṃ
paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjati,**

Now, Ānanda, take the case of the person here who refrained from killing living creatures ... and had right view, and who is reborn in a heavenly realm.

**pubbe vāssa taṃ kataṃ hoti kalyāṇakammaṃ sukhavedanīyaṃ,
pacchā vāssa taṃ kataṃ hoti kalyāṇakammaṃ
sukhavedanīyaṃ, maraṇakāle vāssa hoti sammādiṭṭhi samattā
samādinna.**

They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view.

Tena so kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Yaṅca kho so idha paṇātipātā paṭivirato hoti adinnādānā paṭivirato hoti ...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (3)

But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Tatrānanda, yvāyaṃ puggalo idha paṇātipātā paṭivirato adinnādānā paṭivirato ...pe... sammādiṭṭhi, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
Now, Ānanda, take the case of the person here who refrained from killing living creatures ... and had right view, and who is reborn in hell.

pubbe vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, pacchā vāssa taṃ kataṃ hoti pāpakammaṃ dukkhavedanīyaṃ, maraṇakāle vāssa hoti micchādiṭṭhi samattā samādinnaṃ.

They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view.

Tena so kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Yaṅca kho so idha paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti ...pe... sammādiṭṭhi hoti, tassa diṭṭheva dhamme vipākaṃ paṭisaṃvedeti upapajja vā apare vā pariyāye. (4)

But anyone here who refrains from killing living creatures ... and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Iti kho, ānanda, atthi kammaṃ abhabbaṃ abhabbābhāsaṃ, atthi kammaṃ abhabbaṃ bhabbābhāsaṃ, atthi kammaṃ bhabbañceva bhabbābhāsañca, atthi kammaṃ bhabbaṃ abhabbābhāsan”ti.

So, Ānanda, there are deeds that are ineffective and appear ineffective. There are deeds that are ineffective but appear effective. There are deeds that are effective and appear effective. And there are deeds that are effective but appear ineffective.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Mahākammavibhaṅgasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

137. Saḷāyatanaṅgasutta *The Analysis of the Six Sense Fields*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadvoca:

The Buddha said this:

“saḷāyatanaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of the six sense fields.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, aṭṭhārasa manopavicārā veditabbā, chattim̐sa sattapadā veditabbā, tatra idaṃ nissāya idaṃ pajahatha, tayo satipaṭṭhānā yadariyo sevati yadariyo sevamāno satthā gaṇamanusāsitumarahati, so vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ti—

“The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen mental preoccupations should be understood. The thirty-six positions of sentient beings should be understood. Therein, relying on this, give up that. The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group. Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

ayamuddeso saḷāyatanavibhaṅgassa.

This is the recitation passage for the analysis of the six sense fields.

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

‘Cakkhāyatanam̐ sotāyatanam̐ ghānāyatanam̐ jivhāyatanam̐ kāyāyatanam̐ manāyatanam̐—

There are the sense fields of the eye, ear, nose, tongue, body, and mind.

cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (1)

That's what I said, and this is why I said it.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

**‘Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam
phoṭṭhabbāyatanam dhammāyatanam—**

There are the sense fields of sights, sounds, smells, tastes, touches,
and thoughts.

cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (2)

That's what I said, and this is why I said it.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

**‘Cakkhaviññāṇam sotaviññāṇam ghānaviññāṇam
jivhāviññāṇam kāyaviññāṇam manoviññāṇam—**

There are eye, ear, nose, tongue, body, and mind consciousness.

cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (3)

That's what I said, and this is why I said it.

‘Cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

**‘Cakkhusamphasso sotasamphasso ghānasamphasso
jivhāsamphasso kāyasamphasso manosamphasso—**

There is contact through the eye, ear, nose, tongue, body, and mind.

cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (4)

That's what I said, and this is why I said it.

‘Aṭṭhārasa manopavicārā veditabbā’ti—

‘The eighteen mental preoccupations should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

**‘Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ
upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati,
upekkhāṭṭhānīyaṃ rūpaṃ upavicarati.**

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.

Sotena saddaṃ sutvā ...pe...

Hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...

Smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ...

Tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

Feeling a touch with the body ...

**manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ
upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati,
upekkhāṭṭhānīyaṃ dhammaṃ upavicarati.**

Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity.

Iti cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā, aṭṭhārasa manopavicārā veditabbā'ti—

So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. 'The eighteen mental preoccupations should be understood.'

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ. (5)

That's what I said, and this is why I said it.

'Chattimsa sattapadā veditabbā'ti—

'The thirty-six positions of sentient beings should be understood.'

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā.

There are six kinds of lay happiness and six kinds of renunciate happiness. There are six kinds of lay sadness and six kinds of renunciate sadness. There are six kinds of lay equanimity and six kinds of renunciate equanimity.

Tattha katamāni cha gehasitāni somanassāni?

And in this context what are the six kinds of lay happiness?

Cakkhuvīññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ.

There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Happiness arises when you regard it as a gain to obtain such sights,

or when you recollect sights you formerly obtained that have passed, ceased, and perished.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ.

Such happiness is called lay happiness.

Sotaviññeyyānaṃ saddānaṃ ...

There are sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ...

Smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ...

Tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ ...

Touches known by the body ...

manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ manāpānaṃ ...pe... somanassaṃ.

Thoughts known by the mind that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Happiness arises when you regard it as a gain to obtain such thoughts, or when you recollect thoughts you formerly obtained that have passed, ceased, and perished.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati gehasitaṃ somanassaṃ.

Such happiness is called lay happiness.

Imāni cha gehasitāni somanassāni.

These are the six kinds of lay happiness.

Tattha katamāni cha nekkhammasitāni somanassāni?

And in this context what are the six kinds of renunciate happiness?

Rūpānaṃ tveva aniccataṃ viditvā vipariṇā mavirāgaṇirodhaṃ, 'pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā vipariṇāmadhammā'ti evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati somanassaṃ.

When you've understood the impermanence of sights—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ.

Such happiness is called renunciate happiness.

Saddānaṃ tveva ...

When you've understood the impermanence of sounds ...

gandhānaṃ tveva ...

smells ...

rasānaṃ tveva ...

tastes ...

phoṭṭhabbānaṃ tveva ...

touches ...

dhammānaṃ tveva aniccatāṃ veditvā

vipariṇāmavirāgaṇirodhaṃ, 'pubbe ceva dhammā etarahi ca

sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti

evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati

somanassaṃ.

thoughts—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable.

Yaṃ evarūpaṃ somanassaṃ idaṃ vuccati nekkhammasitaṃ somanassaṃ.

Such happiness is called renunciate happiness.

Imāni cha nekkhammasitāni somanassāni.

These are the six kinds of renunciate happiness.

Tattha katamāni cha gehasitāni domanassāni?

And in this context what are the six kinds of lay sadness?

Cakkhuviññeyyānaṃ rūpānaṃ ...

There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Sadness arises when you regard it as a loss to lose such sights, or when you recollect sights you formerly lost that have passed, ceased, and perished.

pe...

Such sadness is called lay sadness.

sotaviññeyyānaṃ saddānaṃ ...

There are sounds known by the ear ...

ghānaviññeyyānaṃ gandhānaṃ ...

There are smells known by the nose ...

jivhāviññeyyānaṃ rasānaṃ ...

There are tastes known by the tongue ...

kāyaviññeyyānaṃ phoṭṭhabbānaṃ ...

There are touches known by the body ...

**manoviññeyyānaṃ dhammānaṃ iṭṭhānaṃ kantānaṃ
manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ
appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā
appaṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ
samanussarato uppajjati domanassaṃ.**

There are thoughts known by the mind that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Sadness arises when you regard it as a loss to lose such thoughts, or when you recollect thoughts you formerly lost that have passed, ceased, and perished.

**Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati gehasitaṃ
domanassaṃ.**

Such sadness is called lay sadness.

Imāni cha gehasitāni domanassāni.

These are the six kinds of lay sadness.

“Tattha katamāni cha nekkhammasitāni domanassāni?”

And in this context what are the six kinds of renunciate sadness?

**Rūpānaṃ tveva aniccatāṃ viditvā vipariṇānavirāganīrodhaṃ,
‘pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā
vipariṇāmadhammā’ti evametāṃ yathābhūtaṃ sammappaññāya
disvā anuttaresu vimokkhesu pihaṃ upaṭṭhāpeti:**

When you’ve understood the impermanence of sights—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Upon seeing this, you give rise to yearning for the supreme liberations:

**‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi
yadariyā etarahi āyatanaṃ upasampajja viharantī’ti iti
anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati
pihapaccayā domanassaṃ.**

‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?’ When you give rise to yearning for the supreme liberations like this, sadness arises because of the yearning.

**Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ
domanassaṃ.**

Such sadness is called renunciate sadness.

Saddānaṃ tveva ...pe...

When you’ve understood the impermanence of sounds ...

gandhānaṃ tveva ...

smells ...

rasānaṃ tveva ...

tastes ...

phoṭṭhabbānaṃ tveva ...

touches ...

dhammānaṃ tveva aniccatāṃ viditvā

vipariṇānavirāganīrodhaṃ, ‘pubbe ceva dhammā etarahi ca

**sabbe te dhammā aniccā dukkhā vipariṇāmadhammā'ti
evametaṃ yathābhūtaṃ sammappaññāya disvā anuttaresu
vimokkhesu pihaṃ upaṭṭhāpeti:**

thoughts—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable. Upon seeing this, you give rise to yearning for the supreme liberations:

**'kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi
yadariyā etarahi āyatanaṃ upasampajja viharantī'ti iti
anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati
pihapaccayā domanassaṃ.**

'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' When you give rise to yearning for the supreme liberations like this, sadness arises because of the yearning.

**Yaṃ evarūpaṃ domanassaṃ idaṃ vuccati nekkhammasitaṃ
domanassaṃ.**

Such sadness is called renunciate sadness.

Imāni cha nekkhammasitāni domanassāni.

These are the six kinds of renunciate sadness.

Tattha katamā cha gehasitā upekkhā?

And in this context what are the six kinds of lay equanimity?

**Cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūḷhassa
puthujjanassa anodhijinassa avipākajinassa
anādīnavadassāvino assutavato puthujjanassa.**

When seeing a sight with the eye, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks.

Yā evarūpā upekkhā, rūpaṃ sā nātivattati.

Such equanimity does not transcend the sight.

Tasmā sā upekkhā 'gehasitā'ti vuccati.

That's why it's called lay equanimity.

Sotena saddaṃ sutvā ...

When hearing a sound with the ear ...

ghānena gandhaṃ ghāyitvā ...

When smelling an odor with the nose ...

jivhāya rasaṃ sāyitvā ...

When tasting a flavor with the tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When feeling a touch with the body ...

**manasā dhammaṃ viññāya uppajjati upekkhā bālassa
mūḷhassa puthujjanassa anodhijinassa avipākajinassa
anādīnavadassāvino assutavato puthujjanassa.**

When knowing a thought with the mind, equanimity arises for the uneducated ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks.

Yā evarūpā upekkhā, dhammaṃ sā nātivattati.

Such equanimity does not transcend the thought.

Tasmā sā upekkhā 'gehasitā'ti vuccati.

That's why it's called lay equanimity.

Imā cha gehasitā upekkhā.

These are the six kinds of lay equanimity.

Tattha katamā cha nekkhammasitā upekkhā?

And in this context what are the six kinds of renunciate equanimity?

**Rūpānaṃ tveva aniccataṃ viditvā vipariṇā mavirāganirodhaṃ,
'pubbe ceva rūpā etarahi ca sabbe te rūpā aniccā dukkhā
vipariṇā madhammā'ti evametaṃ yathābhūtaṃ sammappaññāya
passato uppajjati upekkhā.**

When you've understood the impermanence of sights—their perishing, fading away, and cessation—equanimity arises as you

truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable.

Yā evarūpā upekkhā, rūpaṃ sā ativattati.

Such equanimity transcends the sight.

Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati.

That’s why it’s called renunciate equanimity.

Saddānaṃ tveva ...

When you’ve understood the impermanence of sounds ...

gandhānaṃ tveva ...

smells ...

rasānaṃ tveva ...

tastes ...

phoṭṭhabbānaṃ tveva ...

touches ...

dhammānaṃ tveva aniccatāṃ veditvā

vipariṇānavirāgaṇirodhaṃ, ‘pubbe ceva dhammā etarahi ca

sabbe te dhammā aniccā dukkhā vipariṇāmadhammā’ti

evametaṃ yathābhūtaṃ sammappaññāya passato uppajjati

upekkhā.

thoughts—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those thoughts are impermanent, suffering, and perishable.

Yā evarūpā upekkhā, dhammaṃ sā ativattati.

Such equanimity transcends the thought.

Tasmā sā upekkhā ‘nekkhammasitā’ti vuccati.

That’s why it’s called renunciate equanimity.

Imā cha nekkhammasitā upekkhā.

These are the six kinds of renunciate equanimity.

‘Chattimsa sattapadā veditabbā’ti—

‘The thirty-six positions of sentient beings should be understood.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Tatra idaṃ nissāya idaṃ pajahathā’ti—

‘Therein, relying on this, give up that.’

iti kho panetaṃ vuttaṃ; Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha gehasitāni somanassāni tāni pajahatha, tāni samatikkamatha.

Therein, by relying and depending on the six kinds of renunciate happiness, give up and go beyond the six kinds of lay happiness.

Evametesam pahānam hoti, evametesam samatikkamo hoti.

That's how they are given up.

Tatra, bhikkhave, yāni cha nekkhammasitāni domanassāni tāni nissāya tāni āgamma yāni cha gehasitāni domanassāni tāni pajahatha, tāni samatikkamatha.

Therein, by relying on the six kinds of renunciate sadness, give up the six kinds of lay sadness.

Evametesam pahānam hoti, evametesam samatikkamo hoti.

That's how they are given up.

Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma, yā cha gehasitā upekkhā tā pajahatha tā samatikkamatha.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of lay equanimity.

Evametāsam pahānam hoti, evametāsam samatikkamo hoti.

That's how they are given up.

Tatra, bhikkhave, yāni cha nekkhammasitāni somanassāni tāni nissāya tāni āgamma yāni cha nekkhammasitāni domanassāni tāni pajahatha, tāni samatikkamatha.

Therein, by relying on the six kinds of renunciate happiness, give up the six kinds of renunciate sadness.

Evametesam pahānam hoti, evametesam samatikkamo hoti.

That's how they are given up.

Tatra, bhikkhave, yā cha nekkhammasitā upekkhā tā nissāya tā āgamma yāni cha nekkhammasitāni somanassāni tāni pajahatha, tāni samatikkamatha.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of renunciate happiness.

Evametesam pahānam hoti, evametesam samatikkamo hoti.

That's how they are given up.

Atthi, bhikkhave, upekkhā nānattā nānattasitā, atthi upekkhā ekattā ekattasitā.

There is equanimity that is diversified, based on diversity, and equanimity that is unified, based on unity.

Katamā ca, bhikkhave, upekkhā nānattā nānattasitā?

And what is equanimity based on diversity?

Atthi, bhikkhave, upekkhā rūpesu, atthi saddesu, atthi gandhesu, atthi rasesu, atthi phoṭṭhabbesu—

There is equanimity towards sights, sounds, smells, tastes, and touches.

ayam, bhikkhave, upekkhā nānattā nānattasitā.

This is equanimity based on diversity.

Katamā ca, bhikkhave, upekkhā ekattā ekattasitā?

And what is equanimity based on unity?

Atthi, bhikkhave, upekkhā ākāsaññāyatanañissitā, atthi viññāṇaññāyatanañissitā, atthi ākiñcaññāyatanañissitā, atthi nevasaññānāsaññāyatanañissitā—

There is equanimity based on the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception.

ayaṃ, bhikkhave, upekkhā ekattā ekattasitā.

This is equanimity based on unity.

Tatra, bhikkhave, yāyaṃ upekkhā ekattā ekattasitā taṃ nissāya taṃ āgamma yāyaṃ upekkhā nānattā nānattasitā taṃ pajahatha, taṃ samatikkamatha.

Therein, relying on equanimity based on unity, give up equanimity based on diversity.

Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

That's how it is given up.

Atammayataṃ, bhikkhave, nissāya atammayataṃ āgamma yāyaṃ upekkhā ekattā ekattasitā taṃ pajahatha, taṃ samatikkamatha.

Relying on non-identification, give up equanimity based on unity.

Evametissā pahānaṃ hoti, evametissā samatikkamo hoti.

That's how it is given up.

‘Tatra idaṃ nissāya idaṃ pajahathā’ti—

‘Therein, relying on this, give up that.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsitumarahatī’ti—

‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’

iti kho panetaṃ vuttaṃ;

That's what I said,

kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

**Idha, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti
anukampako hitesī anumāpaṃ upādāya:**

The first case is when the Teacher teaches the Dhamma out of kindness and compassion:

'idaṃ vo hitāya, idaṃ vo sukhāyā'ti.

'This is for your welfare. This is for your happiness.'

**Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ
upaṭṭhapenti, vakkamma ca satthusāsanā vattanti.**

But their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the Teacher's instruction.

**Tatra, bhikkhave, tathāgato na ceva anattamaṇo hoti, na ca
anattamaṇaṃ paṭisaṃvedeti, anavassuto ca viharati sato
sampajāno.**

In this case the Realized One is not displeased, he does not feel displeasure. He remains unaffected, mindful and aware.

**Idaṃ, bhikkhave, paṭhamaṃ satipaṭṭhānaṃ yadariyo sevati,
yadariyo sevamaṇo satthā gaṇamaṇusāsitaṃ arahati.**

This is the first case in which the Noble One cultivates the establishment of mindfulness.

**Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti
anukampako hitesī anumāpaṃ upādāya:**

The next case is when the Teacher teaches the Dhamma out of kindness and compassion:

'idaṃ vo hitāya, idaṃ vo sukhāyā'ti.

'This is for your welfare. This is for your happiness.'

Tassa ekacce sāvakā na sussūsanti, na sotam odahanti, na aññā cittam upaṭṭhapenti, vokkamma ca satthusāsanā vattanti;

And some of their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the Teacher's instruction.

ekacce sāvakā sussūsanti, sotam odahanti, aññā cittam upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.

But some of their disciples do want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the Teacher's instruction.

Tatra, bhikkhave, tathāgato na ceva anattamano hoti, na ca anattamanataṃ paṭisaṃvedeti;

In this case the Realized One is not displeased,

na ca attamano hoti, na ca attamanataṃ paṭisaṃvedeti.

nor is he pleased.

Anattamanatā ca attamanatā ca—

tadubhayaṃ abhinivajjetvā upekkhako viharati sato sampajāno.

Rejecting both displeasure and pleasure, he remains equanimous, mindful and aware.

Idaṃ vuccati, bhikkhave, dutiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the second case in which the Noble One cultivates the establishment of mindfulness.

Puna caparaṃ, bhikkhave, satthā sāvakānaṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

The next case is when the Teacher teaches the Dhamma out of kindness and compassion:

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

‘This is for your welfare. This is for your happiness.’

Tassa sāvakā sussūsanti, sotam odahanti, aññācittam upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.

And their disciples want to listen. They pay attention and apply their minds to understand. They don't proceed having turned away from the Teacher's instruction.

Tatra, bhikkhave, tathāgato attamano ceva hoti, attamanatañca paṭisaṃvedeti, anavassuto ca viharati sato sampajāno.

In this case the Realized One is not pleased, he does not feel pleasure. He remains unaffected, mindful and aware.

Idaṃ vuccati, bhikkhave, tatiyaṃ satipaṭṭhānaṃ yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahati.

This is the third case in which the Noble One cultivates the establishment of mindfulness.

‘Tayo satipaṭṭhānā yadariyo sevati, yadariyo sevamāno satthā gaṇamanusāsītumarahatī’ti—

‘The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘So vuccati yoggācariyānaṃ anuttaro purisadammasārathī’ti—

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Hatthidamakena, bhikkhave, hatthidammo sārīto ekaṃyeva disaṃ dhāvati—

Driven by an elephant trainer, an elephant in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.

east, west, north, or south.

Assadamakena, bhikkhave, assadammo sārīto ekaññeva disaṃ dhāvati—

Driven by a horse trainer, a horse in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.
east, west, north, or south.

Godamakena, bhikkhave, godammo sārīto ekaññeva disaṃ dhāvati—

Driven by an ox trainer, an ox in training proceeds in just one direction:

puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhiṇaṃ vā.
east, west, north, or south.

Tathāgatena hi, bhikkhave, arahatā sammāsambuddhena purisadammo sārīto aṭṭha disā vidhāvati.

But driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in eight directions:

Rūpī rūpāni passati—

Having physical form, they see visions.

ayaṃ ekā disā;

This is the first direction.

ajjhattaṃ arūpasaññī bahiddhā rūpāni passati—

Not perceiving physical form internally, they see visions externally.

ayaṃ dutiyā disā;

This is the second direction.

subhantveva adhimutto hoti—

They're focused only on beauty.

ayaṃ tatiyā disā;

This is the third direction.

sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti

ākāsānañcāyatanam upasampajja viharati—

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

ayam catutthi disa;

This is the fourth direction.

sabbaso akāsānañcāyatanam samatikkamma ‘anantaṃ viññāṇa’ti viññāṇañcāyatanam upasampajja viharati—

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

ayam pañcamī disa;

This is the fifth direction.

sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati—

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

ayam chaṭṭhī disa;

This is the sixth direction.

sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati—

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

ayam sattamī disa;

This is the seventh direction.

sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati—

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

ayaṃ aṭṭhamī disā.

This is the eighth direction.

**Tathāgatena, bhikkhave, arahatā sammāsambuddhena
purisadammo sārīto imā aṭṭha disā vidhāvati.**

Driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in these eight directions.

So vuccati: ‘yoggācariyānaṃ anuttaro purisadammasārathī’ti—

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’

iti yaṃ taṃ vuttaṃ idametam paṭicca vuttan”ti.

That’s what I said, and this is why I said it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Saḷāyatanaṅgasuttaṃ niṭṭhitaṃ sattamaṃ.

138. Uddesavibhaṅgasutta *The Analysis of a Recitation Passage*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadvoca:

The Buddha said this:

“uddesavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of a recitation passage.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya.

“A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatiṃ jātijārāmarañadukkhāsamudayasambhavo na hotī”ti.

When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato uṭṭhāyāsanā vihāraṃ pāvīsi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

Atha kho tesaṃ bhikkhūnaṃ, acirapakkantassa bhagavato, etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavīṭṭho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya.

**Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhataṃ
asaṅghite anupādāya aparitassato āyatim
jātijarāmarañadukkhasamudayasambhavo na hotī'ti.**

**Ko nu kho imassa bhagavatā saṅkhittena uddesassa
uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ
vibhajeyyā'ti?**

Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Atha kho tesam bhikkhūnaṃ etadahosi:

Then those mendicants thought,

**“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito
sambhāvito ca viññūnaṃ sabrahmacārīnaṃ;**

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

**pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena
uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa
vitthārena atthaṃ vibhajitum.**

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

**Yannūna mayaṃ yenāyasmā mahākaccāno
tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ
mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā'ti.**

Let's go to him, and ask him about this matter.”

**Atha kho te bhikkhū yenāyasmā mahākaccāno
tenupasaṅkamimsu; upasaṅkamtivā āyasmatā mahākaccānena
saddhiṃ sammodimsu.**

Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ
nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ
mahākaccānaṃ etadavocum:**

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajtvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatiṃ jātijarāmarañadukkhasamudayasambhavo na hotī’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajtvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatiṃ jātijarāmarañadukkhasamudayasambhavo na hotī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito, sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

**Yannūna mayam yenāyasmā mahākaccāno
tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ
mahākaccānaṃ etamatthaṃ paṭipuccheyyāma'ti—**

vibhajatāyasmā mahākaccāno'ti.

“May Venerable Mahākaccāna please explain this.”

**“Seyyathāpi, āvuso, puriso sārathhiko sāragavesī
sārapariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato
atikkammeva mūlaṃ atikkamma khandhaṃ sākāpalāse sāraṃ
pariyesitabbaṃ maññeyya,**

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

**evaṃ sampadamidaṃ āyasmantānaṃ sathhari sammukhībhūte
taṃ bhagavantaṃ atisitvā amhe etamatthaṃ paṭipucchitabbaṃ
maññatha.**

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

**So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto
ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa
ninnetā amatassa dātā dhammassāmī tathāgato.**

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

**So ceva panetassa kālo ahosi yaṃ bhagavantaṃyeva
etamatthaṃ paṭipuccheyyātha;**

That was the time to approach the Buddha and ask about this matter.

yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā'ti.

You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi yaṃ bhagavantamyeva etamatthaṃ paṭipuccheyyāma;

That was the time to approach the Buddha and ask about this matter.

yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha’s answer.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā mahākaccāno agarum karitvā”ti.

Please explain this, if it’s no trouble.”

“Tena hāvuso, suṇātha, sādhukaṃ manasi karotha, bhāsissāmī”ti.

“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosum.

“Yes, reverend,” they replied.

Āyasmā mahākaccāno etadavoca:

Venerable Mahākaccāna said this:

“Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya, bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim

jātijarāmarāṇadukkhasamudayasambhavo na hotī’ti.

‘A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.’

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this passage for recitation.

Kathañcāvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti vuccati?

And how is consciousness scattered and diffused externally?

Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā rūpanimittānusāri viññāṇaṃ hoti rūpanimittassādagadhitam

**rūpanimittassādavinibandhaṃ
rūpanimittassādasamyojanasammuttaṃ bahiddhā viññāṇaṃ
vikkhittaṃ visaṭanti vuccati.**

Take a mendicant who sees a sight with their eyes. Their consciousness follows after the features of that sight, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

**manasā dhammaṃ viññāya dhammanimittānusāri viññāṇaṃ
hoti; dhammanimittassādagadhitāṃ
dhammanimittassādavinibandhaṃ
dhammanimittassādasamyojanasammuttaṃ bahiddhā viññāṇaṃ
vikkhittaṃ visaṭanti vuccati.**

When they know a thought with their mind, their consciousness follows after the features of that thought, tied, attached, and fettered to gratification in its features. So their consciousness is said to be scattered and diffused externally.

**Evaṃ kho, āvuso, bahiddhā viññāṇaṃ vikkhittaṃ visaṭanti
vuccati.**

That's how consciousness is scattered and diffused externally.

**Kathañcāvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti
vuccati?**

And how is consciousness not scattered and diffused externally?

Idhāvuso, bhikkhuno cakkhunā rūpaṃ disvā na rūpanimittānusāri viññāṇaṃ hoti, na rūpanimittassādagadhitāṃ na rūpanimittassādavinibandhaṃ na rūpanimittassādasāmyojanasāmyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

Take a mendicant who sees a sight with their eyes. Their consciousness doesn't follow after the features of that sight, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered and diffused externally.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusitvā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na dhammanimittānusāri viññāṇaṃ hoti na dhammanimittassādagadhitāṃ na dhammanimittassādavinibandhaṃ na dhammanimittassādasāmyojanasāmyuttaṃ bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

When they know a thought with their mind, their consciousness doesn't follow after the features of that thought, and is not tied, attached, and fettered to gratification in its features. So their consciousness is said to be not scattered and diffused externally.

Evaṃ kho, āvuso, bahiddhā viññāṇaṃ avikkhittaṃ avisaṭanti vuccati.

That's how consciousness is not scattered and diffused externally.

Kathañcāvuso, ajjhattaṃ saṅghitanti vuccati?

And how is their consciousness stuck internally?

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa vivekajapītisukhānusāri viññāṇañ hoti vivekajapītisukhassādagadhitañ vivekajapītisukhassādavinibandhaṃ vivekajapītisukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ saṅghitanti vuccati.

Their consciousness follows after that rapture and bliss born of seclusion, tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be stuck internally.

Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa samādhijapītisukhānusāri viññāṇañ hoti samādhijapītisukhassādagadhitañ samādhijapītisukhassādavinibandhaṃ samādhijapītisukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ saṅghitanti vuccati.

Their consciousness follows after that rapture and bliss born of immersion, tied, attached, and fettered to gratification in that rapture

and bliss born of immersion. So their mind is said to be stuck internally.

Puna caparam, āvuso, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa upekkhānusāri viññāṇaṃ hoti upekkhāsukhassādagadhitaṃ upekkhāsukhassādavinibandhaṃ upekkhāsukhassādasamyojanasammuttaṃ ajjhattaṃ cittaṃ saṅghitanti vuccati.

Their consciousness follows after that equanimity, tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be stuck internally.

Puna caparam, āvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa adukkhamasukhānusāri viññāṇaṃ hoti adukkhamasukhassādagadhitaṃ adukkhamasukhassādavinibandhaṃ adukkhamasukhassādasamyojanasammuttaṃ ajjhattaṃ cittaṃ asaṅghitanti vuccati.

Their consciousness follows after that neutral feeling, tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be stuck internally.

Evaṃ kho, āvuso, ajjhataṃ saṅghitanti vuccati.

That's how their consciousness is stuck internally.

Kathañcāvuso, ajjhataṃ asaṅghitanti vuccati?

And how is their consciousness not stuck internally?

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi ...pe... paṭhamaṃ jhānaṃ upasampajja viharati.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa na vivekajapītisukhānusāri viññāṇaṃ hoti na vivekajapītisukhassādagadhitaṃ na vivekajapītisukhassādavinibandhaṃ na vivekajapītisukhassādasamyojanasamyuttaṃ ajjhataṃ cittaṃ asaṅghitanti vuccati.

Their consciousness doesn't follow after that rapture and bliss born of seclusion, and is not tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be not stuck internally.

Puna caparaṃ, āvuso, bhikkhu vitakkavicārānaṃ vūpasamā ... pe... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter the second absorption ...

Tassa na samādhijapītisukhānusāri viññāṇaṃ hoti na samādhijapītisukhassādagadhitaṃ na samādhijapītisukhassādavinibandhaṃ na samādhijapītisukhassādasamyojanasamyuttaṃ ajjhataṃ cittaṃ asaṅghitanti vuccati.

Their consciousness doesn't follow after that rapture and bliss born of immersion ...

Puna caparam, āvuso, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter and remain in the third absorption ...

Tassa na upekkhānusāri viññāṇaṃ hoti na upekkhāsukhassādagadhitāṃ na upekkhāsukhassādavinibandhaṃ na upekkhāsukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ asaṅghitanti vuccati.

Their consciousness doesn't follow after that equanimity, and is not tied, attached, and fettered to gratification in that equanimous bliss. So their mind is said to be not stuck internally.

Puna caparam, āvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, they enter and remain in the fourth absorption ...

Tassa na adukkhamasukhānusāri viññāṇaṃ hoti na adukkhamasukhassādagadhitāṃ na adukkhamasukhassādavinibandhaṃ na adukkhamasukhassādasāmyojanasāmyuttaṃ ajjhataṃ cittaṃ asaṅghitanti vuccati.

Their consciousness doesn't follow after that neutral feeling, and is not tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be not stuck internally.

Evaṃ kho, āvuso, ajjhataṃ asaṅghitanti vuccati.

That's how their consciousness is not stuck internally.

Kathañcāvuso, anupādā paritassanā hoti?

And how are they anxious because of grasping?

**Idhāvuso, assutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto sappurisānaṃ
adassāvī sappurisdhammassa akovido sappurisdhamme
avinīto**

It's when an uneducated ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

**rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ attani vā
rūpaṃ rūpasmim vā attānaṃ.**

They regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti.

But that form of theirs decays and perishes,

**Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti
viññānaṃ hoti.**

and consciousness latches on to the perishing of form.

**Tassa rūpavipariṇāmānuparivattajā paritassanā
dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.**

Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles.

**Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca
anupādāya ca paritassati.**

So they become frightened, worried, concerned, and anxious because of grasping.

Vedanaṃ ...pe...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

**viññāṇaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ
attani vā viññāṇaṃ viññāṇasmim vā attānaṃ.**

consciousness as self, self as having consciousness, consciousness
in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti.

But that consciousness of theirs decays and perishes,

**Tassa viññāṇavipariṇāmaññathābhāvā
viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.**

and consciousness latches on to the perishing of consciousness.

**Tassa viññāṇavipariṇāmānuparivattajā paritassanā
dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.**

Anxieties occupy their mind, born of latching on to the perishing of
consciousness, and originating in accordance with natural principles.

**Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca
anupādāya ca paritassati.**

So they become frightened, worried, concerned, and anxious
because of grasping.

Evaṃ kho, āvuso, anupādā paritassanā hoti.

That's how they are anxious because of grasping.

Kathañcāvuso, anupādānā aparitassanā hoti?

And how are they not anxious because of grasping?

**Idhāvuso, sutavā ariyasāvako ariyānaṃ dassāvī
ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṃ
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto**

It's when an educated noble disciple has seen the noble ones, and is
skilled and trained in the teaching of the noble ones. They've seen
good persons, and are skilled and trained in the teaching of the good
persons.

**na rūpaṃ attato samanupassati na rūpavantaṃ vā attānaṃ na
attani vā rūpaṃ na rūpasmim vā attānaṃ.**

They don't regard form as self, self as having form, form in self, or self in form.

Tassa taṃ rūpaṃ vipariṇamati, aññathā hoti.

When that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā na ca rūpavipariṇāmānuparivatti viññāṇaṃ hoti.

consciousness doesn't latch on to the perishing of form.

Tassa na rūpavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind.

Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā anupādāya ca na paritassati.

So they don't become frightened, worried, concerned, or anxious because of grasping.

Na vedanaṃ ...

They don't regard feeling ...

na saññaṃ ...

perception ...

na saṅkhāre ...

choices ...

na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ na attani vā viññāṇaṃ na viññāṇasmim vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṃ viññāṇaṃ vipariṇamati, aññathā hoti.

When that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā na ca viññāṇavipariṇāmānuparivatti viññāṇaṃ hoti.

consciousness doesn't latch on to the perishing of consciousness.

Tassa na viññāṇavipariṇāmānuparivattajā paritassanā dhammasamuppādā cittaṃ pariyādāya tiṭṭhanti.

Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind.

Cetaso pariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

So they don't become frightened, worried, concerned, or anxious because of grasping.

Evam̐ kho, āvuso, anupādā aparitassanā hoti.

That's how they are not anxious because of grasping.

Yaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

'tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅṭhitaṃ anupādāya na paritasseyya.

'A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping.

Bahiddhā, bhikkhave, viññāṇe avikkhite avisaṭe sati ajjhattaṃ asaṅṭhite anupādāya aparitassato āyatiṃ

jātijarāmarañadukkhasamudayasambhavo na hotī'ti.

When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.'

Imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

And this is how I understand the detailed meaning of this passage for recitation.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamtivā etamatthaṃ paṭipuccheyyātha;

If you wish, you may go to the Buddha and ask him about this.

yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā”ti.

You should remember it in line with the Buddha’s answer.”

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

“Yaṃ kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho:

‘tathā tathā, bhikkhave, bhikkhu upaparikkheyya yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhite avisaṭe sati ajjhattaṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotī’ti.

Tesaṃ no, bhante, amhākaṃ, acirapakkantassa bhagavato, etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanā vihāraṃ pavitṭho—

tathā tathā, bhikkhave, bhikkhu upaparikkheyya, yathā yathā upaparikkhato bahiddhā cassa viññāṇaṃ avikkhittaṃ avisaṭaṃ, ajjhattaṃ asaṅghitaṃ anupādāya na paritasseyya.

Bahiddhā, bhikkhave, viññāṇe avikkhitte avisaṭe sati ajjhataṃ asaṅghite anupādāya aparitassato āyatim jātijarāmarañadukkhasamudayasambhavo na hotīti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā'ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāmā'ti.

Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.

“Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave, mahākaccāno.

“Mahākaccāna is astute, mendicants, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ.

If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna.

Eso cevetassa attho. Evañca naṃ dhāreyyāthā”ti.

That is what it means, and that’s how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Uddesavibhaṅgasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

139. Araṇavibhaṅgasutta *The Analysis of Non-Conflict*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadvoca:

The Buddha said this:

“araṇavibhaṅgaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the analysis of non-conflict.

Tam suṇātha, sādhuḥkaṃ manasi karotha, bhāsissāmī”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ
anariyaṃ anatthasaṃhitaṃ, na ca
attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ
anatthasaṃhitaṃ.**

“Don’t indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don’t indulge in self-mortification, which is painful, ignoble, and pointless.

**Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā
tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī
upasaṃyā abhiññāya sambodhāya nibbānāya saṃvattati.**

Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Ussādanañca jaññā, apasādanañca jaññā;

Know what it means to flatter and to rebuke.

**ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na
apasādeyya, dhammameva deseyya.**

Knowing these, avoid them, and just teach Dhamma.

Sukhavinicchayaṃ jaññā;

Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyya.

Knowing this, pursue inner bliss.

Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe.

Don’t talk behind people’s backs, and don’t speak sharply in their presence.

Ataramānova bhāseyya, no taramāno.

Don’t speak hurriedly.

Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyāti—

Don't insist on local terminology and don't override normal usage.

ayamuddeso araṇavibhaṅgassa.

This is the recitation passage for the analysis of non-conflict.

'Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, na ca attakilamathānuyogamanuyuñjeyya dukkhaṃ anariyaṃ anattasaṃhitaṃ'ti—

'Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless.'

iti kho panetaṃ vuttaṃ; Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Yo kāmapaṭisandhisukhino somanassānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā.

Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

Yo kāmapaṭisandhisukhino somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho; sammāpaṭipadā.

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

Yo attakilamathānuyogo dukkho anariyo anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho; micchāpaṭipadā.

Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

Yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto

anupāyāso apariḷāho; sammāpaṭipadā.

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

‘Na kāmasukhamanuyuñjeyya hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasamhitaṃ, na ca attakilamathānuyogaṃ anuyuñjeyya dukkhaṃ anariyaṃ anattasamhitaṃ’ti—

‘Don’t indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don’t indulge in self-mortification, which is painful, ignoble, and pointless.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattatī’ti—

‘Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

‘Ete kho ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattatī’ti—

‘Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and

knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Ussādanañca jaññā, apasādanañca jaññā;

‘Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na apasādeyya, dhammameva deseyyā’ti—

Knowing these, avoid them, and just teach Dhamma.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Kathañca, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā?

And how is there flattering and rebuking without teaching Dhamma?

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti—

In speaking like this, some are rebuked: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

iti vadaṃ ittheke apasādeti.

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitaṃ, sabbe te adukkhā anupaghātā anupāyāsā अपariḷāhā sammāpaṭipannā’ti—

In speaking like this, some are flattered: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those

who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.'

iti vadam ittheke ussādeti.

'Ye attakilamathānuyogam anuyuttā dukkham anariyam anatthasamhitam, sabbe te sadukkhā saupaghātā saupāyāsā sapaṇḍāhā micchāpaṭipannā'ti—

In speaking like this, some are rebuked: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

iti vadam ittheke apasādeti.

'Ye attakilamathānuyogam ananuyuttā dukkham anariyam anatthasamhitam, sabbe te adukkhā anupaghātā anupāyāsā apaṇḍāhā sammāpaṭipannā'ti—

In speaking like this, some are flattered: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.'

iti vadam ittheke ussādeti.

'Yesam kesañci bhavasamyojanam appahīnam, sabbe te sadukkhā saupaghātā saupāyāsā sapaṇḍāhā micchāpaṭipannā'ti—

In speaking like this, some are rebuked: 'All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

iti vadam ittheke apasādeti.

'Yesam kesañci bhavasamyojanam pahīnam, sabbe te adukkhā anupaghātā anupāyāsā apaṇḍāhā sammāpaṭipannā'ti—

In speaking like this, some are flattered: ‘All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.’

iti vadaṃ ittheke ussādeti.

Evaṃ kho, bhikkhave, ussādanā ca hoti apasādanā ca, no ca dhammadesanā.

That’s how there is flattering and rebuking without teaching Dhamma.

Kathañca, bhikkhave, nevussādanā hoti na apasādanā, dhammadesanā ca?

And how is there neither flattering nor rebuking, and just teaching Dhamma?

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ anuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitāṃ, sabbe te sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā’ti—

You don’t say: ‘Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.’

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Anuyogo ca kho sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;

‘The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.’

micchāpaṭipadā’ti—

iti vadaṃ dhammameva deseti.

‘Ye kāmapaṭisandhisukhino somanassānuyogaṃ ananuyuttā hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitāṃ,

**sabbe te adukkhā anupaghātā anupāyāsā aparilāhā
sammāpaṭipannā'ti—**

You don't say: 'Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.'

na evamāha.

Rather, by saying this you just teach Dhamma:

**'Ananuyogo ca kho adukkho eso dhammo anupaghāto
anupāyāso aparilāho;**

'Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.'

sammāpaṭipadā'ti—

iti vadaṃ dhammameva deseti.

**'Ye attakilamathānuyogaṃ anuyuttā dukkhaṃ anariyaṃ
anattasaṃhitaṃ, sabbe te sadukkhā saupaghātā saupāyāsā
saparilāhā micchāpaṭipannā'ti—**

You don't say: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

na evamāha.

Rather, by saying this you just teach Dhamma:

**'Anuyogo ca kho sadukkho eso dhammo saupaghāto
saupāyāso saparilāho;**

'The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.'

micchāpaṭipadā'ti—

iti vadaṃ dhammameva deseti.

**'Ye attakilamathānuyogaṃ ananuyuttā dukkhaṃ anariyaṃ
anattasaṃhitaṃ, sabbe te adukkhā anupaghātā anupāyāsā**

apariḷāhā sammāpaṭipannā'ti—

You don't say: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.'

na evamāha.

Rather, by saying this you just teach Dhamma:

**'Ananuyogo ca kho adukkho eso dhammo anupaghāto
anupāyāso apariḷāho;**

'Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.'

sammāpaṭipadā'ti—

iti vadaṃ dhammameva deseti.

**'Yesaṃ kesañci bhavaśaṃyojanaṃ appahīnaṃ, sabbe te
sadukkhā saupaghātā saupāyāsā sapariḷāhā micchāpaṭipannā'ti**

—

You don't say: 'All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

na evamāha.

Rather, by saying this you just teach Dhamma:

'Bhavaśaṃyojane ca kho appahīne bhavopi appahīno hotī'ti—

'When the fetter of rebirth is not given up, rebirth is also not given up.'

iti vadaṃ dhammameva deseti.

**'Yesaṃ kesañci bhavaśaṃyojanaṃ pahīnaṃ, sabbe te adukkhā
anupaghātā anupāyāsā apariḷāhā sammāpaṭipannā'ti—**

You don't say: 'All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.'

na evamāha.

Rather, by saying this you just teach Dhamma:

‘Bhavasamyojane ca kho pahīne bhavopi pahīno hotī’ti—
‘When the fetter of rebirth is given up, rebirth is also given up.’

iti vadam̐ dhammameva deseti.

Evaṃ kho, bhikkhave, nevussādanā hoti na apasādanā,
dhammadesanā ca.

That’s how there is neither flattering nor rebuking, and just teaching Dhamma.

‘Ussādanañca jaññā, apasādanañca jaññā;
‘Know what it means to flatter and to rebuke.

ussādanañca ñatvā apasādanañca ñatvā nevussādeyya, na
apasādeyya, dhammameva deseyyā’ti—
Knowing these, avoid them, and just teach Dhamma.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.
That’s what I said, and this is why I said it.

‘Sukhavinicchayaṃ jaññā;
‘Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’ti—
Knowing this, pursue inner bliss.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
That’s what I said, but why did I say it?

Pañcime, bhikkhave, kāmaguṇā.
There are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable,
pleasant, sensual, and arousing.

sotaviññeyyā saddā ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā
kāmapasamhitā rajanīyā—**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

**Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati
sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ mīḷhasukhaṃ
puthujjanasukhaṃ anariyasukhaṃ.**

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, common, ignoble pleasure.

**‘Na āsevitabbaṃ, na bhāvetabbaṃ, na bahulīkātabbaṃ,
bhāyitabbaṃ etassa sukhaṃ—vadāmi.**

Such pleasure should not be cultivated or developed, but should be feared, I say.

**Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati.**

Now, take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati.**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

**Pītiyā ca virāgā upekkhako ca viharati ...pe... tatiyaṃ jhānaṃ ...
pe...**

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

**Idaṃ vuccati nekkhammasukhaṃ pavivekasukhaṃ
upasamasukhaṃ sambodhisukhaṃ.**

This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening.

**‘Āsevitabbaṃ, bhāvetabbaṃ, bahulīkātabbaṃ, na bhāyitabbaṃ
etassa sukhassā’ti—vadāmi.**

Such pleasure should be cultivated and developed, and should not be feared, I say.

‘Sukhavinicchayaṃ jaññā;

‘Know how to assess different kinds of pleasure.

sukhavinicchayaṃ ñatvā ajjhattaṃ sukhamanuyuñjeyyā’ti—

Knowing this, pursue inner bliss.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe’ti—

‘Don’t talk behind people’s backs, and don’t speak sharply in their presence.’

iti kho panetaṃ vuttaṃ.

That’s what I said,

Kiñcetaṃ paṭicca vuttaṃ?

but why did I say it?

**Tatra, bhikkhave, yaṃ jaññā rahovādaṃ abhūtaṃ atacchaṃ
anattasamhitāṃ sasakkaṃ taṃ rahovādaṃ na bhāseyya.**

When you know that what you say behind someone's back is untrue, false, and harmful, then if at all possible you should not speak.

Yampi jaññā rahovādaṃ bhūtaṃ tacchaṃ anattasaṃhitaṃ tassapi sikkheyya avacanāya.

When you know that what you say behind someone's back is true and correct, but harmful, then you should train yourself not to speak.

Yañca kho jaññā rahovādaṃ bhūtaṃ tacchaṃ attasaṃhitaṃ tatra kālaññū assa tassa rahovādassa vacanāya.

When you know that what you say behind someone's back is true, correct, and beneficial, then you should know the right time to speak.

Tatra, bhikkhave, yaṃ jaññā sammukhā khīṇavādaṃ abhūtaṃ atacchaṃ anattasaṃhitaṃ sasakkaṃ taṃ sammukhā khīṇavādaṃ na bhāseyya.

When you know that your sharp words in someone's presence are untrue, false, and harmful, then if at all possible you should not speak.

Yampi jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ anattasaṃhitaṃ tassapi sikkheyya avacanāya.

When you know that your sharp words in someone's presence are true and correct, but harmful, then you should train yourself not to speak.

Yañca kho jaññā sammukhā khīṇavādaṃ bhūtaṃ tacchaṃ attasaṃhitaṃ tatra kālaññū assa tassa sammukhā khīṇavādassa vacanāya.

When you know that your sharp words in someone's presence are true, correct, and beneficial, then you should know the right time to speak.

‘Rahovādaṃ na bhāseyya, sammukhā na khīṇaṃ bhaṇe’ti—

‘Don't talk behind people's backs, and don't speak sharply in their presence.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Ataramānova bhāseyya no taramāno’ti—

‘Don’t speak hurriedly.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Tatra, bhikkhave, taramānassa bhāsato kāyopi kilamati, cittampi upahaññati, saropi upahaññati, kaṇṭhopi āturīyati, avisaṭṭhampi hoti aviññeyyaṃ taramānassa bhāsitaṃ.

When speaking hurriedly, your body gets tired, your mind gets stressed, your voice gets stressed, your throat gets sore, and your words become unclear and hard to understand.

Tatra, bhikkhave, ataramānassa bhāsato kāyopi na kilamati, cittampi na upahaññati, saropi na upahaññati, kaṇṭhopi na āturīyati, visaṭṭhampi hoti viññeyyaṃ ataramānassa bhāsitaṃ.

When not speaking hurriedly, your body doesn’t get tired, your mind doesn’t get stressed, your voice doesn’t get stressed, your throat doesn’t get sore, and your words are clear and easy to understand.

‘Ataramānova bhāseyya, no taramāno’ti—

‘Don’t speak hurriedly.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Janapadaniruttiṃ nābhiniveseyya, samaññaṃ nātidhāveyyā’ti

—

‘Don’t insist on local terminology and don’t override normal usage.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Kathañca, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro?

And how do you insist on local terminology and override normal usage?

Idha, bhikkhave, tadevekaccesu janapadesu ‘pātī’ti sañjānanti, ‘pattan’ti sañjānanti, ‘vittan’ti sañjānanti, ‘sarāvan’ti sañjānanti

‘dhāropan’ti sañjānanti, ‘poṇan’ti sañjānanti, ‘pisīlavan’ti sañjānanti.

It’s when in different localities the same thing is known as a ‘plate’, a ‘bowl’, a ‘cup’, a ‘dish’, a ‘basin’, a ‘tureen’, or a ‘porringer’.

Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti tathā tathā thāmasā parāmāsā abhinivissa voharati:

And however it is known in those various localities, you speak accordingly, obstinately sticking to that and insisting:

‘idameva saccaṃ, moghamaññaṃ’ti.

‘This is the only truth, other ideas are silly.’

Evaṃ kho, bhikkhave, janapadaniruttiyā ca abhiniveso hoti samaññāya ca atisāro.

That’s how you insist on local terminology and override normal usage.

Kathaṃca, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti samaññāya ca anatisāro?

And how do you not insist on local terminology and not override normal usage?

Idha, bhikkhave, tadevekacesu janapadesu ‘pātī’ti sañjānanti, ‘pattan’ti sañjānanti, ‘vittan’ti sañjānanti, ‘sarāvan’ti sañjānanti, ‘dhāropan’ti sañjānanti, ‘poṇan’ti sañjānanti, ‘pisīlavan’ti sañjānanti.

It’s when in different localities the same thing is known as a ‘plate’, a ‘bowl’, a ‘cup’, a ‘dish’, a ‘basin’, a ‘tureen’, or a ‘porringer’.

Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti ‘idaṃ kira me āyasmanto sandhāya voharantī’ti tathā tathā voharati aparāmasaṃ.

And however it is known in those various localities, you speak accordingly, thinking: ‘It seems that the venerables are referring to this.’

Evaṃ kho, bhikkhave, janapadaniruttiyā ca anabhiniveso hoti, samaññāya ca anatisāro.

That's how you don't insist on local terminology and don't override normal usage.

‘Janapadaniruttim nābhiniveseyya samaññaṃ nātidhāveyyā’ti—
‘Don't insist on local terminology and don't override normal usage.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

**Tatra, bhikkhave, yo kāmapaṭisandhisukhino
somanassānuyogo hīno gammo pothujjaniko anariyo
anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso
sapariḷāho;**

Now, mendicants, pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

**Tatra, bhikkhave, yo kāmapaṭisandhisukhino
somanassānuyogaṃ ananuyogo hīnaṃ gammaṃ pothujjanikaṃ
anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto
anupāyāso अपariḷāho;**

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

**Tatra, bhikkhave, yo attakilamathānuyogo dukkho anariyo
anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso
sapariḷāho;**

Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yo attakilamathānuyogaṃ ananuyogo dukkhaṃ anariyaṃ anattasaṃhitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho;

Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yāyaṃ majjhimā paṭipadā tathāgatena abhisambuddhā, cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, adukkho eso dhammo anupaghāto anupāyāso apariḷāho;

The middle way of practice by which the Realized One was awakened gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. It is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yāyaṃ ussādanā ca apasādanā ca no ca dhammadesanā, sadukkho eso dhammo saupaghāto saupāyāso saponariḷāho;

Flattering and rebuking without teaching Dhamma is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yāyaṃ nevussādanā ca na apasādanā ca dhammadesanā ca, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

Neither flattering nor rebuking, and just teaching Dhamma is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yamidaṃ kāmasukhaṃ mīḷhasukhaṃ pothujjanasukhaṃ anariyasukhaṃ, sadukkho eso dhammo saupaghāto saupāyāso saparilāho;

Sensual pleasure—a filthy, common, ignoble pleasure—is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yamidaṃ nekkhammasukhaṃ pavivekasukhaṃ upasamasukhaṃ sambodhisukhaṃ, adukkho eso dhammo anupaghāto anupāyāso aparilāho;

The pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

**Tatra, bhikkhave, yvāyaṃ rahovādo abhūto ataccho
anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso
sapariḷāho;**

Saying untrue, false, and harmful things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

**Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho
anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso
sapariḷāho;**

Saying true and correct, but harmful things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

**Tatra, bhikkhave, yvāyaṃ rahovādo bhūto taccho attasaṃhito,
adukkho eso dhammo anupaghāto anupāyāso apariḷāho;**

Saying true, correct, and beneficial things behind someone's back is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

**Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo abhūto ataccho
anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso
sapariḷāho;**

Saying untrue, false, and harmful things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong

way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho anattasaṃhito, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;

Saying true and correct, but harmful things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ sammukhā khīṇavādo bhūto taccho atthasaṃhito, adukkho eso dhammo anupaghāto anupāyāso aparīḷāho;

Saying true, correct, and beneficial things in someone's presence is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yamidaṃ taramānassa bhāsitaṃ, sadukkho eso dhammo saupaghāto saupāyāso sapariḷāho;

Speaking hurriedly is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yamidaṃ ataramānassa bhāsitaṃ, adukkho eso dhammo anupaghāto anupāyāso apariḷāho;

Speaking unhurriedly is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca abhiniveso samaññāya ca atisāro, sadukkho eso dhammo saupaghāto saupāyāso sapaṭipadā;

Insisting on local terminology and overriding normal usage is a principle beset by pain, harm, stress, and fever, and it is the wrong way.

micchāpaṭipadā.

Tasmā eso dhammo saraṇo.

That's why this is a principle beset by conflict.

Tatra, bhikkhave, yvāyaṃ janapadaniruttiyā ca anabhiniveso samaññāya ca anatisāro, adukkho eso dhammo anupaghāto anupāyāso apariḷāho;

Not insisting on local terminology and not overriding normal usage is a principle free of pain, harm, stress, and fever, and it is the right way.

sammāpaṭipadā.

Tasmā eso dhammo araṇo.

That's why this is a principle free of conflict.

Tasmātiha, bhikkhave, 'saraṇaṅca dhammaṃ jānissāma, araṇaṅca dhammaṃ jānissāma;

So you should train like this: 'We shall know the principles beset by conflict and the principles free of conflict.

**saraṇaṅca dhammaṃ ñatvā araṇaṅca dhammaṃ ñatvā
araṇapaṭipadaṃ paṭipajjissāma'ti evañhi vo, bhikkhave,
sikkhitabbaṃ.**

Knowing this, we will practice the way free of conflict.'

**Subhūti ca pana, bhikkhave, kulaputto araṇapaṭipadaṃ
paṭipanno'ti.**

And, mendicants, Subhūti, the gentleman, practices the way of non-conflict."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Araṇavibhaṅgasuttaṃ niṭṭhitaṃ navamaṃ.

140. Dhātuvibhaṅgasutta *The Analysis of the Elements*

Evam me sutam—

So I have heard.

**ekam samayam bhagava magadhesu carikam caramano yena
rajagham tadavasari;**

At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha.

**yena bhaggavo kumbhakaro tenupasankami; upasankamitva
bhaggavam kumbhakaram etadavoca:**

He went to see Bhaggava the potter, and said,

“sace te, bhaggava, agaru viharemu avesane ekarattan”ti.

“Bhaggava, if it is no trouble, I’d like to spend a single night in your workshop.”

“Na kho me, bhante, garu.

“It’s no trouble, sir.

Atthi cettha pabbajito pathhamam vasupagato.

But there’s a renunciate already staying there.

Sace so anujanati, viharatha, bhante, yathasukhan”ti.

If he allows it, sir, you may stay as long as you like.”

**Tena kho pana samayena pukkusati nama kulaputto
bhagavantam uddissa saddhaya agarasmā anagariyam
pabbajito.**

Now at that time a gentleman named Pukkusāti had gone forth from the lay life to homelessness out of faith in the Buddha.

So tasmim̐ kumbhakārāvesane paṭhamam̐ vāsūpagato hoti.
And it was he who had first taken up residence in the workshop.

**Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ pukkusātīm̐ etadavoca:**

Then the Buddha approached Venerable Pukkusāti and said,

“sace te, bhikkhu, agaru viharemu āvesane ekarattan”ti.

“Mendicant, if it is no trouble, I’d like to spend a single night in the workshop.”

“Urundaṃ, āvuso, kumbhakārāvesanaṃ.

“The potter’s workshop is spacious, reverend.

Viharatāyasmā yathāsukhan”ti.

Please stay as long as you like.”

**Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ
tiṇasanthārakaṃ paññāpetvā nisīdi pallaṅkaṃ ābhujitvā ujum̐
kāyaṃ paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā.**

Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, with his body straight, and established mindfulness right there.

Atha kho bhagavā bahudeva rattim̐ nisajjāya vītināmesi.

He spent most of the night sitting meditation,

Āyasmāpi kho pukkusāti bahudeva rattim̐ nisajjāya vītināmesi.

and so did Pukkusāti.

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“pāsādikaṃ kho ayaṃ kulaputto iriyati.

“This gentleman’s conduct is impressive.

Yannūnāhaṃ puccheyyan”ti.

Why don’t I question him?”

Atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca:

So the Buddha said to Pukkusāti,

“kaṃsi tvaṃ, bhikkhu, uddissa pabbajito? Ko vā te satthā?

Kassa vā tvaṃ dhammaṃ rocesī”ti?

“In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?”

“Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito.

“Reverend, there is the ascetic Gotama—a Sakyian, gone forth from a Sakyian family.

Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā arahaṃ sammāsambuddho

vijjācaraṇasampanno sugato lokavidū anuttaro

purisadammasārathi satthā devamanussānaṃ buddho

bhagavā’ti.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tāhaṃ bhagavantaṃ uddissa pabbajito.

I’ve gone forth in his name.

So ca me bhagavā satthā.

That Blessed One is my Teacher,

Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti.

and I believe in his teaching.”

“Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati araham̃ sammāsambuddho”ti.

“But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

“Atthāvuso, uttaresu janapadesu sāvatti nāma nagaram̃.

“In the northern lands there is a city called Sāvattī.

Tattha so bhagavā etarahi viharati araham̃ sammāsambuddho”ti.

There the Blessed One is now staying, the perfected one, the fully awakened Buddha.”

“Diṭṭhapubbo pana te, bhikkhu, so bhagavā;

“But have you ever seen that Buddha?

disvā ca pana jāneyyāsī”ti?

Would you recognize him if you saw him?”

“Na kho me, āvuso, diṭṭhapubbo so bhagavā;

“No, I’ve never seen him,

disvā cāham̃ na jāneyyan”ti.

and I wouldn’t recognize him if I did.”

Atha kho bhagavato etadahosi:

Then it occurred to the Buddha,

“mamañca khvāyam̃ kulaputto uddissa pabbajito.

“This gentleman has gone forth in my name.

Yannūnassāham̃ dhammam̃ deseyyan”ti.

Why don’t I teach him the Dhamma?”

Atha kho bhagavā āyasmantaṃ pukkusātiṃ āmantesi:

So the Buddha said to Pukkusāti,

“dhammam̃ te, bhikkhu, desessāmi.

“Mendicant, I shall teach you the Dhamma.

Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evamāvuso”ti kho āyasmā pukkusāti bhagavato paccassosi.

“Yes, reverend,” replied Pukkusāti.

Bhagavā etadavoca:

The Buddha said this:

**“Cha dhāturo ayaṃ, bhikkhu, puriso cha phassāyatano
aṭṭhārasa manopavicāro caturādhiṭṭhāno;**

“This person has six elements, six fields of contact, and eighteen mental preoccupations.

**yattha ṭhitam maññassavā nappavattanti, maññassave kho pana
nappavattamāne muni santoti vuccati.**

They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.

**Paññaṃ nappamajjeyya, saccamanurakkheyya,
cāgamanubrūheyya, santimeva so sikkheyvā’ti—**

Don’t neglect wisdom, preserve truth, foster generosity, and train only for peace.’

ayamuddeso dhātuvibhaṅgassa.

This is the recitation passage for the analysis of the elements.

‘Cha dhāturo ayaṃ, bhikkhu, puriso’ti—

‘This person has six elements.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Chayimā, bhikkhu, dhātuyo—

There are these six elements:

pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

the elements of earth, water, fire, air, space, and consciousness.

‘Cha dhāturo ayam, bhikkhu, puriso’ti—

‘This person has six elements.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Cha phassāyatano ayam, bhikkhu, puriso’ti—

‘This person has six fields of contact.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

**Cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ,
ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ,
kāyasamphassāyatanaṃ, manosamphassāyatanaṃ.**

The fields of contact of the eye, ear, nose, tongue, body, and mind.

‘Cha phassāyatano ayam, bhikkhu, puriso’ti—

‘This person has six fields of contact.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

‘Aṭṭhārasa manopavicāro ayam, bhikkhu, puriso’ti—

‘This person has eighteen mental preoccupations.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

**Cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ
upavicarati, domanassaṭṭhāniyaṃ rūpaṃ upavicarati,
upekkhāṭṭhāniyaṃ rūpaṃ upavicarati;**

Seeing a sight with the eye, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity.

sotena saddaṃ sutvā ...pe...

Hearing a sound with the ear ...

ghānena gandham ghāyivā ...

Smelling an odor with the nose ...

jivhāya rasam sāyivā ...

Tasting a flavor with the tongue ...

kāyena phoṭṭhabbam phusivā ...

Feeling a touch with the body ...

**manasā dhammam viññāya somanassaṭṭhānīyam dhammam
upavicarati, domanassaṭṭhānīyam dhammam upavicarati,
upekkhāṭṭhānīyam dhammam upavicarati—**

Becoming conscious of a thought with the mind, one is preoccupied with a thought that's a basis for happiness or sadness or equanimity.

**iti cha somanassupavicārā, cha domanassupavicārā, cha
upekkhupavicārā.**

So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity.

‘Aṭṭhārasa manopavicāro ayam, bhikkhu, puriso’ti—

‘This person has eighteen mental preoccupations.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

‘Caturādhiṭṭhāno ayam, bhikkhu, puriso’ti—

‘This person has four foundations.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

**Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno,
upasamādhiṭṭhāno.**

The foundations of wisdom, truth, generosity, and peace.

‘Caturādhiṭṭhāno ayam, bhikkhu, puriso’ti—

‘This person has four foundations.’

iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

**‘Paññaṃ nappamajjeyya, saccamanurakkheyya,
cāgamanubrūheyya, santimeva so sikkheyyā’ti—**

‘Don’t neglect wisdom, preserve truth, foster generosity, and train only for peace.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

Kathaṅca, bhikkhu, paññaṃ nappamajjati?

And how does one not neglect wisdom?

Chayimā, bhikkhu, dhātuyo—

There are these six elements:

**pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu,
viññāṇadhātu.**

the elements of earth, water, fire, air, space, and consciousness.

Katamā ca, bhikkhu, pathavīdhātu?

And what is the earth element?

Pathavīdhātu siyā ajjhattikā siyā bāhirā.

The earth element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā pathavīdhātu?

And what is the interior earth element?

**Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ,
seyyathidaṃ—**

Anything hard, solid, and organic that's internal, pertaining to an individual. This includes

**kesā lomā nakhā dantā taco maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ
vakkāṃ hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ
antaṃ antaḡuṇaṃ udariyaṃ karīsaṃ, yaṃ vā panaññaṃpi kiñci
ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ—**

head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, bhikkhu, ajjhātikā pathavīdhātu.

This is called the interior earth element.

Yā ceva kho pana ajjhātikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhātūvesā.

The interior earth element and the exterior earth element are just the earth element.

'Taṃ netāṃ mama nesohamasmi na meso attā'ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

Katamā ca, bhikkhu, āpodhātu?

And what is the water element?

Āpodhātu siyā ajjhātikā siyā bāhirā.

The water element may be interior or exterior.

Katamā ca, bhikkhu, ajjhātikā āpodhātu?

And what is the interior water element?

Yaṃ ajjhātaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ—

Anything that's water, watery, and organic that's internal, pertaining to an individual. This includes

pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttaṃ, yaṃ vā panaññampi kiñci ajjhātaṃ paccattaṃ āpo āpogataṃ upādinnaṃ—

bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and organic that's internal, pertaining to an individual.

ayam vuccati, bhikkhu, ajjhaticā āpodhātu.

This is called the interior water element.

Yā ceva kho pana ajjhaticā āpodhātu yā ca bāhirā āpodhātu āpodhātūvesā.

The interior water element and the exterior water element are just the water element.

'Taṃ netaṃ mama, nesohamasmi, na meso attā'ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

Katamā ca, bhikkhu, tejodhātu?

And what is the fire element?

Tejodhātu siyā ajjhaticā siyā bāhirā.

The fire element may be interior or exterior.

Katamā ca, bhikkhu, ajjhaticā tejodhātu?

And what is the interior fire element?

Yaṃ ajjhataṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's fire, fiery, and organic that's internal, pertaining to an individual. This includes

yena ca santappati, yena ca jīriyati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammā pariñāmaṃ gacchati, yaṃ vā panaññampi kiñci ajjhataṃ paccattaṃ tejo tejogataṃ upādinnaṃ—

that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu.

This is called the interior fire element.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātūrevesā.

The interior fire element and the exterior fire element are just the fire element.

'Taṃ netāṃ mama, nesohamasmi, na meso attā'ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

Katamā ca, bhikkhu, vāyodhātu?

And what is the air element?

Vāyodhātu siyā ajjhattikā siyā bāhirā.

The air element may be interior or exterior.

Katamā ca, bhikkhu, ajjhattikā vāyodhātu?

And what is the interior air element?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ—

Anything that's air, airy, and organic that's internal, pertaining to an individual. This includes

uddhaṅgamā vātā adhogamā vātā kucchisayā vātā koṭṭhāsayā vātā aṅgamaṅgānusārino vātā assāso passāso iti, yaṃ vā

panaññampi kiñci ajjhataṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ—

winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's air, airy, and organic that's internal, pertaining to an individual.

ayaṃ vuccati, bhikkhu, ajjhaticā vāyodhātu.

This is called the interior air element.

Yā ceva kho pana ajjhaticā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātūvesā.

The interior air element and the exterior air element are just the air element.

'Taṃ netaṃ mama, nesohamasmi, na meso attā'ti—evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

Katamā ca, bhikkhu, ākāsadhātu?

And what is the space element?

Ākāsadhātu siyā ajjhaticā siyā bāhirā.

The space element may be interior or exterior.

Katamā ca, bhikkhu, ajjhaticā ākāsadhātu?

And what is the interior space element?

Yaṃ ajjhataṃ paccattaṃ ākāsaṃ ākāśagataṃ upādinnaṃ, seyyathidaṃ—

Anything that's space, spacious, and organic that's internal, pertaining to an individual. This includes

**kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ yena ca
asitapītakhāyitasāyitaṃ ajjhoharati, yattha ca
asitapītakhāyitasāyitaṃ santiṭṭhati, yena ca
asitapītakhāyitasāyitaṃ adhobhāgaṃ nikkhamati, yaṃ vā
panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsaḡataṃ
aghaṃ aghagataṃ vivaraṃ vivaraḡataṃ asaṃphuṭṭhaṃ
maṃsalohitehi upādinnaṃ—**

the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions.

ayaṃ vuccati, bhikkhu, ajjhattikā ākāsaḡhātu.

This is called the interior space element.

**Yā ceva kho pana ajjhattikā ākāsaḡhātu yā ca bāhirā
ākāsaḡhātu ākāsaḡhātūvesā.**

The interior space element and the exterior space element are just the space element.

**‘Taṃ netaṃ mama, nesohamasmi, na meso attā’ti—evametaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.**

This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

**Evametaṃ yathābhūtaṃ sammappaññāya disvā ākāsaḡhātuyā
nibbindati, ākāsaḡhātuyā cittaṃ virājeti.**

When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

Athāparaṃ viññāṇaṃyeva avasissati parisuddhaṃ pariyodātaṃ.

There remains only consciousness, pure and bright.

Tena ca viññāṇena kiṃ vijānāti?

And what does that consciousness know?

**‘Sukhaṃ’tipi vijānāti, ‘dukkhaṃ’tipi vijānāti,
‘aduḡkhamasukhaṃ’tipi vijānāti.**

It knows ‘pleasure’ and ‘pain’ and ‘neutral’.

Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā.

Pleasant feeling arises dependent on a contact to be experienced as pleasant.

So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

When they feel a pleasant feeling, they know: ‘I feel a pleasant feeling.’

‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.’

Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

Painful feeling arises dependent on a contact to be experienced as painful.

So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

When they feel a painful feeling, they know: ‘I feel a painful feeling.’

‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.’

Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

So adukkhamasukhaṃ vedanaṃ vedayamāno

‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

When they feel a neutral feeling, they know: ‘I feel a neutral feeling.’

‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

Seyyathāpi, bhikkhu, dvinnaṃ kaṭṭhānaṃ saṅghaṭṭā samodhānā usmā jāyati, tejo abhinibbattati, tesāmyeva dvinnaṃ kaṭṭhānaṃ nānābhāvā vinikkhepā yā tajiā usmā sā nirujjhati, sā vūpasammati;

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā.

In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. ...

So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

Dukkavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkkhamasukhā vedanā.

**So adukkkhamasukhaṃ vedanaṃ vedayamāno
‘adukkkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.**

**‘Tasseva adukkkhamasukhavedaniyassa phassassa nirodhā yaṃ
tajjaṃ vedayitaṃ adukkkhamasukhavedaniyaṃ phassaṃ paṭicca
uppannā adukkkhamasukhā vedanā sā nirujjhati, sā
vūpasammatī’ti pajānāti.**

They know: ‘With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.’

**Athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā
mudu ca kammaññā ca pabhassarā ca.**

There remains only equanimity, pure, bright, pliable, workable, and radiant.

**Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā
suvaṇṇakārantevāsī vā ukkaṃ bandheyya, ukkaṃ bandhitvā
ukkāmukhaṃ ālimpeyya, ukkāmukhaṃ ālimpetvā saṇḍāsena
jātarūpaṃ gahetvā ukkāmukhe pakkhipeyya, tameraṃ kālena
kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya,
kālena kālaṃ ajjupekkheyya, taṃ hoti jātarūpaṃ sudhantaṃ
niddhantaṃ nīhaṭaṃ ninnītakasāvaṃ mudu ca kammaññaṅca
pabhassaraṅca, yassā yassā ca piḷandhanavikatiyā ākaṅkhati—
yadi paṭṭikāya yadi kuṇḍalāya yadi gīveyyakāya yadi
suvaṇṇamālāya tañcassa atthaṃ anubhoti;**

It’s like when a goldsmith or a goldsmith’s apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. That gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

evameva kho, bhikkhu, athāparam upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.
In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

So evaṃ pajānāti:

They understand:

‘Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

‘If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, my mind would develop accordingly.

Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.

**Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ
nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ,
tadanudhammañca cittaṃ bhāveyyaṃ.**

If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, my mind would develop accordingly.

**Evaṃ me ayaṃ upekkhā tannissitā tadupādānā ciraṃ
dīghamaddhānaṃ tiṭṭheyyā'ti.**

And this equanimity of mine, relying on that and grasping it, would remain for a very long time.'

So evaṃ pajānāti:

They understand:

**'imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ
ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca
cittaṃ bhāveyyaṃ;**

'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly.

saṅkhatametaṃ.

But that is conditioned.

**Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ
viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca
cittaṃ bhāveyyaṃ;**

If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness ...

saṅkhatametaṃ.

**Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ
ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca
cittaṃ bhāveyyaṃ;**

nothingness ...

saṅkhatametam.

**Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ
nevasaññānāsaññāyatanam upasamhāreyyam,
tadanudhammañca cittaṃ bhāveyyam;**

neither perception nor non-perception, my mind would develop accordingly.

saṅkhatametam'ti.

But that is conditioned.'

**So neva taṃ abhisāṅkharoti, na abhisāñcetayati bhavāya vā
vibhavāya vā.**

They neither make a choice nor form an intention to continue existence or to end existence.

**So anabhisāṅkharonto anabhisāñcetayanto bhavāya vā
vibhavāya vā na kiñci loke upādiyati,**

Because of this, they don't grasp at anything in the world.

**anupādiyam na paritassati, aparitassam paccattamyeva
parinibbāyati.**

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

**'Khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇīyam, nāparam
itthattāyā'ti pajānāti.**

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

**So sukhañce vedanam vedeti, 'sā aniccā'ti pajānāti,
'anajjhositā'ti pajānāti, 'anabhinanditā'ti pajānāti.**

If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

**Dukkhañce vedanam vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti
pajānāti, 'anabhinanditā'ti pajānāti.**

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Adukkhamasukhañce vedanañ vedeti, 'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti, 'anabhinanditā'ti pajānāti.

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

So sukhañce vedanañ vedeti, visaṃyutto nañ vedeti;

If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanañ vedeti, visaṃyutto nañ vedeti;

If they feel a painful feeling, they feel it detached.

adukkkhamasukhañce vedanañ vedeti, visaṃyutto nañ vedeti.

If they feel a neutral feeling, they feel it detached.

So kāyapariyantikañ vedanañ vedayamāno 'kāyapariyantikañ vedanañ vedayāmī'ti pajānāti, jīvitapariyantikañ vedanañ vedayamāno 'jīvitapariyantikañ vedanañ vedayāmī'ti pajānāti,

Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

'kāyassa bhedaṃ paraṃ maraṇā uddhañ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.

They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati;

Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā anāhāro nibbāyati;

As the oil and the wick are used up, it would be extinguished due to lack of fuel.

**evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ
vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti,
jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ
vedanaṃ vedayāmī’ti pajānāti,**

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

**‘kāyassa bhedā paramā maraṇā uddham jīvitapariyādānā idheva
sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.**

They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

**Tasmā evaṃ samannāgato bhikkhu iminā paramena
paññādhiṭṭhānena samannāgato hoti.**

Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom.

Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ—

For this is the ultimate noble wisdom, namely,

sabbadukkhakkhaye ñāṇaṃ.

the knowledge of the ending of suffering.

Tassa sā vimutti sacce ṭhitā akuppā hoti.

Their freedom, being founded on truth, is unshakable.

**Tañhi, bhikkhu, musā yaṃ mosadhammaṃ, taṃ saccaṃ yaṃ
amosadhammaṃ nibbānaṃ.**

For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment.

**Tasmā evaṃ samannāgato bhikkhu iminā paramena
saccādhiṭṭhānena samannāgato hoti.**

Therefore a mendicant thus endowed is endowed with the ultimate foundation of truth.

Etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ—

For this is the ultimate noble truth, namely,

amosadhammaṃ nibbānaṃ.

that which has an undeceptive nature—extinguishment.

Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinā.

In their ignorance, they used to acquire attachments.

Tyāssa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim̐ anuppādadhammā.

Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future.

Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti.

Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity.

Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ—

For this is the ultimate noble generosity, namely,

sabbūpadhipaṭinissaggo.

letting go of all attachments.

Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo.

In their ignorance, they used to be covetous, full of desire and lust.

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatim̐ anuppādadhammo.

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso.

In their ignorance, they used to be contemptuous, full of ill will and malevolence.

**Svāssa pahīno hoti ucchinnamūlo tālāvatthukato
anabhāvaṅkato āyatim̐ anuppādadammo.**

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho.

In their ignorance, they used to be ignorant, full of delusion.

**Svāssa pahīno hoti ucchinnamūlo tālāvatthukato
anabhāvaṅkato āyatim̐ anuppādadammo.**

That has been cut off at the root, made like a palm stump, obliterated so it's unable to arise in the future.

**Tasmā evaṃ samannāgato bhikkhu iminā paramena
upasamādhīṭṭhānena samannāgato hoti.**

Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace.

Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ—

For this is the ultimate noble peace, namely,

rāgadosamohānaṃ upasamo.

the pacification of greed, hate, and delusion.

**‘Paññaṃ nappamajjeyya, saccamanurakkheyya,
cāgamanubrūheyya, santimeva so sikkheyā’ti—**

‘Don’t neglect wisdom, preserve truth, foster generosity, and train only for peace.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

**‘Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho
pana nappavattamāne muni santoti vuccatī’ti—**

‘They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That's what I said, but why did I say it?

‘Asmī’ti, bhikkhu, maññitametaṃ, ‘ayamahasmī’ti maññitametaṃ, ‘bhavissan’ti maññitametaṃ, ‘na bhavissan’ti maññitametaṃ, ‘rūpī bhavissan’ti maññitametaṃ, ‘arūpī bhavissan’ti maññitametaṃ, ‘saññī bhavissan’ti maññitametaṃ, ‘asaññī bhavissan’ti maññitametaṃ, ‘nevasaññīnāsaññī bhavissan’ti maññitametaṃ.

These are all forms of identifying: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Maññitaṃ, bhikkhu, rogo maññitaṃ gaṇḍo maññitaṃ sallaṃ.

Identification is a disease, a boil, a dart.

Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati.

Having gone beyond all identification, one is called a sage at peace.

Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti.

The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn.

Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati, ajīyamāno kiṃ mīyissati, amīyamāno kiṃ kuppissati, akuppamāno kissa pihessati?

For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

‘Yattha ʘhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī’ti—

‘They have four foundations, standing on which the streams of identification don’t flow. And when the streams of identification don’t flow, they’re called a sage at peace.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That's what I said, and this is why I said it.

Imaṃ kho me tvaṃ, bhikkhu, saṅkhittena chadhātuvibhaṅgaṃ dhārehī”ti.

Mendicant, you should remember this brief analysis of the six elements.”

Atha kho āyasmā pukkusāti:

Then Venerable Pukkusāti thought,

“sathā kira me anuppatto, sugato kira me anuppatto, sammāsambuddho kira me anuppatto”ti utṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca:

“It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!” He got up from his seat, arranged his robe over one shoulder, bowed with his head to the Buddha's feet, and said,

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathākusalaṃ, yohaṃ bhagavantaṃ āvusovādena samudācaritabbaṃ amaññissaṃ.

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as ‘reverend’.

Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṃ, bhikkhu, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathākusalaṃ, yaṃ maṃ tvaṃ āvusovādena samudācaritabbaṃ amaññittha.

“Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.

**Yato ca kho tvaṃ, bhikkhu, accayaṃ accayato disvā
yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma.**

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

**Vuddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato
disvā yathādhammaṃ paṭikaroti, āyatim samvaram āpajjatī”ti.**

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

“Labheyyāhaṃ, bhante, bhagavato santike upasampadan”ti.

“Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Paripuṇṇaṃ pana te, bhikkhu, pattacīvaran”ti?

“But mendicant, are your bowl and robes complete?”

“Na kho me, bhante, paripuṇṇaṃ pattacīvaran”ti.

“No, sir, they are not.”

**“Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaram
upasampādentī”ti.**

“The Realized Ones do not ordain those whose bowl and robes are incomplete.”

**Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā
anumoditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā pattacīvarapariyesanaṃ pakkāmi.**

And then Venerable Pukkusāti approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ
carantaṃ vibbhantaṃ gāvī jīvitā voropesi.**

But while he was wandering in search of a bowl and robes, a stray cow took his life.

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū
bhagavantam̐ etadavocum̐:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

**“yo so, bhante, pukkusāti nāma kulaputto bhagavatā
saṅkhittena ovādena ovadito so kālaṅkato.**

“Sir, the gentleman named Pukkusāti, who was advised in brief by the Buddha, has passed away.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

**“Paṇḍito, bhikkhave, pukkusāti kulaputto paccapādi
dhammassānudhammam̐, na ca mam̐ dhammādhikaraṇam̐
vihesesi.**

“Mendicants, Pukkusāti was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

**Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī
anāvattidhammo tasmā lokā”ti.**

With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Dhātuvibhaṅgasuttaṃ niṭṭhitam dasamaṃ.

141. **Saccavibhaṅgasutta** *The Analysis of the Truths*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ bārāṇasiyam viharati isipatane
migadāye.**

At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavaṁ bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavaṁ etadavoca:

The Buddha said this:

**“Tathāgatena, bhikkhave, arahatā sammāsambuddhena
bārāṇasiyam isipatane migadāye anuttaram dhammacakkaṁ
pavattitaṁ appaṭivattiyam samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasmiṁ, yadidaṁ—**

“Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any

ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

**catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā
paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.**

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Katamesaṃ catunnaṃ?

What four?

**Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā
paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ,
dukkhasamudayassa ariyasaccassa ācikkhanā desanā
paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ,
dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā
paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ,
dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā
desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ.**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

**Tathāgatena, bhikkhave, arahatā sammāsambuddhena
bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—**

Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

**imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā
paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.**

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Sevatha, bhikkhave, sāriputtamoggallāne;

Mendicants, you should cultivate friendship with Sāriputta and Moggallāna.

bhajatha, bhikkhave, sāriputtamoggallāne.

You should associate with Sāriputta and Moggallāna.

Paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ.

They're astute, and they support their spiritual companions.

Seyyathāpi, bhikkhave, janetā, evaṃ sāriputto;

Sāriputta is just like the mother who gives birth,

seyyathāpi jātassa āpādetā, evaṃ moggallāno.

while Moggallāna is like the one who raises the child.

**Sāriputto, bhikkhave, sotāpattiphale vineti, moggallāno
uttamatthe.**

Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal.

**Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena
ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ vivarituṃ
vibhajituṃ uttānīkātun”ti.**

Sāriputta is able to teach, assert, establish, clarify, analyze, and reveal the four noble truths.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato utthāyāsanā vihāraṃ pāvisi.

When he had spoken, the Holy One got up from his seat and entered his dwelling.

**Tatra kho āyasmā sāriputto acirapakkantassa bhagavato
bhikkhū āmantesi:**

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants,

“āvuso bhikkhave”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.

“Reverend,” they replied.

Āyasmā sāriputto etadavoca:

Sāriputta said this:

**“Tathāgatena, āvuso, arahatā sammāsambuddhena
bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ
pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena
vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—**

“Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

**catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā
paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.**

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Katamesaṃ catunnaṃ?

What four?

**Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā
paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ,
dukkhasamudayassa ariyasaccassa ācikkhanā desanā
paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ,
dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā
paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ,
dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā
desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ.**

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?

And what is the noble truth of suffering?

**Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ,
sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ
na labhati tampi dukkhaṃ; sañkhittena pañcupādānakkhandhā
dukkhā.**

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Katamā cāvuso, jāti?

And what is rebirth?

**Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti sañjāti
okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ
paṭilābho,**

The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso: 'jāti'.

This is called rebirth.

Katamā cāvuso, jarā?

And what is old age?

**Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ
paripāko,**

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṃ vuccatāvuso: ‘jarā’.

This is called old age.

Katamañcāvuso, maraṇaṃ?

And what is death?

**Yā tesāṃ tesāṃ sattānaṃ tamhā tamhā sattanikāyā cuti
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriya
khandhānaṃ bhedo kaḷavarassa nikkhepo
jīvitindriyassupacchedo,**

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

idaṃ vuccatāvuso: ‘maraṇaṃ’.

This is called death.

Katamo cāvuso, soko?

And what is sorrow?

**Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa
aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā
socitattaṃ antosoko antoparisoko,**

The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: ‘soko’.

This is called sorrow.

Katamo cāvuso, paridevo?

And what is lamentation?

**Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa
aññataraññatarena dukkhadhammena phuṭṭhassa ādevo
paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ,**

The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: ‘paridevo’.

This is called lamentation.

Katamañcāvuso, dukkhaṃ?

And what is pain?

Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ

kāyasamphassaṃ dukkhaṃ asātaṃ vedayitaṃ,

Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact.

idaṃ vuccatāvuso: ‘dukkhaṃ’.

This is called pain.

Katamañcāvuso, domanassaṃ?

And what is sadness?

Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ

manosamphassaṃ dukkhaṃ asātaṃ vedayitaṃ,

Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact.

idaṃ vuccatāvuso: ‘domanassaṃ’.

This is called sadness.

Katamo cāvuso, upāyāso?

And what is distress?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa

aññataraññatarena dukkhadhammena phuṭṭhassa āyāso

upāyāso āyāsitattaṃ upāyāsitattaṃ,

The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.

ayaṃ vuccatāvuso: ‘upāyāso’.

This is called distress.

Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ?

And what is ‘not getting what you wish for is suffering’?

Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:

In sentient beings who are liable to be reborn, such a wish arises:

‘aho vata mayaṃ na jātidhammā assāma; na ca vata no jāti āgaccheyyā’ti.

‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’

Na kho panetaṃ icchāya pattabbaṃ.

But you can’t get that by wishing.

Idampi: ‘yampicchaṃ na labhati tampi dukkhaṃ’.

This is: ‘not getting what you wish for is suffering.’

Jarādhammānaṃ, āvuso, sattānaṃ ...pe...

In sentient beings who are liable to grow old ...

byādhidhammānaṃ, āvuso, sattānaṃ ...

fall ill ...

maraṇadhammānaṃ, āvuso, sattānaṃ ...

die ...

sokaparidevadukkhadomanassupāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:

experience sorrow, lamentation, pain, sadness, and distress, such a wish arises:

‘aho vata mayaṃ na

sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyyūn’ti.

‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’

Na kho panetaṃ icchāya pattabbaṃ.

But you can't get that by wishing.

Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ'.

This is: 'not getting what you wish for is suffering.'

Katame cāvuso, saṅkhittena pañcupādānakkhandhā dukkhā?

And what is 'in brief, the five grasping aggregates are suffering'?

Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.

Ime vuccantāvuso: 'saṅkhittena pañcupādānakkhandhā dukkhā'.

This is called 'in brief, the five grasping aggregates are suffering.'

Idaṃ vuccatāvuso: 'dukkhaṃ ariyasaccaṃ'.

This is called the noble truth of suffering.

Katamañcāvuso, dukkhasamudayaṃ ariyasaccaṃ?

And what is the noble truth of the origin of suffering?

Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ—

It's the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is,

kāmataṇhā bhavataṇhā vibhavataṇhā,

craving for sensual pleasures, craving to continue existence, and craving to end existence.

idaṃ vuccatāvuso: 'dukkhasamudayaṃ ariyasaccaṃ'.

This is called the noble truth of the origin of suffering.

Katamañcāvuso, dukkhanirodhaṃ ariyasaccaṃ?

And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo,

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

idaṃ vuccatāvuso: 'dukkhanirodhaṃ ariyasaccaṃ'.

This is called the noble truth of the cessation of suffering.

Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā cāvuso, sammādiṭṭhi?

And what is right view?

Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ,

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṃ vuccatāvuso: 'sammādiṭṭhi'.

This is called right view.

Katamo cāvuso, sammāsaṅkappo?

And what is right thought?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsāṅkappo,

Thoughts of renunciation, good will, and harmlessness.

ayaṃ vuccatāvuso: ‘sammāsaṅkappo’.

This is called right thought.

Katamā cāvuso, sammāvācā?

And what is right speech?

Musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī,

Refraining from lying, divisive speech, harsh speech, and talking nonsense.

ayaṃ vuccatāvuso: ‘sammāvācā’.

This is called right speech.

Katamo cāvuso, sammākammanto?

And what is right action?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī,

Refraining from killing living creatures, stealing, and sexual misconduct.

ayaṃ vuccatāvuso: ‘sammākammanto’.

This is called right action.

Katamo cāvuso, sammāājīvo?

And what is right livelihood?

Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti,

It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṃ vuccatāvuso: ‘sammāājīvo’.

This is called right livelihood.

Katamo cāvuso, sammāvāyāmo?

And what is right effort?

Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

ayaṃ vuccatāvuso: 'sammāvāyāmo'.

This is called right effort.

Katamā cāvuso, sammāsati?

And what is right mindfulness?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Vedanāsu vedanānupassī viharati ...pe...

They meditate observing an aspect of feelings ...

citte cittānupassī viharati ...

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā
vineyya loke abhijjhādomanassaṃ,**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

ayaṃ vuccatāvuso: ‘sammāsati’.

This is called right mindfulness.

Katamo cāvuso, sammāsamādhī?

And what is right immersion?

**Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ
paṭhamaṃ jhānaṃ upasampajja viharati,**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati,**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**pītiyā ca virāgā upekkhako ca viharati ...pe... tatiyaṃ jhānaṃ ...
pe...**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

catutthaṃ jhānaṃ upasampajja viharati,

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ayaṃ vuccatāvuso: ‘sammāsamādhī’.

This is called right immersion.

Idaṃ vuccatāvuso: ‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ’.

This is called the noble truth of the practice that leads to the cessation of suffering.

Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

Near Benares, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkamman”ti.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.”

Idamavoca āyasmā sāriputto.

That’s what Venerable Sāriputta said.

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what Sāriputta said.

Saccavibhaṅgasuttaṃ niṭṭhitaṃ ekādasamaṃ.

142. Dakkhiṇāvibhaṅgasutta *The Analysis of Religious Donations*

Evam me sutam—

So I have heard.

**ekam samayam bhagava sakkesu viharati kapilavatthusmim
nigrodharam.**

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

**Atha kho mahapajapati gotami navam dussayugam adaya yena
bhagava tenupasankami; upasankamitva bhagavantam
abhivadetva ekamantam nisidi. Ekamantam nisinnā kho
mahapajapati gotami bhagavantam etadvoca:**

Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the Buddha,

**“idam me, bhante, navam dussayugam bhagavantam uddissa
samam kantom samam vayitam.**

“Sir, I have spun and woven this new pair of garments specially for the Buddha.

**Tam me, bhante, bhagava patigganhatu anukampam
upadaya”ti.**

May the Buddha please accept this from me out of compassion.”

Evam vutte, bhagava mahapajapatim gotamim etadvoca:

When she said this, the Buddha said to her,

“saṅghe, gotami, dehi.

“Give it to the Saṅgha, Gotamī.

Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti.

When you give to the Saṅgha, both the Saṅgha and I will be honored.”

Dutiyampi kho mahāpajāpati gotamī bhagavantam etadavoca:

For a second time ...

“idaṃ me, bhante, navam dussayugam bhagavantam uddissa sāmam kantaṃ sāmam vāyitaṃ.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

Dutiyampi kho bhagavā mahāpajāpatim gotamim etadavoca:

“saṅghe, gotami, dehi.

Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti.

Tatīyampi kho mahāpajāpati gotamī bhagavantam etadavoca:

For a third time, Mahāpajāpatī Gotamī said to the Buddha,

“idaṃ me, bhante, navam dussayugam bhagavantam uddissa sāmam kantaṃ sāmam vāyitaṃ.

“Sir, I have spun and woven this new pair of garments specially for the Buddha.

Taṃ me, bhante, bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.

May the Buddha please accept this from me out of compassion.”

Tatīyampi kho bhagavā mahāpajāpatim gotamim etadavoca:

And for a third time, the Buddha said to her,

“saṅghe, gotami, dehi.

“Give it to the Saṅgha, Gotamī.

Saṅghe te dinne ahañceva pūjito bhavissāmi saṅgho cā”ti.

When you give to the Saṅgha, both the Saṅgha and I will be honored.”

Evam vutte, āyasmā ānando bhagavantam etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“paṭiggaṇhātu, bhante, bhagavā mahāpajāpatiyā gotamiyā navam dussayugam.

“Sir, please accept the new pair of garments from Mahāpajāpatī Gotamī.

Bahūpakārā, bhante, mahāpajāpati gotamī bhagavato mātucchā āpādikā posikā khīrassa dāyikā;

Sir, Mahāpajāpatī was very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk.

bhagavantam janettiyā kālaṅkatāya thaññam pāyesi.

When the Buddha’s birth mother passed away, she nurtured him at her own breast.

Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā.

And the Buddha has been very helpful to Mahāpajāpatī.

Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddham saraṇam gatā, dhammam saraṇam gatā, saṅgham saraṇam gatā.

It is owing to the Buddha that Mahāpajāpatī has gone for refuge to the Buddha, the teaching, and the Saṅgha.

Bhagavantam, bhante, āgamma mahāpajāpati gotamī paṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā.

It’s owing to the Buddha that she refrains from killing living creatures, stealing, committing sexual misconduct, lying, and taking alcoholic drinks that cause negligence.

Bhagavantam, bhante, āgamma mahāpajāpati gotamī buddhe aveccappasādena samannāgatā, dhamme aveccappasādena

**samannāgatā, saṅghe aveccappasādena samannāgatā
ariyakantehi sīlehi samannāgatā.**

It's owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones.

**Bhagavantam, bhante, āgamma mahāpajāpati gotamī dukkhe
nikkaṅkhā, dukkhasamudaye nikkāṅkhā, dukkhanirodhe
nikkaṅkhā, dukkhanirodhagāminiyā paṭipadāya nikkāṅkhā.**

It's owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation.

Bhagavāpi, bhante, bahūpakāro mahāpajāpatiyā gotamiyā”ti.
The Buddha has been very helpful to Mahāpajāpatī.”

“Evametaṃ, ānanda.

“That's so true, Ānanda.

**Yaṃ hānanda, puggalo puggalaṃ āgamma buddhaṃ saraṇaṃ
gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato
hoti, imassānanda, puggalassa iminā puggalena na
suppatikāraṃ vadāmi, yadidaṃ—**

When someone has enabled you to go for refuge, it's not easy to repay them

**abhivādanapaccuṭṭhānaañjalikammasāmīcikammacīvarapiṇḍap
ātasenāsanagilānappaccayabhesajjaparikkhārānuppadānena.**

by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

**Yaṃ hānanda, puggalo puggalaṃ āgamma paṇātipātā paṭivirato
hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato
hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā
paṭivirato hoti, imassānanda, puggalassa iminā puggalena na
suppatikāraṃ vadāmi, yadidaṃ—**

When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence, it's not easy to repay them ...

**abhivādanapaccuṭṭhānaañjalikammasāmīcikamma-cīvarapiṇḍap
ātasenāsanagilānappaccayabhesajjaparikkhārānuppadānena.**

**Yaṃ hānanda, puggalo puggalaṃ āgamma buddhe
aveccappasādena samannāgato hoti, dhamme ... saṅghe ...
ariyakantehi sīlehi samannāgato hoti, imassānanda, puggalassa
iminā puggalena na suppatikāraṃ vadāmi, yadidaṃ—**

When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it's not easy to repay them ...

**abhivādanapaccuṭṭhānaañjalikammasāmīcikamma-cīvarapiṇḍap
ātasenāsanagilānappaccayabhesajjaparikkhārānuppadānena.**

**Yaṃ hānanda, puggalo puggalaṃ āgamma dukkhe nikkāṅkho
hoti, dukkhasamudaye nikkāṅkho hoti, dukkhanirodhe
nikkāṅkho hoti, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho
hoti, imassānanda, puggalassa iminā puggalena na
suppatikāraṃ vadāmi, yadidaṃ—**

When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it's not easy to repay them

**abhivādanapaccuṭṭhānaañjalikammasāmīcikamma-cīvarapiṇḍap
ātasenāsanagilānappaccayabhesajjaparikkhārānuppadānena.**

by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, alms-food, lodgings, and medicines and supplies for the sick.

Cuddasa kho panimānanda, pāṭipuggalikā dakkhiṇā.

Ānanda, there are these fourteen religious donations to individuals.

Katamā cuddasa?

What fourteen?

Tathāgate arahante sammāsambuddhe dānaṃ deti—

One gives a gift to the Realized One, the perfected one, the fully awakened Buddha.

ayaṃ paṭhamā pāṭipuggalikā dakkhiṇā.

This is the first religious donation to an individual.

Paccekasambuddhe dānaṃ deti—

One gives a gift to a Buddha awakened for themselves.

ayaṃ dutiyā pāṭipuggalikā dakkhiṇā.

This is the second religious donation to an individual.

Tathāgatasāvake arahante dānaṃ deti—

One gives a gift to a perfected one.

ayaṃ tatiyā pāṭipuggalikā dakkhiṇā.

This is the third religious donation to an individual.

Arahattaphalāsacchikiriyāya paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of perfection.

ayaṃ catutthī pāṭipuggalikā dakkhiṇā.

This is the fourth religious donation to an individual.

Anāgāmissa dānaṃ deti—

One gives a gift to a non-returner.

ayaṃ pañcamī pāṭipuggalikā dakkhiṇā.

This is the fifth religious donation to an individual.

Anāgāmiphālāsacchikiriyāya paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of non-return.

ayaṃ chaṭṭhī pāṭipuggalikā dakkhiṇā.

This is the sixth religious donation to an individual.

Sakadāgāmissa dānaṃ deti—

One gives a gift to a once-returner.

ayaṃ sattamī paṭipuggalikā dakkhiṇā.

This is the seventh religious donation to an individual.

Sakadāgāmi phalasaṅgahikāya paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of once-return.

ayaṃ aṭṭhamī paṭipuggalikā dakkhiṇā.

This is the eighth religious donation to an individual.

Sotāpanne dānaṃ deti—

One gives a gift to a stream-enterer.

ayaṃ navamī paṭipuggalikā dakkhiṇā.

This is the ninth religious donation to an individual.

Sotāpatti phalasaṅgahikāya paṭipanne dānaṃ deti—

One gives a gift to someone practicing to realize the fruit of stream-entry.

ayaṃ dasamī paṭipuggalikā dakkhiṇā.

This is the tenth religious donation to an individual.

Bāhirake kāmesu vītarāge dānaṃ deti—

One gives a gift to someone outside of Buddhism who is free of sensual desire.

ayaṃ ekādasamī paṭipuggalikā dakkhiṇā.

This is the eleventh religious donation to an individual.

Puthujjanasīlavante dānaṃ deti—

One gives a gift to an ordinary person who has good ethical conduct.

ayaṃ dvādasamī paṭipuggalikā dakkhiṇā.

This is the twelfth religious donation to an individual.

Puthujjanadussīle dānaṃ deti—

One gives a gift to an ordinary person who has bad ethical conduct.

ayaṃ terasamī paṭipuggalikā dakkhiṇā.

This is the thirteenth religious donation to an individual.

Tiracchānagate dānaṃ deti—

One gives a gift to an animal.

ayaṃ cuddasamī paṭipuggalikā dakkhiṇāti.

This is the fourteenth religious donation to an individual.

Tatrānanda, tiracchānagate dānaṃ datvā sataguṇā dakkhiṇā paṭikaṅkhitabbā, puthujjanadussīle dānaṃ datvā sahasaguṇā dakkhiṇā paṭikaṅkhitabbā, puthujjanasīlavante dānaṃ datvā satahasaguṇā dakkhiṇā paṭikaṅkhitabbā, bāhirake kāmesu vītarāge dānaṃ datvā koṭisatasahasaguṇā dakkhiṇā paṭikaṅkhitabbā, sotāpattiphalasacchikiriyāya paṭipanne dānaṃ datvā asaṅkheyyā appameyyā dakkhiṇā paṭikaṅkhitabbā, ko pana vādo sotāpanne, ko pana vādo sakadāgāmiphalasacchikiriyāya paṭipanne, ko pana vādo sakadāgāmissa, ko pana vādo anāgāmiphalasacchikiriyāya paṭipanne, ko pana vādo anāgāmissa, ko pana vādo arahattaphalasacchikiriyāya paṭipanne, ko pana vādo arahante, ko pana vādo paccekasambuddhe, ko pana vādo tathāgate arahante sammāsambuddhe.

Now, Ānanda, gifts to the following persons may be expected to yield the following returns. To an animal, a hundred times. To an unethical ordinary person, a thousand. To an ethical ordinary person, a hundred thousand. To an outsider free of sensual desire, 10,000,000,000. But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns. How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or a Buddha awakened for themselves? How much more so a Realized One, a perfected one, a fully awakened Buddha?

Satta kho panimānanda, saṅghagatā dakkhiṇā.

But there are, Ānanda, seven religious donations bestowed on a Saṅgha.

Katamā satta?

What seven?

Buddhappamukhe ubhatoṣaṅghe dānaṃ deti—

One gives a gift to the communities of both monks and nuns headed by the Buddha.

ayaṃ paṭhamā saṅghagatā dakkhiṇā.

This is the first religious donation bestowed on a Saṅgha.

Tathāgate parinibbute ubhatoṣaṅghe dānaṃ deti—

One gives a gift to the communities of both monks and nuns after the Buddha has finally become extinguished.

ayaṃ dutiyā saṅghagatā dakkhiṇā.

This is the second religious donation bestowed on a Saṅgha.

Bhikkhusaṅghe dānaṃ deti—

One gives a gift to the Saṅgha of monks.

ayaṃ tatiyā saṅghagatā dakkhiṇā.

This is the third religious donation bestowed on a Saṅgha.

Bhikkhunisaṅghe dānaṃ deti—

One gives a gift to the Saṅgha of nuns.

ayaṃ catutthī saṅghagatā dakkhiṇā.

This is the fourth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhū ca bhikkhuniyo ca saṅghato uddissathā’ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many monks and nuns for me from the Saṅgha.’

ayaṃ pañcamī saṅghagatā dakkhiṇā.

This is the fifth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhū saṅghato uddissathā’ti dānaṃ deti—

One gives a gift, thinking: ‘Appoint this many monks for me from the Saṅgha.’

ayaṃ chaṭṭhī saṅghagatā dakkhiṇā.

This is the sixth religious donation bestowed on a Saṅgha.

‘Ettakā me bhikkhuniyo saṅghato uddissathā’ti dānaṃ deti—
One gives a gift, thinking: ‘Appoint this many nuns for me from the Saṅgha.’

ayaṃ sattamī saṅhagatā dakkhiṇā.

This is the seventh religious donation bestowed on a Saṅgha.

**Bhavissanti kho panānanda, anāgamaddhānaṃ gotrabhuno
kāśāvakaṅṭhā dussīlā pāpadhammā.**

In times to come there will be members of the spiritual family merely by virtue of wearing ocher cloth around their necks; but they are unethical and of bad character.

Tesu dussīlesu saṅghaṃ uddissa dānaṃ dassanti.

People will give gifts to those unethical people in the name of the Saṅgha.

**Tadāpāhaṃ, ānanda, saṅhagataṃ dakkhiṇaṃ asaṅkheyyaṃ
appameyyaṃ vadāmi.**

Even then, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable.

**Na tvevāhaṃ, ānanda, kenaci pariyāyena saṅhagatāya
dakkhiṇāya paṭipuggalikaṃ dānaṃ mahapphalataraṃ vadāmi.**

But I say that there is no way a personal offering can be more fruitful than one bestowed on a Saṅgha.

Catasso kho imā, ānanda, dakkhiṇā visuddhiyo.

Ānanda, there are these four ways of purifying a religious donation.

Katamā catasso?

What four?

Atthānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

There’s a religious donation that’s purified by the giver, not the recipient.

Atthānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

There's a religious donation that's purified by the recipient, not the giver.

Atthānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

There's a religious donation that's purified by neither the giver nor the recipient.

Atthānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

There's a religious donation that's purified by both the giver and the recipient.

Kathañcānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato?

And how is a religious donation purified by the giver, not the recipient?

Idhānanda, dāyako hoti sīlavā kalyāṇadhammo, paṭiggāhakā honti dussīlā pāpadhammā—

It's when the giver is ethical, of good character, but the recipient is unethical, of bad character.

evaṃ kho, ānanda, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.

Kathañcānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato?

And how is a religious donation purified by the recipient, not the giver?

Idhānanda, dāyako hoti dussīlo pāpadhammo, paṭiggāhakā honti sīlavanto kalyāṇadhammā—

It's when the giver is unethical, of bad character, but the recipient is ethical, of good character.

evaṃ kho, ānanda, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.

Kathañcānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato?

And how is a religious donation purified by neither the giver nor the recipient?

Idhānanda, dāyako ca hoti dussīlo pāpadhammo, paṭiggāhakā ca honti dussilā pāpadhammā—

It's when both the giver and the recipient are unethical, of bad character.

evaṃ kho, ānanda, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.

Kathañcānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca?

And how is a religious donation purified by both the giver and the recipient?

Idhānanda, dāyako ca hoti sīlavā kalyāṇadhammo, paṭiggāhakā ca honti sīlavanto kalyāṇadhammā—

It's when both the giver and the recipient are ethical, of good character.

evaṃ kho, ānanda, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

Imā kho, ānanda, catasso dakkhiṇā visuddhiyo”ti.

These are the four ways of purifying a religious donation.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Yo sīlavā dussīlesu dadāti dānaṃ,

“When an ethical person with trusting heart

Dhammena laddhaṃ supasannacitto;

gives a proper gift to unethical persons,

Abhisaddhaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Sā dakkhiṇā dāyakato visujjhati.
that offering is purified by the giver.

Yo dussīlo sīlavantesu dadāti dānaṃ,
When an unethical and untrusting person,

Adhammena laddhaṃ appasannacitto;
gives an improper gift to ethical persons,

Anabhisaddhaṃ kammaphalaṃ uḷāraṃ,
not trusting in the ample fruit of deeds,

Sā dakkhiṇā paṭiggāhakato visujjhati.
that offering is purified by the receivers.

Yo dussīlo dussīlesu dadāti dānaṃ,
When an unethical and untrusting person,

Adhammena laddhaṃ appasannacitto;
gives an improper gift to unethical persons,

Anabhisaddhaṃ kammaphalaṃ uḷāraṃ,
not trusting in the ample fruit of deeds,

Na taṃ dānaṃ vipulapphalanti brūmi.
I declare that gift is not very fruitful.

Yo sīlavā sīlavantesu dadāti dānaṃ,
When an ethical person with trusting heart

Dhammena laddhaṃ supasannacitto;
gives a proper gift to ethical persons,

Abhisaddhaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Taṃ ve dānaṃ vipulapphalanti brūmi.
I declare that gift is abundantly fruitful.

Yo vītarāgo vītarāgesu dadāti dānaṃ,
But when a passionless one gives to the passionless

Dhammena laddhaṃ supasannacitto;
a proper gift with trusting heart,

Abhisaddahaṃ kammaphalaṃ uḷāraṃ,
trusting in the ample fruit of deeds,

Taṃ ve dānaṃ āmisadānānamaggaṃ”ti.
that’s truly the best of material gifts.”

Dakkhiṇāvibhaṅgasuttaṃ niṭṭhitaṃ dvādasamaṃ.

Vibhaṅgavaggo niṭṭhito catuttho.

Tassuddānaṃ

Bhaddekānandakaccāna,

Lomasakaṅgiyāsubho;

Mahākammaṣaḷāyatanavibhaṅgā,

Uddesaaraṇā dhātu saccamaṃ.

Dakkhiṇāvibhaṅgasuttanti.

5. The Division of the Sixfold Base Saḷāyatanavagga

143. Anāthapiṇḍikovādasutta *Advice to Anāthapiṇḍika*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove,
Anāthapiṇḍika's monastery.

**Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti
dukkhito bāḥgilāno.**

Now at that time the householder Anāthapiṇḍika was sick, suffering,
gravely ill.

Atha kho anāthapiṇḍiko gahapati aññataram purisam āmantesi:

Then he addressed a man,

**“ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama;
upasaṅkamtvā mama vacanena bhagavato pāde sirasā
vandāhi:**

“Please, mister, go to the Buddha, and in my name bow with your
head to his feet. Say to him:

**‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito
bāḥgilāno.**

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Yena cāyasmā sāriputto tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato sāriputtassa pāde sirasā vandāhi:

Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.

‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So āyasmato sāriputtassa pāde sirasā vandatī’ti.

He bows with his head to your feet.’

Evañca vadehi:

And then say:

‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

‘Sir, please visit him at his home out of compassion.’”

“Evaṃ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso bhagavantaṃ etadavoca:

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.

So bhagavato pāde sirasā vandatī’”ti.

Yena cāyasmā sāriputto tenupasaṅkami; upasaṅkamtivā āyasmantaṃ sāriputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasmantaṃ sāriputtaṃ etadavoca:

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.

So āyasmato sāriputtassa pāde sirasā vandati;

evañca vadeti:

‘sādhu kira, bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā’”ti.

Adhivāsesi kho āyasmā sārīputto tuṅhībhāvena.

Sārīputta consented in silence.

Atha kho āyasmā sārīputto nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Nisajja kho āyasmā sārīputto anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Then Venerable Sārīputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out, and said to Anāthapiṇḍika,

“kacci te, gahapati, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo””ti?

“Householder, I hope you’re keeping well; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

“I’m not keeping well, Master Sārīputta, I’m not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident.

Seyyathāpi, bhante sārīputta, balavā puriso tiṅhena sikharena muddhani abhimattheyya; evameva kho me, bhante sārīputta, adhimattā vātā muddhani ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, balavā puriso daḷhena varattakhaṇḍena sīse sīsaveṭṭhaṃ dadeyya; evameva kho me, bhante sārīputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho me, bhante sārīputta, adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, bhante sārīputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ, samparītāpeyyuṃ; evameva kho me, bhante sārīputta, adhimatto kāyasmīṃ ḍāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. That's how severe the burning is in my body.

Na me, bhante sārīputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo”ti.

I'm not keeping well, Master Sārīputta, I'm not alright. The pain is terrible and growing, not fading, its growing, not its fading, is evident.”

“Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

“That’s why, householder, you should train like this:

‘na cakkhuṃ upādiyissāmi, na ca me cakkhunissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp the eye, and there shall be no consciousness of mine dependent on the eye.’

Evañhi te, gahapati, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na sotaṃ upādiyissāmi, na ca me sotanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp the ear, and there shall be no consciousness of mine dependent on the ear.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na ghānaṃ upādiyissāmi, na ca me ghānanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp the nose, and there shall be no consciousness of mine dependent on the nose.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na jivhaṃ upādiyissāmi, na ca me jivhānissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp the tongue, and there shall be no consciousness of mine dependent on the tongue.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na kāyaṃ upādiyissāmi, na ca me kāyanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp the body, and there shall be no consciousness of mine dependent on the body.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na manaṃ upādiyissāmi, na ca me manonissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp the mind, and there shall be no consciousness of mine dependent on the mind.’

Evañhi te, gahapati, sikkhitabbaṃ. (1)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp sight, and there shall be no consciousness of mine dependent on sight.’ ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na saddaṃ upādiyissāmi ...pe...

‘I shall not grasp sound ...

na gandhaṃ upādiyissāmi ...

smell ...

na rasaṃ upādiyissāmi ...

taste ...

na phoṭṭhabbaṃ upādiyissāmi ...

touch ...

**na dhammaṃ upādiyissāmi, na ca me dhammanissitaṃ
viññāṇaṃ bhavissatī'ti.**

thought, and there shall be no consciousness of mine dependent on
thought.'

Evañhi te, gahapati, sikkhitabbaṃ. (2)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**'na cakkhaviññāṇaṃ upādiyissāmi, na ca me
cakkhaviññāṇanissitaṃ viññāṇaṃ bhavissatī'ti.**

'I shall not grasp eye consciousness, and there shall be no
consciousness of mine dependent on eye consciousness.' ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

'na sotaviññāṇaṃ upādiyissāmi ...

'I shall not grasp ear consciousness ...

na ghānaviññāṇaṃ upādiyissāmi ...

nose consciousness ...

na jivhāviññāṇaṃ upādiyissāmi ...

tongue consciousness ...

na kāyaviññāṇaṃ upādiyissāmi ...

body consciousness ...

**na manoviññāṇaṃ upādiyissāmi, na ca me
manoviññāṇanissitaṃ viññāṇaṃ bhavissatī'ti.**

mind consciousness, and there shall be no consciousness of mine
dependent on mind consciousness.'

Evañhi te, gahapati, sikkhitabbaṃ. (3)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**‘na cakkhusamphassaṃ upādiyissāmi, na ca me
cakkhusamphassanissitaṃ viññāṇaṃ bhavissatī’ti.**

‘I shall not grasp eye contact ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na sotasaṃphassaṃ upādiyissāmi ...

ear contact ...

na ghānasamphassaṃ upādiyissāmi ...

nose contact ...

na jivhāsaṃphassaṃ upādiyissāmi ...

tongue contact ...

na kāyasamphassaṃ upādiyissāmi ...

body contact ...

**na manosamphassaṃ upādiyissāmi, na ca me
manosamphassanissitaṃ viññāṇaṃ bhavissatī’ti.**

mind contact, and there shall be no consciousness of mine
dependent on mind contact.’

Evañhi te, gahapati, sikkhitabbaṃ. (4)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**‘na cakkhusamphassajaṃ vedanaṃ upādiyissāmi, na ca me
cakkhusamphassajāvedanānissitaṃ viññāṇaṃ bhavissatī’ti.**

‘I shall not grasp feeling born of eye contact ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na sotasaṃphassajaṃ vedanaṃ upādiyissāmi ...

feeling born of ear contact ...

na ghānasamphassaḥ vedanaṃ upādiyissāmi ...

feeling born of nose contact ...

na jivhāsamphassaḥ vedanaṃ upādiyissāmi ...

feeling born of tongue contact ...

na kāyasamphassaḥ vedanaṃ upādiyissāmi ...

feeling born of body contact ...

**na manosamphassaḥ vedanaṃ upādiyissāmi, na ca me
manosamphassaḥ vedanānissitaṃ viññāṇaṃ bhavissatī'ti.**

feeling born of mind contact, and there shall be no consciousness of mine dependent on the feeling born of mind contact.'

Evañhi te, gahapati, sikkhitabbaṃ. (5)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**'na pathavīdhātuṃ upādiyissāmi, na ca me
pathavīdhātunissitaṃ viññāṇaṃ bhavissatī'ti.**

'I shall not grasp the earth element ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

'na āpodhātuṃ upādiyissāmi ...

water element ...

na tejodhātuṃ upādiyissāmi ...

fire element ...

na vāyodhātuṃ upādiyissāmi ...

air element ...

na ākāsadhātuṃ upādiyissāmi ...

space element ...

**na viññāḍadhātuṃ upādiyissāmi, na ca me
viññāḍadhātunissitaṃ viññāḍaṃ bhavissatī'ti.**

consciousness element, and there shall be no consciousness of mine dependent on the consciousness element.'

Evañhi te, gahapati, sikkhitabbaṃ. (6)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**'na rūpaṃ upādiyissāmi, na ca me rūpanissitaṃ viññāḍaṃ
bhavissatī'ti.**

'I shall not grasp form ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

'na vedanaṃ upādiyissāmi ...

feeling ...

na saññaṃ upādiyissāmi ...

perception ...

na saṅkhāre upādiyissāmi ...

choices ...

**na viññāḍaṃ upādiyissāmi, na ca me viññāḍanissitaṃ
viññāḍaṃ bhavissatī'ti.**

consciousness, and there shall be no consciousness of mine dependent on consciousness.'

Evañhi te, gahapati, sikkhitabbaṃ. (7)

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**'na ākāsaṅcāyatanaṃ upādiyissāmi, na ca me
ākāsaṅcāyatananissitaṃ viññāḍaṃ bhavissatī'ti.**

‘I shall not grasp the dimension of infinite space ...

Evañhi te, gahapati, sikkhitabbaṃ.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

‘na viññāṇaṅcāyatanaṃ upādiyissāmi ...

the dimension of infinite consciousness ...

na ākiñcaññāyatanaṃ upādiyissāmi ...

the dimension of nothingness ...

**na nevasaññānāsaññāyatanaṃ upādiyissāmi, na ca me
nevasaññānāsaññāyatanaṇissitaṃ viññāṇaṃ bhavissatī’ti.**

the dimension of neither perception nor non-perception, and there shall be no consciousness of mine dependent on the dimension of neither perception nor non-perception.’

Evañhi te, gahapati, sikkhitabbaṃ. (8)

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**‘na idhalokaṃ upādiyissāmi, na ca me idhalokaṇissitaṃ
viññāṇaṃ bhavissatī’ti.**

‘I shall not grasp this world, and there shall be no consciousness of mine dependent on this world.’

Evañhi te, gahapati, sikkhitabbaṃ.

That’s how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

**‘na paralokaṃ upādiyissāmi, na ca me paralokaṇissitaṃ
viññāṇaṃ bhavissatī’ti.**

‘I shall not grasp the other world, and there shall be no consciousness of mine dependent on the other world.’

Evañhi te, gahapati, sikkhitabbaṃ.

That's how you should train.

Tasmātiha te, gahapati, evaṃ sikkhitabbaṃ:

You should train like this:

‘yampi me diṭṭhaṃ suttaṃ mutaṃ viññātaṃ pattaṃ pariyesitaṃ anupariyesitaṃ anucaritaṃ manasā tampi na upādiyissāmi, na ca me tannissitaṃ viññāṇaṃ bhavissatī’ti.

‘I shall not grasp whatever is seen, heard, thought, known, sought, and explored by my mind, and there shall be no consciousness of mine dependent on that.’

Evañhi te, gahapati, sikkhitabbaṃ”ti. (9)

That's how you should train.”

Evaṃ vutte, anāthapiṇḍiko gahapati parodi, assūni pavattesi.

When he said this, Anāthapiṇḍika cried and burst out in tears.

Atha kho āyasmā ānando anāthapiṇḍikaṃ gahapatiṃ etadavoca:

Venerable Ānanda said to him,

“olīyasi kho tvaṃ, gahapati, saṃsīdasi kho tvaṃ, gahapatī”ti?

“Are you failing, householder? Are you fading, householder?”

“Nāhaṃ, bhante ānanda, olīyāmi, napi saṃsīdāmi;

“No, sir.

api ca me dīgharattaṃ satthā payirupāsito manobhāvanīyā ca bhikkhū;

But for a long time I have paid homage to the Buddha and the esteemed mendicants.

na ca me evarūpī dhammī kathā sutapubbā”ti.

Yet I have never before heard such a Dhamma talk.”

“Na kho, gahapati, gihīnaṃ odātavasanānaṃ evarūpī dhammī kathā paṭibhāti;

“Householder, it does not occur to us to teach such a Dhamma talk to white-clothed laypeople.

pabbajitānaṃ kho, gahapati, evarūpī dhammī kathā paṭibhātī”ti.
Rather, we teach like this to those gone forth.”

“Tena hi, bhante sārīputta, gihīnampi odātavasanānaṃ evarūpī dhammī kathā paṭibhātu.

“Well then, Master Sārīputta, let it occur to you to teach such a Dhamma talk to white-clothed laypeople as well!

Santi hi, bhante, kulaputtā apparajakkhajātikā, assavanatā dhammassa parihāyanti;

There are gentlemen with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

bhavissanti dhammassa aññātāro”ti.

There will be those who understand the teaching!”

Atha kho āyasmā ca sārīputto āyasmā ca ānando anāthapiṇḍikaṃ gahapatiṃ iminā ovādena ovaditvā uṭṭhāyāsanā pakkamīṃsu.

And when the venerables Sārīputta and Ānanda had given the householder Anāthapiṇḍika this advice they got up from their seat and left.

Atha kho anāthapiṇḍiko gahapati, acirapakkante āyasmante ca sārīputte āyasmante ca ānande, kālamakāsi tusitaṃ kāyaṃ upapajji.

Not long after they had left, Anāthapiṇḍika passed away and was reborn in the host of Joyful Gods.

Atha kho anāthapiṇḍiko devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.

Then, late at night, the glorious god Anāthapiṇḍika, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

**Ekamantaṃ t̥hito kho anāthapiṇḍiko devaputto bhagavantaṃ
gāthāhi ajjhabhāsi:**

and addressed the Buddha in verse:

“Idañhi taṃ jetavanaṃ,

“This is indeed that Jeta's Grove,

isisaṅghanisevitaṃ;

frequented by the Saṅgha of hermits,

Āvutthaṃ dhammarājena,

where the King of Dhamma stayed:

pītisañjananaṃ mama.

it brings me joy!

Kammaṃ vijjā ca dhammo ca,

Deeds, knowledge, and principle;

sīlaṃ jīvitamuttamaṃ;

ethical conduct, an excellent livelihood;

Etena maccā sujjhanti,

by these are mortals purified,

na gottena dhanena vā.

not by clan or wealth.

Tasmā hi paṇḍito poso,

That's why an astute person,

sampassaṃ atthamattano;

seeing what's good for themselves,

Yoniso vicine dhammaṃ,

would examine the teaching rationally,

evaṃ tattha visujjhati.
and thus be purified in it.

Sāriputtova paññāya,
Sāriputta has true wisdom,

sīlena upasamena ca;
ethics, and also peace.

Yopi pāraṅgato bhikkhu,
Any mendicant who has crossed over

etāvaparamo siyā”ti.
can at best equal him.”

Idamavoca anāthapiṇḍiko devaputto.
This is what the god Anāthapiṇḍika said,

Samanuñño satthā ahosi.
and the teacher approved.

Atha kho anāthapiṇḍiko devaputto:
Then the god Anāthapiṇḍika,

**“samanuñño me satthā”ti bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā tatthevantaradhāyi.**

knowing that the teacher approved, bowed and respectfully circled
the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants
all that had happened.

**“imaṃ, bhikkhave, rattiṃ aññataro devaputto abhikkantāya
rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā
yenāhaṃ tenupasaṅkami; upasaṅkamtivā maṃ abhivādetvā
ekamantaṃ aṭṭhāsi.**

Ekamantaṃ ṭhito kho so devaputto maṃ gāthāhi ajjhabhāsi:

**‘Idañhi taṃ jetavanaṃ,
isisaṅghanisevitaṃ;
Āvutthaṃ dhammarājena,
pītisañjananaṃ mama.**

**Kammaṃ vijjā ca dhammo ca,
sīlaṃ jīvitamuttamaṃ;
Etena maccā sujjhanti,
na gottena dhanena vā.**

**Tasmā hi paṇḍito poso,
sampaṣsaṃ atthamattano;
Yoniso vicine dhammaṃ,
evaṃ tattha visujjhati.**

**Sāriputtova paññāya,
sīlena upasamena ca;
Yopi pāraṅgato bhikkhu,
etāvaparamo siyā’ti.**

Idamavoca, bhikkhave, so devaputto.

**‘Samanuñño me satthā’ti maṃ abhivādetvā padakkhiṇaṃ katvā
tatthevantaradhāyī’ti.**

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he had spoken, Venerable Ānanda said to the Buddha:

“so hi nūna so, bhante, anāthapiṇḍiko devaputto bhavissati.

“Sir, that god must surely have been Anāthapiṇḍika.

**Anāthapiṇḍiko, bhante, gahapati āyasmante sāriputte
abhippasanno ahoṣī”ti.**

For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

“Sādhu sādhu, ānanda.

“Good, good, Ānanda.

**Yāvatakaṃ kho, ānanda, takkāya pattaḃbaṃ, anuppattaṃ taṃ
tayā.**

You’ve reached the logical conclusion, as far as logic goes.

Anāthapiṇḍiko so, ānanda, devaputto”ti.

For that was indeed the god Anāthapiṇḍika.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Anāthapiṇḍikovādasuttaṃ niṭṭhitaṃ paṭhamam.

144. Channovādasutta *Advice to Channa*

Evaṃ me sutāṃ—

So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena āyasmā ca sāriputto āyasmā ca
mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti.**

Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

**Tena kho pana samayena āyasmā channo ābādhiko hoti
dukkhito bāļhagilāno.**

Now at that time Venerable Channa was sick, suffering, gravely ill.

**Atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā
vuṭṭhito yenāyasmā mahācundo tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ mahācundaṃ etadavoca:**

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him,

**“āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma
gilānapucchakā”ti.**

“Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness.”

“Evamāvuso”ti kho āyasmā mahācundo āyasmato sāriputtassa paccassosi.

“Yes, reverend,” replied Mahācunda.

Atha kho āyasmā ca sāriputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamimsu; upasaṅkamtivā āyasmatā channena saddhiṃ sammodimsu.

And then Sāriputta and Mahācunda went to see Channa and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ channaṃ etadavoca:

When the greetings and polite conversation were over, they sat down to one side. Then Sāriputta said to Channa,

“kacci te, āvuso channa, khamanīyaṃ, kacci yāpanīyaṃ? Kacci te dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṃ paññāyati, no abhikkamo”ti?

“I hope you’re keeping well, Reverend Channa; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

“Reverend Sāriputta, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Seyyathāpi, āvuso sāriputta, balavā puriso tiṅhena sikharena muddhani abhimattheyya; evameva kho me, āvuso sāriputta, adhimattā vātā muddhani ūhananti.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati no paṭikkamo.

Seyyathāpi, āvuso sāriputta, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṃ dadeyya; evameva kho me, āvuso sāriputta, adhimattā sīse sīsavedanā.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, āvuso sāriputta, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya; evameva kho me, āvuso sāriputta, adhimattā vātā kucchiṃ parikantanti.

The winds piercing my belly are so severe, it feels like a deft butcher or their apprentice is slicing my belly open with a meat cleaver.

Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

Seyyathāpi, āvuso sāriputta, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ; evameva kho me, āvuso sāriputta, adhimatto kāyasmīṃ dāho.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, āvuso sāriputta, khamanīyaṃ na yāpanīyaṃ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṃ paññāyati, no paṭikkamo.

I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Satthaṃ, āvuso sāriputta, āharissāmi, nāvakaṅkhāmi jīvitaṃ”ti.

Reverend Sāriputta, I will slit my wrists. I don't wish to live.”

“Māyasmā channo satthaṃ āharesi.

“Please don't slit your wrists!

Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāma.

Venerable Channa, keep going! We want you to keep going.

Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṃ āyasmato channassa sappāyāni bhojanāni pariyesissāmi.

If you don't have any suitable food, we'll find it for you.

Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṃ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi.

If you don't have suitable medicine, we'll find it for you.

Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṃ āyasmantaṃ channaṃ upaṭṭhahissāmi.

If you don't have a capable carer, we'll find one for you.

Māyasmā channo satthaṃ āharesi.

Please don't slit your wrists!

Yāpetāyasmā channo. Yāpentaṃ mayaṃ āyasmantaṃ channaṃ icchāmā”ti.

Venerable Channa, keep going! We want you to keep going.”

“Napi me, āvuso sāriputta, natthi sappāyāni bhojanāni;

“Reverend Sāriputta, it's not that I don't have suitable food,

napi me natthi sappāyāni bhesajjāni;

or suitable medicine,

napi me natthi patirūpā upaṭṭhākā;

or a capable carer.

api cāvuso sāriputta, pariciṇṇo me satthā dīgharattaṃ manāpeneva no amanāpena.

Moreover, for a long time now I have served the Teacher with love, not without love.

Etañhi, āvuso sāriputta, sāvakassa patirūpaṃ yaṃ satthāraṃ paricareyya manāpeneva no amanāpena.

For it is proper for a disciple to serve the Teacher with love, not without love.

‘Anupavajjaṃ channo bhikkhu satthaṃ āharissatī’ti evametaṃ, āvuso sāriputta, dhārehī’ti.

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

“Puccheyyāma mayaṃ āyasmantaṃ channaṃ kañcideva desaṃ, sace āyasmā channo okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.

“I’d like to ask you about a certain point, if you’d take the time to answer.”

“Pucchāvuso sāriputta, sutvā vedissāmī”ti.

“Ask, Reverend Sāriputta. When I’ve heard it I’ll know.”

“Cakkhuṃ, āvuso channa, cakkhaviññāṇaṃ cakkhaviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi, eso me attā’ti samanupassasi?

“Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?”

Sotaṃ, āvuso channa, sotaviññāṇaṃ ...pe...

Do you regard the ear ...

ghānaṃ, āvuso channa, ghānaviññāṇaṃ ...

nose ...

jivhaṃ, āvuso channa, jivhāviññāṇaṃ ...

tongue ...

kāyaṃ, āvuso channa, kāyaviññāṇaṃ ...
body ...

manaṃ, āvuso channa, manoviññāṇaṃ
manoviññāṇaviññātabbe dhamme ‘etaṃ mama, esohamasmi,
eso me attā’ti samanupassasī’ti?
mind, mind consciousness, and things knowable by mind
consciousness in this way: ‘This is mine, I am this, this is my self?’”

“Cakkhuṃ, āvuso sāriputta, cakkhuviññāṇaṃ
cakkhuviññāṇaviññātabbe dhamme ‘netāṃ mama,
nesohamasmi, na meso attā’ti samanupassāmi.
“Reverend Sāriputta, I regard the eye, eye consciousness, and
things knowable by eye consciousness in this way: ‘This is not mine,
I am not this, this is not my self.’”

Sotaṃ, āvuso sāriputta ...pe...
I regard the ear ...

ghānaṃ, āvuso sāriputta ...
nose ...

jivhaṃ, āvuso sāriputta ...
tongue ...

kāyaṃ, āvuso sāriputta ...
body ...

manaṃ, āvuso sāriputta, manoviññāṇaṃ
manoviññāṇaviññātabbe dhamme ‘netāṃ mama, nesohamasmi,
na meso attā’ti samanupassāmī’ti.
mind, mind consciousness, and things knowable by mind
consciousness in this way: ‘This is not mine, I am not this, this is not
my self’.”

“Cakkuṃ, āvuso channa, cakkhuviññāṇe
cakkhuviññāṇaviññātabbesu dhammesu kiṃ disvā kiṃ
abhiññāya cakkhuṃ cakkhuviññāṇaṃ

**cakkhaviññāṇaviññātabbe dhamme ‘netam̐ mama,
nesohamasmi, na meso attā’ti samanupassasi?**

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

Sotasmim̐, āvuso channa, sotaviññāṇe ...

ghānasmim̐, āvuso channa, ghānaviññāṇe ...

jivhāya, āvuso channa, jivhāviññāṇe ...

kāyasmim̐, āvuso channa, kāyaviññāṇe ...

**manasmim̐, āvuso channa, manoviññāṇe
manoviññāṇaviññātabbesu dhammesu kim̐ disvā kim̐ abhiññāya
manam̐ manoviññāṇam̐ manoviññāṇaviññātabbe dhamme
‘netam̐ mama, nesohamasmi, na meso attā’ti
samanupassasī’ti?**

**“Cakkhusmim̐, āvuso sāriputta, cakkhaviññāṇe
cakkhaviññāṇaviññātabbesu dhammesu nirodham̐ disvā
nirodham̐ abhiññāya cakkhum̐ cakkhaviññāṇam̐
cakkhaviññāṇaviññātabbe dhamme ‘netam̐ mama,
nesohamasmi, na meso attā’ti samanupassāmi.**

“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

Sotasmim̐, āvuso sāriputta, sotaviññāṇe ...

ghānasmim̐, āvuso sāriputta, ghānaviññāṇe ...

jivhāya, āvuso sāriputta, jivhāviññāṇe ...

kāyasmim̐, āvuso sāriputta, kāyaviññāṇe ...

**manasmim̐, āvuso sāriputta, manoviññāṇe
manoviññāṇaviññātabbesu dhammesu nirodham̐ disvā
nirodham̐ abhiññāya manam̐ manoviññāṇam̐**

**manoviññāṇaviññātabbe dhamme ‘netam̐ mama, nesohamasmi,
na meso attā’ti samanupassāmī”ti.**

**Evam̐ vutte, āyasmā mahācundo āyasmantaṁ channaṁ
etadavoca:**

When he said this, Venerable Mahācunda said to Venerable
Channa:

**“tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṁ,
niccakappaṁ manasi kātabbāṁ:**

“So, Reverend Channa, you should pay close attention to this
instruction of the Buddha whenever you can:

‘nissitassa calitaṁ, anissitassa calitaṁ natthi.

‘For the dependent there is agitation. For the independent there’s no
agitation.

Calite asati passaddhi,

When there’s no agitation there is tranquility.

passaddhiyā sati nati na hoti.

When there is tranquility there’s no inclination.

Natiyā asati āgatigati na hoti.

When there’s no inclination there’s no coming and going.

Āgatigatiyā asati cutūpapāto na hoti.

When there’s no coming and going there’s no passing away and
reappearing.

Cutūpapāte asati nevidha na huraṁ na ubhayamantarena.

When there’s no passing away and reappearing there’s no this world
or world beyond or between the two.

Esevanto dukkhassā”ti.

Just this is the end of suffering.”

**Atha kho āyasmā ca sārīputto āyasmā ca mahācundo
āyasmantaṁ channaṁ iminā ovādena ovaditvā uṭṭhāyāsanaṁ
pakkamimsu.**

And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left.

Atha kho āyasmā channo acirapakkante āyasmante ca sāriputte āyasmante ca mahācunde satthaṃ āharesi.

Not long after those venerables had left, Venerable Channa slit his wrists.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam etadavoca:

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, channena satthaṃ āharitaṃ.

“Sir, Venerable Channa has slit his wrists.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

“Nanu te, sāriputta, channena bhikkhunā sammukhāyeva anupavajjatā byākatā”ti?

“Sāriputta, didn't the mendicant Channa declare his blamelessness to you personally?”

“Atthi, bhante, pubbajiraṃ nāma vajjigāmo.

“Sir, there is a Vajjian village named Pubbavijjhana

Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjakulānī”ti.

where Channa had families with whom he was friendly, intimate, and familiar.”

“Honti hete, sāriputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni.

“The mendicant Channa did indeed have such families.

Nāhaṃ, sāriputta, ettāvatā ‘saupavajjo’ti vadāmi.

But this is not enough for me to call someone ‘blameworthy’.

**Yo kho, sāriputta, imañca kāyaṃ nikkhipati aññañca kāyaṃ
upādiyati tamahaṃ ‘saupavajjo’ti vadāmi.**

When someone lays down this body and takes up another body, I call them ‘blameworthy’.

Taṃ channassa bhikkhuno natthi.

But the mendicant Channa did no such thing.

**‘Anupavajjo channo bhikkhu satthaṃ āhasesī’ti evametaṃ,
sāriputta, dhārehī’”ti.**

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sāriputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sāriputta was happy with what the Buddha said.

Channovādasuttaṃ niṭṭhitaṃ dutiyaṃ.

145. Puṇṇovādasutta *Advice to Puṇṇa*

Evaṃ me sutam—

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho āyasmā puṇṇo sāyanhasamayaṃ paṭisallānā vuṭṭhito
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā
puṇṇo bhagavantam etadavoca:**

Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha,

**“sādhu maṃ, bhante, bhagavā saṅkhittena ovādena ovadatu,
yamahaṃ bhagavato dhammaṃ sutvā eko vūpakaṭṭho
appamatto ātāpī pahitatto vihareyyan”ti.**

“Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute.”

**“Tena hi, puṇṇa, suṇāhi, sādhu kaṃ manasi karohi;
bhāsissāmī”ti.**

“Well then, Puṇṇa, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā puṇṇo bhagavato paccassosi.

“Yes, sir,” replied Puṇṇa.

Bhagavā etadavoca:

The Buddha said this:

“Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

Relishing is the origin of suffering, I say.

Santi kho, puṇṇa, sotaviññeyyā saddā ...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhāviññeyyā rasā ...

tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā ...

touches known by the body ...

manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.

If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

this gives rise to relishing.

‘Nandīsamudayā dukkhasamudayo, puṇṇā’ti vadāmi.

Relishing is the origin of suffering, I say.

Santi ca kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṃ anabhinandato anabhivadato anajhosāya tiṭṭhato nandī nirujjhati.

relishing ceases.

‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

When relishing ceases, suffering ceases, I say.

Santi ca kho, puṇṇa, sotaviññeyyā saddā ...

There are sounds known by the ear ...

ghānaviññeyyā gandhā ...

smells known by the nose ...

jivhāviññeyyā rasā ...

tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā ...

touches known by the body ...

manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājhosāya tiṭṭhati.

If a mendicant doesn't approve, welcome, and keep clinging to them,

**Tassa taṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato
nandī nirujjhati.**

relishing ceases.

‘Nandīnirodhā dukkhanirodho, puṇṇā’ti vadāmi.

When relishing ceases, suffering ceases, I say.

**Iminā ca tvaṃ, puṇṇa, mayā saṅkhittena ovādena ovadito
katarasmim̐ janapade viharissasī’ti?**

Puṇṇa, now that I've given you this brief advice, what country will you live in?"

**“Imināhaṃ, bhante, bhagavatā saṅkhittena ovādena ovadito,
atthi sunāparanto nāma janapado, tatthāhaṃ viharissāmī’ti.**

“Sir, there's a country named Sunāparanta. I shall live there.”

“Caṇḍā kho, puṇṇa, sunāparantakā manussā;

“The people of Sunāparanta are wild and rough, Puṇṇa.

pharusā kho, puṇṇa, sunāparantakā manussā.

**Sace taṃ, puṇṇa, sunāparantakā manussā akkosissanti
paribhāsissanti, tattha te, puṇṇa, kinti bhavissatī’ti?**

If they abuse and insult you, what will you think of them?"

**“Sace maṃ, bhante, sunāparantakā manussā akkosissanti
paribhāsissanti, tattha me evaṃ bhavissati:**

“If they abuse and insult me, I will think:

**‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime
sunāparantakā manussā, yaṃ me nayime pāṇinā pahāraṃ
dentī’ti.**

‘These people of Sunāparanta are gracious, truly gracious, since they don't hit me with their fists.’

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

**"Sace pana te, puṇṇa, sunāparantakā manussā pāṇinā pahāraṃ
dassanti, tattha pana te, puṇṇa, kinti bhavissatī"ti?**

"But if they do hit you with their fists, what will you think of them then?"

**"Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṃ
dassanti, tattha me evaṃ bhavissati:**

"If they hit me with their fists, I'll think:

**'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime
sunāparantakā manussā, yaṃ me nayime leḍḍunā pahāraṃ
dentī'ti.**

'These people of Sunāparanta are gracious, truly gracious, since they don't throw stones at me.'

Evamettha, bhagavā, bhavissati;

That's what I'll think, Blessed One.

evamettha, sugata, bhavissatī"ti.

That's what I'll think, Holy One."

**"Sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā
pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī"ti?**

"But if they do throw stones at you, what will you think of them then?"

**"Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṃ
dassanti, tattha me evaṃ bhavissati:**

"If they throw stones at me, I'll think:

**'bhaddakā vatime sunāparantakā manussā, subhaddakā vatime
sunāparantakā manussā, yaṃ me nayime daṇḍena pahāraṃ
dentī'ti.**

‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sace pana te, puṇṇa, sunāparantakā manussā daḍḍena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti?
“But if they do beat you with a club, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā daḍḍena pahāraṃ dassanti, tattha me evaṃ bhavissati:
“If they beat me with a club, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ me nayime satthena pahāraṃ dentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sace pana te, puṇṇa, sunāparantakā manussā satthena pahāraṃ dassanti, tattha pana te, puṇṇa, kinti bhavissatī”ti?
“But if they do stab you with a knife, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā satthena pahāraṃ dassanti, tattha me evaṃ bhavissati:

“If they stab me with a knife, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṃ maṃ nayime tiṇhena satthena jīvitā voropentī’ti.

‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’”ti.

That’s what I’ll think, Holy One.”

“Sace pana taṃ, puṇṇa, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tattha pana te, puṇṇa, kinti bhavissatī’”ti?

“But if they do take your life with a sharp knife, what will you think of them then?”

“Sace maṃ, bhante, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tattha me evaṃ bhavissati:

“If they take my life with a sharp knife, I’ll think:

‘santi kho bhagavato sāvaka kāye ca jīvite ca aṭṭiyamānā harāyamānā jigucchamānā satthahāraṃ pariyesanti. Taṃ me idaṃ apariyitṭhaṃyeva satthahāraṃ laddhan’ti.

‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’

Evamettha, bhagavā, bhavissati;

That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī’”ti.

That’s what I’ll think, Holy One.”

“Sādhū sādhu, puṇṇa.

“Good, good Puṇṇa!

**Sakkhissasi kho tvaṃ, puṇṇa, iminā damūpasamena
samannāgato sunāparantasmim̐ janapade viharitum̐.**

Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta.

Yassadāni tvaṃ, puṇṇa, kālaṃ maññasī”ti.

Now, Puṇṇa, go at your convenience.”

**Atha kho āyasmā puṇṇo bhagavato bhāsitaṃ abhinanditvā
anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya
yena sunāparanto janapado tena cārikaṃ pakkāmi.**

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

**Anupubbena cārikaṃ caramāno yena sunāparanto janapado
tadavasari.**

Traveling stage by stage, he arrived at Sunāparanta,

**Tatra sudaṃ āyasmā puṇṇo sunāparantasmim̐ janapade
viharati.**

and stayed there.

**Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni
upāsakasatāni paṭivedesi, tenevantaravassena pañcamattāni
upāsikasatāni paṭivedesi, tenevantaravassena tisso vijjā
sacchākāsi.**

Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges.

Atha kho āyasmā puṇṇo aparena samayena parinibbāyi.

Some time later he became fully extinguished.

**Atha kho sambahulā bhikkhū yena bhagavā
tenupasaṅkamim̐su; upasaṅkamtivā bhagavantam̐ abhivādetvā
ekamantam̐ nisīdim̐su. Ekamantam̐ nisinnā kho te bhikkhū
bhagavantam̐ etadavocum̐:**

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

**“yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṅkhittena
ovādena ovadito so kālaṅkato.**

“Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away.

Tassa kā gati, ko abhisamparāyo”ti?

Where has he been reborn in his next life?”

**“Paṇḍito, bhikkhave, puṇṇo kulaputto paccapādi
dhammassānudhammam̐, na ca mam̐ dhammādhikaraṇam̐
vihet̐hesi.**

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.

Puṇṇa has become completely extinguished.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam̐ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Puṇṇovādasuttam̐ niṭṭhitam̐ tatiyam̐.

146. Nandakovādasutta *Advice from Nandaka*

Evam me sutam—

So I have heard.

**ekam samayam bhagavā sāvatthiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

**Atha kho mahāpajāpatigotamī pañcamattehi bhikkhunisatehi
saddhim yena bhagavā tenupasaṅkami; upasaṅkamtivā
bhagavantam abhivādetvā ekamantam aṭṭhāsi. Ekamantam ṭhitā
kho mahāpajāpatigotamī bhagavantam etadavoca:**

Then Mahāpajāpatī Gotamī together with around five hundred nuns approached the Buddha, bowed, stood to one side, and said to him,

“ovadatu, bhante, bhagavā bhikkhuniyo;

“Sir, may the Buddha please advise

anusāsatu, bhante, bhagavā bhikkhuniyo;

and instruct the nuns.

karotu, bhante, bhagavā bhikkhunīnam dhammiṃ kathan”ti.

Please give the nuns a Dhamma talk.”

**Tena kho pana samayena therā bhikkhū bhikkhuniyo ovadanti
pariyāyena.**

Now at that time the senior monks were taking turns to advise the nuns.

Āyasmā nandako na icchatī bhikkhuniyo ovaditum̐ pariyāyena.
But Venerable Nandaka didn't want to take his turn.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha said to Venerable Ānanda,

“kassa nu kho, ānanda, ajja pariyāyo bhikkhuniyo ovaditum̐ pariyāyenā”ti?

“Ānanda, whose turn is it to advise the nuns today?”

“Sabbeheva, bhante, kato pariyāyo bhikkhuniyo ovaditum̐ pariyāyena.

“It's Nandaka's turn, sir,

Ayaṃ, bhante, āyasmā nandako na icchatī bhikkhuniyo ovaditum̐ pariyāyenā”ti.

but he doesn't want to do it.”

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi:

Then the Buddha said to Nandaka,

“ovada, nandaka, bhikkhuniyo;

“Nandaka, please advise

anusāsa, nandaka, bhikkhuniyo;

and instruct the nuns.

karohi tvaṃ, brāhmaṇa, bhikkhunīnaṃ dhammiṃ kathan”ti.

Please, brahmin, give the nuns a Dhamma talk.”

“Evaṃ, bhante”ti kho āyasmā nandako bhagavato paṭissutvā pubbaṅhasamayāṃ nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvīsi.

“Yes, sir,” replied Nandaka. Then, in the morning, he robed up and, taking his bowl and robe, entered Sāvattī for alms.

Sāvattiyāṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto attadutiyo yena rājakārāmo

tenupasaṅkami.

He wandered for alms in Sāvattḥī. After the meal, on his return from alms-round, he went to the Royal Monastery with a companion.

Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ.

Those nuns saw him coming off in the distance,

Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upaṭṭhapesuṃ.

so they spread out a seat and placed water for washing the feet.

Nisīdi kho āyasmā nandako paññatte āsane.

Nandaka sat down on the seat spread out,

Nisajja pāde pakkhālesi.

and washed his feet.

Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Those nuns bowed, and sat down to one side.

Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca:

Nandaka said to them,

“paṭipucchakathā kho, bhaginiyo, bhavissati.

“Sisters, this talk shall be in the form of questions.

Tattha ājānantīhi: ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi: ‘na ājānāmā’ tissa vacanīyaṃ.

When you understand, say so. When you don’t understand, say so.

Yassā vā panassa kaṅkhā vā vimati vā ahameva tattha paṭipucchitabbo:

If anyone has a doubt or uncertainty, ask me about it:

‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti?

‘Why, sir, does it say this? What does that mean?’”

“Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yaṃ no ayyo nandako pavāretī”ti.

“We’re already delighted and satisfied with Venerable Nandaka, since he invites us like this.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññatha, bhaginiyo,

“What do you think, sisters?

sotaṃ niccaṃ vā aniccaṃ vā”ti?

Is the ear ...

“Aniccaṃ, bhante ...pe...

ghānaṃ niccaṃ vā aniccaṃ vā”ti?

nose ...

“Aniccaṃ, bhante” ...

“jivhā niccā vā aniccā vā”ti?

tongue ...

“Aniccā, bhante” ...

“kāyo nicco vā anicco vā”ti?

body ...

“Anicco, bhante” ...

“mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

**“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya
suditṭhaṃ:**

Because we have already truly seen this with right wisdom:

‘itipime cha ajjhakkā āyatanā aniccā’”ti.

‘So these six interior sense fields are impermanent.’”

“Sādhu sādhu, bhaginiyo.

“Good, good, sisters!

**Evañhetaṃ, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ
sammappaññāya passato.**

That’s how it is for a noble disciple who truly sees with right wisdom.

Taṃ kiṃ maññatha, bhaginiyo,

What do you think, sisters?

rūpā niccā vā aniccā vā”ti?

Are sights permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu
taṃ samanupassituṃ:**

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.
“No, sir.”

“Taṃ kiṃ maññaṭṭha, bhaginiyo,
“What do you think, sisters?

saddā niccā vā aniccā vā”ti?
Are sounds ...

“Aniccā, bhante ...pe...

gandhā niccā vā aniccā vā”ti?
smells ...

“Aniccā, bhante” ...

“rasā niccā vā aniccā vā”ti?
tastes ...

“Aniccā, bhante” ...

“phoṭṭhabbā niccā vā aniccā vā”ti?
touches ...

“Aniccā, bhante” ...

“dhammā niccā vā aniccā vā”ti?
thoughts permanent or impermanent?”

“Aniccā, bhante”.
“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?
“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.
“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

Because we have already truly seen this with right wisdom:

‘itipime cha bāhirā āyatanā aniccā’”ti.

‘So these six exterior sense fields are impermanent.’”

“Sādhu sādhu, bhaginiyo.

“Good, good, sisters!

Evañhetāṃ, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato.

That's how it is for a noble disciple who truly sees with right wisdom.

Taṃ kiṃ maññatha, bhaginiyo,

What do you think, sisters?

cakkhuvīññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is eye consciousness ...

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetāṃ, bhante”.

“Taṃ kiṃ maññaṭṭha, bhaginiyo, sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

ear consciousness ...

“Aniccaṃ, bhante ...pe...

ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

nose consciousness ...

“Aniccaṃ, bhante” ...

“jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

tongue consciousness ...

“Aniccaṃ, bhante” ...

“kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

body consciousness ...

“Aniccaṃ, bhante” ...

“manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

mind consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vāti”?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetuṃ, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

Because we have already truly seen this with right wisdom:

‘itipime cha viññāṇakāyā aniccā’”ti.

‘So these six classes of consciousness are impermanent.’”

“Sādhu sādhu, bhaginiyo.

“Good, good, sisters!

Evañhetuṃ, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā.

Suppose there was an oil lamp burning. The oil, wick, flame, and light were all impermanent and perishable.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

Now, suppose someone was to say:

‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi

aniccā vipariṇāmadhammā;

‘While this oil lamp is burning, the oil, the wick, and the flame are all impermanent and perishable.

yā ca khvāssa ābhā sā niccā dhuvā sassatā

avipariṇāmadhammā’ti;

But the light is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

Because that oil lamp’s oil, wick, and flame are all impermanent and perishable,

pagevassa ābhā aniccā vipariṇāmadhammā’ti.

let alone the light.”

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

“In the same way, suppose someone was to say:

‘cha khome ajjhātikā āyatanā aniccā;

‘These six interior sense fields are impermanent.

yañca kho cha ajjhātikā āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhavaṃ sassataṃ avipariṇāmadhammaṃ’ti;

But the feeling—whether pleasant, painful, or neutral—that I experience due to these six interior sense fields is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā’ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Tajjam tajjam, bhante, paccayam paṭicca tadjā tadjā vedanā uppajjanti.

Because each kind of feeling arises dependent on the corresponding condition.

Tajjassa tajjassa paccayassa nirodhā tadjā tadjā vedanā nirujjhantī”ti.

When the corresponding condition ceases, the appropriate feeling ceases.”

“Sādhu sādhu, bhaginiyo.

“Good, good, sisters!

Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtam sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā.

Suppose there was a large tree standing with heartwood. The roots, trunk, branches and leaves, and shadow were all impermanent and perishable.

Yo nu kho, bhaginiyo, evam vadeyya:

Now, suppose someone was to say:

‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo,

sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ, yā ca khvāssa chāyā sā niccā dhuvā sassatā avipariṇāmadhammā’ti;

‘There’s a large tree standing with heartwood. The roots, trunk, and branches and leaves are all impermanent and perishable. But the shadow is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

Because that large tree’s roots, trunk, and branches and leaves are all impermanent and perishable,

pagevassa chāyā aniccā vipariṇāmadhammā”ti.

let alone the shadow.”

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

“In the same way, suppose someone was to say:

‘cha khome bāhirā āyatanā aniccā.

‘These six exterior sense fields are impermanent.

Yañca kho cha bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam niccaṃ dhuvam sassatam avipariṇāmadhamman’ti;

But the feeling—whether pleasant, painful, or neutral—that I experience due to these six exterior sense fields is permanent, lasting, eternal, and imperishable.’

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

Would they be speaking rightly?”

“No hetam, bhante”.

“No, sir.

“Tam kissa hetu”?

Why is that?

“Tajjam tajjam, bhante, paccayam paṭicca tadjā tadjā vedanā uppajjanti.

Because each kind of feeling arises dependent on the corresponding condition.

Tajjassa tajjassa paccayassa nirodhā tadjā tadjā vedanā nirujjhantī”ti.

When the corresponding condition ceases, the appropriate feeling ceases.”

“Sādhu sādhu, bhaginiyo.

“Good, good, sisters!

Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtam sammappaññāya passato.

That’s how it is for a noble disciple who truly sees with right wisdom.

Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya anupahacca antaram maṃsakāyam anupahacca bāhiram cammakāyam.

Suppose a deft butcher or their apprentice was to kill a cow and carve it with a sharp meat cleaver. Without damaging the flesh inside or the hide outside,

Yaṃ yadeva tattha antarā vilimaṃsam antarā nhāru antarā bandhanam tam tadeva tiṇhena govikantanena saṅchindeyya saṅkanteyya sampakanteyya samparikanteyya.

they’d cut, carve, sever, and slice through the connecting tendons, sinews, and ligaments,

**Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā
vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ
paṭicchādetvā evaṃ vadeyya:**

and then peel off the outer hide. Then they'd wrap that cow up in that very same hide and say:

'tathevāyaṃ gāvī saṃyuttā imināva cammenā'ti;

'This cow is joined to its hide just like before.'

sammā nu kho so, bhaginiyo, vadamāno vadeyyā'ti?

Would they be speaking rightly?"

"No hetuṃ, bhante".

"No, sir.

"Taṃ kissa hetu"?

Why is that?

**"Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā
gāviṃ vadhitvā tiṅhena govikantanena gāviṃ saṅkanteyya
anupahacca antaraṃ maṃsakāyaṃ anupahacca bāhiraṃ
cammakāyaṃ.**

**Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā
bandhanaṃ taṃ tadeva tiṅhena govikantanena sañchindeyya
saṅkanteyya sampakanteyya samparikanteyya.**

**Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā
vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ
paṭicchādetvā kiñcāpi so evaṃ vadeyya:**

Because even if they wrap that cow up in that very same hide and say:

'tathevāyaṃ gāvī saṃyuttā imināva cammenā'ti;

'This cow is joined to its hide just like before,'

atha kho sā gāvī visaṃyuttā teneva cammenā'ti.

still that cow is not joined to that hide."

“Upamā kho me ayam, bhaginiyo, katā atthassa viññāpanāya.
“I’ve made up this simile to make a point.

Ayamevettha attho;
And this is the point.

**‘antarā maṁsakāyo’ti kho, bhaginiyo, channetaṁ ajjhattikānaṁ
āyatanānaṁ adhivacanaṁ;**

‘The inner flesh’ is a term for the six interior sense fields.

**‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṁ bāhirānaṁ
āyatanānaṁ adhivacanaṁ;**

‘The outer hide’ is a term for the six exterior sense fields.

**‘antarā vilimaṁsaṁ, antarā nhāru, antarā bandhanan’ti kho,
bhaginiyo, nandīrāgassetāṁ adhivacanaṁ;**

‘The connecting tendons, sinews, and ligaments’ is a term for desire with relishing.

**‘tiṅhaṁ govikantanan’ti kho, bhaginiyo, ariyāyetaṁ paññāya
adhivacanaṁ;**

‘A sharp meat cleaver’ is a term for noble wisdom.

**yāyaṁ ariyā paññā antarā kilesaṁ antarā saṁyojanaṁ antarā
bandhanaṁ sañchindati saṅkantati sampakantati
samparikantati.**

And it is that noble wisdom which cuts, carves, severs, and slices the connecting corruption, fetter, and bond.

**Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṁ bhāvitattā
bahulīkatattā bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ
paññāvimuttiṁ diṭṭheva dhamme sayāṁ abhiññā sacchikatvā
upasampajja viharati.**

Sisters, by developing and cultivating these seven awakening factors, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Katame satta?

What seven?

**Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ, dhammavicayasambojjhaṅgaṃ bhāveti ...
pe... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ
bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ...
samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ
bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ
vossaggapariṇāmiṃ.**

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Ime kho, bhaginiyo, satta bojjhaṅgā, yesaṃ bhāvitattā
bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā
upasampajja viharatī”ti.**

It is by developing and cultivating these seven awakening factors that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

**Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena
ovaditvā uyyojesi:**

Then after giving this advice to the nuns, Nandaka dismissed them, saying,

“gacchatha, bhaginiyo; kālo”ti.

“Go, sisters, it is time.”

**Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ
abhinanditvā anumoditvā uṭṭhāyāsanaṃ āyasmantaṃ nandakaṃ
abhivādetvā padakkhiṇaṃ katvā yena bhagavā
tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā**

ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ʈhitā kho tā bhikkhuniyo bhagavā etadavoca:

And then those nuns approved and agreed with what Nandaka had said. They got up from their seat, bowed, and respectfully circled him, keeping him on their right. Then they went up to the Buddha, bowed, and stood to one side. The Buddha said to them,

“gacchatha, bhikkhuniyo; kālo”ti.

“Go, nuns, it is time.”

Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

Then those nuns bowed to the Buddha respectfully circled him, keeping him on their right, before departing.

Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi:

Soon after those nuns had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, tadahuposathe cātuddase na hoti bahuno janassa kaṅkhā vā vimati vā:

“Suppose, mendicants, it was the sabbath of the fourteenth day. You wouldn’t get lots of people

‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho ūno cando tveva hoti.

wondering whether the moon is full or not, since it is obviously not full.

Evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamaṇā honti no ca kho paripuṇṇasaṅkappā”ti.

In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, but they still haven’t found what they’re looking for.”

Atha kho bhagavā āyasmantaṃ nandakaṃ āmantesi:

Then the Buddha said to Nandaka,

“tena hi tvaṃ, nandaka, svepi tā bhikkhuniyo tenevovādena ovadeyyāsī”ti.

“Well then, Nandaka, tomorrow you should give those nuns the same advice again.”

“Evaṃ, bhante”ti kho āyasmā nandako bhagavato paccassosi.

“Yes, sir,” Nandaka replied.

Atha kho āyasmā nandako tassā rattiyā accayena pubbaṅhasamayam nivāsetvā pattacīvaramādāya sāvattiṃ piṇḍāya pāvisi.

And the next day he went to those nuns, and all unfolded just like the previous day.

Sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto attadutiyo yena rājakārāmo tenupasaṅkami.

Addasaṃsu kho tā bhikkhuniyo āyasmantaṃ nandakaṃ dūratova āgacchantaṃ.

Disvāna āsanaṃ paññāpesuṃ, udakañca pādānaṃ upaṭṭhapesuṃ.

Nisīdi kho āyasmā nandako paññatte āsane.

Nisajja pāde pakkhālesi.

Tāpi kho bhikkhuniyo āyasmantaṃ nandakaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

Ekamantaṃ nisinnā kho tā bhikkhuniyo āyasmā nandako etadavoca:

“paṭipucchakathā kho, bhaginiyo, bhavissati.

Tattha ājānantīhi ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi ‘na ājānāmā’ tissa vacanīyaṃ.

Yassā vā panassa kaṅkhā vā vimati vā, ahameva tattha paṭipucchitabbo:

‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti.

“Ettakenapi mayaṃ, bhante, ayyassa nandakassa attamanā abhiraddhā yaṃ no ayyo nandako pavāretī”ti.

“Taṃ kiṃ maññatha, bhaginiyo, cakkhu niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetuṃ, bhante”.

“Taṃ kiṃ maññatha, bhaginiyo, sothaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...pe...

ghānaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

jivhā ...

kāyo ...

mano nicco vā anicco vā”ti?

“Anicco, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetāṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha ajjhātikā āyatanā aniccā’”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetāṃ, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato.

Taṃ kiṃ maññatha, bhaginiyo, rūpā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetāṃ, bhante”.

“Taṃ kiṃ maññatha, bhaginiyo, saddā niccā vā aniccā vā”ti?

“Aniccā, bhante ...pe...

gandhā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

rasā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

phoṭṭhabbā niccā vā aniccā vā”ti?

“Aniccā, bhante ...

dhammā niccā vā aniccā vā”ti?

“Aniccā, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha bāhirā āyatanā aniccā”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetuṃ, bhaginiyo, hoti ariyasāvakaṃ yathābhūtaṃ sammappaññāya passato.

Taṃ kiṃ maññatha, bhaginiyo, cakkhuviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...pe...

sotaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

ghānaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

jivhāviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

kāyaviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante ...

manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Pubbeva no etaṃ, bhante, yathābhūtaṃ sammappaññāya sudiṭṭhaṃ:

‘itipime cha viññāṇakāyā aniccā”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetuṃ, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhaginiyo, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā, ābhāpi aniccā vipariṇāmadhammā.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

‘amussa telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

yā ca khvāssa ābhā sā niccā dhuvā sassatā avipariṇāmadhammā’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Amussa hi, bhante, telappadīpassa jhāyato telampi aniccaṃ vipariṇāmadhammaṃ, vaṭṭipi aniccā vipariṇāmadhammā, accipi aniccā vipariṇāmadhammā;

pagevassa ābhā aniccā vipariṇāmadhammā”ti.

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

‘cha khome ajjhantikā āyatanā aniccā.

Yañca kho cha ajjhattike āyatane paṭicca paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvaṃ sassataṃ avipariṇāmadhamman’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetuṃ, bhante”.

“Taṃ kissa hetu”?

“Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tājā tājā vedanā uppajjanti.

Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā nirujjhantī”ti.

“Sādhu sādhu, bhaginiyo.

Evañhetuṃ, bhaginiyo, hoti ariyasāvakassa yathābhūtaṃ sammappaññāya passato.

Seyyathāpi, bhaginiyo, mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ, chāyāpi aniccā vipariṇāmadhammā.

Yo nu kho, bhaginiyo, evaṃ vadeyya:

‘amussa mahato rukkhassa tiṭṭhato sāravato mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi aniccaṃ vipariṇāmadhammo, sākhāpalāsampi aniccaṃ vipariṇāmadhammaṃ;

**yā ca khvāssa chāyā sā niccā dhuvā sassatā
avipariṇāmadhammā'ti;**

sammā nu kho so bhaginiyo, vadamāno vadeyyā'ti?

“No hetam, bhante”.

“Tam kissa hetu”?

**“Amussa hi, bhante, mahato rukkhassa tiṭṭhato sāravato
mūlampi aniccaṃ vipariṇāmadhammaṃ, khandhopi anicco
vipariṇāmadhammo, sākāpālasampi aniccaṃ
vipariṇāmadhammaṃ;**

pagevassa chāyā aniccā vipariṇāmadhammā'ti.

“Evameva kho, bhaginiyo, yo nu kho evaṃ vadeyya:

‘cha khome bāhirā āyatanā aniccā.

**Yañca kho bāhire āyatane paṭicca paṭisaṃvedeti sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā taṃ niccaṃ dhuvam
sassataṃ avipariṇāmadhamman'ti;**

sammā nu kho so, bhaginiyo, vadamāno vadeyyā'ti?

“No hetam, bhante”.

“Tam kissa hetu”?

**“Tajjaṃ tajjaṃ, bhante, paccayaṃ paṭicca tājā tājā vedanā
uppajjanti.**

**Tajjassa tajjassa paccayassa nirodhā tājā tājā vedanā
nirujjhantī'ti.**

“Sādhu sādhu, bhaginiyo.

**Evañhetam, bhaginiyo, hoti ariyasāvakaṃsa yathābhūtaṃ
sammappaññāya passato.**

**Seyyathāpi, bhaginiyo, dakkho goghātako vā goghātakantevāsī
vā gāviṃ vadhitvā tiṅhena govikantanena gāviṃ saṅkanteyya**

**anupahacca antaram maṃsakāyaṃ anupahacca bāhiraṃ
cammakāyaṃ.**

**Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā
bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya
saṅkanteyya sampakanteyya samparikanteyya.**

**Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā
vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ
paṭicchādetvā evaṃ vadeyya:**

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;

sammā nu kho so, bhaginiyo, vadamāno vadeyyā”ti?

“No hetam, bhante”.

“Tam kissa hetu”?

**“Amu hi, bhante, dakkho goghātako vā goghātakantevāsī vā
gāviṃ vadhitvā tiṇhena govikantanena gāviṃ saṅkanteyya
anupahacca antaram maṃsakāyaṃ anupahacca bāhiraṃ
cammakāyaṃ.**

**Yaṃ yadeva tattha antarā vilimaṃsaṃ antarā nhāru antarā
bandhanaṃ taṃ tadeva tiṇhena govikantanena sañchindeyya
saṅkanteyya sampakanteyya samparikanteyya.**

**Sañchinditvā saṅkantitvā sampakantitvā samparikantitvā
vidhunitvā bāhiraṃ cammakāyaṃ teneva cammena taṃ gāviṃ
paṭicchādetvā kiñcāpi so evaṃ vadeyya:**

‘tathevāyaṃ gāvī saṃyuttā imināva cammenā’ti;

atha kho sā gāvī visāṃyuttā teneva cammenā”ti.

**“Upamā kho me ayaṃ, bhaginiyo, katā atthassa viññāpanāya
ayamevettha attho.**

**‘Antarā maṃsakāyo’ti kho, bhaginiyo, channetaṃ ajjhattikānaṃ
āyatanānaṃ adhivacanaṃ;**

‘bāhiro cammakāyo’ti kho, bhaginiyo, channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ;

‘antarā vilimaṃsaṃ antarā nhāru antarā bandhanaṃ’ti kho, bhaginiyo, nandīrāgassetaṃ adhivacanaṃ;

‘tiṇhaṃ govikantanaṃ’ti kho, bhaginiyo, ariyāyetaṃ paññāya adhivacanaṃ;

yāyaṃ ariyā paññā antarā kilesaṃ antarā saṃyojanaṃ antarā bandhanaṃ sañchindati saṅkantati sampakantati samparikantati.

Satta kho panime, bhaginiyo, bojjhaṅgā, yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

Katame satta?

Idha, bhaginiyo, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti ... pe... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ... passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Ime kho, bhaginiyo, satta bojjhaṅgā yesaṃ bhāvitattā bahulīkatattā bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharatī”ti.

Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi:

“gacchatha, bhaginiyo; kālo”ti.

Atha kho tā bhikkhuniyo āyasmato nandakassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā āyasmantaṃ nandakaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca:

“gacchatha, bhikkhuniyo; kālo”ti.

Atha kho tā bhikkhuniyo bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamim̐su.

Atha kho bhagavā acirapakkantīsu tāsu bhikkhunīsu bhikkhū āmantesi:

Soon after those nuns had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, tadahuposathe pannarase na hoti bahuno janassa kaṅkhā vā vimati vā:

“Suppose, mendicants, it was the sabbath of the fifteenth day. You wouldn’t get lots of people

‘ūno nu kho cando, puṇṇo nu kho cando’ti, atha kho puṇṇo cando tveva hoti;

wondering whether the moon is full or not, since it is obviously full.

evameva kho, bhikkhave, tā bhikkhuniyo nandakassa dhammadesanāya attamaṇā ceva paripuṇṇasaṅkappā ca.

In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, and they found what they’re looking for.

Tāsaṃ, bhikkhave, pañcannaṃ bhikkhunisaṭānaṃ yā pacchimikā bhikkhunī sā sotāpannā avinipātadhammā niyatā sambodhiparāyanā”ti.

Even the last of these five hundred nuns is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satisfied, the mendicants were happy with what the Buddha said.

Nandakovādasuttaṃ niṭṭhitaṃ catutthaṃ.

147. Cūḷarāhulovādasutta *The Shorter Advice to Rāhula*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṁ sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

**Atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso
parivitakko udapādi:**

Then as he was in private retreat this thought came to his mind,

“paripakkā kho rāhulassa vimuttiparipācanīyā dhammā.

“The qualities that ripen in freedom have ripened in Rāhula.

Yannūnāhaṁ rāhulaṁ uttarim āsavānaṁ khaye vineyyan”ti.

Why don’t I lead him further to the ending of defilements?”

**Atha kho bhagavā pubbaṅhasamayam nivāsetvā
pattacīvaramādāya sāvattim piṇḍāya pāvīsi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattī for alms.

**Sāvattiyam piṇḍāya carivā pacchābhattaṁ
piṇḍapātaṭikkanto āyasmantaṁ rāhulaṁ āmantesi:**

Then, after the meal, on his return from alms-round, he addressed Venerable Rāhula,

“gaṇhāhi, rāhula, nisīdanam;

“Rāhula, get your sitting cloth.

yena andhavanam tenupasaṅkamissāma divāvihārāyā”ti.

Let’s go to the Dark Forest for the day’s meditation.”

**“Evaṃ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā
nisīdanam ādāya bhagavantam piṭṭhito piṭṭhito anubandhi.**

“Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

**Tena kho pana samayena anekāni devatāsahassāni
bhagavantam anubandhāni honti:**

Now at that time many thousands of deities followed the Buddha, thinking,

**“ajja bhagavā āyasmantam rāhulam uttarim āsavānam khaye
vinessatī”ti.**

“Today the Buddha will lead Rāhula further to the ending of defilements!”

**Atha kho bhagavā andhavanam ajjhogāhetvā aññatarasmim
rukkhamūle paññatte āsane nisīdi.**

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out.

**Āyasmāpi kho rāhulo bhagavantam abhivādetvā ekamantam
nisīdi.**

Rāhula bowed to the Buddha and sat down to one side.

**Ekamantam nisinnam kho āyasmantam rāhulam bhagavā
etadavoca:**

The Buddha said to him:

“Tam kim maññasi, rāhula,

“What do you think, Rāhula?”

cakkhu niccaṃ vā aniccaṃ vā”ti?

Is the eye permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”’ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?

Are sights permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

cakkhuvīññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

Is eye consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it's impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Tam kim maññasi, rāhula,

“What do you think, Rāhula?

cakkhusamphasso nicco vā anicco vā”ti?

Is eye contact permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yam panāniccam dukkham vā tam sukham vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkham, bhante”.

“Suffering, sir.”

“Yam panāniccam dukkham vipariṇāmadhammam, kalam nu tam samanupassitum:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etam mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Tam kim maññasi, rāhula,

“What do you think, Rāhula?

yamidaṃ cakkhusamphassapaccayā uppajjati vedanāgataṃ

saññāgataṃ saṅkhāragataṃ viññāṅgataṃ tampi niccam vā

aniccaṃ vā”ti?

Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā”’ti?

‘This is mine, I am this, this is my self’?”

“No hettaṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, sotaṃ niccaṃ vā aniccaṃ vā”ti?

“What do you think, Rāhula? Is the ear ...

“Aniccaṃ, bhante ...pe...

ghānaṃ niccaṃ vā aniccaṃ vā”ti?

nose ...

“Aniccaṃ, bhante ...pe...

jivhā niccā vā aniccā vā”ti?

tongue ...

“Aniccā, bhante ...

kāyo nicco vā anicco vā”ti?

body ...

“Anicco, bhante ...

mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, dhammā niccā vā aniccā vā”ti?

“What do you think, Rāhula? Are thoughts permanent or impermanent?”

“Aniccā, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, manoviññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“What do you think, Rāhula? Is mind consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi rāhula, manosamphasso nicco vā anicco vā”ti?

“What do you think, Rāhula? Is mind contact permanent or impermanent?”

“Anicco, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññasi, rāhula,

“What do you think, Rāhula?

**yamidaṃ manosamphassapaccayā uppajjati vedanāgataṃ
saññāgataṃ saṅkhāragataṃ viññāṇagataṃ, tampi niccaṃ vā
aniccaṃ vā”ti?**

Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

**“Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu
taṃ samanupassituṃ:**

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetāṃ, bhante”.

“No, sir.”

**“Evaṃ passaṃ, rāhula, sutavā ariyasāvako cakkhusmiṃ
nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati,
cakkhusamphasse nibbindati, yamidaṃ
cakkhusamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ
saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati.**

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact.

Sotasmim̐ nibbindati, saddesu nibbindati ...pe...

They grow disillusioned with the ear ...

ghānasmim̐ nibbindati, gandhesu nibbindati ...

nose ...

jivhāya nibbindati, rasesu nibbindati ...

tongue ...

kāyasmim̐ nibbindati, phoṭṭhabbesu nibbindati ...

body ...

manasmim̐ nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, yamidam̐ manosamphassapaccayā uppajjati vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ tasmimpi nibbindati.

mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact.

Nibbindam̐ virajjati, virāgā vimuccati. Vimuttasmim̐ vimuttamiti ñāṇam̐ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

‘Khīṇā jāti, vusitam̐ brahmacariyam̐, kataṃ karaṇīyam̐, nāparam̐ itthattāyā’ti pajānātī’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Rāhula was happy with what the Buddha said.

**Imasmiñca pana veyyākaraṇasmim̐ bhaññamāne āyasmato
rāhulassa anupādāya āsavehi cittaṃ vimucci.**

And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping.

**Tāsañca anekānaṃ devatāsahassānaṃ virajaṃ vītamalaṃ
dhammacakkhuṃ udapādi:**

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

**“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ
nirodhadhammaṃ”ti.**

“Everything that has a beginning has an end.”

Cūḷarāhulovādasuttaṃ niṭṭhitaṃ pañcamaṃ.

148. Chachakkasutta *Six By Six*

Evam me sutam—

So I have heard.

**ekam samayam bhagava savatthiyam viharati jetavane
anathapiṇḍikassa ārame.**

At one time the Buddha was staying near Sāvattḥī in Jeta’s Grove,
Anāthapiṇḍika’s monastery.

Tatra kho bhagava bhikkhū amantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadavoca:

The Buddha said this:

**“dhammam vo, bhikkhave, desessāmi ādikalyāṇam
majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam,
kevalaparipuṇṇam parisuddham brahmacariyam pakāsessāmi,
yadidaṃ—**

“Mendicants, I shall teach you the Dhamma that’s good in the
beginning, good in the middle, and good in the end, meaningful and
well-phrased. And I shall reveal a spiritual practice that’s entirely full
and pure, namely,

cha chakkāni.

the six sets of six.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññāṇakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha taṇhākāyā veditabbā.

“The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhāyatanam, sotāyatanam, ghāṇāyatanam, jivhāyatanam, kāyāyatanam, manāyatanam.

There are the sense fields of the eye, ear, nose, tongue, body, and mind.

‘Cha ajjhattikāni āyatanāni veditabbāni’ti—

‘The six interior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ paṭhamam chakkaṃ. (1)

This is the first set of six.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

**Rūpāyatanam, saddāyatanam, gandhāyatanam, rasāyatanam,
phoṭṭhabbāyatanam, dhammāyatanam.**

There are the sense fields of sights, sounds, smells, tastes, touches, and thoughts.

‘Cha bāhirāni āyatanāni veditabbānī’ti—

‘The six exterior sense fields should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ dutiyaṃ chakkaṃ. (2)

This is the second set of six.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuṅca paṭicca rūpe ca uppajjati cakkhaviññāṇam,
Eye consciousness arises dependent on the eye and sights.

sotaṅca paṭicca sadde ca uppajjati sotaviññāṇam,
Ear consciousness arises dependent on the ear and sounds.

ghānaṅca paṭicca gandhe ca uppajjati ghānaviññāṇam,
Nose consciousness arises dependent on the nose and smells.

jivhaṅca paṭicca rase ca uppajjati jivhāviññāṇam,
Tongue consciousness arises dependent on the tongue and tastes.

kāyaṅca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇam,

Body consciousness arises dependent on the body and touches.

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ.

Mind consciousness arises dependent on the mind and thoughts.

‘Cha viññāṇakāyā veditabbā’ti—

‘The six classes of consciousness should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ tatiyaṃ chakkaṃ. (3)

This is the third set of six.

‘Cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkuhañca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso;

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso;

Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact.

ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso;

Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact.

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso;

Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact.

kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso;

Body consciousness arises dependent on the body and touches. The meeting of the three is contact.

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

‘Cha phassakāyā veditabbā’ti—

‘The six classes of contact should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ catutthaṃ chakkaṃ. (4)

This is the fourth set of six.

‘Cha vedanākāyā veditabbā’ti—

‘The six classes of feeling should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā;

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling.

sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā;

Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Contact is a condition for feeling.

ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā;

Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Contact is a condition for feeling.

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā;

Tongue consciousness arises dependent on the tongue and tastes.
The meeting of the three is contact. Contact is a condition for feeling.

kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā;

Body consciousness arises dependent on the body and touches.
The meeting of the three is contact. Contact is a condition for feeling.

manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā.

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact. Contact is a condition for feeling.

‘Cha vedanākāyā veditabbā’ti—

‘The six classes of feeling should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ pañcamaṃ chakkaṃ. (5)

This is the fifth set of six.

‘Cha taṇhākāyā veditabbā’ti—

‘The six classes of craving should be understood.’

iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

That’s what I said, but why did I say it?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā;

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving.

sotañca paṭicca sadde ca uppajjati sotaviññāṇaṃ ...pe...

Ear consciousness ...

ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ...

Nose consciousness ...

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṃ ...

Tongue consciousness ...

kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ...

Body consciousness ...

**manañca paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ
saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā.**

Mind consciousness arises dependent on the mind and thoughts.

The meeting of the three is contact. Contact is a condition for feeling.

Feeling is a condition for craving.

‘Cha taṇhākāyā veditabbā’ti—

‘The six classes of craving should be understood.’

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

That’s what I said, and this is why I said it.

Idaṃ chaṭṭhaṃ chakkaṃ. (6)

This is the sixth set of six.

‘Cakkhu attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘the eye is self,’ that is not tenable.

Cakkhussa uppādopi vayopi paññāyati.

The arising and vanishing of the eye is evident,

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘cakkhu attā’ti yo vadeyya.

the eye is self.

Iti cakkhu anattā.

So the eye is not self.

‘Rūpā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘sights are self,’ that is not tenable.

Rūpānaṃ uppādopi vayopi paññāyati.

The arising and vanishing of sights is evident,

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘rūpā attā’ti yo vadeyya.

sights are self.

Iti cakkhu anattā, rūpā anattā.

So the eye is not self and sights are not self.

‘Cakkhuviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘eye consciousness is self,’ that is not tenable.

Cakkhuviññāṇassa uppādopi vayopi paññāyati.

The arising and vanishing of eye consciousness is evident,

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘cakkhuviññāṇaṃ attā’ti yo vadeyya.

eye consciousness is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā.

So the eye, sights, and eye consciousness are not self.

‘Cakkhusamphasso attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘eye contact is self,’ that is not tenable.

Cakkhusamphassassa uppādopi vayopi paññāyati.

The arising and vanishing of eye contact is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘cakkhusamphasso attā’ti yo vadeyya.

eye contact is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā.

So the eye, sights, eye consciousness, and eye contact are not self.

‘Vedanā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘feeling is self,’ that is not tenable.

Vedanāya uppādopi vayopi paññāyati.

The arising and vanishing of feeling is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘vedanā attā’ti yo vadeyya.

feeling is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā.

So the eye, sights, eye consciousness, eye contact, and feeling are not self.

‘Taṇhā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘craving is self,’ that is not tenable.

Taṇhāya uppādopi vayopi paññāyati.

The arising and vanishing of craving is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘taṇhā attā’ti yo vadeyya.

craving is self.

Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇaṃ anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.

So the eye, sights, eye consciousness, eye contact, feeling, and craving are not self.

‘Sotaṃ attā’ti yo vadeyya ...pe...

If anyone says, ‘the ear is self’ ...

‘ghānaṃ attā’ti yo vadeyya ...pe...

‘the nose is self’ ...

‘jivhā attā’ti yo vadeyya ...pe...

‘the tongue is self’ ...

‘kāyo attā’ti yo vadeyya ...pe...

‘the body is self’ ...

‘mano attā’ti yo vadeyya taṃ na upapajjati.

‘the mind is self,’ that is not tenable.

Manassa uppādopi vayopi paññāyati.

The arising and vanishing of the mind is evident,

Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgataṃ hoti.

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘mano attā’ti yo vadeyya.

the mind is self.

Iti mano anattā.

So the mind is not self.

‘Dhammā attā’ti yo vadeyya taṃ na upapajjati.

If anyone says, ‘thoughts are self’ ...

Dhammānaṃ uppādopi vayopi paññāyati.

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

Tasmā taṃ na upapajjati:

‘dhammā attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā.

‘Manoviññāṇaṃ attā’ti yo vadeyya taṃ na upapajjati.

‘mind consciousness is self’ ...

Manoviññāṇassa uppādopi vayopi paññāyati.

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

Tasmā taṃ na upapajjati:

‘manoviññāṇaṃ attā’ti yo vadeyya.

Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā.

‘Manosamphasso attā’ti yo vadeyya taṃ na upapajjati.

‘mind contact is self’ ...

Manosamphassassa uppādopi vayopi paññāyati.

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

Tasmā taṃ na upapajjati:

‘manosamphasso attā’ti yo vadeyya.

**Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā,
manosamphasso anattā.**

‘Vedanā attā’ti yo vadeyya taṃ na upapajjati.
‘feeling is self’ ...

Vedanāya uppādopi vayopi paññāyati.

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

Tasmā taṃ na upapajjati:

‘vedanā attā’ti yo vadeyya.

**Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā,
manosamphasso anattā, vedanā anattā.**

‘Taṇhā attā’ti yo vadeyya taṃ na upapajjati.
‘craving is self,’ that is not tenable.

Taṇhāya uppādopi vayopi paññāyati.

The arising and vanishing of craving is evident,

**Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati
ca veti cā’ti iccassa evamāgataṃ hoti.**

so it would follow that one’s self arises and vanishes.

Tasmā taṃ na upapajjati:

That’s why it’s not tenable to claim that

‘taṇhā attā’ti yo vadeyya.
craving is self.

**Iti mano anattā, dhammā anattā, manoviññāṇaṃ anattā,
manosamphasso anattā, vedanā anattā, taṇhā anattā.**

So the mind, thoughts, mind consciousness, mind contact, feeling,
and craving are not self.

Ayaṃ kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā

—

Now, mendicants, this is the way that leads to the origin of identity.

**cakkhum 'etaṃ mama, esohamasmi, eso me attā'ti
samanupassati;**

You regard the eye like this: 'This is mine, I am this, this is my self.'

rūpe 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati;
You regard sights ...

**cakkhuvīññāṇaṃ 'etaṃ mama, esohamasmi, eso me attā'ti
samanupassati;**
eye consciousness ...

**cakkhusamphassaṃ 'etaṃ mama, esohamasmi, eso me attā'ti
samanupassati;**
eye contact ...

**vedanaṃ 'etaṃ mama, esohamasmi, eso me attā'ti
samanupassati;**
feeling ...

**taṇhaṃ 'etaṃ mama, esohamasmi, eso me attā'ti
samanupassati;**
craving like this: 'This is mine, I am this, this is my self.'

**sotaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati
...pe...**
You regard the ear ...

**ghānaṃ 'etaṃ mama, esohamasmi, eso me attā'ti
samanupassati ...pe...**
nose ...

**jivhaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati
...pe...**
tongue ...

**kāyaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati
...pe...**
body ...

**manaṃ 'etaṃ mama, esohamasmi, eso me attā'ti
samanupassati, dhamme 'etaṃ mama, esohamasmi, eso me**

attā'ti samanupassati, manoviññāṇaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati, manosamphassaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati, vedanaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati, taṇhaṃ 'etaṃ mama, esohamasmi, eso me attā'ti samanupassati.

mind ... thoughts ... mind consciousness ... mind contact ... feeling ... craving like this: 'This is mine, I am this, this is my self.'

Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā—
But this is the way that leads to the cessation of identity.

cakkhuṃ 'netāṃ mama, nesohamasmi, na meso attā'ti samanupassati.

You regard the eye like this: 'This is not mine, I am not this, this is not my self.'

Rūpe 'netāṃ mama, nesohamasmi, na meso attā'ti samanupassati.

You regard sights ...

Cakkhuviññāṇaṃ 'netāṃ mama, nesohamasmi, na meso attā'ti samanupassati.

eye consciousness ...

Cakkhusamphassaṃ 'netāṃ mama, nesohamasmi, na meso attā'ti samanupassati.

eye contact ...

Vedanaṃ 'netāṃ mama, nesohamasmi, na meso attā'ti samanupassati.

feeling ...

Taṇhaṃ 'netāṃ mama, nesohamasmi, na meso attā'ti samanupassati.

craving like this: 'This is not mine, I am not this, this is not my self.'

Sotaṃ 'netāṃ mama, nesohamasmi, na meso attā'ti samanupassati ...pe...

You regard the ear ...

**ghānaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati ...pe...**

nose ...

**jivhaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati ...pe...**

tongue ...

**kāyaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati ...pe...**

body ...

**manaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati.**

mind like this: ‘This is not mine, I am not this, this is not my self.’

**Dhamme ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati.**

You regard thoughts ...

**Manoviññāṇaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati.**

mind consciousness ...

**Manosamphassaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati.**

mind contact ...

**Vedanaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati.**

feeling ...

**Taṇhaṃ ‘netāṃ mama, nesohamasmi, na meso attā’ti
samanupassati.**

craving like this: ‘This is not mine, I am not this, this is not my self.’

**Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati
cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā**

uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati.

When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it,

Tassa rāgānusayo anuseti.

the underlying tendency to greed underlies that.

Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati.

When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion,

Tassa paṭighānusayo anuseti.

the underlying tendency to repulsion underlies that.

Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ nappajānāti.

When you experience a neutral feeling, if you don't truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo anuseti.

the underlying tendency to ignorance underlies that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—netaṃ ṭhānaṃ vijjati.

Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without

giving rise to knowledge, it's simply impossible to make an end of suffering in the present life.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ ...pe...

Ear consciousness ...

ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ...pe...

Nose consciousness ...

jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ ...pe...

Tongue consciousness ...

kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ...pe...

Body consciousness ...

manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati.

When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it,

Tassa rāgānusayo anuseti.

the underlying tendency to greed underlies that.

Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati.

When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion,

Tassa paṭighānusayo anuseti.

the underlying tendency to repulsion underlies that.

Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṅca yathābhūtaṃ nappajānāti.

When you experience a neutral feeling, if you don't truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo anuseti.

the underlying tendency to ignorance underlies that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ appahāya dukkhāya vedanāya paṭighānusayaṃ appaṭivinodetvā adukkkhamasukhāya vedanāya avijjānusayaṃ asamūhanitvā avijjaṃ appahāya vijjaṃ anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—netaṃ ṭhānaṃ vijjati.

Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it's simply impossible to make an end of suffering in the present life.

Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuvīññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkkhamasukhaṃ vā.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral.

So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati.

When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it,

Tassa rāgānusayo nānuseti.

the underlying tendency to greed does not underlie that.

Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati.

When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion,

Tassa paṭighānusayo nānuseti.

the underlying tendency to repulsion does not underlie that.

Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ pajānāti.

When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo nānuseti.

the underlying tendency to ignorance does not underlie that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayaṃ pahāya dukkhāya vedanāya paṭighānusayaṃ paṭivinodetvā adukkkhamasukhāya vedanāya avijjānusayaṃ samūhanitvā avijjāṃ pahāya vijjāṃ uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—ṭhānametaṃ vijjati.

Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's totally possible to make an end of suffering in the present life.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇaṃ ...pe....

Ear consciousness ...

Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ...pe....

Nose consciousness ...

**Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇaṃ ...
pe....**

Tongue consciousness ...

**Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati
kāyaviññāṇaṃ ...pe....**

Body consciousness ...

**“Manañca, bhikkhave, paṭicca dhamme ca uppajjati
manoviññāṇaṃ tiṇṇaṃ saṅgati phasso, phassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā.**

Mind consciousness arises dependent on the mind and thoughts.
The meeting of the three is contact. Contact is a condition for what is
felt as pleasant, painful, or neutral.

**So sukhāya vedanāya phuṭṭho samāno nābhinandati
nābhivadati nājjhosāya tiṭṭhati.**

When you experience a pleasant feeling, if you don't approve,
welcome, and keep clinging to it,

Tassa rāgānusayo nānuseti.

the underlying tendency to greed does not underlie that.

**Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na
paridevati na urattāḷim̐ kandati na sammohaṃ āpajjati.**

When you experience a painful feeling, if you don't sorrow or wail or
lament, beating your breast and falling into confusion,

Tassa paṭighānusayo nānuseti.

the underlying tendency to repulsion does not underlie that.

**Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya
samudayañca atthaṅgamañca assādañca ādīnavañca
nissaraṇañca yathābhūtaṃ pajānāti.**

When you experience a neutral feeling, if you truly understand that
feeling's origin, ending, gratification, drawback, and escape,

Tassa avijjānusayo nānuseti.

the underlying tendency to ignorance does not underlie that.

So vata, bhikkhave, sukhāya vedanāya rāgānusayam pahāya dukkhāya vedanāya paṭighānusayam paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayam samūhanitvā avijjam pahāya vijjam uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—ṭhānametaṃ vijjati.

Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's totally possible to make an end of suffering in the present life.

Evam passam, bhikkhave, sutavā ariyasāvako cakkhusmiṃ nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, feeling, and craving.

Sotasmim nibbindati, saddesu nibbindati ...pe...

They grow disillusioned with the ear ...

ghānasmim nibbindati, gandhesu nibbindati ...

nose ...

jivhāya nibbindati, rasesu nibbindati ...

tongue ...

kāyasmim nibbindati, phoṭṭhabbesu nibbindati ...

body ...

manasmim nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati.

mind, thoughts, mind consciousness, mind contact, feeling, and craving.

Nibbindaṃ virajjati, virāgā vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When it is freed, they know it is freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti’ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Imasmiṃ kho pana veyyākaraṇasmiṃ bhaññaṃāne saṭṭhimattānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimāsūti.

And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Chachakkasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

149. Mahāsaḷāyatanikasutta

The Great Discourse on the Six Sense Fields

Evam me sutam—

So I have heard.

**ekam samayam bhagava sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagava bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagava etadvoca:

The Buddha said this:

“mahāsaḷāyatanikaṃ vo, bhikkhave, desessāmi.

“Mendicants, I shall teach you the great discourse on the six sense fields.

Tam suṇātha, sādhuḥkaṃ manasi karotha, bhāssissāmī”ti.

Listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

**“Cakkhum, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, rūpe
ajānaṃ apassaṃ yathābhūtaṃ, cakkhuviññāṇaṃ ajānaṃ
apassaṃ yathābhūtaṃ, cakkhusamphassaṃ ajānaṃ apassaṃ
yathābhūtaṃ, yamidaṃ cakkhusamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi
ajānaṃ apassaṃ yathābhūtaṃ, cakkhusmiṃ sārājati, rūpesu
sārājati, cakkhuviññāṇe sārājati, cakkhusamphasse sārājati,
yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi
sārājati.**

“Mendicants, when you don’t truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you’re aroused by desire for these things.

**Tassa sārattassa saṃyuttassa sammūḷhassa assādānupassino
viharato āyatiṃ pañcupādānakkhandhā upacayaṃ gacchanti.**

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future.

**Taṇhā cassa ponobbhavikā nandīrāgasahagatā
tatratatrābhinandinī, sā cassa pavaḍḍhati.**

And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows.

**Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā
pavaḍḍhanti;**

Their physical and mental stress,

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;

torment,

kāyikāpi pariḷhā pavaddhanti, cetasikāpi pariḷhā pavaddhanti.
and fever grow.

So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.
And they experience physical and mental suffering.

Sotaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ...pe...
When you don't truly know and see the ear ...

ghānaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ...pe...
nose ...

jivhaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ...pe...
tongue ...

kāyaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ ...pe...
body ...

**manaṃ, bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, dhamme,
bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manoviññāṇaṃ,
bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, manosamphassaṃ,
bhikkhave, ajānaṃ apassaṃ yathābhūtaṃ, yamidaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tampi ajānaṃ apassaṃ
yathābhūtaṃ, manasmim̐ sārājati, dhammesu sārājati,
manoviññāṇe sārājati, manosamphasse sārājati, yamidaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi sārājati.**
mind, thoughts, mind consciousness, mind contact, and what is felt
as pleasant, painful, or neutral that arises conditioned by mind
contact, you're aroused by desire for these things.

**Tassa sārattassa saṃyuttassa sammūḷhassa assādānupassino
vihārato āyatim̐ pañcupādānakkhandhā upacayaṃ gacchanti.**
Someone who lives aroused like this—fettered, confused,
concentrating on gratification—accumulates the five grasping
aggregates for themselves in the future.

**Tañhā cassa ponobbhavikā nandīrāgasahagatā
tatratatrābhinandinī, sā cassa pavaḍḍhati.**

And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—grows.

**Tassa kāyikāpi darathā pavaḍḍhanti, cetasikāpi darathā
pavaḍḍhanti;**

Their physical and mental stress,

kāyikāpi santāpā pavaḍḍhanti, cetasikāpi santāpā pavaḍḍhanti;
torment,

kāyikāpi pariḷāhā pavaḍḍhanti, cetasikāpi pariḷāhā pavaḍḍhanti.
and fever grow.

So kāyadukkhampi cetodukkhampi paṭisaṃvedeti.

And they experience physical and mental suffering.

**Cakkhuñca kho, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, rūpe
jānaṃ passaṃ yathābhūtaṃ, cakkhuviññāṇaṃ jānaṃ passaṃ
yathābhūtaṃ, cakkhusamphassaṃ jānaṃ passaṃ yathābhūtaṃ,
yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ
passaṃ yathābhūtaṃ, cakkhusmiṃ na sārājati, rūpesu na
sārājati, cakkhuviññāṇe na sārājati, cakkhusamphasse na
sārājati, yamidaṃ cakkhusamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tasmimpi na sārājati.**

When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're not aroused by desire for these things.

**Tassa asāraṭṭassa asaṃyuttassa asammutṭhassa
ādinavānupassino viharato āyatim pañcupādānakkhandhā
apacayaṃ gacchanti.**

Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the the five grasping aggregates for themselves in the future.

**Tañhā cassa ponobbhavikā nandīrāgasahagatā
tatratatrābhīnandinī, sā cassa pahīyati.**

And their craving—which leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms—is given up.

Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;
Their physical and mental stress,

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;
torment,

kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.
and fever are given up.

So kāyasukhampi cetosukhampi paṭisaṁvedeti.
And they experience physical and mental pleasure.

Yā tathābhūtaṣṣa diṭṭhi sāssa hoti sammādiṭṭhi;
The view of such a person is right view.

yo tathābhūtaṣṣa saṅkappo svāssa hoti sammāsaṅkappo;
Their intention is right intention,

yo tathābhūtaṣṣa vāyāmo svāssa hoti sammāvāyāmo;
their effort is right effort,

yā tathābhūtaṣṣa sati sāssa hoti sammāsati;
their mindfulness is right mindfulness,

yo tathābhūtaṣṣa samādhi svāssa hoti sammāsamādhi.
and their immersion is right immersion.

**Pubbeva kho paṇassa kāyakammaṁ vacīkammaṁ ājīvo
suparisuddho hoti.**

And their actions of body and speech have already been fully purified before.

Evamassāyaṃ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati.

So this noble eightfold path is fully developed.

Tassa evaṃ imaṃ ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayato cattāropi satipaṭṭhānā bhāvanāpāripūriṃ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṃ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṃ gacchanti, pañcapi indriyāni bhāvanāpāripūriṃ gacchanti, pañcapi balāni bhāvanāpāripūriṃ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṃ gacchanti.

When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

Tassime dve dhammā yuganandhā vattanti—

And these two qualities proceed in conjunction:

samatho ca vipassanā ca.

serenity and discernment.

So ye dhammā abhiññā pariññeyyā te dhamme abhiññā parijānāti.

They completely understand by direct knowledge those things that should be completely understood by direct knowledge.

Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati.

They give up by direct knowledge those things that should be given up by direct knowledge.

Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti.

They develop by direct knowledge those things that should be developed by direct knowledge.

Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā sacchikaroti.

They realize by direct knowledge those things that should be realized by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

And what are the things that should be completely understood by direct knowledge?

‘Pañcupādānakkhandhā’ tissa vacanīyaṃ,

You should say: ‘The five grasping aggregates.’

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

Ime dhammā abhiññā pariññeyyā.

These are the things that should be completely understood by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?

And what are the things that should be given up by direct knowledge?

Avijjā ca bhavataṇhā ca—

Ignorance and craving for continued existence.

ime dhammā abhiññā pahātabbā.

These are the things that should be given up by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?

And what are the things that should be developed by direct knowledge?

Samatho ca vipassanā ca—

Serenity and discernment.

ime dhammā abhiññā bhāvetabbā.

These are the things that should be developed by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

And what are the things that should be realized by direct knowledge?

Vijjā ca vimutti ca—

Knowledge and freedom.

ime dhammā abhiññā sacchikātabbā.

These are the things that should be realized by direct knowledge.

Sotaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ...pe...

When you truly know and see the ear ...

ghānaṃ bhikkhave, jānaṃ passaṃ yathābhūtaṃ ...pe...

nose ...

jivhaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ...pe...

tongue ...

kāyaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ ...pe...

body ...

**manaṃ, bhikkhave, jānaṃ passaṃ yathābhūtaṃ, dhamme
jānaṃ passaṃ yathābhūtaṃ, manoviññāṇaṃ jānaṃ passaṃ
yathābhūtaṃ, manosamphassaṃ jānaṃ passaṃ yathābhūtaṃ,
yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā tampi jānaṃ passaṃ
yathābhūtaṃ, manasmim̐ na sārājati, dhammesu na sārājati,
manoviññāṇe na sārājati, manosamphasse na sārājati,
yamidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ
vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi na sārājati.**

mind, thoughts, mind consciousness, mind contact, and what is felt
as pleasant, painful, or neutral that arises conditioned by mind
contact, you are not aroused by desire for these things. ...

Tassa asāraṭṭassa asaṃyuttassa asamūḷhassa

**ādīnavānupassino viharato āyatiṃ pañcupādānakkhandhā
apacayaṃ gacchanti.**

Taṇhā cassa ponobbhavikā nandīrāgasahagatā

tatratatrābhinandinī, sā cassa pahīyati.

Tassa kāyikāpi darathā pahīyanti, cetasikāpi darathā pahīyanti;

kāyikāpi santāpā pahīyanti, cetasikāpi santāpā pahīyanti;
kāyikāpi pariḷāhā pahīyanti, cetasikāpi pariḷāhā pahīyanti.
So kāyasukhampi cetosukhampi paṭisaṁvedeti.

Yā tathābhūtassa diṭṭhi sāssa hoti sammādiṭṭhi;
yo tathābhūtassa saṅkappo svāssa hoti sammāsaṅkappo;
yo tathābhūtassa vāyāmo svāssa hoti sammāvāyāmo;
yā tathābhūtassa sati sāssa hoti sammāsati;
yo tathābhūtassa samādhi svāssa hoti sammāsamādhi.
Pubbeva kho panassa kāyakammaṁ vacīkammaṁ ājīvo
suparisuddho hoti.

Evamassāyaṁ ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṁ
gacchati.

Tassa evaṁ imaṁ ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato
cattāropi satipaṭṭhānā bhāvanāpāripūriṁ gacchanti, cattāropi
sammappadhānā bhāvanāpāripūriṁ gacchanti, cattāropi
iddhipādā bhāvanāpāripūriṁ gacchanti, pañcapi indriyāni
bhāvanāpāripūriṁ gacchanti, pañcapi balāni bhāvanāpāripūriṁ
gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṁ gacchanti.

Tassime dve dhammā yuganandhā vattanti—
samatho ca vipassanā ca.

So ye dhammā abhiññā pariññeyyā te dhamme abhiññā
parijānāti.

Ye dhammā abhiññā pahātabbā te dhamme abhiññā pajahati.

Ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti.

Ye dhammā abhiññā sacchikātabbā te dhamme abhiññā
sacchikaroti.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?

‘Pañcupādānakkhandhā’ tissa vacanīyaṃ, seyyathidaṃ—

**rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārupādānakkhandho,
viññāṇupādānakkhandho.**

Ime dhammā abhiññā pariññeyyā.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?

Avijjā ca bhavataṇhā ca—

ime dhammā abhiññā pahātabbā.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?

Samatho ca vipassanā ca—

ime dhammā abhiññā bhāvetabbā.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?

Vijjā ca vimutti ca—

ime dhammā abhiññā sacchikātabbā”ti.

These are the things that should be realized by direct knowledge.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Mahāsaḷāyatanikasuttaṃ niṭṭhitaṃ sattamaṃ.

150. Nagaravindeyyasutta *With the People of Nagaravinda*

Evam me sutam—

So I have heard.

**ekam samayam bhagava kosalesu carikam caramano mahata
bhikkhusanghena saddhim yena nagaravindam nama
kosalanam brahmananam gamo tadavasari.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Nagaravinda.

Assosum kho nagaravindeyyaka brahmanagahapatika:

The brahmins and householders of Nagaravinda heard,

**“samaṇo khalu, bho, gotamo sakyaputto sakyakula pabbajito
kosalesu carikam caramano mahata bhikkhusanghena saddhim
nagaravindam anuppatto.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Nagaravinda, together with a large Saṅgha of mendicants.

**Tam kho pana bhavantam gotamam evam kalyano kittisaddo
abhuggato:**

He has this good reputation:

**‘itipi so bhagava araham sammāsambuddho
vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi satthā devamanussānam buddho
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokam sadevakam samarakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānam arahatam dassanam hoti”ti.
It’s good to see such perfected ones.”

Atha kho nagaravindeyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā appekacce bhagavantam abhivādetvā ekamantam nisīdimsu. Appekacce bhagavatā saddhim sammodimsu; sammodaniyam katham sāraṇiyam vītisāretvā ekamantam nisīdimsu. Appekacce yena bhagavā tenañjalim paṇāmetvā ekamantam nisīdimsu. Appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu. Appekacce tuṅhībhūtā ekamantam nisīdimsu. Ekamantam nisinne kho nagaravindeyyake brāhmaṇagahapatike bhagavā etadavoca:

Then the brahmins and householders of Nagaravinda went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

“Sace vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

“Householders, if wanderers who follow another path were to ask you:

‘kathambhūtā, gahapatayo, samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā’ti?

‘What kind of ascetic or brahmin doesn’t deserve honor, respect, reverence, and veneration?’

Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘ye te samaṇabrāhmaṇā cakkhuviññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

‘There are ascetics and brahmins who are not free of greed, hate, and delusion for sights known by the eye, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don’t deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi cakkhuviññeyyesu rūpesu avītarāgā avītidosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesaṃ no samacariyampi hetuṃ uttari apassataṃ.

Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

That’s why they don’t deserve honor, respect, reverence, and veneration.

Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu ...

There are ascetics and brahmins who are not free of greed, hate, and delusion for sounds known by the ear ...

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

manoviññeyyesu dhammesu avītarāgā avītidosā avītamohā, ajjhataṃ avūpasantacittā, samavisamaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā.

thoughts known by the mind, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don't deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi manoviññeyyesu dhammesu avītarāgā avītidosā avītamohā, ajjhataṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesaṃ no samacariyampi hetuṃ uttari apassataṃ.

Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā'ti.

That's why they don't deserve honor, respect, reverence, and veneration.'

Evam puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha.

When questioned by wanderers who follow other paths, that's how you should answer them.

Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ puccheyyūṃ:

If wanderers who follow other paths were to ask you:

‘kathambhūtā, gahapatayo, samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā’ti?

‘What kind of ascetic or brahmin deserves honor, respect, reverence, and veneration?’

Evaṃ puṭṭhā tumhe, gahapatayo, tesaṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘ye te samaṇabrāhmaṇā cakkhuviññeyyesu rūpesu vītarāgā vītadosā vītamohā, ajjhattaṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

‘There are ascetics and brahmins who are free of greed, hate, and delusion for sights known by the eye, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

Mayampi hi cakkhuviññeyyesu rūpesu avītarāgā avītadosā avītamohā, ajjhattaṃ avūpasantacittā, samavisamaṃ carāma kāyena vācāya manasā, tesaṃ no samacariyampi hetuṃ uttari passataṃ.

Because we ourselves are not free of these things, but we see that they have a higher good conduct than us.

Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā mānetabbā pūjetabbā.

That’s why they deserve honor, respect, reverence, and veneration.

Ye te samaṇabrāhmaṇā sotaviññeyyesu saddesu ...

There are ascetics and brahmins who are free of greed, hate, and delusion for sounds known by the ear ...

ghānaviññeyyesu gandhesu ...

smells known by the nose ...

jivhāviññeyyesu rasesu ...

tastes known by the tongue ...

kāyaviññeyyesu phoṭṭhabbesu ...

touches known by the body ...

**manoviññeyyesu dhammesu vītarāgā vītadosā vītamohā,
ajjhataṃ vūpasantacittā, samacariyaṃ caranti kāyena vācāya
manasā, evarūpā samaṇabrāhmaṇā sakkātabbā garukātabbā
mānetabbā pūjetabbā.**

thoughts known by the mind, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration.

Taṃ kissa hetu?

Why is that?

**Mayampi hi manoviññeyyesu dhammesu avītarāgā avītadosā
avītamohā ajjhataṃ avūpasantacittā, samavisamaṃ carāma
kāyena vācāya manasā, tesam no samacariyampi hetam uttari
passatam.**

Because we ourselves are not free of these things, but we see that they have a higher good conduct than us.

**Tasmā te bhonto samaṇabrāhmaṇā sakkātabbā garukātabbā
mānetabbā pūjetabbā'ti.**

That's why they deserve honor, respect, reverence, and veneration.

**Evaṃ puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānaṃ
paribbājakānaṃ evaṃ byākareyyātha.**

When questioned by wanderers who follow other paths, that's how you should answer them.

**Sace pana vo, gahapatayo, aññatitthiyā paribbājakā evaṃ
puccheyyuh:**

If wanderers who follow other paths were to ask you:

‘ke panāyasmantānaṃ ākāra, ke anvayā, yena tumhe āyasmanto evaṃ vadetha?

‘But what reasons and evidence do you have regarding those venerables that justifies saying,

Addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā, vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā mohavinayāya vā paṭipannā’ti?

“Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”?’

Evaṃ puṭṭhā tumhe, gahapatayo, tesāṃ aññatitthiyānaṃ paribbājakānaṃ evaṃ byākareyyātha:

You should answer them:

‘tathā hi te āyasmanto araññavanapatthāni pantāni senāsanāni paṭisevanti.

‘It’s because those venerables frequent remote lodgings in the wilderness and the forest.

Natthi kho pana tattha tathārūpā cakkhuviññeyyā rūpā ye disvā disvā abhīrameyyuṃ, natthi kho pana tattha tathārūpā sotaviññeyyā saddā ye sutvā sutvā abhīrameyyuṃ, natthi kho pana tattha tathārūpā ghānaviññeyyā gandhā ye ghāyitvā ghāyitvā abhīrameyyuṃ, natthi kho pana tattha tathārūpā jīvāviññeyyā rasā ye sāyitvā sāyitvā abhīrameyyuṃ, natthi kho pana tattha tathārūpā kāyaviññeyyā phoṭṭhabbā ye phusitvā phusitvā abhīrameyyuṃ.

In such places there are no sights known by the eye to see and enjoy, there are no sounds known by the ear to hear and enjoy, no odors known by the nose to smell and enjoy, no flavors known by the tongue to taste and enjoy, and no touches known by the body to feel and enjoy.

Ime kho no, āvuso, ākāra, ime anvayā, yena mayaṃ evaṃ vadema—

These are the reasons and evidence that you have regarding those venerables that justifies saying,

**addhā te āyasmanto vītarāgā vā rāgavinayāya vā paṭipannā,
vītadosā vā dosavinayāya vā paṭipannā, vītamohā vā
mohavinayāya vā paṭipannā’ti.**

“Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”.’

**Evam puṭṭhā tumhe, gahapatayo, tesam aññatitthiyānam
paribbājakānam evam byākareyyāthā”ti.**

When questioned by wanderers who follow other paths, that’s how you should answer them.”

**Evam vutte, nagaravindeyyakā brāhmaṇagahapatikā
bhagavantam etadavocum:**

When he had spoken, the brahmins and householders of Nagaravinda said to the Buddha,

“abhikkantam, bho gotama, abhikkantam, bho gotama.

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitam vā ukkujjeyya,
paṭicchannam vā vivareyya, mūḷhassa vā maggam ācikkheyya,
andhakāre vā telapajjotam dhāreyya: ‘cakkhumanto rūpāni
dakkhantī’ti; evamevam bhotā gotamena anekapariyāyena
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

**Ete mayam bhavantam gotamam saraṇam gacchāma
dhammañca bhikkhusaṅghaṇca.**

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsake no bhavam gotamo dhāretu ajjatagge paṇupete
saraṇam gate”ti.**

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Nagaravindeyyasuttam niṭṭhitam aṭṭhamam.

151. Piṇḍapātapārisuddhisutta *The Purification of Alms*

Evam me sutam—

So I have heard.

**ekam samayam bhagavaṃ rājagahe viharati veḷuvane
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Atha kho āyasmā sāriputto sāyanhasamayam paṭisallānā
vuṭṭhito yena bhagavaṃ tenupasaṅkami; upasaṅkamtva
bhagavantam abhivādetva ekamantam nisīdi. Ekamantam
nisinnam kho āyasmantam sāriputtam bhagavaṃ etadavoca:**

Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed and sat down to one side. The Buddha said to him,

**“Vippasannāni kho te, sāriputta, indriyāni, parisuddho
chavivaṇṇo pariyodāto.**

“Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

**Katamena kho tvam, sāriputta, vihārena etarahi bahulam
viharasī”ti?**

What kind of meditation are you usually practicing these days?”

**“Suññatāvihārena kho aham, bhante, etarahi bahulam
viharāmī”ti.**

“Sir, these days I usually practice the meditation on emptiness.”

“Sādhu sādhu, sāriputta.

“Good, good, Sāriputta!

Mahāpurisavihārena kira tvaṃ, sāriputta, etarahi bahulaṃ viharasi.

It seems you usually practice the meditation of a great man.

Mahāpurisavihāro eso, sāriputta, yadidaṃ—

For emptiness is the meditation of a great man.

suññatā.

Tasmātiha, sāriputta, bhikkhu sace ākaṅkheyya:

Now, a mendicant might wish:

‘suññatāvihārena bahulaṃ vihareyyan’ti, tena, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘May I usually practice the meditation on emptiness.’ So they should reflect:

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha cakkhuvīññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti?

‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sights known by the eye?’

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi me tattha cakkhuvīññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena,

sāriputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

there was such desire or greed or hate or delusion or repulsion in their heart, they should make an effort to give up those unskillful qualities.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
But suppose that, upon checking, a mendicant knows that

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, natthi me tattha cakkhaviññeyyesu rūpesu chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

there was no such desire or greed or hate or delusion or repulsion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:
Furthermore, a mendicant should reflect:

‘yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiṃca padese piṇḍāya acarīṃ, yena ca maggena gāmato piṇḍāya paṭikkamiṃ, atthi nu kho me tattha sotaviññeyyesu saddesu ... pe...

‘Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sounds known by the ear ...

ghānaviññeyyesu gandhesu ...
smells known by the nose ...

jivhāviññeyyesu rasesu ...
tastes known by the tongue ...

kāyaviññeyyesu phoṭṭhabbesu ...
touches known by the body ...

**manoviññeyyesu dhammesu chando vā rāgo vā doso vā moho
vā paṭighaṃ vāpi cetaso'ti?**
thoughts known by the mind?'

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
Suppose that, upon checking, a mendicant knows that

**'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca
padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya
paṭikkamiṃ, atthi me tattha manoviññeyyesu dhammesu
chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti,
tena, sāriputta, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ
dhammānaṃ pahānāya vāyamitabbaṃ.**

there was such desire or greed or hate or delusion or repulsion in
their heart, they should make an effort to give up those unskillful
qualities.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
But suppose that, upon checking, a mendicant knows that

**'yena cāhaṃ maggena gāmaṃ piṇḍāya pāvisiṃ, yasmiñca
padese piṇḍāya acarim, yena ca maggena gāmato piṇḍāya
paṭikkamiṃ, natthi me tattha manoviññeyyesu dhammesu
chando vā rāgo vā doso vā moho vā paṭighaṃ vāpi cetaso'ti,
tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ
ahorattānusikkhinā kusalesu dhammesu.**

there was no such desire or greed or hate or delusion or repulsion in
their heart, they should meditate with rapture and joy, training day
and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:
Furthermore, a mendicant should reflect:

'pahīnā nu kho me pañca kāmaguṇā'ti?

'Have I given up the five kinds of sensual stimulation?'

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
Suppose that, upon checking, a mendicant knows that

‘appahīnā kho me pañca kāmagaṇā’ti, tena, sāriputta, bhikkhunā pañcannaṃ kāmagaṇānaṃ pahānāya vāyāmitabbaṃ.
they have not given them up, they should make an effort to do so.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
But suppose that, upon checking, a mendicant knows that

‘pahīnā kho me pañca kāmagaṇā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:
Furthermore, a mendicant should reflect:

‘pahīnā nu kho me pañca nīvaraṇā’ti?
‘Have I given up the five hindrances?’

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
Suppose that, upon checking, a mendicant knows that

‘appahīnā kho me pañca nīvaraṇā’ti, tena, sāriputta, bhikkhunā pañcannaṃ nīvaraṇānaṃ pahānāya vāyāmitabbaṃ.

they have not given them up, they should make an effort to do so.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
But suppose that, upon checking, a mendicant knows that

‘pahīnā kho me pañca nīvaraṇā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:
Furthermore, a mendicant should reflect:

‘pariññātā nu kho me pañcupādānakkhandhā’ti?
‘Have I completely understood the five grasping aggregates?’

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘apariññātā kho me pañcupādānakkhandhā’ti, tena, sāriputta, bhikkhunā pañcannaṃ upādānakkhandhānaṃ pariññāya vāyāmitabbaṃ.

they have not completely understood them, they should make an effort to do so.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘pariññātā kho me pañcupādānakkhandhā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have completely understood them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me cattāro satipaṭṭhānā’ti?

‘Have I developed the four kinds of mindfulness meditation?’

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sāriputta, bhikkhunā catunnaṃ satipaṭṭhānānaṃ bhāvanāya vāyāmitabbaṃ.

they haven’t developed them, they should make an effort to do so.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘bhāvitā kho me cattāro satipaṭṭhānā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:
Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me cattāro sammappadhānā’ti?
‘Have I developed the four right efforts ...

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

**‘abhāvitā kho me cattāro sammappadhānā’ti, tena, sāriputta,
bhikkhunā catunnaṃ sammappadhānaṃ bhāvanāya
vāyamitabbaṃ.**

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

**‘bhāvitā kho me cattāro sammappadhānā’ti, tena, sāriputta,
bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā
kusalesu dhammesu.**

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitā nu kho me cattāro iddhipādā’ti?
the four bases of psychic power ...

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

**‘abhāvitā kho me cattāro iddhipādā’ti, tena, sāriputta,
bhikkhunā catunnaṃ iddhipādānaṃ bhāvanāya vāyamitabbaṃ.**

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

**‘bhāvitā kho me cattāro iddhipādā’ti, tena, sāriputta, bhikkhunā
teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu
dhammesu.**

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitāni nu kho me pañcindriyānī’ti?
the five faculties ...

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

**‘abhāvitāni kho me pañcindriyānī’ti, tena, sāriputta, bhikkhunā
pañcannaṃ indriyānaṃ bhāvanāya vāyamitabbaṃ.**

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitāni kho me pañcindriyānī’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitāni nu kho me pañca balānī’ti?

the five powers ...

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitāni kho me pañca balānī’ti, tena, sāriputta, bhikkhunā pañcannaṃ balānaṃ bhāvanāya vāyamitabbaṃ.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitāni kho me pañca balānī’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvitā nu kho me satta bojjhaṅgā’ti?

the seven awakening factors ...

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘abhāvitā kho me satta bojjhaṅgā’ti, tena, sāriputta, bhikkhunā sattannaṃ bojjhaṅgānaṃ bhāvanāya vāyamitabbaṃ.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

‘bhāvitā kho me satta bojjhaṅgā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘bhāvito nu kho me ariyo aṭṭhaṅgiko maggo’ti?

the noble eightfold path?’

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘abhāvito kho me ariyo aṭṭhaṅgiko maggo’ti, tena, sāriputta, bhikkhunā ariyassa aṭṭhaṅgikassa maggassa bhāvanāya vāyāmitabbaṃ.

they haven’t developed it, they should make an effort to do so.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
But suppose that, upon checking, a mendicant knows that

‘bhāvito kho me ariyo aṭṭhaṅgiko maggo’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed it, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:
Furthermore, a mendicant should reflect:

‘bhāvitā nu kho me samatho ca vipassanā cā’ti?
‘Have I developed serenity and discernment?’

Sace, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
Suppose that, upon checking, a mendicant knows that

‘abhāvitā kho me samatho ca vipassanā cā’ti, tena, sāriputta, bhikkhunā samathavipassanānaṃ bhāvanāya vāyāmitabbaṃ.
they haven’t developed them, they should make an effort to do so.

Sace pana, sāriputta, bhikkhu paccavekkhamāno evaṃ jānāti:
But suppose that, upon checking, a mendicant knows that

‘bhāvitā kho me samatho ca vipassanā cā’ti, tena, sāriputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Puna caparaṃ, sāriputta, bhikkhunā iti paṭisañcikkhitabbaṃ:
Furthermore, a mendicant should reflect:

‘sacchikatā nu kho me vijjā ca vimutti cā’ti?

‘Have I realized knowledge and freedom?’

Sace, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘asacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā vijjāya vimuttiyā sacchikiriyāya vāyamitabbaṃ.

they haven’t realized them, they should make an effort to do so.

Sace pana, sārīputta, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘sacchikatā kho me vijjā ca vimutti cā’ti, tena, sārīputta, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu.

they have realized them, they should meditate with rapture and joy, training day and night in skillful qualities.

Ye hi keci, sārīputta, atītamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhesuṃ, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhesuṃ.

Whether in the past, future, or present, all those who purify their alms-food do so by continually checking in this way.

Yepi hi keci, sārīputta, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhessanti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessanti.

Yepi hi keci, sārīputta, etarahi samaṇā vā brāhmaṇā vā piṇḍapātaṃ parisodhenti, sabbe te evameva paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhenti.

Tasmātiha, sārīputta, ‘paccavekkhitvā paccavekkhitvā piṇḍapātaṃ parisodhessāmā’ti—

So, Sārīputta, you should all train like this: ‘We shall purify our alms-food by continually checking.’”

evañhi vo, sārīputta, sikkhitabban”ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā sāriputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Sāriputta was happy with what the Buddha said.

Piṇḍapātapārisuddhisuttaṃ niṭṭhitaṃ navamaṃ.

152. Indriyabhāvanāsutta

The Development of the Faculties

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā gajaṅgalāyaṃ viharati suveḷuvane.

At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

Atha kho uttaro māṇavo pārāsiviyantevāsī yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Then the brahmin student Uttara, a pupil of the brahmin Pārāsariya, approached the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho uttaraṃ māṇavaṃ pārāsiviyantevāsīṃ bhagavā etadavoca:

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“deseti, uttara, pārāsivīyo brāhmaṇo sāvakaṇaṃ indriyabhāvanan”ti?

“Uttara, does Pārāsariya teach his disciples the development of the faculties?”

“Deseti, bho gotama, pārāsivīyo brāhmaṇo sāvakaṇaṃ indriyabhāvanan”ti.

“He does, Master Gotama.”

“Yathā katham̐ pana, uttara, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti?

“But how does he teach it?”

“Idha, bho gotama, cakkhunā rūpaṃ na passati, sotena saddaṃ na suṇāti—

“Master Gotama, it’s when the eye sees no sight and the ear hears no sound.

evaṃ kho, bho gotama, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanan”ti.

That’s how Pārāsariya teaches his disciples the development of the faculties.”

“Evaṃ sante kho, uttara, andho bhāvitindriyo bhavissati, badhiro bhāvitindriyo bhavissati;

“In that case, Uttara, a blind person and a deaf person will have developed faculties

yathā pārāsiviyassa brāhmaṇassa vacanaṃ.

according to what Pārāsariya says.

Andho hi, uttara, cakkhunā rūpaṃ na passati, badhiro sotena saddaṃ na suṇāti”ti.

For a blind person sees no sight with the eye and a deaf person hears no sound with the ear.”

Evaṃ vutte, uttaro māṇavo pārāsiviyantevāsī tuṅhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

When he said this, Uttara sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

Atha kho bhagavā uttaraṃ māṇavaṃ pārāsiviyantevāsīṃ tuṅhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ veditvā āyasmantaṃ ānandaṃ āmantesi:

Knowing this, the Buddha addressed Venerable Ānanda,

“aññathā kho, ānanda, deseti pārāsiviyo brāhmaṇo sāvakānaṃ indriyabhāvanā, aññathā ca panānanda, ariyassa vinaye anuttarā indriyabhāvanā hotī”ti.

“Ānanda, the development of the faculties taught by Pārāsariya is quite different from the supreme development of the faculties in the training of the noble one.”

“Etassa, bhagavā, kālo; etassa, sugata, kālo

“Now is the time, Blessed One! Now is the time, Holy One.

yaṃ bhagavā ariyassa vinaye anuttaraṃ indriyabhāvanāṃ deseyya. Bhagavato sutvā bhikkhū dhāressantī”ti.

Let the Buddha teach the supreme development of the faculties in the training of the noble one. The mendicants will listen and remember it.”

“Tenahānanda, suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī”ti.

“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:

The Buddha said this:

“Kathañcānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti?

“And how, Ānanda, is there the supreme development of the faculties in the training of the noble one?

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

**‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ,
uppannaṃ manāpāmanāpaṃ.**

‘Liking, disliking, and both liking and disliking have come up in me.

Tañca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

**Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ
uppannaṃ manāpāmanāpaṃ nirujjhati;**

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅṭhāti.

and equanimity becomes stabilized.

**Seyyathāpi, ānanda, cakkhumā puriso ummīletvā vā nimīleyya,
nimīletvā vā ummīleyya;**

It’s like how a person with good sight might open their eyes then shut them; or might shut their eyes then open them.

**evameva kho, ānanda, yassa kassaci evaṃsīghaṃ
evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ
uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati,
upekkhā saṅṭhāti—**

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

**ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā
cakkhaviññeyyesu rūpesu.**

In the training of the noble one this is called the supreme development of the faculties regarding sights known by the eye.

**Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā
uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati
manāpāmanāpaṃ.**

Furthermore, when a mendicant hears a sound with their ears, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

**‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ,
uppannaṃ manāpāmanāpaṃ.**

‘Liking, disliking, and both liking and disliking have come up in me.

Taṅca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ

uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅṭhāti.

and equanimity becomes stabilized.

**Seyyathāpi, ānanda, balavā puriso appakasireneva accharaṃ
pahareyya;**

It’s like how a strong person can effortlessly snap their fingers.

evameva kho, ānanda, yassa kassaci evaṃsīghaṃ

evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ

uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati,

upekkhā saṅṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them

cease, and equanimity becomes stabilized.

ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā sotaviññeyyesu saddesu.

In the training of the noble one this is called the supreme development of the faculties regarding sounds known by the ear.

Puna caparaṃ, ānanda, bhikkhuno ghānena gandhaṃ ghāyitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

Furthermore, when a mendicant smells an odor with their nose, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ, uppannaṃ manāpāmanāpaṃ.

‘Liking, disliking, and both liking and disliking have come up in me.

Taṅca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ

uppannaṃ manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅghāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, īsakampoṇe padumapalāse udakaphusitāni pavattanti, na saṅghanti;

It’s like how a drop of water would roll off a gently sloping lotus leaf, and would not stay there.

**evameva kho, ānanda, yassa kassaci evaṃsīghaṃ
evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ
uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati,
upekkhā saṅghāti—**

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

**ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā
ghānaviññeyyesu gandhesu.**

In the training of the noble one this is called the supreme development of the faculties regarding smells known by the nose.

**Puna caparaṃ, ānanda, bhikkhuno jivhāya rasaṃ sāyivā
uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati
manāpāmanāpaṃ.**

Furthermore, when a mendicant tastes a flavor with their tongue, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

**‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ,
uppannaṃ manāpāmanāpaṃ.**

‘Liking, disliking, and both liking and disliking have come up in me.

Taṅca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That’s conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

**Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ
uppannaṃ manāpāmanāpaṃ nirujjhati;**

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅghāti.

and equanimity becomes stabilized.

**Seyyathāpi, ānanda, balavā puriso jivhagge kheḷapiṇḍaṃ
saṃyūhitvā appakasirena vameyya;**

It's like how a strong person who's formed a glob of spit on the tip of their tongue could easily spit it out.

**evameva kho, ānanda, yassa kassaci evaṃsīghaṃ
evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ
uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati,
upekkhā saṅghāti—**

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

**ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā
jivhāviññeyyesu rasesu.**

In the training of the noble one this is called the supreme development of the faculties regarding tastes known by the tongue.

**Puna caparaṃ, ānanda, bhikkhuno kāyena phoṭṭhabbaṃ
phusitvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati
manāpāmanāpaṃ.**

Furthermore, when a mendicant feels a touch with their body, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

**‘uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ,
uppannaṃ manāpāmanāpaṃ.**

‘Liking, disliking, and both liking and disliking have come up in me.

Taṅca kho saṅkhataṃ oḷārikaṃ paṭiccasamuppannaṃ.

That's conditioned, coarse, and dependently originated.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ—

But this is peaceful and sublime, namely

upekkhā'ti.
equanimity.'

**Tassa taṃ uppannaṃ manāpaṃ uppannaṃ amanāpaṃ
uppannaṃ manāpāmanāpaṃ nirujjhati;**

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅghāti.

and equanimity becomes stabilized.

**Seyyathāpi, ānanda, balavā puriso samiñjitaṃ vā bāhaṃ
pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya;**

It's like how a strong person can extend or contract their arm.

**evameva kho, ānanda, yassa kassaci evaṃsīghaṃ
evaṃtuvaṭaṃ evaṃappakasirena uppannaṃ manāpaṃ
uppannaṃ amanāpaṃ uppannaṃ manāpāmanāpaṃ nirujjhati,
upekkhā saṅghāti—**

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

**ayaṃ vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā
kāyaviññeyyesu phoṭṭhabbesu.**

In the training of the noble one this is called the supreme development of the faculties regarding touches known by the body.

**Puna caparaṃ, ānanda, bhikkhuno manasā dhammaṃ viññāya
uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati
manāpāmanāpaṃ.**

Furthermore, when a mendicant knows a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So evaṃ pajānāti:

They understand:

**'uppannaṃ kho me idaṃ manāpaṃ, uppannaṃ amanāpaṃ,
uppannaṃ manāpāmanāpaṃ.**

‘Liking, disliking, and both liking and disliking have come up in me.

Tañca kho saṅkhatam oḷārikam paṭiccasamuppannam.

That’s conditioned, coarse, and dependently originated.

Etam santam etam paṇītam yadidam—

But this is peaceful and sublime, namely

upekkhā’ti.

equanimity.’

Tassa tam uppannam manāpaṃ uppannam amanāpaṃ

uppannam manāpāmanāpaṃ nirujjhati;

Then the liking, disliking, and both liking and disliking that came up in them cease,

upekkhā saṅṭhāti.

and equanimity becomes stabilized.

Seyyathāpi, ānanda, balavā puriso divasaṃsantatte ayokaṭāhe

dve vā tīṇi vā udakaphusitāni nipāteyya.

It’s like how a strong person could let two or three drops of water fall onto an iron cauldron that had been heated all day.

Dandho, ānanda, udakaphusitānam nipāto, atha kho nam

khippameva parikkhayam pariyādānam gaccheyya;

The drops would be slow to fall, but they’d quickly dry up and evaporate.

evameva kho, ānanda, yassa kassaci evaṃsīgham

evaṃtuvaṭam evaṃappakasirena uppannam manāpaṃ

uppannam amanāpaṃ uppannam manāpāmanāpaṃ nirujjhati,

upekkhā saṅṭhāti—

Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized.

ayam vuccatānanda, ariyassa vinaye anuttarā indriyabhāvanā

manoviññeyyesu dhammesu.

In the training of the noble one this is called the supreme development of the faculties regarding thoughts known by the mind.

Evam̐ kho, ānanda, ariyassa vinaye anuttarā indriyabhāvanā hoti.

That's how there is the supreme development of the faculties in the training of the noble one.

Kathañcānanda, sekho hoti pāṭipado?

And how are they a practicing trainee?

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchati.

They are horrified, repelled, and disgusted by that.

Sotena saddaṃ sutvā ...pe...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So tena uppannena manāpena uppannena amanāpena uppannena manāpāmanāpena aṭṭiyati harāyati jigucchati.

They are horrified, repelled, and disgusted by that.

Evam̐ kho, ānanda, sekho hoti pāṭipado.

That's how they are a practicing trainee.

Kathañcānanda, ariyo hoti bhāvitindriyo?

And how are they a noble one with developed faculties?

Idhānanda, bhikkhuno cakkhunā rūpaṃ disvā uppajjati manāpaṃ, uppajjati amanāpaṃ, uppajjati manāpāmanāpaṃ.

When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them.

So sace ākañkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

Sace ākañkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākañkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākañkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākañkhati: ‘paṭikūlañca appaṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Puna caparaṃ, ānanda, bhikkhuno sotena saddaṃ sutvā ...pe...

When they hear a sound with their ear ...

ghānena gandhaṃ ghāyitvā ...

When they smell an odor with their nose ...

jivhāya rasam̐ sāyitvā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam̐ phusitvā ...

When they feel a touch with their body ...

manasā dhammam̐ viññāya uppajjati manāpam̐, uppajjati amanāpam̐, uppajjati manāpāmanāpam̐.

When they know a thought with their mind, liking, disliking, and both liking and disliking come up in them.

So sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati: ‘paṭikūlañca appaṭikūlañca tadubhayampi abhinivajjetvā upekkhako vihareyyam̐ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Evaṁ kho, ānanda, ariyo hoti bhāvitindriyo.

That’s how they are a noble one with developed faculties.

**Iti kho, ānanda, desitā mayā ariyassa vinaye anuttarā
indriyabhāvanā, desito sekho pāṭipado, desito ariyo
bhāvitindriyo.**

So, Ānanda, I have taught the supreme development of the faculties in the training of the noble one, I have taught the practicing trainee, and I have taught the noble one with developed faculties.

**Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakaṇaṃ hitesinā
anukampakena anumānaṃ upādāya, kataṃ vo taṃ mayā.**

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

**Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni, jhāyathānanda,
mā pamādattha, mā pacchā vippaṭṭisārino ahuvattha. Ayaṃ vo
amhākaṃ anusāsanī"ti.**

Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Ānanda was happy with what the Buddha said.

Indriyabhāvanāsuttaṃ niṭṭhitaṃ dasamaṃ.

Salāyatanavaggo niṭṭhito pañcamaṃ.

Tassuddānaṃ

Anāthapiṇḍiko channo,

puṇṇo nandakarāhulā;

Chachakkaṃ salāyatanikaṃ,

**nagaravindeyyasuddhikā;
Indriyabhāvanā cāpi,
vaggo ovādapañcamoti.**

Idaṃ vaggānamuddānaṃ

**Devadahonupado ca,
Suññato ca vibhaṅgako;
Saḷāyatanoti vaggā,
Uparipaṇṇāsake ʘhitāti.**

Uparipaṇṇāsakaṃ samattaṃ.

Tiṃhi paṇṇāsakehi paṭimaṇḍito sakalo

majjhimanikāyo samatto.

The Middle Discourses is completed.

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