

## Majjhima Nikāya 81

*Middle Discourses 81*

### Ghatikārasutta

*With Ghatikāra*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā kosalesu cārikaṃ carati mahatā bhikkhusamghena saddhiṃ.

*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 sitaṃ 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 sitaṃ pātukarontī”ti.

*Realized Ones do not smile for no reason.”*

Atha kho āyasmā ānando ekamsaṃ cīvaram katvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ 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.”*

“Bhūtapubbam, ānanda, imasmim padese vegāḷiṅgaṃ 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.*

Vegāḷiṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā araham 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 araham sammāsambuddho nisinnako bhikkhusamghaṃ ovadati”ti.

*where he sat and advised the mendicant Saṅgha.”*

Atha kho āyasmā ānando catugguṇaṃ saṅghāṭiṃ paññāpetvā 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 paññatte 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, imasmiṃ padese vegalīṅgaṃ nāma gāmanigamo ahosi iddho ceva phīto ca bahujaṇo ākiṇṇamanusso.

*“Once upon a time, Ānanda, there was a market town in this spot named Vebhalinga. It was successful and prosperous and full of people.*

Vegalīṅgaṃ kho, ānanda, gāmanigamaṃ kassapo bhagavā arahaṃ sammāsambuddho upanissāya vihāsi.

*And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhalinga.*

Idha sudāṃ, ānanda, kassapassa bhagavato arahato sammāsambuddhassa ārāmo ahosi.

*It was here, in fact, that he had his monastery,*

Idha sudāṃ, ānanda, kassapo bhagavā arahaṃ sammāsambuddho nisinnako bhikkhusaṅghaṃ ovadati.

*where he sat and advised the mendicant Saṅgha.*

Vegalīṅge kho, ānanda, gāmanigame ghaṭikāro nāma kumbhakāro kassapassa bhagavato arahato sammāsambuddhassa upaṭṭhāko ahosi aggupaṭṭhāko.

*The Buddha Kassapa had as chief attendant in Vebhalinga a potter named Ghaṭikāra.*

Ghaṭikārassa kho, ānanda, kumbhakārassa jotipālo nāma māṇavo sahāyo ahosi piyasahāyo.

*Ghaṭikāra had a dear friend named Jotipāla, a brahmin student.*

Atha kho, ānanda, ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi:

*Then 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.*

Sādhussammatañhi me tassa bhagavato dassanaṃ arahato sammāsambuddhassā’ti.

*For I regard it as holy to see that Blessed One.’*

Evam 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 ditṭhenā’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,*

‘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.*

Sādhussammatañhi 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?’*

‘Tena hi, samma jotipāla, suttisināṇiṃ ādāya naḍiṃ 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 suttisināṇiṃ ādāya naḍiṃ agamaṃsu sināyitun.

*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 āraṃho.

*‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.*

Āyāma, samma jotipāla, kassapaṃ bhagavaṇtaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

*Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.*

Sāḍhusammatañhi 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 āraṃho.

*‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.*

Āyāma, samma jotipāla, kassapaṃ bhagavaṇtaṃ arahantaṃ sammāsambuddhaṃ dassanāya upasaṅkamissāma.

*Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha.*

Sāḍhusammatañhi 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 ovattikāyaṃ parāmasitvā etadavoca:

*Then Ghaṭikāra grabbed Jotipāla by the belt and said,*

‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidüre ārāmo.

*‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.*

Āyāma, samma jotipāla, kassapaṃ bhagavantam arahantam sammāsambuddham 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.’*

Atha kho, ānanda, jotipālo māṇavo ovattikaṃ vinivattetvā ghaṭikāraṃ kumbhakāraṃ etadavoca:

*So Jotipāla undid his belt and said to Ghaṭikāra,*

‘alaṃ, 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 sīsaṃnhātaṃ kesesu parāmasitvā etadavoca:

*Then Ghaṭikāra grabbed Jotipāla by the hair of his freshly-washed head and said,*

‘ayaṃ, samma jotipāla, kassapassa bhagavato arahato sammāsambuddhassa avidüre ārāmo.

*‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away.*

Āyāma, samma jotipāla, kassapaṃ bhagavantam arahantam sammāsambuddham 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.’*

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 sīsaṃnhātānaṃ 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 ghatikāra, muñca; gamissām’<sup>ti</sup>.

*‘Well then, dear Ghaṭikāra, release me, we shall go.’*

Atha kho, ānanda, ghatikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā araham sammāsambuddho tenupasaṅkamim̐su; upasaṅkamitvā ghatikāro kumbhakāro kassapaṃ bhagavantam arahantam sammāsambuddham abhivādetvā ekamantam nisīdi. Jotipālo pana māṇavo kassapena bhagavatā arahatā sammāsambuddhena saddhim sammodi. Sammodaniyaṃ katham sāraṇiyaṃ vītisāretvā ekamantam nisīdi.

*Then Ghaṭikāra the potter and Jotipāla the brahmin student went to the Buddha Kassapa.*

*Ghaṭikāra bowed and sat down to one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side.*

Ekamantam nisinno kho, ānanda, ghatikāro kumbhakāro kassapaṃ bhagavantam arahantam sammāsambuddham etadavoca:

*Ghaṭikāra 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’<sup>ti</sup>.

*Please teach him the Dhamma.’*

Atha kho, ānanda, kassapo bhagavā araham sammāsambuddho ghatikāraṇca kumbhakāraṃ jotipālaṇca māṇavaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

*Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭikāra and Jotipāla with a Dhamma talk.*

Atha kho, ānanda, ghatikāro ca kumbhakāro jotipālo ca māṇavo kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā kassapassa bhagavato arahato sammāsambuddhassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ kassapaṃ bhagavantam arahantam sammāsambuddham abhivādetvā padakkhiṇaṃ katvā pakkamim̐su.

*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 ghatikāraṃ kumbhakāraṃ etadavoca:

*Then Jotipāla said to Ghaṭikāra,*

‘imaṃ nu tvaṃ, samma ghatikāra, dhammaṃ suṇanto atha ca pana agārasmā anagāriyaṃ na pabbajissasī’<sup>ti</sup>?

*‘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’<sup>ti</sup>?

*‘Don’t you know, dear Jotipāla, that I look after my blind old parents?’*

‘Tena hi, samma ghatikāra, ahaṃ agārasmā anagāriyaṃ pabbajissāmī’<sup>ti</sup>.

*‘Well then, dear Ghaṭikāra, I shall go forth from the lay life to homelessness.’*

Atha kho, ānanda, ghatikāro ca kumbhakāro jotipālo ca māṇavo yena kassapo bhagavā araham sammāsambuddho tenupasaṅkamim̐su; upasaṅkamitvā kassapaṃ bhagavantam arahantam sammāsambuddham abhivādetvā ekamantam nisīdim̐su. Ekamantam nisinno kho, ānanda, ghatikāro kumbhakāro kassapaṃ bhagavantam arahantam sammāsambuddham 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 piyasahāyo.

*‘Sir, this is my dear friend Jotipāla, a brahmin student.*

Imaṃ bhagavā pabbājetū’<sup>ti</sup>.

*Please give him the going forth.’*

Alattha kho, ānanda, jotipālo mānavo 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 arahaṃ sammāsambuddho acirūpasampanne jotipāle mānave addhamāsupasampanne vegalīṅge yathābhirantaṃ viharitvā yena bārāṇasī tena cārikāṃ pakkāmi.

*Not long after Jotipāla's ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhalinga as long as he wished—set out for Benares.*

Anupubbena cārikāṃ caramāno yena bārāṇasī tadavasari.

*Traveling stage by stage, he arrived at Benares,*

Tatra sudam, ānanda, kassapo bhagavā arahaṃ sammāsambuddho bārāṇasiyaṃ viharati isipatane migadāye.

*where he stayed near Benares, in the deer park at Isipatana.*

Assosi kho, ānanda, kiki kāsirājā: 'kassapo kira bhagavā arahaṃ sammāsambuddho bārāṇasiṃ anupatto bārāṇasiyaṃ viharati isipatane migadāye'ti.

*King Kiki of Kāsi heard that he had arrived.*

Atha kho, ānanda, kiki 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 arahaṃ sammāsambuddho tenupasaṅkami; upasaṅkamitvā 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, kikiṃ kāsirājānaṃ kassapo bhagavā arahaṃ sammāsambuddho dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

*The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.*

Atha kho, ānanda, kiki kāsirājā kassapena bhagavatā arahatā sammāsambuddhena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

*Then King Kiki said to the Buddha,*

'adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā'ti.

*'Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me?'*

Adhivāsesi kho, ānanda, kassapo bhagavā arahaṃ sammāsambuddho tuṇhībhāvena.

*The Buddha Kassapa consented in silence.*

Atha kho, ānanda, kiki kāsirājā kassapassa bhagavato sammāsambuddhassa adhivāsaṇaṃ viditvā utthāyāsanaṃ kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

*Then, knowing that the Buddha had consented, King Kiki got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.*

Atha kho, ānanda, kiki kāsirājā tassā rattiyā accayena sake nivesane paṇitaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā paṇdupuṭakassa sālino vigatakālakaṃ anekasūpaṃ anekabyañjanaṃ, kassapassa bhagavato arahato sammāsambuddhassa kēlaṃ ārocāpesi:

*And when the night had passed, King Kiki 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, nitthitaṃ bhattaṃ’ti.

*‘Sir, it’s time. The meal is ready.’*

Atha kho, ānanda, kassapo bhagavā araham sammāsambuddho pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena kikkhā kāsirañño nivesanam tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi saddhiṃ 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, kikkhā kāsirājā buddhappamukhaṃ bhikkhusaṅghaṃ paññitena khādaniyena 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, kikkhā kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

*When the Buddha Kassapa had eaten and washed his hand and bowl, King Kikī took a low seat and sat to one side.*

Ekamantaṃ nisinno kho, ānanda, kikkhā kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

*There he 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.’*

Dutiyampi kho, ānanda ...

*For a second time ...*

tatiyampi kho, ānanda, kikkhā kāsirājā kassapaṃ bhagavantaṃ 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, kikkhā kāsirañño ‘na me kassapo bhagavā araham sammāsambuddho adhivāseti 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, kikkhā kāsirājā kassapaṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:

*Then King Kikī said to the Buddha Kassapa,*

‘atthi nu kho, bhante, añño koci mayā upaṭṭhākataro’ti?

*‘Sir, do you have another attendant better than me?’*

‘Atthi, mahārāja, vegalīṅgaṃ nāma gāmanigamo.

*‘Great king, there is a market town named Vebhalinga,*

Tattha ghaṭikāro nāma kumbhakāro;

*where there’s a potter named Ghaṭikāra.*

so me upatṭhāko aggupatṭhāko.

*He is my chief attendant.*

Tuyhaṃ kho pana, mahārāja, na me kassapo bhagavā arahaṃ sammāsambuddho adhiṇvāseti bārāṇasiyaṃ vassāvāsanti attheva aṇṇathattaṃ, 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, saṃghaṃ saraṇaṃ gato.

*Ghaṭikāra has gone for refuge to the Buddha, the teaching, and the Saṅgha.*

Ghaṭikāro kho, mahārāja, kumbhakāro pāṇātipātā 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, saṃghe 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 nikkāṅkho, dukkhasamudaye nikkāṅkho, dukkhanirodhe nikkāṅkho, dukkhanirodhagāminiyā paṭipadāya nikkāṅkho.

*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 nikkhattamaṇisuvaṇṇo 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 icchatī taṇḍulapaṭibhastāni vā muggapaṭibhastāni vā kaḷāyapaṭibhastāni vā nikkhipitvā yaṃ icchatī taṃ haratū”ti.

*“Anyone may leave bagged sesame, mung beans, or chickpeas here and take what they wish.”*

Ghaṭikāro kho, mahārāja, kumbhakāro andhe jinṇe mātāpitāro 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, pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ; upasaṅkamitvā 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, upatthāko 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 paribhuñjitvā utthāyāsanaṃ pakkamiṃ.

*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; upasaṅkamitvā mātāpitaro etadavoca:

*Then Ghaṭikāra went up to his parents and said,*

“ko kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanaṃ pakkanto”ti?

*“Who took rice from the pot and sauce from the pan, ate it, and left?”*

“Kassapo, tāta, bhagavā arahaṃ sammāsambuddho kumbhiyā odanaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanaṃ 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 arahaṃ sammāsambuddho evaṃ abhivissattho”ti.

*in that the Buddha Kassapa trusts me so much!”*

Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati, sattahaṃ 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, pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena ghaṭikārassa kumbhakārassa mātāpitaro tenupasaṅkamiṃ; upasaṅkamitvā 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, upatthāko anto kaḷopiyaṃ 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, kaḷopiyaṃ kummāsaṃ gahetvā pariyogā sūpaṃ gahetvā paribhuñjitvā utthāyāsanaṃ pakkamiṃ.

*So that's what I did. And after eating I got up from my seat and left.*

Atha kho, mahārāja, ghaṭikāro kumbhakāro yena mātāpitāro tenupasaṅkami;  
upasaṅkamitvā mātāpitāro etadavoca:

*Then Ghaṭikāra went up to his parents and said,*

“ko kaḷopiyaṃ kummāsaṃ gahetvā pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ  
pakkanto”ti?

*“Who took porridge from the pot and sauce from the pan, ate it, and left?”*

“Kassapo, tāta, bhagavā arahamaṃ sammāsambuddho kaḷopiyaṃ kummāsaṃ gahetvā  
pariyoḡā sūpaṃ gahetvā paribhuñjitvā uṭṭhāyāsanaṃ 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 arahamaṃ sammāsambuddho evaṃ abhivissattho”ti.

*to be trusted so much by the Buddha Kassapa!”*

Atha kho, mahārāja, ghaṭikāraṃ kumbhakāraṃ aḍḍhamāsaṃ pītisukhaṃ na vijahati,  
sattahaṃ 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.*

Tena kho pana samayena kuṭi ovassati.

*Now at that time my hut leaked.*

Atha khvāhaṃ, 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 karoṭhā”ti.

*“Then go to the workshop and strip the grass.”*

Atha kho te, mahārāja, bhikkhū ghaṭikārassa kumbhakārassa āvesanaṃ  
uttiṇamakāmsu.

*So that’s what they did.*

Atha kho, mahārāja, ghaṭikārassa kumbhakārassa mātāpitāro te bhikkhū  
etadavocuṃ:

*Then Ghaṭikāra’s parents said to those mendicants,*

“ke āvesanaṃ uttiṇaṃ karonti”ti?

*“Who’s stripping the grass from the workshop?”*

“Bhikkhū, bhagini, kassapassa bhagavato arahato sammāsambuddhassa kuṭi  
ovassati”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 mātāpitāro tenupasaṅkami;  
upasaṅkamitvā mātāpitāro etadavoca:

*Then Ghaṭikāra went up to his parents and said,*

“ke āvesanaṃ uttiṇṇamakamsū”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 araham 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 devotivassi.

*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, kiki kāsirājā ghaṭikārassa kumbhakārassa pañcamattāni taṇḍulavāhasatāni pāhesi paṇḍuputakassa sālino tadupiyañca sūpeyyaṃ.

*Then King Kiki sent around five hundred cartloads of rice, soft saffron rice, and suitable sauce to Ghaṭikāra.*

Atha kho te, ānanda, rājapurisā ghaṭikāraṃ kumbhakāraṃ upasaṅkamitvā etadavocum:

*Then one of the king’s men approached Ghaṭikāra and said,*

‘imāni kho, bhante, pañcamattāni taṇḍulavāhasatāni kikinā kāsirājena pahitāni paṇḍuputakassa sālino tadupiyañca sūpeyyaṃ.

*‘Sir, these five hundred cartloads of rice, soft saffron rice, and suitable sauce have been sent to you by King Kiki of Kāśi.*

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.*

Raṇṇova hotū’ti.

*Let this be for the king himself.’*

Siyā kho pana te, ānanda, evamassa:

*Ānanda, you might think:*

‘aṇṇo 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 datṭhabbaṃ.

*But you should not see it like this.*

Ahaṃ tena samayena jotipālo māṇavo ahosiṃ”ti.

*I myself was the student Jotipāla at that time.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā ānando bhagavato bhāṣitaṃ abhinandīti.

*Satisfied, Venerable Ānanda was happy with what the Buddha said.*

Ghaṭikārasuttaṃ niṭṭhitaṃ paṭhamam.

Ratthapālāsutta

With Ratthapāla

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kurūsu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena thullakoṭṭhikaṃ nāma kurūnaṃ 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 kurūsu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ thullakoṭṭhikaṃ anuppatto.

*“It seems the ascetic Gotama—a Sakyān, gone forth from a Sakyān family—has arrived at Thullakoṭṭhita, together with a large Saṅgha of mendicants.*

Tam 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 imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam 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 tenupasaṅkamimṃsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu; appekacce bhagavatā saddhiṃ sammodimṃsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vitisāretvā ekamantaṃ nisīdimṃsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimṃsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimṃsu; appekacce tunhībhūtā ekamantaṃ nisīdimṃsu.

*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 sāmuttejesī sampahaṃsesī.

*When they were seated, the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.*

Tena kho pana samayena ratthapālo nāma kulaputto tasmimyeva thullakoṭṭhike aggakulassa putto tissaṃ parīsāyaṃ nisinna hoti.

*Now at that time a gentleman named Ratthapāla, 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 saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

*“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 samādāpitā samuttejitā sampahaṃsitā bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ 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 bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantaṃ 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 saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

*“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.*

Ichchāmaṃ, bhante, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ.

*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 pabbajjāṃ, 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 agārasmā anagāriyaṃ pabbajjāyā”ti?

*“But, Raṭṭhapāla, do you have your parents’ permission?”*

“Na kho haṃ, bhante, anuññāto mātāpitūhi agārasmā anagāriyaṃ pabbajjāyā”ti.

*“No, sir.”*

“Na kho, raṭṭhapāla, tathāgatā ananuññātaṃ mātāpitūhi puttaṃ pabbājentī”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 utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena mātāpitaro tenupasaṅkami; upasaṅkamtivā 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 caritūṃ.

*“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.*

icchāmaṃ kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ.

*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 mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

*When he said this, Raṭṭhapāla’s parents said to him,*

“tvam 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 tvam, 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.*

Kim pana mayaṃ taṃ jīvaṃtaṃ anujānissāma agārasmā 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 mātāpitāro 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 ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritūṃ.

icchāmaṃ kesamaṣṣuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ.

Anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā”ti.

Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitāro raṭṭhapālaṃ kulaputtaṃ etadavocuṃ:

“tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.

Maraṇenapi te mayaṃ akāmakā vinā bhavissāma.

Kim pana mayaṃ taṃ jīvaṃtaṃ anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

Atha kho raṭṭhapālo kulaputto:

*Then Raṭṭhapāla thought,*

“na maṃ mātāpitaro anujānanti agārasmā 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, tīnapi 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 etadavocum:

*Then Raṭṭhapāla’s parents said to him,*

“tvam 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 tvam, tāta raṭṭhapāla, kassaci, dukkhassa jānāsi.

*You know nothing of suffering.*

Maraneṇapi te mayaṃ akāmakā vinā bhavissāma.

*When you die we will lose you against our wishes.*

Kim pana mayaṃ taṃ jīvantam anujānissāma agārasmā 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 abhiraṃsu.

*While enjoying sensual pleasures, delight in making merit.*

Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya.

*We don’t allow you to go forth.*

Maraneṇapi te mayaṃ akāmakā vinā bhavissāma.

*When you die we will lose you against our wishes.*

Kim pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāyā”ti?

*So how can we allow you to go forth while you’re still alive?”*

Evam vutte, raṭṭhapālo kulaputto tuṇhī ahoṣi.

*When they said this, Raṭṭhapāla kept silent.*

Dutiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocum ... pe ...

*For a second time,*

dutiyampi kho raṭṭhapālo kulaputto tuṇhī ahoṣi.

Tatiyampi kho raṭṭhapālassa kulaputtassa mātāpitaro raṭṭhapālaṃ kulaputtaṃ etadavocum:

*and a third time, Raṭṭhapāla’s parents made the same request.*

“tvam khosi, tāta raṭṭhapāla, amhākaṃ ekaputtako piyo manāpo sukhedhito sukhaparibhato.

Na tvam, tāta raṭṭhapāla, kassaci dukkhassa jānāsi.



Maranenapi te mayaṃ akāmakā vinā bhavissāma, kiṃ pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāya.

Uṭṭhehi, tāta raṭṭhapāla, bhuñja ca piva ca paricārehi ca;

bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiramassu.

Na taṃ mayaṃ anujānāma agārasmā anagāriyaṃ pabbajjāya.

Maranenapi te mayaṃ akāmakā vinā bhavissāma.

Kiṃ pana mayaṃ taṃ jīvantam anujānissāma agārasmā anagāriyaṃ pabbajjāya”ti?

Tatiyampi kho raṭṭhapālo kulaputto tuṇhī ahosi.

*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 tenupasaṅkamimsu; upasaṅkamitvā raṭṭhapālam kulaputtam etadavocum:

*Then Raṭṭhapāla’s friends went to him and said,*

“tvam khosi, samma raṭṭhapāla, mātāpitūnam ekaputtako piyo manāpo sukhedhito sukhaparibhato.

*“Our friend Raṭṭhapāla, you are your parents’ only child. You are dear to them and they love you. You’re dainty and raised in comfort.*

Na tvam, samma raṭṭhapāla, kassaci dukkhassa jānāsi.

*You know nothing of suffering.*

Maranenapi te mātāpitāro akāmakā vinā bhavissanti.

*When you die your parents will lose you against their wishes.*

Kiṃ pana te taṃ jīvantam anujānissanti agārasmā 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 abhiramassu.

*While enjoying sensual pleasures, delight in making merit.*

Na taṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāya.

*Your parents will not allow you to go forth.*

Maranenapi te mātāpitāro akāmakā vinā bhavissanti.

*When you die your parents will lose you against their wishes.*

Kiṃ pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya”ti?

*So how can they allow you to go forth while you’re still alive?”*

Evam vutte, raṭṭhapālo kulaputto tuṇhī ahosi.

*When they said this, Raṭṭhapāla kept silent.*

Dutiyaampi kho ...

*For a second time,*

tatiyaampi kho raṭṭhapālassa kulaputtassa sahāyakā raṭṭhapālam kulaputtam etadavocum:

*and a third time, Raṭṭhapāla’s friends made the same request.*

“tvam khosi, samma ratthapāla, mātāpitūnaṃ ekaputtako piyo manāpo sukhedhito sukhapariabhato, na tvam, samma ratthapāla, kassaci dukkhassa jānāsi, maraṇenapi te mātāpitāro akāmakā vinā bhavissanti.

Kim pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya?

Uṭthehi, samma ratthapāla, bhuñja ca piva ca paricārehi ca, bhuñjanto pivanto paricārento kāme paribhuñjanto puññāni karonto abhiraṃassu.

Na taṃ mātāpitāro anujānissanti agārasmā anagāriyaṃ pabbajjāya, maraṇenapi te mātāpitāro akāmakā vinā bhavissanti.

Kim pana te taṃ jīvantam anujānissanti agārasmā anagāriyaṃ pabbajjāya”ti?

Tatiyampi kho ratthapālo kulaputto tuṇhī ahoṣi.

*And for a third time, Ratthapāla kept silent.*

Atha kho ratthapālassa kulaputtassa sahāyakā yena ratthapālassa kulaputtassa mātāpitāro tenupasaṅkamimṣu; upasaṅkamitvā ratthapālassa kulaputtassa mātāpitāro etadavocum:

*Then Ratthapāla's friends went to his parents and said,*

“ammatātā, eso ratthapālo kulaputto tattheva anantarahitāya bhūmiyā nipanno:

*“Mum and dad, Ratthapāla 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 ratthapālaṃ kulaputtaṃ nānujānissatha agārasmā anagāriyaṃ pabbajjāya, tattheva maraṇaṃ āgamissati.

*If you don’t allow him to go forth, he’ll die there.*

Sace pana tumhe ratthapālaṃ kulaputtaṃ anujānissatha agārasmā anagāriyaṃ pabbajjāya, pabbajitampi naṃ dakkhissatha.

*But if you do allow him to go forth, you’ll see him again afterwards.*

Sace ratthapālo 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 ratthapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāya”ti.

*Please give Ratthapāla permission to go forth.”*

“Anujānāma, tātā, ratthapālaṃ kulaputtaṃ agārasmā anagāriyaṃ pabbajjāya.

*“Then, dears, we give Ratthapāla permission to go forth.*

Pabbajitena ca pana mātāpitāro uddassetabbā”ti.

*But once gone forth he must visit his parents.”*

Atha kho ratthapālassa kulaputtassa sahāyakā yena ratthapālo kulaputto tenupasaṅkamimṣu; upasaṅkamitvā ratthapālaṃ kulaputtaṃ etadavocum:

*Then Ratthapāla's friends went to him and said,*

“utthehi, samma ratthapāla, anuññātosī mātāpitūhi agārasmā anagāriyaṃ pabbajjāya.

*“Get up, Ratthapāla! Your parents have given you permission to go forth from lay life to homelessness.*

Pabbajitena ca pana te mātāpitāro uddassetabbā”ti.

*But once gone forth you must visit your parents.”*

Atha kho raṭṭhapālo kulaputto utthahitvā balaṃ gāhetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho raṭṭhapālo kulaputto bhagavantam 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 agāasmā 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 upasampadam.  
*And Raṭṭhapāla received the going forth, the ordination in the Buddha’s presence.*

Atha kho bhagavā acirūpasampanne āyasmante raṭṭhapāle addhamāsūpasampanne thullakoṭṭhike yathābhirantaṃ viharitvā yena sāvatthi tena cārikaṃ 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 Sāvattihī.*

Anupubbena cārikaṃ caramāno yena sāvatthi tadavasari.  
*Traveling stage by stage, he arrived at Sāvattihī,*

Tatra sudam bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.  
*where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.*

Atha kho āyasmā raṭṭhapālo eko vūpakaṭṭho appamatto ātāpi pahitto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva 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, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.  
*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 arahataṃ ahoṣi.  
*And Venerable Raṭṭhapāla became one of the perfected.*

Atha kho āyasmā raṭṭhapālo yena bhagavā tenupasaṅkami; upasaṅkamitvā 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, mātāpitāro uddassetuṃ, sace maṃ bhagavā anujānā”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 maññāsi”ti.  
*“Please, Raṭṭhapāla, go at your convenience.”*

Atha kho āyasmā raṭṭhapālo utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā senāsanaṁ saṁsāmetvā pattacīvaramādāya yena thullakoṭṭhikam tena cārikam 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 cārikam caramāno yena thullakoṭṭhiko tadavasari.

*Traveling stage by stage, he arrived at Thullakoṭṭhika,*

Tatra sudam āyasmā raṭṭhapālo thullakoṭṭhike viharati raṇṇo korabyassa migacīre.

*where he stayed in King Kōravya's deer range.*

Atha kho āyasmā raṭṭhapālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya thullakoṭṭhikam piṇḍāya pāvisi.

*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 āyasmantaṁ raṭṭhapālaṁ dūratova āgacchantam.

*He saw Raṭṭhapāla coming off in the distance*

Disvāna etadavoca:

*and said,*

“imehi muṇḍakehi samaṇakehi amhākaṁ 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 alatto na paccakkhānam;

*And at his own father's house Raṭṭhapāla received neither alms nor a polite refusal,*

aññadatthu akkosameva alatto.

*but only abuse.*

Tena kho pana samayena āyasmato raṭṭhapālassa nātidadāsi ābhidosikaṁ kummāsaṁ chaddetukāma hoti.

*Now at that time a family bondservant wanted to throw away the previous night's porridge.*

Atha kho āyasmā raṭṭhapālo taṁ nātidadasi etadavoca:

*So Raṭṭhapāla said to her,*

“sacetam, bhagini, chaddanīyadhammam, idha me patte ākirā”ti.

*“If that's to be thrown away, sister, pour it here in my bowl.”*

Atha kho āyasmato raṭṭhapālassa nātidadasi taṁ ābhidosikaṁ kummāsaṁ āyasmato raṭṭhapālassa patte ākiranti hatthānaṇca pādānaṇca sarassa ca nimittam aggahesi.

*As she was pouring the porridge into his bowl, she recognized the features of his hands, feet, and voice.*

Atha kho āyasmato raṭṭhapālassa nātidadasi yenāyasmato raṭṭhapālassa mātā tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa mātaram etadavoca:

*She then went to his mother and said,*

“yaggheyye, jāneyyāsi:

*“Please, madam, you should know this.*

‘ayyaputto raṭṭhapālo anupatto’”ti.

*My lord Raṭṭhapāla has arrived.”*

“Sace, je, saccam bhaṇasi, adāsiṃ taṃ karomī”ti.  
“Wow! If you speak the truth, I’ll make you a free woman!”

Atha kho āyasmato raṭṭhapālassa pitā yenāyasmato raṭṭhapālassa pitā  
tenupasaṅkami; upasaṅkamitvā āyasmato raṭṭhapālassa pitaram 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;  
upasaṅkamitvā 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 mayam, 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, adhivāsehi svātanāya bhattaṃ”ti.  
“Well then, dear Raṭṭhapāla, please accept tomorrow’s meal from me.”

Adhivāsesi kho āyasmā raṭṭhapālo tuṇhībhāvena.  
*Raṭṭhapāla consented in silence.*

Atha kho āyasmato raṭṭhapālassa pitā āyasmato raṭṭhapālassa adhivāsanaṃ viditvā  
yena sakaṃ nivesanaṃ tenupasaṅkami; upasaṅkamitvā mahantaṃ  
hiraññasuvannaṃssa puñjaṃ kārāpetvā kilañjehi paṭicchādetvā āyasmato raṭṭhapālassa  
purāṇadutiyaikā 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 paṇiṭaṃ 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, niṭṭhitam bhattan”ti.

*“Sir, it's time. The meal is ready.”*

Atha kho āyasmā raṭṭhapālo pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena sakapitu nivesanam tenupasaṅkamī; upasaṅkamitvā paññatte āsane nisīdi. Atha kho āyasmato raṭṭhapālassa pitā taṃ hiraññasuvaṇṇassa puñjaṃ vivarāpetvā āyasantam raṭṭhapālam 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 bhuñjitum puññāni ca kātuṃ.

*You can both enjoy your wealth and make merit.*

Ehi tvam, tāta raṭṭhapāla, hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī”ti.

*Come, return to a lesser life, enjoy wealth, and make merit!”*

“Sace me tvam, gahapati, vacanam kareyyāsi, imam hiraññasuvaṇṇassa puñjaṃ 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.*

Tam 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 āyasantam raṭṭhapālam etadavocum:

*Then Raṭṭhapāla's former wives each clasped his feet and said,*

“kīdisā nāma tā, ayyaputta, accharāyo yāsam tvam hetu brahmacariyam carasī”ti?

*“What are they like, lord, the nymphs for whom you lead the spiritual life?”*

“Na kho mayam, bhaginī, accharānam hetu brahmacariyam 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 pitaram etadavoca:

*Then Raṭṭhapāla said to his father,*

“sace, gahapati, bhojanam dātabbam, detha;

*“If there is food to be given, householder, please give it.*

mā no viheṭhethā”ti.

*But don't harass me.”*

“Bhuñja, tāta raṭṭhapāla, niṭṭhitam bhattan”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 cittikataṃ bimbaṃ,

*“See this fancy puppet,*

arukāyaṃ samussitaṃ;

*a body built of sores,*

Āturaṃ bahusaṅkappaṃ,

*diseased, obsessed over,*

yassa natthi dhuvaṃ ṭhiti.

*which doesn't last at all.*

Passa cittikataṃ 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 ratthapālo thitakova imā gāthā bhāsivā yena rañño korabyassa migacīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.

*Then Ratthapāla, 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 ratthapālaṃ aññatarasmiṃ rukkhamūle divāvihāraṃ nisinnaṃ.

*“Yes, Your Majesty,” replied the gamekeeper. While tidying the deer range he saw Ratthapāla sitting in meditation.*

Disvāna yena rājā korabyo tenupasaṅkami; upasaṅkamitvā rājānaṃ korabyaṃ etadaṇoca:

*Seeing this, he went to the king, and said,*

“suddhaṃ kho te, deva, migacīraṃ.  
*“The deer range is tidy, sire.*

Atthi cettha ratthapālo nāma kulaputto imasmiṃyeva thullakoṭṭhike aggakulassa putto yassa tvaṃ abhiṇhaṃ kittayamāno ahosi, so aññatarasmiṃ rukkhamūle divāvihāraṃ nisinna”ti.

*And the gentleman named Ratthapāla, 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 mayaṃ bhavantaṃ ratthapālaṃ payirupāsissāmā”ti.  
*Now I shall pay homage to the Master Ratthapāla.”*

Atha kho rājā korabyo “yaṃ tattha khādanīyaṃ bhojanīyaṃ paṭiyattaṃ taṃ sabbaṃ vissajjethā”ti vatvā bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi thullakoṭṭhikamhā niyyāsi mahaccarājānubhāvena āyasmantaṃ ratthapālaṃ dassanāyā.

*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 Ratthapāla.*



Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova ussatāya ussatāya parisāya yenāyasmā raṭṭhapālo tenupasaṅkami; upasaṅkamitvā āyasmatā raṭṭhapālena saddhim sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho rājā korabyo āyasmantaṃ raṭṭhapālaṃ 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 bhavaṃ raṭṭhapālo hatthathare nisīdatu”ti.

*“Here, Master Raṭṭhapāla, sit on this elephant rug.”*

“Alaṃ, mahārāja, nisīda tvam;

*“Enough, great king, you sit on it.*

nisinno ahaṃ 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, pārijuṇṇāni yehi pārijuṇṇehi 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?*

Jarāpārijuṇṇaṃ, byādhipārijuṇṇaṃ, bhogapārijuṇṇaṃ, ñātipārijuṇṇaṃ.

*Decay due to old age, decay due to sickness, decay of wealth, and decay of relatives.*

Katamañca, bho raṭṭhapāla, jarāpārijuṇṇaṃ?

*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 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 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 jarāpārijuṇṇena 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, jarāpārijuṇṇaṃ.

*This is called decay due to old age.*

Bhavaṃ kho pana raṭṭhapālo etarahi daharo yuvā susukāḷakeso bhadrena yobbanena samannāgato pathamaṇa 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 bālhagilāno.

*It's when someone is sick, suffering, gravely ill.*

So iti paṭisañcikkhati:

*They reflect:*

‘ahaṃ khomhi etarahi ābādhiko dukkhito bālhagilāno.

*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 pabbajeyyaṃ'ti.

*Why don't I go forth from the lay life to homelessness?'*

So tena byādhipārijuññaṃ 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 bhoto 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 ahosiṃ mahaddhano mahābhogo.

*I used to be rich, affluent, and wealthy.*

Tassa me te bhogā anupubbena parikkhayaṃ gatā.

*But gradually my wealth has dwindled away.*

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 pabbajeyyaṃ'ti.

*Why don't I go forth from the lay life to homelessness?'*

So tena bhogapārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

*So because of that decay of wealth they go forth.*

Idaṃ vuccati, bho raṭṭhapāla, bhogapārijuññam.

*This is called decay of wealth.*

Bhavaṃ kho pana raṭṭhapālo imasmimyeva thullakoṭṭhike aggakulassa putto.

*But Master Raṭṭhapāla is the son of the leading clan here in Thullakoṭṭhita.*

Taṃ bhoto raṭṭhapālassa bhogapārijuññam natthi.

*You have no decay of wealth.*

Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

(3)

*So what did you know or see or hear that made you go forth?*

Katamañca, bho raṭṭhapāla, ñātipārijuññam?

*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 parikkhayaṃ gacchanti.

*But gradually their relatives dwindle away.*

So iti paṭisañcikkhati:

*They reflect:*

‘mamaṃ kho pubbe bahū ahesuṃ mittāmaccā ñātisālohitā.

*I used to have many friends and colleagues, relatives and kin.*

Tassa me te anupubbena parikkhayaṃ gatā.

*But gradually they've dwindled away.*

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 pabbajeyyaṃ'ti.

*Why don't I shave off my hair and beard, dress in ochre robes, and go forth from the lay life to homelessness?'*

So tena ñātipārijuññena samannāgato kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

*So because of that decay of relatives they go forth.*

Idaṃ vuccati, bho raṭṭhapāla, ñātipārijuññam.

*This is called decay of relatives.*

Bhoto kho pana raṭṭhapālassa imasmimyeva thullakoṭṭhike bahū mittāmaccā ñātisālohitā.

*But Master Raṭṭhapāla has many friends and colleagues, relatives and kin right here in Thullakoṭṭhita.*

Taṃ bhoto raṭṭhapālassa ñātipārijuññam natthi.

*You have no decay of relatives.*

Kiṃ bhavaṃ raṭṭhapālo ñatvā vā disvā vā sutvā vā agārasmā anagāriyaṃ pabbajito?

(4)

*So what did you know or see or hear that made you go forth?*

Imāni kho, bho raṭṭhapāla, cattāri pārijuṇṇāni, yehi pārijuṇṇehi sammānāgata idhekacce kesamaṣṣuṃ 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 ochre robes, and go forth from the lay life to homelessness.*

Tāni bhoṭo raṭṭhapālassa natthi.

*Master Raṭṭhapāla has none of these.*

Kim 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?*

Upaniyiyati 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.*

‘Atāno 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 agārasmā 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 agārasmā 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 catuttho dhammuddeso uddiṭṭho, yamaṃ ñatvā ca disvā ca sutvā ca agārasmā 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 agārasmā 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.”*

“Upaniyiyati loko addhuvo’ti—

*“The world is unstable and swept away.’*

bhavaṃ raṭṭhapālo āha.

*So Master Raṭṭhapāla said.*

Imassa, bho raṭṭhapāla, bhāsitaṣṣa kathaṃ attho daṭṭhabbo”ti?

*How should I see the meaning of this statement?”*

“Taṃ kiṃ maññasi, mahārāja,

*“What do you think, great king?*

tvam 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? Were you strong in thigh and arm, capable, and battle-hardened?”*

“Ahoṣiṃ 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, iddhiṃāva maññe na attano balena samasamaṃ  
samanupassāmi”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 tvam etarahi ūrubalī bāhubalī alamatto saṅgāmāvacaro”ti?

*These days are you just as strong in thigh and arm, capable, and battle-hardened?”*

“No hidam, bho raṭṭhapāla.

*“No, Master Raṭṭhapāla.*

Etarahi jinno 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.*

Appekadāhaṃ, bho raṭṭhapāla, ‘idha pādaṃ karissāmi”ti aññeneva pādaṃ karomi”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.’”*

yamaḥaṃ 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 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.*

Samvijjante kho, bho raṭṭhapāla, imasmiṃ 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:*

‘Atāno loko anabhissaro’ti—  
*‘The world has no shelter and no savior.’*

bhavaṃ raṭṭhapālo āha.

Imassa pana, bho raṭṭhapāla, bhāsitaṃ 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 nātisālohitā parivāretvā tithā honti:  
*Sometimes my friends and colleagues, relatives and family members surround me, thinking:*

‘idāni rājā korabyo kālaṃ karissati, idāni rājā korabyo kālaṃ karissati’”ti.  
*‘Now the king will die! Now the king will die!’”*

“Taṃ kiṃ maññasi, mahārāja,  
*“What do you think, great king?*

labhasi tvam te mittāmacce nātisālohithe:  
*Can you get your friends and colleagues, relatives and family members to help:*

‘āyantu me bhonto mittāmaccā nātisālohitā, 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 tvamyeva taṃ vedanaṃ vediyasī’ti?  
*Or must you alone feel that pain?’*

“Nāhaṃ, bho raṭṭhapāla, labhāmi te mittāmacce nātisālohithe:  
*“I can’t get my friends to share my pain.*

‘āyantu me bhonto mittāmaccā nātisālohitā, sabbeva santā imaṃ vedanaṃ  
saṃvibhajatha, yathāhaṃ lahukatarikaṃ vedanaṃ vediyeyyan’ti.

Atha kho ahameva taṃ vedanaṃ vediyāmi’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:*

‘atāno loko anabhissaro’ti,  
*‘The world has no shelter and no savior.’”*

yamaṃ nātvā 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.*

‘atāno loko anabhissaro’ti.

Atāno hi, bho raṭṭhapāla, loko anabhissaro. (2)  
*For the world indeed has no shelter and no savior.*

Samvijjati kho, bho raṭṭhapāla, imasmiṃ 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, sabbam pahāya gamanīyaṃ’ti—

*‘The world has no owner—you must leave it all behind and pass on.’*

bhavaṃ raṭṭhapālo āha.

Imassa pana, bho raṭṭhapāla, bhāsitaṃ 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 kāmagaṇehi 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 kāmagaṇehi 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 kāmagaṇehi samappito samaṅgībhūto  
paricāremī, nāhaṃ lacchāmi paratthāpi:

*‘There’s no way to ensure that I will continue to amuse myself in the same way.*

‘evameva imeheva pañcahi kāmagaṇehi samappito samaṅgībhūto paricāremī’ti.

Atha kho aññe imaṃ bhogaṃ paṭipajjissanti; ahaṃ pana yathākammaṃ  
gamissāmi”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:*

‘assako loko, sabbam pahāya gamanīyaṃ’ti,

*‘The world has no owner—you must leave it all behind and pass on.’”*

yamaṃ nātvā 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.*

‘assako loko, sabbam pahāya gamanīyaṃ’ti.

Assako hi, bho raṭṭhapāla, loko sabbam pahāya gamanīyaṃ. (3)

*For the world indeed has no owner—you must leave it all behind and pass on.*

‘Ūno loko atitto tanhādāso’ti—

*You also said this: ‘The world is wanting, insatiable, the slave of craving.’*

bhavaṃ raṭṭhapālo āha.

Imassa, bho raṭṭhapāla, bhāsitaṃ kathaṃ attho daṭṭhabbo”ti?

*How should I see the meaning of this statement?”*

“Taṃ kiṃ maññasi, mahārāja,  
“What do you think, great king?”

phītaṃ kuṛuṃ ajjhāvasāsi”ti?  
Do you dwell in the prosperous land of Kuru?”

“Evaṃ, bho raṭṭhapāla, phītaṃ kuṛuṃ ajjhāvasāmi”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 upasaṅkamitvā 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.

Tathaddasaṃ mahantaṃ janapadaṃ iddhañceva phītaṅca bahujaṇaṃ  
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 kareyyāsi”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?

Tathaddasaṃ mahantaṃ janapadaṃ iddhañceva phītaṅca bahujaṇaṃ  
ākiṇṇamanussaṃ.



Bahū tattha hatthikāyā assakāyā rathakāyā pattikāyā;

bahu tattha dhanadhaññaṃ;

bahu tattha hiraññasuvannaṃ akatañceva katañca;

bahu tattha itthipariggaho.

Sakkā ca tāvatakeneva balamattena abhivijinituṃ.

Abhivijina, mahārājā'ti, kinti naṃ kareyyāsi'ti?  
*What would you do?"*

"Tampi mayam, bho raṭṭhapāla, abhivijiya ajjhāveyyāma'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.'*

yamaṃ 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 sannicayaṃ 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,*

Avītatanhā 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 nātī 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 dayhati 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 mīyamānaṃ dhanamanveti kiñci,  
*Riches don't follow you when you die;*

Puttā ca dārā ca dhanañca raṭṭhaṃ.  
*nor do children, wife, wealth, nor kingdom.*

Na dīghamāyuaṃ labhate dhanena,  
*Longevity isn't gained by riches,*

Na cāpi vittena jaraṃ vihani;  
*nor does wealth banish old age;*

Appaṃ 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 vadhītova 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 vosānamidhādhiḡacchati;  
*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,*

Sam̐sāramāpajja 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;*

Evaṃ 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.*

Ādīnavam̐ kāmagaṇesu disvā,  
*Seeing danger in the many kinds of sensual stimulation,*

Tasmā aham̐ pabbajitomhi 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 pabbajitomhi rāja,  
*Seeing this, too, I went forth, O King;*

Apaṇṇakam̐ sāmāññaṃeva seyyo”ti.  
*the ascetic life is guaranteed to be better.”*

Raṭṭhapālasuttam̐ niṭṭhitam̐ dutiyaṃ.

## Majjhima Nikāya 83

*Middle Discourses 83*

### Maghadevasutta

*About King Makhādeva*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā mithilāyaṃ viharati maghadevaambavane.

*At one time the Buddha was staying near Mithilā in the Makhādeva Mango Grove.*

Atha kho bhagavā aññatarasmiṃ padese sitaṃ 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 sitaṃ pātukarontī”ti.

*Realized Ones do not smile for no reason.”*

Atha kho āyasmā ānando ekamsaṃ cīvaram katvā yena bhagavā tenañjalim panāmetvā bhagavantaṃ 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 ṭhito 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.*

uposathaṇca upavasati cātuddasiṃ pañcadasaṃ aṭṭhamiṇca pakkhassa.

*And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.*

Atha kho, ānanda, rājā maghadevo bahūnaṃ vassānaṃ bahūnaṃ vassasatānaṃ 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 āroceyyāsi’ti.

*‘My dear barber, when you see grey hairs growing on my head, please tell me.’*

‘Evam, devā’ti kho, ānanda, kappako rañño 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 sādhuḥkaṃ saṇḍāsena uddharitvā mama añjalismiṃ paṭiṭṭhāpehi’ 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 sādhuḥkaṃ saṇḍāsena uddharitvā rañño maghadevassa añjalismiṃ paṭiṭṭhāpesi.

*‘Yes, Your Majesty,’ replied the barber, and he did as the king said.*

Atha kho, ānanda, rājā maghadevo kappakassa gāmaṃ datvā jeṭṭhaputtam 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 pariyesituṃ.

*Now it is time to seek heavenly pleasures.*

Ehi tvam, tāta kumāra, imaṃ rajjaṃ paṭipajja.

*Come, dear prince, rule the realm.*

Ahaṃ pana kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajjissāmi.

*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 sirasmiṃ palitāni jātāni, atha kappakassa gāmaṃ datvā jeṭṭhaputtam kumāraṃ sādhuḥkaṃ rajje samanussāsivā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ 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 idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahosi.

*Keep up this good practice that I have founded. Do not be my final man.*

Yasmiṃ 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.*

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi—

*Therefore I say to you,*

yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvam antimapuriso ahosī’ ti.

*“Keep up this good practice that I have founded. Do not be my final man.”*

Atha kho, ānanda, rājā maghadevo kappakassa gāmaṃ datvā jeṭṭhaputtam kumāraṃ sādhuḥkaṃ rajje samanussāsivā imasmiṃyeva maghadevaambavane kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ 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 mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsaḥagatena 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.*

Karuṇāsaḥagatena cetasā ...

*He meditated spreading a heart full of compassion ...*

muditāsaḥagatena cetasā ...

*rejoicing ...*

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaḥagatena 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 kīli, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmimyeva 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 bhedā param 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 vassasatānaṃ 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 sirasmim 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 vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena rañño maghadevassa puttassa sirasmim palitāni jātāni.

Disvāna rañño maghadevassa puttaṃ etadavoca:

‘pātubhūtā kho devassa devadūtā;

dissanti sirasmim palitāni jātāni’ti.

‘Tena hi, samma kappaka, tāni palitāni sādhukaṃ saṇḍāsena uddharitvā mama añjalismim patiṭṭhāpehi’ti.

‘Evam, devā’ti kho, ānanda, kappako rañño maghadevassa puttassa paṭissutvā tāni palitāni sādhukaṃ saṇḍāsena uddharitvā rañño maghadevassa puttassa añjalismiṃ paṭiṭṭhāpesi.

Atha kho, ānanda, rañño maghadevassa putto kappakassa gā mavaram datvā jeṭṭhaputtam kumāram āmantāpetvā etadavoca:

‘pātubhūtā kho me, tāta kumāra, devadūtā;

dissanti sirasmiṃ palitāni jātāni;

bhuttā kho pana me mānusakā kāmā;

samayo dibbe kāme pariyesitum.

Ehi tvam, tāta kumāra, imaṃ rajjam paṭipajja.

Ahaṃ pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi.

Tena hi, tāta kumāra, yadā tvampi passeyyāsi sirasmiṃ palitāni jātāni, atha kappakassa gā mavaram datvā jeṭṭhaputtam kumāram sādhukaṃ rajje samanūsāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi.

Yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi.

Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti.

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi—

yena me idaṃ kalyāṇam vattam nihitam anuppavatteyyāsi, mā kho me tvam antimapuriso ahoṣi’ti.

Atha kho, ānanda, rañño maghadevassa putto kappakassa gā mavaram datvā jeṭṭhaputtam kumāram sādhukaṃ rajje samanūsāsivā imasmiṃyeva maghadevaambavane kesamassum 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 sabbāvantam 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 lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

Raṇṇo kho panānanda, maghadevassa putto caturāsītivassasahassāni kumārakīlitaṃ kīli, caturāsītivassasahassāni oparajjāṃ kāresi, caturāsītivassasahassāni rajjāṃ kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari.

So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ maraṇā brahmalokūpago ahosi.

*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.*

Raṇṇo kho panānanda, maghadevassa puttapaputtakā tassa paramparā caturāsītirājasahassāni imasmiṃyeva 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 pharitvā viharimsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

*They meditated spreading a heart full of love ...*

Karuṇāsahagatena cetasā ...  
*compassion ...*

muditāsahagatena cetasā ...  
*rejoicing ...*

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā 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 kumārakīlitaṃ kīlimsu, caturāsītivassasahassāni oparajjāṃ kāresuṃ, caturāsītivassasahassāni rajjāṃ kāresuṃ, caturāsītivassasahassāni imasmiṃyeva 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 bhedā paraṃ maraṇā brahmalokūpagā hesuṃ.

*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 tesāṃ rājā pacchimako ahosi dhammiko dhammarājā dhamme tito 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.*

uposathaṅca upavasati cātuddasiṃ pañcadasiṃ atthamiṅca pakkhassa.  
*And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.*



Bhūtapubbam, ānanda, devānaṃ tāvatiṃsānaṃ 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, suladdham vata, bho, videhānaṃ,

*‘The people of Videha are so fortunate, so very fortunate*

yesaṃ nimi rājā dhammiko dhammarājā dhamme ʔhito 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.*

uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca pakkhassā’ti.

*And he observes the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.’*

Atha kho, ānanda, sakko devānamindo deve tāvatiṃse āmantesi:

*Then Sakka, lord of gods, addressed the gods of the Thirty-Three,*

‘iccheyyātha no tumhe, mārisā, nimiṃ rājānaṃ daṭṭhun’ti?

*‘Good sirs, would you like to see King Nimi?’*

‘Icchāma mayaṃ, mārisa, nimiṃ rājānaṃ daṭṭhun’ti.

*‘We would.’*

Tena kho pana, ānanda, samayena nimi rājā tadahuposathe pannarase sīsaṃnhāto uposathiko uparipāsādaragato nisīno 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 tāvatiṃsesu 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 nimiṃ rājānaṃ etadavoca:

*He said to the king,*

‘lābhā te, mahārāja, suladdham te, mahārāja.

*‘You’re fortunate, great king, so very fortunate.*

Devā, mahārāja, tāvatiṃsā 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, suladdham vata, bho, videhānaṃ,

yesaṃ nimi rājā dhammiko dhammarājā dhamme ʔhito mahārājā;

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca pakkhassā”ti.

Devā te, mahārāja, tāvatiṃsā dassanakāmā.

*They would like to see you.*

Tassa te ahaṃ, mahārāja, saḥassayuttaṃ ājaññarathaṃ paṇiṇissāmi;

*I shall send a chariot harnessed with a thousand thoroughbreds for you, great king.*

abhiruheyysā, mahārāja, dibbaṃ yānaṃ avikampamāno’ti.

*Mount the heavenly chariot, great king! Do not waver.’*

Adhivāsesi kho, ānanda, nimi rājā tuṇhībhāvena.

*King Nimi consented in silence.*

Atha kho, ānanda, sakko devānamindo nimissa rañño adhivāsanam viditvā—seyyathāpi nāma balavā puriso samīñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samīñjeyya; evameva—nimissa rañño pamukhe antarahito devesu tāvatimsesu pāturahosi.

*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 saṅgāhakaṃ āmantesi:

*Then Sakka, lord of gods, addressed his charioteer Mātali,*

‘ehi tvam, samma mātali, sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamtvā evaṃ vadehi—

*‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds. Then go to King Nimi and say,*

ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito;

*“Great king, this chariot has been sent for you by Sakka, lord of gods.*

abhīruheyyāsi, mahārāja, dibbaṃ yānaṃ avikampamāno’ti.

*Mount the heavenly chariot, great king! Do not waver.”’*

‘Evaṃ, bhaddantavā’ti kho, ānanda, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ upasaṅkamtvā etadavoca:

*‘Yes, lord,’ replied Mātali. He did as Sakka asked, and said to the king,*

‘ayaṃ te, mahārāja, sahassayutto ājaññaratho sakkena devānamindena pesito;

*‘Great king, this chariot has been sent for you by Sakka, lord of gods.*

abhīruha, mahārāja, dibbaṃ yānaṃ avikampamāno.

*Mount the heavenly chariot, great king! Do not waver.*

Api ca, mahārāja, katamena taṃ nemi, yena vā pāpakammā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvedenti, yena vā kalyāṇakammā kalyāṇakammānaṃ vipākaṃ paṭisaṃvedenti’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, nehi’ti.

*‘Take me both ways, Mātali.’*

Sampavesesi kho, ānanda, mātali, saṅgāhako nimim rājānaṃ sudhammaṃ sabhaṃ.

*Mātali brought King Nimi to the Hall of Justice.*

Addasā kho, ānanda, sakko devānamindo nimim rājānaṃ dūratova āgacchantaṃ.

*Sakka saw King Nimi coming off in the distance,*

Disvāna nimim rājānaṃ 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 ʔhito mahārājā;

dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca;

uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca 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.*

uposathaṇca upavasāmi cātuddasiṃ pañcadasiṃ aṭṭhamiṇca 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, sahassayuttaṃ ājaññarathaṃ yojetvā nimim 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 sahassayuttaṃ ājaññarathaṃ yojetvā nimim rājānaṃ tattheva mithilaṃ paṭinesī.

*‘Yes, lord,’ replied Mātali, and did as Sakka asked.*

Tatra sudam, ānanda, nimi rājā dhammaṃ carati brāhmaṇagahapatikesu negamesu ceva jānapadesu ca, uposathaṇca upavasati cātuddasiṃ pañcadasiṃ aṭṭhamiṇca 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 nimim rājānaṃ etadavoca:

‘pātubhūtā kho devassa devadūtā;

dissanti sirasmiṃ palitāni jātāni’ti.

‘Tena hi, samma kappaka, tāni palitāni sādhuḥkaṃ saṇḍāsena uddharitvā mama añjalismiṃ patiṭṭhāpehi’ ti.

‘Evaṃ, devā’ ti kho, ānanda, kappako nimissa rañño paṭissutvā tāni palitāni sādhuḥkaṃ saṇḍāsena uddharitvā nimissa rañño añjalismiṃ patiṭṭhāpesi.

Atha kho, ānanda, nimi rājā kappakassa gāṃavaraṃ 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 gāṃavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhuḥkaṃ rajje samanūsāsivā kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyāsi.

Yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi.

Yasmiṃ kho, tāta kumāra, purisayuge vattamāne evarūpassa kalyāṇassa vattassa samucchedo hoti so tesam antimapuriso hoti.

Taṃ tāhaṃ, tāta kumāra, evaṃ vadāmi:

“yena me idaṃ kalyāṇaṃ vattaṃ nihitaṃ anuppavatteyyāsi, mā kho me tvaṃ antimapuriso ahoṣi” ti.

Atha kho, ānanda, nimi rājā kappakassa gāṃavaraṃ datvā jeṭṭhaputtaṃ kumāraṃ sādhuḥkaṃ rajje samanūsāsivā imasmiṃyeva maghadevaambāvanaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.

So mettāsahagatena cetasā ekaṃ disaṃ pharivā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṇaṃ lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā vihāsi.

Karuṇāsahagatena cetasā ...

muditāsahagatena cetasā ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā vihāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā vihāsi.

Nimi kho panānanda, rājā caturāsītivassasahassāni kumārakīlitaṃ kīli, caturāsītivassasahassāni oparajjam kāresi, caturāsītivassasahassāni rajjam kāresi, caturāsītivassasahassāni imasmiṃyeva maghadevaambavane agārasmā anagāriyaṃ pabbajito brahmacariyamacari.

So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ 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 pabbajī.

*He didn't go forth from the lay life to homelessness.*

So taṃ kalyāṇaṃ vattaṃ samucchindi.

*He broke that good practice.*

So tesam 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’<sup>ti</sup>.

*‘Surely King Makhādeva, by whom that good practice was founded, must have been someone else at that time?’*

Na kho panetaṃ, ānanda, evaṃ datṭhabbaṃ.

*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 saṃvattatī, yāvadeva brahmalokūpappatiyā.

*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 saṃvattatī.

*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 saṃvattatī?

*And what is that good practice?*

Ayameva ariyo atthaṅgiko maggo, seyyathidaṃ—

*It is simply this noble eightfold path, that is:*

sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsaṭi, 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 nihiṭaṃ 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 nihiṭaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatṭha’.

*‘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 nihiṭaṃ anuppavatteyyātha, mā kho me tumhe antimapurisā ahuvatṭha’”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.

## Majjhima Nikāya 84

*Middle Discourses 84*

### Madhurasutta

*At Madhurā*

Evam me sutam—

*So I have heard.*

ekam samayaṃ āyasmā mahākaccāno madhurāyaṃ 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 madhurāyaṃ viharati gundāvane.

*“It seems the ascetic Kaccāna is staying near Madhurā, in Gunda's Grove.*

Taṃ kho pana bhavantaṃ kaccānaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

*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 tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

*It's good to see such perfected ones.”*

Atha kho rājā mādhuvo avantiputto bhadraṇi bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi madhurāya niyyāsī 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; upasaṅkamitvā āyasmatā mahākaccānena saddhim sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnō kho rājā mādhuvo 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 sujjhanti, no abrahmaṇā;

*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 veditabbam yathā ghosoyeveso lokasmiṃ:  
*And here’s a way to understand that it’s just propaganda.*

‘brāhmaṇova seṭṭho vaṇṇo, hīno añño vaṇṇo ... pe ...

brahmadāyādā’ti.

Tam kiṃ maññasi, mahārāja,  
*What do you think, great king?*

khattiyassa cepi ijjheyya dhanena vā dhañña 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 dhañña vā rajatena vā  
jātarūpena vā khattiyopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī  
manāpacārī piyavādī ...  
*“There would, Master Kaccāna.”*

brāhmaṇopissāssa ...

vessopissāssa ...

suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī’ti.

“Tam 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 jātārūpenā 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 jātārūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

*a merchant ...*

suddopissāssa ...

khattiyopissāssa ...

brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti?

“Vessassa cepi, bho kaccāna, ijjheyya dhanena vā dhañña vā rajatena vā jātārūpena vā vessopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī ...

suddopissāssa ...

khattiyopissāssa ...

brāhmaṇopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī”ti.

“Taṃ kiṃ maññasi, mahārāja, suddassa cepi ijjheyya dhanena vā dhañña vā rajatena vā jātārūpena 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, ijjheyya dhanena vā dhañña vā rajatena vā jātārūpena vā suddopissāssa pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādīti ...

*“There would, Master Kaccāna.”*

khattiyopissāssa ...

brāhmaṇopissāssa ...

vessopissāssa pubbuṭṭhāyī pacchānipātī kinkārapaṭṭissāvī 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 samanupassāmi”ti.

*I can’t see any difference between them.”*

“Imināpi kho etaṃ, mahārāja, pariyaṇena 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 piṇḍavāco pharusavāco samphappalāpī abhijjhālū byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ 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 piṇḍavāco pharusavāco samphappalāpī abhijjhālū byāpannacitto micchādītṭhi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjeyya.

*“Such an aristocrat would be reborn in a bad place.*

Evaṃ me ettha hoti, evaṇca 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?*

idhassa brāhmaṇo ... pe ...

*Take a brahmin ...*

idhassa vesso ... pe ...

*a merchant ...*

idhassa suddo pānātipātī adinnādāyī ... pe ... micchādītthi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ 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, pānātipātī adinnādāyī ... pe ... micchādītthi kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.

*"Such a brahmin, merchant, or worker would be reborn in a bad place.*

Evaṃ me ettha hoti, evaṇca pana me etaṃ arahataṃ sutan"ti.

*That's what I think, but I've also heard it from the perfected ones."*

"Sādhū sādhū, mahārāja.

*"Good, good, great king!*

Sādhū kho te etaṃ, mahārāja, evaṃ hoti, sādhū 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 samanupassāmi"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 pānātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādītthi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ 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, pānātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto sammādītthi kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyya.

*"Such an aristocrat would be reborn in a good place.*

Evaṃ me ettha hoti, evaṇca pana me etaṃ arahataṃ sutan"ti.

*That's what I think, but I've also heard it from the perfected ones."*

“Sādhū sādhu, mahārāja.

*“Good, good, great king!*

Sādhū 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 saggaṃ lokāṃ 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 saggaṃ lokāṃ upapajjeyya.

*“Such a brahmin, merchant, or worker would be reborn in a good place.*

Evaṃ me ettha hoti, evaṃca pana me etaṃ arahataṃ sutāṃ”ti.

*That’s what I think, but I’ve also heard it from the perfected ones.”*

“Sādhū sādhu, mahārāja.

*“Good, good, great king!*

Sādhū 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 hoti”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 samanupassāmi”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 samaññā sāssa antarahitā; corotveva saṅkhyāṃ gacchati'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, paripantho 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?

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"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 samaññā sāssa antarahitā; corotveva saṅkhyāṃ gacchati'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 samanupassāmi'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 kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajito assa virato pāṇātipātā, virato adinnādānā, virato musāvādā,  
rattūparato, ekabhattiko, brahmacārī, sīlavā, kalyāṇadhammo.

*Take an aristocrat who shaves off their hair and beard, dresses in ochre 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 antarahitā; 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 ochre 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 antarahitā; 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 samanupassāmi”ti.

*I can't see any difference between them.”*

“Imināpi kho etaṃ, mahārāja, pariyāyena veditabbaṃ yathā ghosoyeveso 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 sujjhanti, no abrahmaṇā;

*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 mādhuvo 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, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’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 bhavantaṃ kaccānaṃ saraṇaṃ gacchāmi dhammañca bhikkhusamghañca.

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

Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”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 bhagavantaṃ 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 arahaṃ sammāsambuddho”ti?

*“But where is that Blessed One at present, the perfected one, the fully awakened Buddha?”*

“Parinibbuto kho, mahārāja, etarahi so bhagavā arahaṃ sammāsambuddho”ti.

*“Great king, the Buddha has already become fully extinguished.”*

“Sacepi mayaṃ, bho kaccāna, suṇeyyāma taṃ bhagavantaṃ dasasu yojanesu, dasapi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ 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 bhagavantaṃ vīsatiyā yojanesu, tiṃsāya yojanesu, cattārīsāya yojanesu, paññāsāya yojanesu, paññāsampi mayaṃ yojanāni gaccheyyāma taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ.

Yojanasate cepi mayaṃ bho kaccāna, suṇeyyāma taṃ bhagavantam, yojanasatampi  
mayaṃ gaccheyyāma taṃ bhagavantam dassanāya arahantaṃ sammāsambuddhaṃ.

Yato ca, bho kaccāna, parinibbuto so bhagavā, parinibbutampi mayaṃ bhagavantam  
saraṇam gacchāma dhammaṇca bhikkhusaṃghaṇca.

*But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished  
Buddha, to the teaching, and to the Saṅgha.*

Upāsakaṃ maṃ bhavaṃ kaccāno dhāretu ajjatagge pāṇupetaṃ saraṇam gatan”ti.

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

Madhurasuttaṃ niṭṭhitaṃ catutthaṃ.



Bodhirājakumārasutta

With Prince Bodhi

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā 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 sañjikāputtaṃ māṇavaṃ āmantesi:

Then Prince Bodhi addressed the brahmin student Sañjikāputta,

“ehi tvaṃ, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ 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, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’<sup>ti</sup>.

Evañca vadehi:

And then ask him whether he

‘adhivāsetu kira, bhante, bhagavā bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā’<sup>ti</sup>.

might accept tomorrow's meal from me together with the mendicant Saṅgha.”

“Evaṃ, bho”<sup>ti</sup> kho sañjikāputto māṇavo bodhissa rājakumārassa patissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

“Yes, sir,” Sañjikāputta replied. He did as Prince Bodhi asked, and

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sañjikāputto māṇavo bhagavantaṃ etadavoca:

“bodhi kho rājakumāro bhoto gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.

Evañca vadeti:

‘adhivāsetu kira bhavaṃ gotamo bodhissa rājakumārassa svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā’<sup>ti</sup>.

Adhivāsesi bhagavā tuṇhībhāvena.

the Buddha consented in silence.

Atha kho sañjikāputto māṇavo bhagavato adhivāsaṇaṃ veditvā utthāyāsanaṃ yena bodhi rājakumāro tenupasaṅkami; upasaṅkamitvā bodhiṃ rājakumāraṃ etadavoca:

Then, knowing that the Buddha had consented, Sañjikāputta 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, appābādhaṃ  
appātākaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ 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 pañitaṃ  
khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā, kokanadañca pāsādaṃ odātehi dussehi  
santharāpetvā yāva pacchimasopānakaḷevārā, 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 tvam, samma sañjikāputta, yena bhagavā tenupasaṅkama; upasaṅkamitvā  
bhagavato kālaṃ ārocehi:

*“Please, dear Sañjikāputta, go to the Buddha, and announce the time, saying,*

‘kālo, bhante, niṭṭhitaṃ bhattan’”ti.

*‘Sir, it’s time. The meal is ready.’”*

“Evaṃ, bho”ti kho sañjikāputto māṇavo bodhissa rājakumārassa paṭissutvā yena  
bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kālaṃ ārocesi:

*“Yes, sir,” Sañjikāputta replied, and he did as he was asked.*

“kālo, bho gotama, niṭṭhitaṃ bhattan”ti.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena bodhissa  
rājakumārassa nivesanaṃ 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  
bhagavantaṃ āgamayamāno.

*Now at that time Prince Bodhi was standing outside the gates waiting for the Buddha.*

Addasā kho bodhi rājakumāro bhagavantaṃ dūratova āgacchantaṃ.

*Seeing the Buddha coming off in the distance,*

Disvāna paccuggantvā bhagavantaṃ 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 bhagavantaṃ 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 dīgharattaṃ hitāya sukhāyā”ti.

*It will be for my lasting welfare and happiness.”*

Evaṃ vutte, bhagavā tuṇhī ahosi.

*But when he said this, the Buddha kept silent.*

Dutiyampi kho ... pe ...

*For a second time ...*

tatiyampi 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 āyasmantaṃ ānandaṃ apalokesi.

*Then the Buddha glanced at Venerable Ānanda.*

Atha kho āyasmā ānando bodhiṃ rājakumāraṃ etadavoca:

*So Ānanda said to Prince Bodhi,*

“saṃharatu, rājakumāra, dussāni;

*“Fold up the cloth, Prince.*

na bhagavā celapaṭikaṃ akkamissati.

*The Buddha will not step upon white cloth.*

Pacchimam janataṃ tathāgato anukampatī”ti.

*The Realized One has compassion for future generations.”*

Atha kho bodhi rājakumāro dussāni saṃharāpetvā uparikokanadapāsāde āsanāni paññāpesi.

*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 saddhiṃ bhikkhusaṃghena.

*Then the Buddha ascended the longhouse and sat on the seats spread out together with the Saṅgha of mendicants.*

Atha kho bodhi rājakumāro buddhappamukhaṃ bhikkhusaṃghaṃ 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 bhagavantam bhuttāvaṃ onītapattapāṇiṃ aññataraṃ nīcam 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 nisinna kho bodhi rājakumāro bhagavantam etadavoca:

*and said to him,*

“mayhaṃ kho, bhante, evaṃ hoti:

*“Sir, this is what I think:*

‘na kho sukkena sukhaṃ adhigantabbaṃ, dukkhena 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, dukkhena kho sukhaṃ adhigantabbaṃ’”ti.

*‘Pleasure is not gained through pleasure; pleasure is gained through pain.’”*

So kho ahaṃ, rājakumāra, aparena samayena daharova samāno susukālakeso 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 ochre robes, and went forth from the lay life to homelessness.*

So evaṃ pabbajito samāno kimkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ:

*Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Ālāra Kālāma and said to him,*

‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.  
*‘Reverend Kālāma, I wish to live the spiritual life in this teaching and training.’*

Evaṃ vutte, rājakumāra, ālāro kālāmo maṃ etadavoca:

*Ālāra 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 nāṇavaḍaṇca vadāmi, theravaḍaṇca jānāmi passāmīti ca paṭijānāmi, ahaṇceva 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 ālāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāhattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

*‘It is not solely by mere faith that Ālāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”*

addhā ālāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī’ti.

*Surely he meditates knowing and seeing this teaching.’*

Atha khvāhaṃ, rājakumāra, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ:

*So I approached Ālāra Kālāma and said to him,*

‘kittavatā 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, rājakumāra, ālāro kālāmo ākiṇcaññāyatanam pavedesi.

*When I said this, he declared the dimension of nothingness.*

Tassa mayhaṃ, rājakumāra, etadahosi:

*Then it occurred to me,*

‘na kho ālārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

*‘It’s not just Ālāra Kālāma who has faith,*

na kho ālārasseva kālāmassa atthi vīriyaṃ ... pe ...  
*energy;*

sati ...  
*mindfulness,*

samādhi ...  
*immersion,*

paññā, mayhampatthi paññā.  
*and wisdom; I too have these things.*

Yannūnāhaṃ yaṃ dhammaṃ ālāro 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 Ālāra Kālāma says he has realized with his own insight?''*

So kho ahaṃ, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.  
*I quickly realized that teaching with my own insight, and lived having achieved it.*

Atha khvāhaṃ, rājakumāra, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ:  
*So I approached Ālāra 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 tvaṃ; yādiso tvaṃ 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, ālāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ tḥapesi, uḷārāya ca maṃ pūjāya pūjesi.

*And that is how my teacher Ālāra 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 samvattati, 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, kiṃkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamitvā 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.’*

Evam vutte, rājakumāra, udako rāmaputto maṃ etadavoca:

*Uddaka 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 pariāpuṇiṃ.

*I quickly memorized that teaching.*

So kho ahaṃ, rājakumāra, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena nāṇavādaṅca vadāmi, theravādaṅca jānāmi passāmīti ca paṭijānāmi, ahaṅceva 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 tenupasaṅkamiṃ; upasaṅkamitvā 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?’*

Evam vutte, rājakumāra, udako rāmaputto nevasaññānāsaññāyatanam pavedesi.  
*When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.*

Tassa mayham, 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.*

Yannūnāham yaṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja viharāmiṭi 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 aham, rājakumāra, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiṭi.  
*I quickly realized that teaching with my own insight, and lived having achieved it.*

Atha khvāham, rājakumāra, yena udako rāmaputto tenupasaṅkamim; upasaṅkamitvā udakaṃ rāmaputtam etadavocaṃ:  
*So I approached Uddaka, son of Rāma, and said to him,*

‘ettāvataṃ no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesi’ti?  
*‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’*

‘Ettāvataṃ kho, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesi’ti.  
*‘He had, reverend.’*

‘Ahampi kho, āvuso, ettāvataṃ 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, suladdham 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 sayam abhiññā sacchikatvā upasampajja pavedesi taṃ tvaṃ dhammaṃ sayam 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 sayam abhiññā sacchikatvā upasampajja viharasi taṃ dhammaṃ rāmo sayam 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 samvattati, 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 apakkamim.

*Realizing that this teaching was inadequate, I left disappointed.*

So kho ahaṃ, rājakumāra, kiṃkusalagavesī 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, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ, ramaṇīyaṃ samantā ca gocaraḡāmaṃ.

*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 gocaraḡāmo.

*'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 nisīdim:

*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 udae nikkhittaṃ.

*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 udae nikkhittaṃ uttarāraṇiṃ  
ādāya abhimanthento aggiṃ 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 hidaṃ, bhante.  
*“No, sir.*

Taṃ kissa hetu?  
*Why is that?*

Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ tañca pana udae nikkhittaṃ,  
*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 cittaṇa  
ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho  
kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na  
suppatippassaddho.  
*“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 tibbā kharā kaṭukā vedanā  
vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā  
vedayanti, abhabbāva te ñāṇāya dāssanāya anuttarāya sambodhāya.

Ayaṃ 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, allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ.  
*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.*

Taṃ kiṃ maññasi, rājakumāra,  
*What do you think, Prince?*

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ ārakā udakā thale nikkhittaṃ  
uttarāraṇiṃ ādāya abhimanthento aggiṃ 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 hidaṃ, bhante.  
*“No, sir.*

Taṃ kissa hetu?

*Why is that?*

Aduñhi, bhante, allaṃ kaṭṭhaṃ sasnehaṃ kiñcāpi ārakā udakā thale nikkhattaṃ,  
*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 cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppaḥiṇo 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 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.

Ayaṃ kho maṃ, rājakumāra, dutiyā upamā paṭibhāsi anacchariyā pubbe assutaṭṭhā.

*This was the second example that occurred to me.*

Aparāpi kho maṃ, rājakumāra, tatiyā upamā paṭibhāsi anacchariyā pubbe assutaṭṭhā.

*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 sukkhaṃ kaṭṭhaṃ koḷāpaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyya”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, 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, rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakatthā viharanti, yo ca nesaṃ kāmesu kāmaccchando kāmasneho kāmamucchā kāmāpīpāsā kāmāpariḷāho so ca ajjhataṃ suppahīno 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 paṭibhamsu 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 abhiniggaṇṇheyyaṃ 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 abhiniggaṇṇhāmi abhinippīlemi abhisantāpemi.

*So that’s what I did,*

Tassa mayhaṃ, rājakumāra, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

*until sweat ran from my armpits.*

Seyyathāpi, rājakumāra, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇṇheyya 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 tāluṃ āhacca, cetasā cittaṃ abhiniggaṇṇhato 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, upatthitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, tēneva dukkhappaḍhānena 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 appāṇakāmyeva jhānaṃ jhāyeyyaṃ’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, upatthitā sati asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, tēneva 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 appānakamīyeva jhānaṃ jhāyeyyaṇ’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 tiṇhena 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, upatthitā sati asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, tēneva 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 appānakamīyeva jhānaṃ jhāyeyyaṇ’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, upatthitā sati  
asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, 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 appānakamyeva jhānaṃ jhāyeyya’<sup>ti</sup>.

*‘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 adhimattā vātā kucchiṃ parikantanti.

*But then strong winds carved up my belly,*

Seyyathāpi, rājakumāra, 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, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu  
uparuddhesu adhimattā, vātā kucchiṃ parikantanti.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati  
asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, 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 appānakamyeva jhānaṃ jhāyeyya’<sup>ti</sup>.

*‘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 ḍāho hoti.

*But then there was an intense burning in my body,*

Seyyathāpi, rājakumāra, dve balavanto purisā dubbalataram purisaṃ nānābhāsu  
gahetvā āṅārakāsuyā 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, rājakumāra, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu  
uparuddhesu adhimatto kāyasmim ḍāho hoti.

Āraddhaṃ kho pana me, rājakumāra, vīriyaṃ hoti asallīnaṃ, upatthitā sati  
asammutthā, sāraddho ca pana me kāyo hoti appatippassaddho, 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 kālaṃ karotī’ti.

*‘He’s not dead, but he’s dying.’*

Ekaccā devatā evamāhaṃsu:

*Others said,*

‘na kālaṅkato samaṇo gotamo, nāpi kālaṃ karoti. Arahaṃ 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, rājakumāra, etadahosi:

*Then it occurred to me,*

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’ti.

*‘Why don’t I practice completely cutting off food?’*

Atha kho maṃ, rājakumāra, devatā upasaṅkamitvā 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 yāpessasi’ti.

*‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, you will live on that.’*

Tassa mayhaṃ, rājakumāra, etadahosi:

*Then it occurred to me,*

‘ahañceva kho pana sabbaso ajajjitam paṭijāneyyaṃ. Imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyuṃ, 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, 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 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, 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 mayhaṃ, rājakumāra, 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 oṭṭhapadam; evamevassu me ānisaḍaṃ 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 phasuliyo 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; 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 samphutito hoti sammilāto; evamevassu me sīsacchavi samphutitā 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 piṭṭhikaṇṭakameva pariggaṇhāmi, ‘piṭṭhikaṇṭakam parimasissāmī’ ti udaracchaviṃveva pariggaṇhāmi. Yāvassu me, rājakumāra, udaracchavi piṭṭhikaṇṭakam allinā 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, ‘vaccam vā muttam 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 pūtimulāni 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 tibbā kharā kaṭukā vedanā vedayiṃsu, 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 tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ nayito bhiyyo.

Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā 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 vivekajaṃ 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 ahoṣi:

*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 sukhassa 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, rājakumāra, etadahosi:

*Then it occurred to me,*

‘na kho ahaṃ tassa sukhassa 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, rājakumāra, etadahosi:

*Then it occurred to me,*

‘na kho taṃ sukaraṃ sukhaṃ adhigantaṃ 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, olārikam āhāraṃ āhāresim odanakummāsaṃ, atha me te pañcavaggiyā bhikkhū nibbijja 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, olārikam āhāraṃ āhāretvā balaṃ gahetvā vivicca kāmehi ... pe ... pathamaṃ 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 thite 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 anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ 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, rājakumāra, rattiyā 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 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 thite āneñjappatte sattānaṃ cutūpapātañāṇāya 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 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 anañgaṇe viḡatūpakkilese mudubhūte kammaniye thite āneñjappatte āsavānaṃ khayañāñāya 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 dukkhan’ti yathābhūtaṃ abbhaññāsim ... pe ... ‘ayaṃ dukkhanirodhagāmiṇi 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 ... pe ... ‘ayaṃ āsavanirodhagāmiṇi 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 ñānaṃ 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, rājakumāra, rattiyaṃ 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 thānaṃ yadidaṃ—idappaccayatāpaṭiccasamuppādo.

*It’s hard for them to see this thing; that is, specific conditionality, dependent origination.*

Idampi kho thānaṃ duddasaṃ—yadidaṃ sabbasaṅkhārasamatho sabbūpādhipatinissaggo tanhākkhaya 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 ājāneyyūṃ, 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 paṭibhamsu pubbe assutapubbā:

*And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:*

‘Kicchena me adhigatam,  
*I’ve struggled hard to realize this,*

halaṃ dāni pakāsitum;  
*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.’*

Iti ha 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 samīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samīñjeyya; evameva—brahmaloke antarāhito 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 the Buddha.*

Atha kho, rājakumāra, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ pañāmetvā 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 assavanatāya dhammassa parihāyanti;  
*There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.*

bhaviṣṣanti 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!*

Sunantu 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.  
*ascend the palace built of Dhamma!*

Sokāvatiṇṇaṃ janatamapetasoko,  
*You're free of sorrow; but look at these people*

Avekkhassu jātijarābhībhūtaṃ;  
*overwhelmed 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 bhavissanti'ti.  
*There will be those who understand!'*

Atha khvāhaṃ, rājakumāra, brahmuno ca ajjheseṇaṃ viditvā sattesu ca kāruṇṇīyaṃ  
paṭicca buddhacakkhunā lokaṃ 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 lokaṃ volokento satte  
apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye  
duviññāpaye appekacce paralokavajjabhayadassāvīne viharante, appekacce na  
paralokavajjabhayadassāvīne 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 uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni  
uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni  
udakānuggatāni antonimuggaposini, appekaccāni uppalāni vā padumāni vā  
puṇḍarīkāni vā uḍake jātāni uḍake saṃvaddhāni udakānuggatāni samodakāṃ  
ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uḍake jātāni uḍake  
saṃvaddhāni udakā 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, rājakumāra; buddhacakkhunā lokam volokento addasaṃ satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.

Atha khvāhaṃ, rājakumāra, 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 saddhaṃ;  
*Let those with ears to hear decide their faith.*

Vihimsasaññī paṇaṇaṃ 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, rājakumāra, 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, rājakumāra, etadahosi:  
*Then it occurred to me,*

‘kassa nu kho ahaṃ paṭhamam 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 ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.  
*‘That Ālāra Kālāma is astute, competent, clever, and has long had little dust in his eyes.*

Yannūnāhaṃ ālārassa kālāmassa paṭhamam 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 upasaṅkamitvā etadavoca:  
*But a deity came to me and said,*

‘sattāhakālāṇkato, bhante, ālāro kālāmo’ti.  
*‘Sir, Ālāra Kālāma passed away seven days ago.’*

Ñāṇaṇca pana me dassanaṃ udapādi:  
*And knowledge and vision arose in me,*

‘sattāhakālāṇkato ālāro kālāmo’ti.  
*‘Ālāra Kālāma passed away seven days ago.’*

Tassa mayhaṃ, rājakumāra, etadahosi:  
*Then it occurred to me,*

‘mahājāniyo kho ālāro kālāmo.  
*‘This is a great loss for Ālāra 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 upasaṅkamitvā 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, rājakumāra, etadahosi:  
*Then it occurred to me,*

‘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, 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,*

‘bahukārā kho me pañcavaggiyā bhikkhū ye maṃ padhānapahitattaṃ upatṭhahimsu.  
*‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving.*

Yannūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyyan'ti.  
*Why don't I teach them first of all?’*

Tassa mayhaṃ, rājakumāra, etadahosi:  
*Then it occurred to me,*

‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti.

*‘Where are the group of five mendicants staying these days?’*

Addasaṃ khvāhaṃ, rājakumāra, dibbena cakkhunā visuddhena  
atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ 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 viharitvā yena bārāṇasī  
tena cārikaṃ pakkamim.

*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 gayaṃ antarā ca bodhiṃ  
addhānamaggappaṭipannaṃ.

*While I was traveling along the road between Gaya and Bodhgaya, the <i>Ājīvaka</i> ascetic  
Upaka saw me*

Disvāna maṃ etadavoca:

*and said,*

‘vipassannāni 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?’*

Evam vutte, ahaṃ, rājakumāra, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsim:

*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 tanhākkhaye vimutto,

*I’ve given up all, freed in the ending of craving.*

Sayaṃ abhiññāya kamuddiseyyaṃ.

*When I know for myself, who should I follow?*

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.*

Ekamhi sammāsambuddho,

*I alone am fully awakened,*

sītibhūtosmi nibbuto.

*cooled, extinguished.*

Dhammacakkaṃ pavattetuṃ,  
*I am going to the city of Kāśi*

Gacchāmi kāsinaṃ puraṃ;  
*to roll forth the Wheel of Dhamma.*

Andhībhūtaṃ lokasmiṃ,  
*In this world that is so blind,*

Āhañchaṃ amatadundubhin'ti.  
*I'll beat the deathless drum!'*

'Yathā kho tvaṃ, āvuso, paṭijānāsi arahasi ananta-jino'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.'*

Evam 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 saṇṭhapesuṃ:  
*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 paccutthātabbo, nāssa pattacīvaraṃ paṭiggahetabbam;  
*We shouldn't bow to him or rise for him or receive his bowl and robe.*

api ca kho āsanaṃ ṭhapetabbam—sace so ākaṅkhissati nisīdissati'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 saṇṭhātuṃ.  
*Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed.*

Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ. Appekacce āsanaṃ paññapesuṃ. Appekacce pādodakaṃ 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'.*



Evam vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:

*So I said to them,*

‘mā, bhikkhave, tathāgataṃ nāmena ca āvuso vādena 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 ānagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ 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.’*

Evam vutte, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ:

*But they said to me,*

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañānadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesan’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?’*

Evam 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 ānagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ 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 alamariyañānadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesan’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, sotam. Amatamadhigataṃ ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

Tatiyampi kho, rājakumāra, pañcavaggiyā bhikkhū maṃ etadavocaṃ:  
*But for a third time they said to me,*

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañānadassanavisesaṃ; kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañānadassanavisesaṃ’ti?  
*‘Reverend Gotama ... you’ve fallen into indulgence.’*

Evam vutte, ahaṃ, rājakumāra, pañcavaggiye bhikkhū etadavocaṃ:  
*So I said to them,*

‘abhiñānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametaṃ’ti?  
*‘Mendicants, have you ever known me to speak like this before?’*

‘No hetam, bhante’.  
*‘No, sir.’*

‘Arahaṃ, bhikkhave, tathāgato sammāsambuddho.  
*‘The Realized One is Perfected, a fully awakened Buddha.’*

Odahatha, bhikkhave, sotam. 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.’*

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.*

Yam 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.*

Yam 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, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihariṃsū”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 sayamaṃ 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 khomeyya, 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 hatthārūlhe aṅkusagayhe sippe”ti?

*Are you skilled in the art of wielding a hooked goad while riding an elephant?”*

“Evaṃ, bhante, kusalo ahaṃ hatthārūlhe 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 hatthārūlhaṃ aṅkusagayhaṃ sippaṃ jānāti;

*‘Prince Bodhi knows the art of wielding a hooked goad while riding an elephant.*

tassāhaṃ santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmi”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 bahvābādhō;

*If he’s unhealthy,*

yāvatakaṃ appābādhena pattabbaṃ taṃ na sampāpuṇeyya.

*he wouldn’t achieve what he could with good health.*

So cassa saṭṭho māyāvī;

*If he’s devious or deceitful,*

yāvatakaṃ asaṭṭhena 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 pattabbam 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 hatthārūlhaṃ 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 hatthārūlhaṃ 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 hatthārūlhaṃ aṅkusagayhaṃ sippaṃ jānāti;

*'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant.*

tassāhaṃ santike hatthārūlhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmi"ti.

*I'll train in that art under him.'*

So cassa saddho;

*If he's faithful,*

yāvatakaṃ saddhena pattabbam taṃ sampāpuṇeyya.

*he'd achieve what he could with faith.*

So cassa appābādho;

*If he's healthy,*

yāvatakaṃ appābādhena pattabbam taṃ sampāpuṇeyya.

*he'd achieve what he could with good health.*

So cassa asaṭho amāyāvī;

*If he's honest and has integrity,*

yāvatakaṃ asathena amāyāvinā pattabbam taṃ sampāpuṇeyya.

*he'd achieve what he could with honesty and integrity.*

So cassa āraddhavīriyo;

*If he's energetic,*

yāvatakaṃ āraddhavīriyena pattabbam taṃ sampāpuṇeyya.

*he'd achieve what he could with energy.*

So cassa paññavā;

*If he's wise,*

yāvatakaṃ paññavatā pattabbam 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 hatthārūlhaṃ 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 hatthārūlhaṃ aṅkusagayaṃ sippaṃ sikkheyya, ko pana vādo pañcahaṅgehi”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.’*

appābādho hoti appātānko 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 sabrahmacārisu;

*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, thāmaṃvā dalhaparakkamo 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 sayaṃ 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 sayaṃ 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 agārasmā anagāriyaṃ pabbajanti,  
tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ 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 sayaṃ abhiññā sacchikatvā  
upasampajja vihareyya cha māsāni ...

pañca māsāni ...

cattāri māsāni ...

tīṇi māsāni ...

dve māsāni ...

ekaṃ māsam ...

aḍḍhamāsaṃ.

Tiṭṭhatu, rājakumāra, aḍḍhamāso.

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ  
labhamāno—

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—

brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā  
upasampajja vihareyya satta rattindivāni.

Tiṭṭhantu, rājakumāra, satta rattindivāni.

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakam  
labhamāno—

yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti, tadanuttaram—

brahmacariyapariyosānaṃ dittheva dhamme sayam abhiññā sacchikatvā  
upasampajja vihareyya cha rattindivāni ...

pañca rattindivāni ...

cattāri rattindivāni ...

tīṇi rattindivāni ...

dve rattindivāni ...

ekam rattindivam.  
*or as little as one day.*

Tiṭṭhatu, rājakumāra, eko rattindivo.  
*Let alone one day,*

Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakam  
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.”*

Evam vutte, bodhi rājakumāro bhagavantam etadavoca:  
*When he had spoken, Prince Bodhi said to the Buddha,*

“aho buddho, aho dhammo, aho dhammassa svākkhātata.  
*“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, saṅjikāputto māṇavo bodhiṃ rājakumāram etadavoca:  
*When he said this, Saṅjikāputta said to Prince Bodhi,*

“evameva panāyaṃ bhavaṃ bodhi:  
*“Though Master Bodhi speaks like this,*

‘aho buddho, aho dhammo, aho dhammassa svākkhātata’ti ca vadeti;

atha ca pana na taṃ bhavantam gotamaṃ saraṇaṃ gacchati dhammañca  
bhikkhusaṃghañcā”ti.  
*you don’t go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.”*

“Mā hevaṃ, samma saṅjikāputta, avaca; mā hevaṃ, samma saṅjikāputta, avaca.  
*“Don’t say that, dear Saṅjikāputta, don’t say that!*

Sammukhā metaṃ, samma saṅjikāputta, ayyāya sutam, sammukhā paṭiggahitaṃ”.  
*I have heard and learned this in the presence of the lady, my mother.*

“Ekamidaṃ, samma saṅjikāputta, samayaṃ bhagavā kosambiyaṃ viharati  
ghositarāme.  
*This one time the Buddha was staying near Kosambi, in Ghosita’s Monastery.*

Atha kho me ayyā kucchimaṭī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho me ayyā bhagavantam 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 bhagavantam saraṇam gacchati dhammaṇca bhikkhusaṃghaṇca.

*‘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 pānupetaṃ saraṇam gatan’ti.

*From this day forth, may the Buddha remember them as a lay follower who has gone for refuge for life.’*

Ekamidaṃ, samma saṅjīkāputta, samayaṃ bhagavā idheva bhaggesu viharati usumāragire bhesakaḷāvaṇe 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 dhātī aṅkena haritvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho maṃ dhātī bhagavantam 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 bhagavantam saraṇam gacchati dhammaṇca bhikkhusaṃghaṇca.

*‘Sir, this Prince Bodhi goes for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.*

Upāsakaṃ taṃ bhagavā dhāretu ajjatagge pānupetaṃ saraṇam gatan’ti.

*From this day forth, may the Buddha remember him as a lay follower who has gone for refuge for life.’*

Esāhaṃ, samma saṅjīkāputta, tatiyakampi bhagavantam saraṇam gacchāmi dhammaṇca bhikkhusaṃghaṇca.

*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 pānupetaṃ saraṇam gatan’ti.

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

Bodhirājakumārasuttaṃ niṭṭhitaṃ pañcamaṃ.

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## Majjhima Nikāya 86

*Middle Discourses 86*

### Āṅgulimālasutta

*With Āṅgulimāla*

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.*

Tena kho pana samayena rañño pasenadissa kosalassa vijite coro āṅgulimālo nāma hoti luddo lohitapāṇi hatapahate nivittho adayāpanno pāṇabhūtesu.

*Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Āṅgulimāla. 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 vadhivā vadhivā āṅgulīnaṃ mālāṃ dhāreti.

*He was constantly murdering people, and he wore their fingers as a necklace.*

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.

*Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattihī for alms.*

Sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya yena coro āṅgulimālo 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 Āṅgulimāla.*

Addasāsuṃ kho gopālakā pasupālakā kassakā pathāvino bhagavantaṃ yena coro āṅgulimālo tenaddhānamaggaṃ paṭipannaṃ.

*The cowherds, shepherds, farmers, and travelers saw him on the road,*

Disvāna bhagavantaṃ etadavocuṃ:

*and said to him,*

“mā, samaṇa, etaṃ maggaṃ paṭipajji.

*“Don't take this road, ascetic.*

Etasmiṃ, samaṇa, magge coro āṅgulimālo nāma luddo lohitapāṇi hatapahate nivittho adayāpanno pāṇabhūtesu.

*On this road there is a bandit named Āṅgulimāla. 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 āṅgulīnaṃ mālāṃ 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 āṅgulimālassa hatthathāṃ gacchantī”ti.

*Still they meet their end by Āṅgulimāla's hand.”*

Evam vutte, bhagavā tuṇhībhūto 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 bhagavantam etadavocum:  
*and a third time, they urged the Buddha to turn back.*

“mā, samaṇa, etaṃ maggaṃ paṭipajji, etasmim samaṇa magge coro aṅgulimālo  
nāma luddo lohitapāṇi hatapahate nivīṭṭho adayāpanno pāṇabhūtesu, tena gāmāpi  
agāmā katā, nigamāpi anigamā katā, janapadāpi ajanapadā katā.

So manusse vadhitvā vadhitvā aṅgulīnaṃ mālaṃ dhāreti.

Etañhi samaṇa maggaṃ dasapi purisā vīsampi purisā tiṃsampi purisā cattārīsampi  
purisā paññāsampi purisā saṅkaritvā saṅkaritvā paṭipajjanti.

Tepi corassa aṅgulimālassa hatthatthaṃ gacchanti”ti.

Atha kho bhagavā tuṇhībhūto agamāsi.  
*But when they said this, the Buddha went on in silence.*

Addasā kho coro aṅgulimālo bhagavantam dūratova āgacchantam.  
*The bandit Aṅgulimāla saw the Buddha coming off in the distance,*

Disvānassa etadahosi:  
*and thought,*

“acchariyaṃ vata bho, abbhutaṃ 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 samaṇam jīvitaṃ voropeyyan”ti.  
*Why don't I take his life?”*

Atha kho coro aṅgulimālo asicammam gahetvā dhanukalāpaṃ sannayhitvā  
bhagavantam 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 abhisāṅkhāsi yathā coro  
aṅgulimālo bhagavantam pakatiyā gacchantam sabbathāmena gacchanto na sakkoti  
sampāpunitum.  
*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 paṇāhaṃ imaṃ samaṇaṃ pakatiyā gacchantaṃ 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 bhagavantaṃ etadavoca:

*He stood still and said,*

“tiṭṭha, tiṭṭha, samaṇā”ti.

*“Stop, stop, ascetic!”*

“Ṭhito ahaṃ, aṅgulimāla, tvaṇca 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 paṇāyaṃ samaṇo gacchaṃ yevāha:

*Yet while walking the ascetic Gotama says:*

‘ṭhito ahaṃ, aṅgulimāla, tvaṇca 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 bhagavantaṃ gāthāya ajjhabhāsi:

*Then he addressed the Buddha in verse:*

“Gacchaṃ vadesi samaṇa ṭhitomhi,

*“While walking, ascetic, you say ‘I've stopped.’*

Mamaṇca brūsi ṭhitamatṭhitoti;

*And I have stopped, but you tell me I've not.*

Pucchāmi taṃ samaṇa etamatthaṃ,

*I'm asking you this, ascetic:*

Kathaṃ ṭhito tvaṃ ahamatṭhitomhī”ti.

*how is it you've stopped and I have not?”*

“Ṭhito ahaṃ aṅgulimāla sabbadā,

*“Aṅgulimāla, I have forever stopped—*

Sabbesu bhūtesu nidhāya daṇḍaṃ;

*I've cast off violence towards all creatures.*

Tuvaṇca pānesu asaṇṇatosi,

*But you can't stop yourself from harming living creatures;*

Tasmā ṭhitohaṃ tuvamattṭhitosī”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 naṃ pabbajjaṃ ayāci.  
*and asked him for the going forth right away.*

Buddho ca kho kāruniko 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 Sāvatti with Venerable Aṅgulimāla as his second monk.*

Anupubbena cārikaṃ caramāno yena sāvatti tadavasari.  
*Traveling stage by stage, he arrived at Sāvatti,*

Tatra sudam bhagavā sāvattiyaṃ 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 nivittṭho adayāpanno paṇabhūtesu.  
*“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 sāvattiya nikkhami divā divassa.  
*Then King Pasenadi drove out from Sāvatti in the middle of the day with around five hundred horses,*

Yena ārāmo tena pāvisi.  
*heading for the monastery.*

Yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam 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,*

“kim 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 vadhivā vadhivā aṅgulīnaṃ mālāṃ 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 pāpātipātā, virataṃ adinnādānā, virataṃ musāvādā, ekabhattikaṃ, brahmacāriṃ, sīlavantaṃ, kalyāṇadhammaṃ, kinti naṃ kareyyāsi”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 cīvarapaṇḍapātasenāsanagīlānappaccayabhesajjaparikkhārehi, dhammikaṃ vā assa rakkhāvaranaguttiṃ 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 paggaḥetvā 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 lomahaṭṭhajātaṃ viditvā 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; upasaṅkamitvā āyasmantaṃ aṅgulimālaṃ etadavoca:

*Then the king went over to Aṅgulimāla and said,*

“ayyo no, bhante, aṅgulimālo”ti?

*“Sir, is the venerable really Aṅgulimāla?”*

“Evaṃ, mahārāja”ti.

*“Yes, great king.”*

“Kathaṅgotto ayyassa pitā, kathaṅgotā 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 cīvarapiṇḍapātasenaṣanagilānappaccayabhesajjaparikkhāraṇaṃ”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 ārañṇiko hoti piṇḍapātiko pamsukūliko 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,*

“alam, mahārāja, paripuṇṇaṃ me cīvaraṃ”ti.

*“Enough, great king. My robes are complete.”*

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā 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 maññaṣī”ti.

*“Please, great king, go at your convenience.”*

Atha kho rājā pasenadi kosalo utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ 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 āṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi.

*Then Venerable Āṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.*

Addasā kho āyasmā āṅgulimālo sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūlhagabbhaṃ vighātagabbhaṃ.

*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 āṅgulimālo sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṇikantaṃ yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā āṅgulimālo bhagavantaṃ etadavoca:

*Then after wandering for alms in Sāvatthī, 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,*

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisiṃ.

Addasaṃ kho ahaṃ, bhante, sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno aññataraṃ itthiṃ mūlhagabbhaṃ vighātagabbhaṃ.

Disvāna mayhaṃ etadahosi:

“kilissanti vata bho sattā, kilissanti vata bho sattā”ti.

“Tena hi tvaṃ, āṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

*“Well then, Āṅgulimāla, go to that woman and say this:*

‘yatohaṃ, bhagini, jāto nābhijānāmi sañcicca paṇaṃ jīvitaṃ 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 jīvitaṃ voropitā”ti.

*For I have intentionally killed many living creatures.”*

“Tena hi tvaṃ, āṅgulimāla, yena sā itthī tenupasaṅkama; upasaṅkamitvā taṃ itthiṃ evaṃ vadehi:

*“In that case, Āṅgulimāla, go to that woman and say this:*

‘yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvitaṃ 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 itthi tenupasaṅkami; upasaṅkamitvā taṃ itthiṃ etadavoca:

*“Yes, sir,” replied Aṅgulimāla. He went to that woman and said:*

“yatohaṃ, bhagini, ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvitaṃ 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 ahosi, 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 sayaṃ 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.*

“Khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhāññāsi.

*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.”*

Aññatara kho paṇāyasmā aṅgulimālo arahataṃ ahosi.

*And Venerable Aṅgulimāla became one of the perfected.*

Atha kho āyasmā aṅgulimālo pubbaṇhasamayaṃ nivāsetvā pattaṭṭhāya sāvattiṃ piṇḍāya pāvisi.

*Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatti 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 sīsenā, lohiteṇa gaḷanteṇa, bhinnena pattena, vipphālītāya saṅghātiyā 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 tvāṃ, brāhmaṇa, adhiyāsehi tvāṃ, brāhmaṇa.

*“Endure it, brahmin! Endure it, brahmin!*

Yassa kho tvāṃ, brāhmaṇa, kammaṃsa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni niraye pacceyyāsi tassa tvāṃ, brāhmaṇa, kammaṃsa vipākaṃ diṭṭheva dhamme paṭisaṃvedesi”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 was inspired to exclaim:*

“Yo pubbeva pamajjitvā,

*“Someone who was heedless before,*

pacchā so nappamajjati;

*and afterwards is not,*

Somaṃ lokaṃ pabhāseti,

*lights up the world,*

abbhā muttova candimā.

*like the moon freed from a cloud.*

Yassa pāpaṃ kataṃ kammaṃ,

*Someone who, with skillful deeds,*

kusalena pidhīyati;

*shuts the door on bad things they’ve done,*

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 teaching of the Buddha,*

Somaṃ lokaṃ pabhāseti,

*lights up the world,*

abbhā muttova candimā.

*like the moon freed from a cloud.*

Disā hi me dhammakathaṃ 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 anuvīdhīyantu.

*and may they follow that path!*

Na hi jātu so mamaṃ hiṃse,

*For then they’d surely wish no harm*

aññaṃ vā pana kiñci naṃ;

*upon myself or others.*

Pappuyya paramaṃ santiṃ,  
*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 tejanaṃ;  
*and fletchers straighten arrows;*

Dāruṃ namayanti tacchakā,  
*carpenters carve timber—*

Attānaṃ 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*

ahaṃ dantomhi tādinaṃ.  
*without rod or sword.*

Ahimsakoti me nāmaṃ,  
*My name is 'Harmless',*

hiṃsakassa pure sato;  
*though I used to be harmful.*

Ajjāhaṃ saccaṇāmomhi,  
*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,*

aṅgulimālotaṃ vissutaṃ;  
*the notorious Aṅgulimāla.*

Vuyhamāno mahoghena,  
*Swept away in a great flood,*

buddhaṃ saraṇamāgamaṃ.  
*I went to the Buddha as a refuge.*

Lohitaṇḍaṇḍaṃ pure āsiṃ,  
*I used to have blood on my hands,*

aṅgulimālotaṃ vissutaṃ;  
*the notorious Aṅgulimāla.*

Saraṇagamaṇaṃ passa,  
*See the refuge I've found—*

bhavaṇetti samūhatā.  
*the attachment to rebirth is eradicated.*

Tādisaṃ kammaṃ katvāna,  
*I've done many of the sort of deeds*

bahuṃ duggatigāmināṃ;  
*that lead to a bad destination.*

Phuttho kammavipākena,  
*The result of my deeds has already hit me,*

aṇaṇo bhuñjāmi bhojanaṃ.  
*so I enjoy my food free of debt.*

Pamādamanuyuñjanti,  
*Fools and unintelligent people*

bālā dummedhino janā;  
*devote themselves to negligence.*

Appamādañca medhāvī,  
*But the intelligent protect diligence*

dhanaṃ seṭṭhaṃva rakkhati.  
*as their best treasure.*

Mā pamādamanuyuñjetha,  
*Don't devote yourself to negligence,*

mā kāmarati santhavaṃ;  
*or delight in sexual intimacy.*

Appamatto hi jhāyanto,  
*For if you're diligent and practice absorption,*

pappoti vipulaṃ sukhaṃ.  
*you'll attain abundant happiness.*

Svāgataṃ nāpagataṃ,  
*It was welcome, not unwelcome,*

nayidaṃ dummantitaṃ mama;  
*the advice I got was good.*

Samvibhassetu dhammesu,  
*Of teachings that are shared,*

yaṃ seṭṭhaṃ 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*

katam buddhassa sāsanā"ti.  
*and fulfilled the Buddha's instructions."*

Aṅgulimālasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Piyajātikasutta

*Born From the Beloved*

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.*

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 kālaṃkiriyyāya neva kammantā paṭibhanti na bhattaṃ paṭibhāti.

*After their death he didn't feel like working or eating.*

So ālāhanam gantvā kandati:

*He would go to the cemetery and wail,*

“kahaṃ, ekaputtaka, kahaṃ, ekaputtakā”ti.

*“Where are you, my only child? Where are you, my only child?”*

Atha kho so gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho taṃ gahapatiṃ bhagavā 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 ʈitassa indriyāni, atthi te indriyānaṃ aññathattan”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 kālaṃkiriyyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti.

*Since their death I haven't felt like working or eating.*

Sohaṃ ālāhanam 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 bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanaṃ 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; upasaṅkamitvā akkhadhutte etadavoca:

*That householder approached them and told them what had happened.*

“idhāhaṃ, bhonto, yena samaṇo gotamo tenupasaṅkami; upasaṅkamitvā samaṇaṃ gotamaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhonto, samaṇo gotamo etadavoca:

‘na kho te, gahapati, sake citte ʈitassa indriyāni, atthi te indriyānaṃ aññathattan’ti.

Evaṃ vutte, ahaṃ, bhonto, samaṇaṃ gotamaṃ etadavocaṃ:

‘kiñhi me, bhante, indriyānaṃ nāññathattaṃ bhavissati;

mayhañhi, bhante, ekaputtako piyo manāpo kālaṅkato.

Tassa kālaṅkiriyyāya neva kammantā paṭibhanti, na bhattaṃ paṭibhāti.

Sohaṃ ālāhanaṃ gantvā kandāmi—

kaḥaṃ, ekaputtaka, kaḥaṃ, ekaputtakā’ti.

‘Evametam, gahapati, evametam, gahapati.

Piyajātikā hi, gahapati, sokaparidevadukkhadomanassupāyāsā piyappabhavikā’ti.

‘Kassa kho nāmetam, bhante, evaṃ bhavissati—

piyajātikā sokaparidevadukkhadomanassupāyāsā piyappabhavikā?

Piyajātikā hi kho, bhante, ānandasomanassā piyappabhavikā’ti.

Atha khvāhaṃ, bhonto, samaṇassa gotamassa bhāsitaṃ anabhinanditvā paṭikkositvā uṭṭhāyāsanā pakkamin’ti.

“Evametam, gahapati, evametam, 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 akkhadhuttehi”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 devīṃ 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 nālījaṅghaṃ brāhmaṇaṃ āmantesi:  
*Then Queen Mallikā addressed the brahmin Nālījaṅgha,*

“ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā 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 sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’ti;

evaṇca 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 sādhucaṃ uggahetvā mama āroceyyāsi.  
*Remember well how the Buddha answers and tell it to me.*

Na hi tathāgatā vitathaṃ bhaṇanti”ti.  
*For Realized Ones say nothing that is not so.”*

“Evaṃ, bhoṭi”ti kho nālījaṅgho brāhmaṇo mallikāya deviyā paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.  
*“Yes, ma’am,” he replied. He went to the Buddha and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho nālījaṅgho 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; appābādham  
appātāṇkaṃ 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*

‘bhāsitaṃ 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 upasaṅkamitvā 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 upasaṅkamitvā 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 sāvatthiyā aññatarassa purisassa mātā  
kālamakāsi.

*Once upon a time right here in Sāvattihī a certain man's mother ...*

So tassā kālakiriyāya ummattako khittacitto rathikāya rathikaṃ singhāṭakena  
singhāṭakaṃ upasaṅkamitvā evamāha:

‘api me mātaraṃ addassatha, api me mātaraṃ addassathā’ti?

Imināpi kho etaṃ, brāhmaṇa, pariyāyena veditabbaṃ yathā piyajātikā  
sokaparidevadukkhadomanassupāyāsā piyappabhavikāti.

Bhūtapubbaṃ, brāhmaṇa, imissāyeva sāvatthiyā 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 singhāṭakena  
singhāṭakaṃ upasaṅkamitvā 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 sāvatthiyā 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 icchati.

*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 nālijaṅgho brāhmaṇo bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ yena mallikā devī tenupasaṅkami; upasaṅkamitvā yāvatako ahosi bhāgavatā saddhiṃ kathāsallāpo taṃ sabbaṃ mallikāya deviā ārocesi. Atha kho mallikā devī yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā rājānaṃ pasenadiṃ kosalaṃ etadavoca:

*Then Nālijaṅgha 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 uppajjeyyūṃ

sokaparidevadukkhadomanassupāyāsā’ti?

*If she were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”*

“Vajiriyā me, mallike, kumāriyā vipariṇāmaññathābhāvā jīvītassapi 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 uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti?

“Vāsabhāya me, mallike, khattiyāya vipariṇāmaññathābhāvā jīvītassapi 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 viṭaṭubho senāpatī’ti?

*Do you love your son, General Viṭṭhambha? ...*

“Evaṃ, mallike, piyo me viṭaṭubho senāpatī’ti.

“Taṃ kiṃ maññasi, mahārāja, viṭaṭubhassa te senāpatissa vipariṇāmaññathābhāvā uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā’ti?

“Viṭaṭubhassa 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 Kāśi and Kosala?”*

“Evaṃ, mallike, piyā me kāsikosalā.

*“Indeed I do, Mallikā.*

Kāsikosalanāṃ, mallike, ānubhāvena kāsikacandanāṃ paccanubhoma, mālāgandhavilepanāṃ dhāremā’ti.

*It’s due to the bounty of Kāśi and Kosala that we use sandalwood imported from Kāśi and wear garlands, perfumes, and makeup.”*

“Taṃ kiṃ maññasi, mahārāja,  
“What do you think, great king?”

kāśikosalānaṃ te vipariṇāmaññathābhāvā uppajjeyyūṃ  
soka-pari-deva-dukkha-domanassupāyāsā”ti?  
*If these realms were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”*

“Kāśikosalānañhi, mallike, vipariṇāmaññathābhāvā jīvita-sapi siyā aññathattaṃ,  
kiṃ pana me na uppajjissanti soka-pari-deva-dukkha-domanassupāyāsā”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 soka-pari-deva-dukkha-domanassupāyāsā 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 ativijja 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 utthāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena  
bhagavā tenañjalim paṇāmetvā tiṃkhattum 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 was inspired to exclaim 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.

Bāhitikasutta

The Imported Cloth

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiyaṃ piṇḍāya pāvisi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms.

Sāvatthiyaṃ piṇḍāya caritvā pacchābhantaṃ piṇḍapāṭapaṭikkanto yena pubbārāmo migāramātipasādo tenupasaṅkami divāvihārāya.

He wandered for alms in Sāvattthī. 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 ekapuṇḍarīkaṃ nāgaṃ abhiruhitvā sāvattthiā niyyāti divā divassa.

Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvattthī 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?”

“Evam, 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 tvam, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamitvā 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.’

evaṇca vadehi:

And then say:

‘sace kira, bhante, āyasmato ānandassa na kiñci accāyikaṃ karaṇīyaṃ, āgmetu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā”ti.

‘Sir, if you have no urgent business, please wait a moment out of compassion.’”

“Evam, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ atthāsi. Ekamantaṃ tthito 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 karanīyaṃ, āgometu kira, bhante, āyasmā ānando muhuttaṃ anukampaṃ upādāyā”’ti.

Adhivāsesi kho āyasmā ānando tuṇhībhāvena.

*Ānanda consented in silence.*

Atha kho rājā pasenadi kosalo yāvatikā nāgassa bhūmi nāgena gantvā nāgā paccorohitvā pattikova yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā 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 karanīyaṃ, 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 Aciravati river out of compassion.”*

Adhivāsesi kho āyasmā ānando tuṇhībhāvena.

*Ānanda consented in silence.*

Atha kho āyasmā ānando yena aciravatiyā nadiyā tīraṃ tenupasaṅkami; upasaṅkamitvā aññatarasmiṃ rukkhamaṇe 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; upasaṅkamitvā 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,*

“idha, bhante, āyasmā ānando hatthathare nisīdatū”’ti.

*“Here, Venerable Ānanda, sit on this elephant rug.”*

“Alaṃ, mahārāja.

*“Enough, great king,*

Nisīda tvam;

*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 brāhmaṇehi”ti?

“Na kho, mahārāja, so bhagavā tathārūpaṃ manosamācāraṃ samācareyya, yvāssa manosamācāro opārambho samaṇehi brāhmaṇehi viññūhī”ti.

“Acchariyam, bhante, abbhutaṃ, bhante.

*“It’s incredible, sir, it’s amazing!*

Yañhi mayam, bhante, nāsakkhimiḥ pañhena paripūretum taṃ, bhante, āyasmatā ānandena pañhassa veyyākaraṇena paripūritam.

*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 avañṇaṃ vā bhāsanti, na mayam 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 pariyogāhetvā paresaṃ vaṇṇaṃ vā avañṇaṃ vā bhāsanti, mayam 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 sabyābajjo”.

*“Hurtful behavior.”*

“Katamo pana, bhante, kāyasamācāro sabyābajjo”?

*“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 saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati.

*“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 sabyābajjo”.

“Katamo pana, bhante, manosamācāro sabyābajjo”?

“Yo kho, mahārāja, manosamācāro dukkhavipāko”.

“Katamo pana, bhante, manosamācāro dukkhavipāko”?

“Yo kho, mahārāja, manosamācāro attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati.

*“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.*

evārūpo 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 vaṇṇeti”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 abyābajjo”.

*“Pleasing behavior.”*

“Katamo pana, bhante, kāyasamācāro abyābajjo”?

*“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 saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati.

*“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 abyābajjo”.

“Katamo pana, bhante, manosamācāro abyābajjo”?

“Yo kho, mahārāja, manosamācāro sukhavipāko”.

“Katamo pana, bhante, manosamācāro sukhavipāko”?

“Yo kho, mahārāja, manosamācāro nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati.

*“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 vanṇeti”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 attamanābhīraddhā.  
*I'm delighted and satisfied with what you've expressed so well.*

Evam attamanābhīraddhā 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 gāṃavaram kappeyya, gāṃavarampi 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 māgadhenā ajātasattunā vedehiputtana  
vatthanāliyā pakkhipitvā pahitā solasasamā āyāmena, aṭṭhasamā vitthārena.  
*This imported cloth was sent to me by King Ajātasattu Vedehiputtā 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, paripuṇṇam me ticīvaran”ti.  
*“Enough, great king. My three robes are complete.”*

“Ayaṃ, bhante, aciravatī nadī ditṭhā āyasmatā ceva ānandena amhehi ca.  
*“Sir, we have both seen this river Aciravatī*

Yadā uparipabbate mahāmegho abhippavutṭho hoti, athāyaṃ aciravatī nadī ubhato  
kulāni 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 ticīvaram karissati.  
*In the same way, Venerable Ānanda can make a set of three robes for himself from this  
imported cloak.*

Yaṃ panāyasmato ānandassa purāṇam ticīvaram 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.”*

Paṭiggahehi 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 mayam 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 utthāyāsanaṃ 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; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

*Soon after he left, Ānanda went to the Buddha, bowed, sat down to one side,*

Ekamantaṃ nisinna kho āyasmā ānando yāvatako ahosi raññā 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,*

yam rājā pasenadi kosalo labhati ānandaṃ dassanāya, labhati payirupāsanaṃ”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.

Dhammacetiyaṣutta

*Shrines to the Teaching*

Evam me sutam—

*So I have heard.*

ekaṃ samayaṃ bhagavā sakkesu viharati medālupaṃ nāma sakyānaṃ nigamo.

*At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medelumpa.*

Tena kho pana samayena rājā pasenadi kosalo nagarakam anuppatto hoti kenacideva karaṇīyena.

*Now at that time King Pasenadi of Kosala had arrived at Nagaraka on some business.*

Atha kho rājā pasenadi kosalo dīghaṃ kārāyanaṃ āmantesi:

*Then he addressed Dīgha Kārāyana,*

“yojehi, samma kārāyana, 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.”*

“Evam, devā”ti kho dīgho kārāyano rañño pasenadissa kosalassa paṭissutvā bhadraṇi bhadraṇi yānāni yojāpetvā rañño pasenadissa kosalassa paṭivedesi:

*“Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king,*

“yuttāni kho te, deva, bhadraṇi bhadraṇi yānāni.

*“Sire, the finest chariots are harnessed.*

Yassadāni kālaṃ maññaṣi”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 Nagaraka,*

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 vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni.

*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 bhagavantamyeva ārabha sati udapādi:

*The sight reminded him right away of the Buddha:*

“imāni kho tāni rukkhāmūlāni pāsādikāni pasādanīyāni appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni, yattha sudam mayam taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhaṃ”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 paṭisallānasāruppāni, yattha sudaṃ mayam taṃ bhagavantaṃ payirupāsāma arahantaṃ sammāsambuddhaṃ.

*“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.*

Kahaṃ nu kho, samma kārāyana, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti?

*My good Kārāyana, where is that Buddha at present?”*

“Atthi, mahārāja, medālupaṃ nāma sakyānaṃ nigamo.

*“Great king, there is a Sakyan town named Medālumpa.*

Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti.

*That’s where the Buddha is now staying.”*

“Kīvadūre pana, samma kārāyana, nagarakamhā medālupaṃ nāma sakyānaṃ nigamo hoti”ti?

*“But how far away is that town?”*

“Na dūre, mahārāja;

*“Not far, great king,*

tīṇi yojanāni;

*it’s three leagues.*

sakkā divasāvesesena gantun”ti.

*We can get there while it’s still light.”*

“Tena hi, samma kārāyana, yojehi bhadrāni bhadrāni yānāni, gamissāma mayam taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ”ti.

*“Well then, harness the chariots, and we shall go to see the Buddha.”*

“Evaṃ, deva”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 kālaṃ maññas”ti.

*Please go at your convenience.”*

Atha kho rājā pasenadi kosalo bhadraṃ yānaṃ abhiruhitvā bhadrehi bhadrehi yānehi nagarakamhā yena medālupaṃ nāma sakyānaṃ nigamo tena pāyāsi.

*Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Nagaraka to Medālumpa.*

Teneva divasāvesesena medālupaṃ nāma sakyānaṃ nigamaṃ sampāpuṇi.

*He reached the town while it was still light*

Yena ārāmo tena pāyāsi.

*and headed for the park grounds.*

Yāvaticā 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 meditation in the open air.*

Atha kho rājā pasenadi kosalo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

*King Pasenadi of Kosala went up to them and said,*

“kahaṃ nu kho, bhante, etarahi so bhagavā viharati araham sammāsambuddho?

*“Sir, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”*

Dassanakāmā hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ”ti.

*For I want to see him.”*

“Eso, mahārāja, vihāro saṃvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi. Vivarissati bhagavā te dvāraṃ”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 uṇḥisañca 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 thātabban”ti.

*“Now the king seeks privacy. I should wait here.”*

Atha kho rājā pasenadi kosalo yena so vihāro saṃvutadvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari bhagavā dvāraṃ.

*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 paricumbati, 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, atthavasam 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 sāvakasaṃgho’ti.

*‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’*

Idhāhaṃ, bhante, passāmi eke samaṇabrāhmaṇe pariyantakatam 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 sāvakasaṃgho’ 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 puttana vivadati, puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhaginiyā vivadati, bhaginīpi bhātārā 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 khīrodakibhūte aññaṃaññaṃ 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 parisāṃ 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 sāvakasaṃgho’ 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 anuvicārāmi.

*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 tesam 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 dassanāya’ ti.

*That's why they're thin, haggard, pale, and veiny—hardly a captivating sight, you'd think.’*

Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

*I went up to them and said:*

‘kiṃ nu kho tumhe āyasmanto kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajāta 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 piṇḍriye appossukke pannalome parādattāvutte miḡabhūtena 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 piṇḍriyā appossukkā pannalomā parādattavuttā miḡabhūtena cetasā viharanti’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 sāvakaśaṃgho’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 ghātetaṃ, jāpetāyaṃ vā jāpetuṃ, pabbājetāyaṃ vā pabbājetuṃ.

*I am able to execute, fine, or banish those who are guilty.*

Tassa mayhaṃ, bhante, aḍḍakaraṇe nisinnassa antaranārā 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 antaranārā kathaṃ opāsetha, kathāpariyosānaṃ me bhonto āgamentū’ti.

*to stop interrupting me and wait until I’ve finished speaking.*

Tassa mayhaṃ, bhante, antaranārā kathaṃ opātentī.

Idha panāhaṃ, bhante, bhikkhū passāmi;

*But here I’ve seen the mendicants*

yasmaṃ samaye bhagavā anekasatāya parisāya dhammaṃ deseti, neva tasmaṃ samaye bhagavato sāvakanāṃ khipitasaddo vā hoti ukkāśitasaddo 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.*

Tatraññatāro bhagavato sāvako ukkāsi.

*Then one of his disciples cleared their throat.*

Tamenam aññatāro 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 mayham, bhante, etadahosi:

*It occurred to me:*

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

*‘It’s incredible, it’s amazing,*

Adaḍḍena vata kira, bho, asatthena evaṃ suvinītā parisā bhavissatī’ ti.

*how an assembly can be so well trained without rod or sword!’*

Na kho pañāham, bhante, ito bahiddhā aññaṃ evaṃ suvinītaṃ parisam 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 sāvakasamgho’ ti.

*‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’*

Puna caparāham, bhante, passāmi idhekacce khattiyapaṇḍite nipune kataparappavāde vāavedhirūpe. Te bhindantā maññe carānti paññāgatena ditthigatāni.

*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 pañham abhisankharonti:

*They formulate a question, thinking:*

‘imaṃ mayaṃ pañham samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

*‘We’ll approach the ascetic Gotama and ask him this question.*

Evañce no puttḥo evaṃ byākarissati, evamassa mayaṃ vādaṃ āropessāma;

*If he answers like this, we’ll refute him like that;*

evañcepi no puttḥo 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 osaṭṭo’ 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 bhagavantam pañham pucchanti, kuto vādam 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 sāvakasaṃgho’ti.

*‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’*

Puna caparāham, bhante, passāmi idhekacce brāhmaṇapaṇḍite ... pe ...

*Furthermore, I see some clever brahmins ...*

gahapatipaṇḍite ... pe ...

*some clever householders ...*

samaṇapaṇḍite nipuṇe kataparappavāde vāavedhirūpe. Te bhindantā maññe caranti paññāgatenā ditthigatāni.

*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 pañham abhisankharonti:

‘imaṃ mayaṃ pañham samaṇaṃ gotamaṃ upasaṅkamitvā pucchissāma.

Evañce no putṭho evaṃ byākarissati, evamassa mayaṃ vādam āropessāma;

evañcepi no putṭho evaṃ byākarissati, evampissa mayaṃ vādam 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 bhagavantam pañham pucchanti, kuto vādam āropessanti?

*They don't even get around to asking their question to the Buddha, so how could they refute his answer?*

Aññadatthu bhagavantamyeva 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 vūpakatṭhā appamattā ātāpino pahitattā viharantā nacirasseva—yassatṭhāya 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 evamāhaṃsu:

*They say:*

‘manāṃ vata, bho, anassāma; manāṃ vata, bho, panassāma’.

*‘We were almost lost! We almost perished!’*

Mayaṃhi 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 mamabhata māmayānā, ahaṃ nesaṃ jīvikaṃ 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 aññatarasmiṃ sambādhe āvasathe vāsaṃ upagacchimi.

*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 rattiṃ 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 mayhaṃ, bhante, etadahosi:

*It occurred to me:*

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

*‘It’s incredible, it’s amazing!’*

Ime isidattapurāṇā thapatayo mamabhata māmayānā, ahaṃ nesaṃ jīvikaṃ 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 nipaccakāraṃ 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 uḷaraṃ pubbenāparaṃ viśesaṃ jānanti’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 sāvakasaṃgho’ti.

*‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’*

Puna caparaṃ, 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 kātuṃ, mittūpahāraṃ upadaṃsetuṃ.

*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 uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ 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 bhāsितvā uṭṭhāyāsanaṃ 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!*

Atthasaṃhitāni, bhikkhave, dhammacetiyaṇi ādibrahmacariyakāni”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 abhinandunti.

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

Dhammacetiyasuttaṃ niṭṭhitaṃ navamaṃ.

Kaṇṇakatthalasutta

At Kaṇṇakatthala

Evam me sutam—

So I have heard.

ekam 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 uruññam anuppatto hoti kenacideva karaṇiyena.

Now at that time King Pasenadi of Kosala had arrived at Ujuñña on some business.

Atha kho rājā pasenadi kosalo aññataram purisaṃ āmantesi:

Then he addressed a man,

“ehi tvam, ambho purisa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam 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 sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’ ti;

evañca vadehi:

And then say:

‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātarāso bhagavantam dassanāya upasaṅkamissati’ ti.

‘Sir, King Pasenadi of Kosala will come to see you today when he has finished breakfast.’”

“Evam, devā” ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinna 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 lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;

evañca vadeti:

‘ajja kira, bhante, rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātarāso bhagavantam dassanāya upasaṅkamissati’ ti.

Assosum kho somā ca bhaginī sakulā ca bhaginī:

The sisters Somā and Sakulā heard this.

“ajja kira rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātarāso bhagavantam dassanāya upasaṅkamissati” ti.

Atha kho somā ca bhaginī sakulā ca bhaginī rājānaṃ pasenadiṃ kosalaṃ bhattābhīhāre upasaṅkamitvā etadavocum:

While the meal was being served, they approached the king and said,

“tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ 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 lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”’ti.

Atha kho rājā pasenadi kosalo pacchābhattaṃ bhuttaṭpātārāso yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho rājā pasenadi kosalo bhagavantam 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 lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”’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 bhuttaṭpātārāso bhagavantam dassanāya upasaṅkamissatī”’ti.

Atha kho, bhante, somā ca bhaginī sakulā ca bhaginī maṃ bhattābhihāre upasaṅkamitvā etadavocum:

‘tena hi, mahārāja, amhākampi vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha—

somā ca bhaginī sakulā ca bhaginī bhagavato pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati”’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,*

“sutaṃ metaṃ, bhante, samaṇo gotamo evamāha:

*“I have heard, sir, that the ascetic Gotama says this:*

‘natthi so samaṇo vā brāhmaṇo vā yo sabbaññū sabbadassavī aparisesaṃ ñānadassanaṃ paṭijānissati, netam ṭhānaṃ vijjati”’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 sabbadassavī aparisesaṃ ñānadassanaṃ paṭijānissati, netam ṭhānaṃ vijjati”’ti; kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammam byākaronti, na ca koci sahadhammiko vādānuvādo gārayham ṭhānaṃ ācchati”’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 sabbadassavī aparisesaṃ ñānadassanaṃ paṭijānissati, netam ṭhānaṃ vijjati”’ti; na me te vuttavādino, abbhācikkhanti ca pana maṃ 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 Viṭṭudabha,*

“ko nu kho, senāpati, imaṃ kathāvatthuṃ rājanepure abbhudāhāsi”ti?

*“General, who introduced this topic of discussion to the royal compound?”*

“Sañjaya, mahārāja, brāhmaṇo ākāśagotto”ti.

*“It was Sañjaya, great king, the brahmin of the Ākāsa clan.”*

Atha kho rājā pasenadi kosalo aññataraṃ purisaṃ āmantesi:

*Then the king addressed a man,*

“ehi tvam, ambho purisa, mama vacanena sañjayaṃ brāhmaṇaṃ ākāśagottaṃ āmantehi:

*“Please, mister, in my name tell Sañjaya that*

‘rājā taṃ, bhante, pasenadi kosalo āmanteti’”ti.

*King Pasenadi summons him.”*

“Evaṃ, devā”ti kho so puriso rañño pasenadissa kosalassa paṭissutvā yena sañjaya brāhmaṇo ākāśagotto tenupasaṅkami; upasaṅkamitvā sañjayaṃ brāhmaṇaṃ ākāśagottaṃ etadavoca:

*“Yes, Your Majesty,” that man replied. He did as the king asked.*

“rājā taṃ, bhante, pasenadi kosalo āmanteti”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 bhāsitaṃ”ti?

*How then do you recall making this statement?”*

“Evaṃ kho ahaṃ, mahārāja, abhijānāmi vācaṃ bhāsitaṃ:

*“Great king, I recall making this statement:*

‘natthi so samaṇo vā brāhmaṇo vā yo sakideva sabbhaṃ ñassati, sabbhaṃ dakkhiti, netam̐ ṭhānaṃ vijjati’”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 sabbhaṃ ñassati, sabbhaṃ dakkhiti, netam̐ ṭhānaṃ vijjati’”ti.

Cattārome, bhante, vaṇṇā—

*Sir, there are these four classes:*

khattiyā, brāhmaṇā, vessā, suddā.

*aristocrats, brahmins, merchants, and workers.*

Imesaṃ nu kho, bhante, catunnaṃ vaṇṇānaṃ siyā viseso siyā nānākaraṇaṃ”ti?

*Is there any difference between them?”*

“Cattārome, mahārāja, vaṇṇā—

khattiyā, brāhmaṇā, vessā, suddā.

Imesaṃ kho, mahārāja, catunnaṃ vaṇṇānaṃ 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 dīṭṭhadhammikaṃ 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 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.’*

appābādho hoti appātānko 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 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.*

paññavā hoti udayatthagāminiyaṃ paññāya samannāgato ariyāya nibbedhikāya  
sammādukkhakkhayagāminiyaṃ—  
*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 nesam assa dīgharattam 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 nesam, bhante, siyā viseso siyā nānākaraṇaṇ”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 gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyūṃ”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 gaccheyyūṃ, adantāva dantabhūmiṃ sampāpuṇeyyūṃ, 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 pattabbam appābādheṇa asathena amāyāvinā āradhaviṇiyeṇa pañṇavatā, taṃ vata assaddho bahvābādho saṭho māyāvī kuṣīto duppañño pāpuṇissatīti—netam thānaṃ vijjati”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 nesam, bhante, siyā viseso siyā nānākaraṇaṇ”ti?  
*would there be any difference between them?”*



“Ettha kho nesāhaṃ, mahārāja, na kiñci nānākaraṇaṃ vadāmi—yadidaṃ vimuttiyā vimuttim.

*“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 tesam agginaṃ nānādāruto abhinibhattānaṃ kiñci nānākaraṇaṃ acciyā vā accim, vaṇṇena vā vaṇṇaṃ, ābhāya vā ābhaṇ”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.”*

Evam vutte, viṭaṭṭubho senāpati bhagavantam etadavoca:

*When he said this, General Viṭṭhambha said to the Buddha,*

“ye te, bhante, devā sabyābajjhā āgantāro itthattaṃ te devā, ye te devā abyābajjhā anāgantāro itthattaṃ te deve tamhā tṭhānā 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 viṭaṭubho senāpati rañño pasenadissa kosalassa putto;

*“This General Viṭṭhābha 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 viṭaṭubhaṃ senāpatiṃ āmantesi:

*So Ānanda addressed General Viṭṭhābha,*

“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?*

yāvataṃ rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ 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?”*

“Yāvataṃ, bho, rañño pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhipaccaṃ rajjaṃ kāreti, pahoti tattha rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ vā brahmacariyavantaṃ vā abrahmacariyavantaṃ vā tamhā ṭhānā cāvetuṃ vā pabbājetuṃ vā”ti.

*“He can, mister.”*

“Taṃ kiṃ maññasi, senāpati,

*“What do you think, general?*

yāvataṃ rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ 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?”*

“Yāvataṃ, bho, rañño pasenadissa kosalassa avijitaṃ yattha ca rājā pasenadi kosalo na issariyādhipaccaṃ rajjaṃ kāreti, na tattha pahoti rājā pasenadi kosalo samaṇaṃ vā brāhmaṇaṃ vā puññaṇantaṃ vā apuññaṇantaṃ 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 cāvetum vā pabbājetum 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 bhagavantam etadavoca:

*Then the king said to the Buddha,*

“konāmo ayam, 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,*

“sañjayo, mahārāja, brāhmaṇo ākāsagotto āgato”ti.

*“Great king, Sañjaya, the brahmin of the Ākāsa clan, has come.”*

Atha kho rājā pasenadi kosalo sañjayaṃ brāhmaṇaṃ ākāsagottaṃ etadavoca:

*Then King Pasenadi asked Sañjaya,*

“ko nu kho, brāhmaṇa, imaṃ kathāvatthum rājantepure abbhudāhās”ti?

*“Brahmin, who introduced this topic of discussion to the royal compound?”*

“Viṭaṭubho, mahārāja, senāpati”ti.

*“It was General Viṭṭadabha, great king.”*

Viṭaṭubho senāpati evamāha:

*But Viṭṭadabha said,*

“sañjayo, mahārāja, brāhmaṇo ākāsagotto”ti.

*“It was Sañjaya, great king, the brahmin of the Ākāsa 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 ruccati ceva khamati ca, tena camhā attamanā.

*I like and accept this, and am satisfied with it.*

Cātuvāṇṇisuddhiṃ mayaṃ, bhante, bhagavantaṃ apucchimhā, cātuvāṇṇisuddhiṃ bhagavā byākāsi;

*I asked you about the four classes,*

tañca panamhākaṃ ruccati ceva khamati ca, tena camhā attamanā.

Adhideve mayaṃ, bhante, bhagavantaṃ apucchimhā, adhideve bhagavā byākāsi;

*about the gods,*

tañca panamhākaṃ ruccati 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 ruccati 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 tvam, mahārāja, kālaṃ maññasī”ti.

*“Please, great king, go at your convenience.”*

Atha kho rājā pasenadi kosalo bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ 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.

Ghaṭikāro raṭṭhapālo,

maghadevo madhuriyaṃ;

Bodhi āṅgulimālo ca,

piyajātaṃ bāhitikaṃ;

Dhammacetiyasuttañca,

dasamaṃ kaṇṇakatthalaṃ.