

Majjhima Nikāya 41

Middle Discourses 41

Sāleyyakasutta

The People of Sālā

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalanāṃ brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

Assosum kho sāleyyakā brāhmaṇagahapatikā:

The brahmins and householders of Sālā heard,

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālāṃ anuppatto.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’.

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṃ lokaṃ sadevakam samārakam 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 majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ;

He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing.

kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He reveals an entirely full and pure spiritual life.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocuṃ:

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yena m’idhekacce sattā kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti?

“What is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?

Ko pana, bho gotama, hetu, ko paccayo, yena m' idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti"ti?

And what is the cause, Master Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"Adhammacariyāvisamacariyāhetu kho, gahapatayo, evaṃ' idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

"Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Dhammacariyāsamacariyāhetu kho, gahapatayo, evaṃ' idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti"ti.

Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Na kho mayaṃ imassa bhoto gotamassa saṅkhittena bhāsitaṃ, vitthārena atthaṃ avibhattaṃ, vitthārena atthaṃ ājanāma.

"We don't understand the detailed meaning of Master Gotama's brief statement.

Sādhu no bhavaṃ gotamo tathā dhammaṃ desetu, yathā mayaṃ imassa bhoto gotamassa saṅkhittena bhāsitaṃ, vitthārena atthaṃ avibhattaṃ, vitthārena atthaṃ ājāneyyāma"ti.

Master Gotama, please teach us this matter in detail so we can understand the meaning."

"Tena hi, gahapatayo, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi"ti.

"Well then, householders, listen and pay close attention, I will speak."

"Evaṃ, bho"ti kho sāleyyakā brāhmaṇagahapatikā bhagavato paccassosum.

"Yes, sir," they replied.

Bhagavā etadavoca:

The Buddha said this:

"Tividhaṃ kho, gahapatayo, kāyena adhammacariyāvisamacariyā hoti, catubbidhaṃ vācāya adhammacariyāvisamacariyā hoti, tividhaṃ manasā adhammacariyāvisamacariyā hoti.

"Householders, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

Kathaṇca, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti?

And how is unprincipled and immoral conduct threefold by way of body?

Idha, gahapatayo, ekacco pāṇātipātī hoti, luddo lohitaṇṇi hatappahate nivittṭho adayāpanno pāṇabhūtesu.

It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ, gāmagataṃ vā araṇṇagataṃ vā, taṃ adinnaṃ theyyasāṅkhātāṃ ādātā hoti.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

Kāmesumicchācārī kho pana hoti. Yā tā māturalakkhitā pituralakkhitā mātāpituralakkhitā bhāturalakkhitā bhaginiralakkhitā nātiralakkhitā gottarakkhitā dhammarakkhitā sassāmikā sapaṇḍā antamaso mālāgūlaparikkhittāpi, tathārūpāsu cārittaṃ āpajjitā hoti.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacariyāvisamacariyā hoti.

This is how unprincipled and immoral conduct is threefold by way of body.

Kathaṇca, gahapatayo, catubbidham vācāya adhammacariyāvisamacariyā hoti?

And how is unprincipled and immoral conduct fourfold by way of speech?

Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā parisāgato vā, nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhiputtṭho: ‘ehambho purisa, yaṃ jānāsi taṃ vadehī’ ti, so ajānaṃ vā āha: ‘jānāmī’ ti, jānaṃ vā āha: na jānāmī’ ti, ‘apassam vā āha: ‘passāmī’ ti, passam vā āha: ‘na passāmī’ ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsītā hoti.

It’s when a certain person lies. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya. Iti samaggānaṃ vā bhetṭā, bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandī vaggakaraṇiṃ vācam bhāsītā hoti.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

Pharusavāco kho pana hoti. Yā sā vācā andakā kakkasā parakatukā parābhisajjani kodhasāmantaṃ asamādhisaṃvattanikā, tathārūpiṃ vācam bhāsītā hoti.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

Samphappalāpī kho pana hoti. Akālavādī abhūtavādī anattavādī adhammavādī avinayavādī. Anidhānavatiṃ vācam bhāsītā hoti akālena anapadesaṃ apariyantavatiṃ anattasamhitam.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

Evam kho, gahapatayo, catubbidham vācāya adhammacariyāvisamacariyā hoti.

This is how unprincipled and immoral conduct is fourfold by way of speech.

Kathaṇca, gahapatayo, tividham manasā adhammacariyāvisamacariyā hoti?

And how is unprincipled and immoral conduct threefold by way of mind?

Idha, gahapatayo, ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhijjhātā hoti: ‘aho vata yaṃ parassa taṃ mamassā’ ti.

It’s when a certain person is covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo: ‘ime sattā haññantu vā vajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesun’ ti.

They have ill will and hateful intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

Micchādītṭhiko kho pana hoti viparītadassano:

They have wrong view. Their perspective is distorted:

‘natthi dinnam natthi yiṭṭham natthi hutam, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentī’ ti.

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Evam kho, gahapatayo, tividham manasā adhammacariyāvisamacariyā hoti.

This is how unprincipled and immoral conduct is threefold by way of mind.

Evam adhammacariyāvisamacariyāhetu kho, gahapatayo, evam'idhekacce sattā kāyassa bhedaṃ param maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjanti.

That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Tividham kho, gahapatayo, kāyena dhammacariyāsamacariyā hoti, catubbidham vācāya dhammacariyāsamacariyā hoti, tividham manasā dhammacariyāsamacariyā hoti.

Householders, principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

Kathaṇca, gahapatayo, tividham kāyena dhammacariyāsamacariyā hoti?

And how is principled and moral conduct threefold by way of body?

Idha, gahapatayo, ekacco pānātipātaṃ pahāya pānātipātā paṭivirato hoti, nihatadaṇḍo nihitasattho lajjī dayāpanno sabbapānabhūtahitānukampī viharati.

It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ, gāmagataṃ vā āraṇṇagataṃ vā, taṃ nādinnaṃ theyyasankhātāṃ ādātā hoti.

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

Kāmesumicchācāraṃ pahāya kāmesumicchācārā paṭivirato hoti. Yā tā māturakkhitā piturakkhitā mātāpiturakkhitā bhāturakkhitā bhaginirakkhitā nātirakkhitā gottarakkhitā dhammarakkhitā sassāmikā saparidaṇḍā antamaso mālāgūlaparikkhittāpi, tathārūpāsu na cārittaṃ āpajjitā hoti.

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

Evam kho, gahapatayo, tividham kāyena dhammacariyāsamacariyā hoti.

This is how principled and moral conduct is threefold by way of body.

Kathaṇca, gahapatayo, catubbidham vācāya dhammacariyāsamacariyā hoti?

And how is principled and moral conduct fourfold by way of speech?

Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā parisāgato vā, nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā, abhinīto sakkhiputtḥo: 'ehambho purisa, yaṃ jānāsi taṃ vadehī'ti, so ajānaṃ vā āha: 'na jānāmi'ti, jānaṃ vā āha: 'jānāmi'ti, apassaṃ vā āha: 'na passāmi'ti, passaṃ vā āha: 'passāmi'ti. Iti attahetu vā parahetu vā āmisakiñcikkhahetu vā na sampajānamusā bhāsītā hoti.

It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedaṃ, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedaṃ. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusam vācam pahāya pharusāya vācāya paṭivirato hoti. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā—tathārūpiṃ vācam bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti. Kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācam bhāsītā hoti kālena sāpadesaṃ pariyantavatiṃ atthasamhitam.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

Evam kho, gahapatayo, catubbidham vācāya dhammacariyāsamacariyā hoti.

This is how principled and moral conduct is fourfold by way of speech.

Kathaṇca, gahapatayo, tividham manasā dhammacariyāsamacariyā hoti?

And how is principled and moral conduct threefold by way of mind?

Idha, gahapatayo, ekacco anabhihjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: 'aho vata yaṃ parassa taṃ mamassā'ti.

It's when a certain person is not covetous. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

Abyāpannacitto kho pana hoti appaduttamanasaṅkappo: 'ime sattā averā abyābajjhā anīghā sukhī attānaṃ parihārantū'ti.

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

Sammāditthiko kho pana hoti aviparītadassano:

They have right view, an undistorted perspective:

'atthi dinnam atthi yittham atthi hutam, atthi sukata dukkatānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātika, atthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī'ti.

'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.'

Evam kho, gahapatayo, tividham manasā dhammacariyāsamacariyā hoti.

This is how principled and moral conduct is threefold by way of mind.

Evam dhammacariyāsamacariyāhetu kho, gahapatayo, evam'idhekacce sattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjanti.

This is how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyan'ti;

'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!'

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya.

It's possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī.

Because they have principled and moral conduct.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brāhmaṇamahāsālānaṃ ... pe ...

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins ...

gahapatimahāsālānaṃ sahabyataṃ upapajjeyyan’ti;

well-to-do householders ...

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā

gahapatimahāsālānaṃ sahabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ
sahabyataṃ upapajjeyyan’ti;

the Gods of the Four Great Kings ...

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā

cātumahārājikānaṃ devānaṃ sahabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā tāvatiṃsānaṃ devānaṃ ... pe ...

the Gods of the Thirty-Three ...

yāmānaṃ devānaṃ ...

the Gods of Yama ...

tusitānaṃ devānaṃ ...

the Joyful Gods ...

nimmānaratīnaṃ devānaṃ ...

the Gods Who Love to Create ...

paranimmitavasavattīnaṃ devānaṃ ...

the Gods Who Control the Creations of Others ...

brahmakāyikānaṃ devānaṃ sahabyataṃ upapajjeyyan’ti;

the Gods of Brahmā’s Host ...

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ
devānaṃ sahabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ sahaḃyataṃ
upapajjeyyaṃ’ti;
the Radiant Gods ...

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ
devānaṃ sahaḃyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ devānaṃ ... pe ...
the Gods of Limited Radiance ...

appamāṇābhānaṃ devānaṃ ...
the Gods of Limitless Radiance ...

ābhassarānaṃ devānaṃ ...
the Gods of Streaming Radiance ...

parittasubhānaṃ devānaṃ ...
the Gods of Limited Glory ...

appamāṇasubhānaṃ devānaṃ ...
the Gods of Limitless Glory ...

subhakiṇhānaṃ devānaṃ ...
the Gods Replete with Glory ...

vehapphalānaṃ devānaṃ ...
the Gods of Abundant Fruit ...

avihānaṃ devānaṃ ...
the Gods of Aviha ...

atappānaṃ devānaṃ ...
the Gods of Atappa ...

sudassānaṃ devānaṃ ...
the Gods Fair to See ...

sudassīnaṃ devānaṃ ...
the Fair Seeing Gods ...

akaniṭṭhānaṃ devānaṃ ...
the Gods of Akaniṭṭha ...

ākāsānañcāyatanūpagānaṃ devānaṃ ...
the gods of the dimension of infinite space ...

viññāṇañcāyatanūpagānaṃ devānaṃ ...
the gods of the dimension of infinite consciousness ...

ākīñcaññāyatanūpagānaṃ devānaṃ ...
the gods of the dimension of nothingness ...

nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahaḃyataṃ upapajjeyyaṃ’ti;
the gods of the dimension of neither perception nor non-perception.’

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā
nevasaññānāsaññāyatanūpagānaṃ devānaṃ sahaḃyataṃ upapajjeyya.
It’s possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī.

Because they have principled and moral conduct.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

A person of principled and moral conduct might wish:

‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ’ti;

‘If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

thānaṃ kho panetaṃ vijjati, yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya.

It’s possible that this might happen.

Taṃ kissa hetu?

Why is that?

Tathā hi so dhammacārī samacārī’ti.

Because they have principled and moral conduct.”

Evam vutte, sāleyyakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

When he had spoken, the brahmins and householders of Sālā said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,

mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.

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

Gotama has made the teaching clear in many ways.

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammaṃ

bhikkhusaṃghaṃ.

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

Upāsake no bhavaṃ gotamo dhāretu ajjatagge paṇupete saraṇaṃ gate’ti.

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Sāleyyakasuttaṃ niṭṭhitaṃ paṭhamam.

Verañjakasutta

The People of Verañja

Evam me sutam—

So I have heard.

ekam samayam 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 verañjakā brāhmaṇagahapatikā sāvatthiyaṃ paṭivasanti kenacideva karaṇīyena.

Now at that time the brahmins and householders of Verañja were residing in Sāvattihī on some business.

Assosum kho verañjakā brāhmaṇagahapatikā:

The brahmins and householders of Verañja heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Sāvattihī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

He has this good reputation ...”

‘itipi so bhagavā ahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’.

So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ; kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

Atha kho verañjakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu; appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu; appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu; appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

“ko nu kho, bho gotama, hetu, ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti?

Ko pana, bho gotama, hetu, ko paccayo yena m’idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti”ti?

“Adhammacariyāvisamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

Dhammacariyāsamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti”ti.

“Na kho mayam imassa bhoto gotamassa saṅkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājānāma.

Sādhū no bhavaṃ gotamo tathā dhammaṃ desetu yathā mayam imassa bhoto gotamassa saṅkhittena bhāsītassa, vitthārena atthaṃ avibhattassa, vitthārena atthaṃ ājāneyyāma”ti.

“Tena hi, gahapatayo, suṇātha sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Evaṃ, bho”ti kho verañjakā brāhmaṇagahapatikā bhagavato paccassosum.

Bhagavā etadavoca:

“Tividhaṃ kho, gahapatayo, kāyena adhammacārī visamacārī hoti, catubbidhaṃ vācāya adhammacārī visamacārī hoti, tividhaṃ manasā adhammacārī visamacārī hoti.

“Householders, a person of unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. ...” ...

Kathaṇca, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti?

(The remainder of this discourse is identical with MN 41.)

Idha, gahapatayo, ekacco paṇātipātī hoti. Luddo lohitapaṇi hatappahate nivittaṃ adayāpanno paṇabhūtesu.

Adinnādāyī kho pana hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ ... taṃ adinnaṃ theyyasaṅkhātā ādātā hoti.

Kāmesumicchācārī kho pana hoti. Yā tā māturakkhitā ... tathārūpāsu cārittaṃ āpajjitā hoti.

Evaṃ kho, gahapatayo, tividhaṃ kāyena adhammacārī visamacārī hoti.

Kathaṇca, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti?

Idha, gahapatayo, ekacco musāvādī hoti. Sabhāgato vā ... sampajānamusā bhāsītā hoti.

Pisuṇavāco kho pana hoti. Ito sutvā amutra akkhātā ... vaggakaraṇiṃ vācaṃ bhāsītā hoti.

Pharusavāco kho pana hoti. Yā sā vācā aṇḍakā kakkasā ... tathārūpiṃ vācaṃ bhāsītā hoti.

Samphappalāpī kho pana hoti. Akālavādī ... apariyantavatiṃ anattasaṃhitāṃ.

Evaṃ kho, gahapatayo, catubbidhaṃ vācāya adhammacārī visamacārī hoti.

Kathaṇca, gahapatayo, tividhaṃ manasā adhammacārī visamacārī hoti?

Idha, gahapatayo, ekacco abhijjhālu hoti ... pe ... taṃ mamassā”ti.

Byāpannacitto kho pana hoti paduṭṭhamanasaṅkappo: ‘ime sattā haññantu vā ... mā vā ahesun’ti.

Micchādītṭhiko kho pana hoti viparītadassano:

‘natthi dinnam, natthi yitṭham ... sacchikatvā pavedentī’ti.

Evam kho, gahapatayo, tividham manasā adhammacārī visamacārī hoti.

Evam adhammacariyāvisamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bhedā param maraṇā apāyam duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

Tividham kho, gahapatayo, kāyena dhammacārī samacārī hoti, catubbidham vācāya dhammacārī samacārī hoti, tividham manasā dhammacārī samacārī hoti.

Kathaṅca, gahapatayo, tividham kāyena dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa ... taṃ nādinnaṃ theyyasaṅkhātā ādātā hoti.

Kāmesumicchācāraṃ pahāya ... tathārūpāsu na cārittaṃ āpajjitā hoti.

Evam kho, gahapatayo, tividham kāyena dhammacārī samacārī hoti.

Kathaṅca, gahapatayo, catubbidham vācāya dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti. Sabhāgato vā ... pe ... na sampajānamusā bhāsītā hoti.

Pisuṇaṃ vācaṃ pahāya ... samaggakaraṇiṃ vācaṃ bhāsītā hoti.

Pharusam vācaṃ pahāya ... tathārūpaṃ vācaṃ bhāsītā hoti.

Samphappalāpaṃ pahāya ... kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitam.

Evam kho, gahapatayo, catubbidham vācāya dhammacārī samacārī hoti.

Kathaṅca, gahapatayo, tividham manasā dhammacārī samacārī hoti?

Idha, gahapatayo, ekacco anabhijjhālu hoti. Yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ nābhijjhātā hoti: ‘aho vata yaṃ parassa, taṃ mamassā’ti.

Abyāpannacitto kho pana hoti appaduṭṭhamanasaṅkappo: ‘ime sattā averā abyābajjhā anīghā sukhī attānaṃ pariharantū’ti.

Sammādītṭhiko kho pana hoti aviparītadassano:

‘atthi dinnam, atthi yittham ... sayam abhiññā sacchikatvā pavedentī’ti.

Evam kho, gahapatayo, tividham manasā dhammacārī samacārī hoti.

Evam dhammacariyāsamacariyāhetu kho, gahapatayo, evam’idhekacce sattā kāyassa bheda param maraṇā sugatim saggaṃ lokaṃ upapajjanti.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bheda param maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā brāhmaṇamahāsālānaṃ ... pe ...

gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyan’ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bheda param maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyyan’ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bheda param maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāham kāyassa bheda param maraṇā tāvatimsānaṃ devānaṃ ...

yāmānaṃ devānaṃ ...

tusitānaṃ devānaṃ ...

nimmānaratīnaṃ devānaṃ ...

paranimmitavasavattīnaṃ devānaṃ ...

brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya'ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gaḥapatayo, dhammacārī samacārī:

'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyya'ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedaṃ paraṃ maraṇā ābhānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gaḥapatayo, dhammacārī samacārī:

'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā parittābhānaṃ devānaṃ ... pe ...

appamāṇābhānaṃ devānaṃ ...

ābhassarānaṃ devānaṃ ...

parittasubhānaṃ devānaṃ ...

appamāṇasubhānaṃ devānaṃ ...

subhakiṇhānaṃ devānaṃ ...

vehapphalānaṃ devānaṃ ...

avihānaṃ devānaṃ ...

atappānaṃ devānaṃ ...

sudassānaṃ devānaṃ ...

sudassīnaṃ devānaṃ ...

akaniṭṭhānaṃ devānaṃ ...

ākāsānañcāyatanūpagānaṃ devānaṃ ...

viññāṇañcāyatanūpagānaṃ devānaṃ ...

ākīñcaññāyatanūpagānaṃ devānaṃ ...

nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ'ti;

thānaṃ kho panetaṃ vijjati, yaṃ so kāyassa bhedā paraṃ maraṇā
nevasaññānāsaññāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī.

Ākaṅkheyya ce, gahapatayo, dhammacārī samacārī:

‘aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva
dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyaṃ'ti;

thānaṃ kho panetaṃ vijjati, ‘yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyya.

Taṃ kissa hetu?

Tathā hi so dhammacārī samacārī”’ti.

Evam vutte, verañjakā brāhmaṇagahapatikā bhagavantaṃ etadavocum:

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

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

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca
bhikkhusaṅghaṇca.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete saraṇaṃ gate”ti.

Verañjakasuttaṃ niṭṭhitaṃ dutiyaṃ.

Mahāvedallasutta

The Great Classification

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.

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṃ patisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

Then in the late afternoon, Venerable Mahākoṭṭhika came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṃ sāriputtaṃ etadavoca:

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

“Duppañño duppañño’ti, āvuso, vuccati.

“Reverend, they speak of ‘a witless person’.

Kittāvatā nu kho, āvuso, duppañño’ti vuccati’ti?”

How is a witless person defined?”

“Nappajānāti nappajānāti’ti kho, āvuso, tasmā duppañño’ti vuccati.

“Reverend, they’re called witless because they don’t understand.

Kiñca nappajānāti?”

And what don’t they understand?

‘Idaṃ dukkhan’ti nappajānāti, ‘ayaṃ dukkhasamudayo’ti nappajānāti, ‘ayaṃ dukkhanirodho’ti nappajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti nappajānāti.

They don’t understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Nappajānāti nappajānāti’ti kho, āvuso, tasmā duppañño’ti vuccati’ti.

They’re called witless because they don’t understand.”

“Sādhāvuso”ti kho āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ sāriputtaṃ uttarim pañhaṃ apucchi:

Saying “Good, reverend,” Mahākoṭṭhika approved and agreed with what Sāriputta said. Then he asked another question:

“Paññavā paññavā’ti, āvuso, vuccati.

“They speak of ‘a wise person’.

Kittāvatā nu kho, āvuso, paññavā’ti vuccati’ti?”

How is a wise person defined?”

“Pajānāti pajānāti’ti kho, āvuso, tasmā paññavā’ti vuccati.

“They’re called wise because they understand.

Kiñca pajānāti?”

And what do they understand?

‘Idaṃ dukkhan’ti pajānāti, ‘ayaṃ dukkhasamudayo’ti pajānāti, ‘ayaṃ dukkhanirodho’ti pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti pajānāti.

They understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

‘Pajānāti pajānāti’ti kho, āvuso, tasmā paññavā’ti vuccati’ti.

They’re called wise because they understand.”

“Viññāṇaṃ viññāṇaṃ’ti, āvuso, vuccati.

“They speak of ‘consciousness’.

Kittāvatā nu kho, āvuso, viññāṇanti vuccatī’ti?

How is consciousness defined?”

“Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccati.

“It’s called consciousness because it cognizes.

Kiñca vijānāti?

And what does it cognize?

Sukhantipi vijānāti, dukkhantipi vijānāti, adukkhamasukhantipi vijānāti.

It cognizes ‘pleasure’ and ‘pain’ and ‘neutral’.

“Vijānāti vijānātī’ti kho, āvuso, tasmā viññāṇanti vuccatī’ti.

It’s called consciousness because it cognizes.”

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

ime dhammā saṃsaṭṭhā udāhu viṣaṃsaṭṭhā?

are these things mixed or separate?

Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun’ti?

And can we completely dissect them so as to describe the difference between them?”

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā.

these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetum.

And you can never completely dissect them so as to describe the difference between them.

Yaṃ hāvuso, pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti.

For you understand what you cognize, and you cognize what you understand.

Tasmā ime dhammā saṃsaṭṭhā, no viṣaṃsaṭṭhā.

That’s why these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun’ti.

And you can never completely dissect them so as to describe the difference between them.”

“Yā cāvuso, paññā yañca viññāṇaṃ—

“Wisdom and consciousness—

imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṣaṃsaṭṭhānaṃ kiṃ nānākaraṇaṃ’ti?

what is the difference between these things that are mixed, not separate?”

“Yā cāvuso, paññā yañca viññāṇaṃ—

imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no viṣaṃsaṭṭhānaṃ paññā bhāvetabbā, viññāṇaṃ pariññeyyaṃ.

“The difference between these things is that wisdom should be developed, while consciousness should be completely understood.”

Idaṃ nesaṃ nānākaraṇaṃ’ti.

“Vedanā vedanā’ti, āvuso, vuccati.

“They speak of this thing called ‘feeling’.

Kittāvatā nu kho, āvuso, vedanāti vuccatī”ti?

How is feeling defined?”

“Vedeti vedetī”ti kho, āvuso, tasmā vedanāti vuccati.

“It’s called feeling because it feels.

Kiñca vedetī?

And what does it feel?

Sukhampi vedeti, dukkhampi vedeti, adukkhamasukhampi vedeti.

It feels pleasure, pain, and neutral.

‘Vedeti vedetī’ti kho, āvuso, tasmā vedanāti vuccatī”ti.

It’s called feeling because it feels.”

“Saññā saññā”ti, āvuso, vuccati.

“They speak of this thing called ‘perception’.

Kittāvatā nu kho, āvuso, saññāti vuccatī”ti?

How is perception defined?”

“Sañjānāti sañjānāti”ti kho, āvuso, tasmā saññāti vuccati.

“It’s called perception because it perceives.

Kiñca sañjānāti?

And what does it perceive?

Nīlakampi sañjānāti, pītakampi sañjānāti, lohita-kampi sañjānāti, odātampi sañjānāti.

It perceives blue, yellow, red, and white.

‘Sañjānāti sañjānāti’ti kho, āvuso, tasmā saññāti vuccatī”ti.

It’s called perception because it perceives.”

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ—

“Feeling, perception, and consciousness—

ime dhammā saṃsatṭhā udāhu vi-saṃsatṭhā?

are these things mixed or separate?

Labbhā ca panimesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun”ti?

And can we completely dissect them so as to describe the difference between them?”

“Yā cāvuso, vedanā yā ca saññā yañca viññāṇaṃ—

“Feeling, perception, and consciousness—

ime dhammā saṃsatṭhā, no vi-saṃsatṭhā.

these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun.

And you can never completely dissect them so as to describe the difference between them.

Yaṃ hāvuso, vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti.

For you perceive what you feel, and you cognize what you perceive.

Tasmā ime dhammā saṃsatṭhā no vi-saṃsatṭhā.

That’s why these things are mixed, not separate.

Na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākaraṇaṃ paññāpetun”ti.

And you can never completely dissect them so as to describe the difference between them.”

“Nissatṭhena hāvuso, pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyyan”ti?

“What can be known by purified mind consciousness released from the five senses?”

“Nissatthena, āvuso, pañcahi indriyehi parisuddhena manoviññāṇena ‘ananto ākāso’ti ākāsaṇācāyatanam neyyam, ‘anantaṃ viññāṇaṃ’ti viññāṇaṇcāyatanam neyyam, ‘natthi kiñcī’ti ākiñcaññāyatanam neyyan”ti.

“Aware that ‘space is infinite’ it can know the dimension of infinite space. Aware that ‘consciousness is infinite’ it can know the dimension of infinite consciousness. Aware that ‘there is nothing at all’ it can know the dimension of nothingness.”

“Neyyam panāvuso, dhammam kena pajānāti”ti?

“How do you understand something that can be known?”

“Neyyam kho, āvuso, dhammam paññācakkhunā pajānāti”ti.

“You understand something that can be known with the eye of wisdom.”

“Paññā panāvuso, kimatthiyā”ti?

“What is the purpose of wisdom?”

“Paññā kho, āvuso, abhiññatthā pariññatthā pahānatthā”ti.

“The purpose of wisdom is direct knowledge, complete understanding, and giving up.”

“Kati panāvuso, paccayā sammāditthiyā uppādāyā”ti?

“How many conditions are there for the arising of right view?”

“Dve kho, āvuso, paccayā sammāditthiyā uppādāyā—

“There are two conditions for the arising of right view:

parato ca ghoso, yoniso ca manasikāro.

the words of another and proper attention.

Ime kho, āvuso, dve paccayā sammāditthiyā uppādāyā”ti.

These are the two conditions for the arising of right view.”

“Katihi panāvuso, aṅgehi anuggahitā sammāditthi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisamsā cā”ti?

“When right view is supported by how many factors does it have freedom of heart and freedom by wisdom as its fruit and benefit?”

“Pañcahi kho, āvuso, aṅgehi anuggahitā sammāditthi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisamsā ca.

“When right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

Idhāvuso, sammāditthi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti.

It's when right view is supported by ethics, learning, discussion, serenity, and discernment.

Imehi kho, āvuso, pañcahaṅgehi anuggahitā sammāditthi cetovimuttiṭṭhalā ca hoti cetovimuttiṭṭhalānisamsā ca, paññāvimuttiṭṭhalā ca hoti paññāvimuttiṭṭhalānisamsā cā”ti.

When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

“Kati panāvuso, bhavā”ti?

“How many states of existence are there?”

“Tayome, āvuso, bhavā—

“Reverend, there are these three states of existence.

kāmabhavo, rūpabhavo, arūpabhavo”ti.

Existence in the sensual realm, the realm of luminous form, and the formless realm.”

“Katham panāvuso, āyatim punabbhavābhiniḍḍatti hoti”ti?

“But how is there rebirth into a new state of existence in the future?”

“Avijjānīvaraṇānaṃ kho, āvuso, sattānaṃ taṇhāsamyojanānaṃ tatratatrābhinandanā—

“It’s because of sentient beings—hindered by ignorance and fettered by craving—taking pleasure in various different realms.

evaṃ āyatim punabbhavābhiniḍḍatti hoti”ti.

That’s how there is rebirth into a new state of existence in the future.”

“Kathaṃ paṇāvuso, āyatim punabbhavābhiniḍḍatti na hoti”ti?

“But how is there no rebirth into a new state of existence in the future?”

“Avijjāvirāgā kho, āvuso, vijjuppādā taṇhānirodhā—

“It’s when ignorance fades away, knowledge arises, and craving ceases.

evaṃ āyatim punabbhavābhiniḍḍatti na hoti”ti.

That’s how there is no rebirth into a new state of existence in the future.”

“Katamaṃ paṇāvuso, paṭhamaṃ jhānaṃ”ti?

“But what, reverend, is the first absorption?”

“Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ saviṇyaṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati—

“Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

idaṃ vuccati, āvuso, paṭhamaṃ jhānaṃ”ti.

This is called the first absorption.”

“Paṭhamaṃ paṇāvuso, jhānaṃ katiṅgikaṃ”ti?

“But how many factors does the first absorption have?”

“Paṭhamaṃ kho, āvuso, jhānaṃ pañcaṅgikaṃ.

“The first absorption has five factors.

Idhāvuso, paṭhamaṃ jhānaṃ samāpannassa bhikkhuno vitakko ca vattati, vicāro ca pīti ca sukhaṇca cittekkaggatā ca.

When a mendicant has entered the first absorption, placing the mind, keeping it connected, rapture, bliss, and unification of mind are present.

Paṭhamaṃ kho, āvuso, jhānaṃ evaṃ pañcaṅgikaṃ”ti.

That’s how the first absorption has five factors.”

“Paṭhamaṃ paṇāvuso, jhānaṃ katiṅgavippahīnaṃ katiṅgasamannāgataṃ”ti?

“But how many factors has the first absorption given up and how many does it possess?”

“Paṭhamaṃ kho, āvuso, jhānaṃ pañcaṅgavippahīnaṃ, pañcaṅgasamannāgataṃ.

“The first absorption has given up five factors and possesses five factors.

Idhāvuso, paṭhamaṃ jhānaṃ samāpannassa bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti;

When a mendicant has entered the first absorption, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt are given up.

vitakko ca vattati, vicāro ca pīti ca sukhaṇca cittekkaggatā ca.

Placing the mind, keeping it connected, rapture, bliss, and unification of mind are present.

Pathamaṃ kho, āvuso, jhānaṃ evaṃ pañcaṅgavippahīnaṃ

pañcaṅgasamannāgataṃ”ti.

That’s how the first absorption has given up five factors and possesses five factors.”

“Pañcimāṇi, āvuso, indriyāṇi nānāvisayāṇi nānāgocarāṇi, na aññaṃaññaṃ gocaravisayaṃ paccanubhonti, seyyathidaṃ—

“Reverend, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. That is,

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.
the faculties of the eye, ear, nose, tongue, and body.

Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayaṇaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, kiṃ paṭisaraṇaṃ, ko ca nesam gocaravisayaṃ paccanubhoti”ti?

What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“Pañcimāni, āvuso, indriyāni nānāvisayaṇi nānāgocarāni, na aññamaññassa gocaravisayaṃ paccanubhonti, seyyathidaṃ—

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imesaṃ kho, āvuso, pañcannaṃ indriyānaṃ nānāvisayaṇaṃ nānāgocarānaṃ, na aññamaññassa gocaravisayaṃ paccanubhontānaṃ, mano paṭisaraṇaṃ, mano ca nesam gocaravisayaṃ paccanubhoti”ti.

“These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ—

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imāni kho, āvuso, pañcindriyāni kiṃ paṭicca tiṭṭhanti”ti?

“These five faculties depend on what to continue?”

“Pañcimāni, āvuso, indriyāni, seyyathidaṃ—

cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ, kāyindriyaṃ.

Imāni kho, āvuso, pañcindriyāni āyuṃ paṭicca tiṭṭhanti”ti.

“These five faculties depend on life to continue.”

“Āyu panāvuso, kiṃ paṭicca tiṭṭhati”ti?

“But what does life depend on to continue?”

“Āyu usmaṃ paṭicca tiṭṭhati”ti.

“Life depends on warmth to continue.”

“Usmā panāvuso, kiṃ paṭicca tiṭṭhati”ti?

“But what does warmth depend on to continue?”

“Usmā āyuṃ paṭicca tiṭṭhati”ti.

“Warmth depends on life to continue.”

“Idāneva kho mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma:

“Just now I understood you to say:

‘āyu usmaṃ paṭicca tiṭṭhati’ti.

‘Life depends on warmth to continue.’

Idāneva pana mayaṃ, āvuso, āyasmato sārīputtassa bhāsitaṃ evaṃ ājānāma:

But I also understood you to say:

‘usmā āyuṃ paṭicca tiṭṭhati’ti.

‘Warmth depends on life to continue.’

Yathā kathaṃ panāvuso, imassa bhāsitassa attho dattṭhabbo”ti?

How then should we see the meaning of this statement?”

“Tena hāvuso, upamaṃ te karissāmi;

“Well then, reverend, I shall give you a simile.

upamāyapidehekacce viññū purisā bhāsitaṣṣa atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso, telappadīpassa jhāyato acciṃ paṭicca ābhā paññāyati, ābhaṃ paṭicca acci paññāyati;

Suppose there was an oil lamp burning. The light appears dependent on the flame, and the flame appears dependent on the light.

evameva kho, āvuso, āyu usmaṃ paṭicca tiṭṭhati, usmā āyuṃ paṭicca tiṭṭhati”ti.

In the same way, life depends on warmth to continue, and warmth depends on life to continue.”

“Teva nu kho, āvuso, āyusaṅkhārā, te vedaniyā dhammā udāhu aññe āyusaṅkhārā aññe vedaniyā dhammā”ti?

“Are the life forces the same things as the phenomena that are felt? Or are they different things?”

“Na kho, āvuso, teva āyusaṅkhārā te vedaniyā dhammā.

“The life forces are not the same things as the phenomena that are felt.

Te ca hāvuso, āyusaṅkhārā abhaviṃsu te vedaniyā dhammā, na yidaṃ saññāvedayitanirodhaṃ samāpannaṣṣa bhikkhuno vuṭṭhānaṃ paññāyetha.

For if the life forces and the phenomena that are felt were the same things, a mendicant who had attained the cessation of perception and feeling would not emerge from it.

Yasmā ca kho, āvuso, aññe āyusaṅkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodhaṃ samāpannaṣṣa bhikkhuno vuṭṭhānaṃ paññāyati”ti.

But because the life forces and the phenomena that are felt are different things, a mendicant who has attained the cessation of perception and feeling can emerge from it.”

“Yadā nu kho, āvuso, imaṃ kāyaṃ kati dhammā jahanti; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetanaṃ”ti?

“How many things must this body lose before it lies forsaken, tossed aside like an insentient log?”

“Yadā kho, āvuso, imaṃ kāyaṃ tayo dhammā jahanti—āyu usmā ca viññāṇaṃ; athāyaṃ kāyo ujjhito avakkhitto seti, yathā kaṭṭhaṃ acetanaṃ”ti.

“This body must lose three things before it lies forsaken, tossed aside like an insentient log: vitality, warmth, and consciousness.”

“Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno—imesaṃ kiṃ nānākaraṇaṃ”ti?

“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

“Yvāyaṃ, āvuso, mato kālaṅkato tassa kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni.

“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated.

Yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno tassapi kāyasaṅkhārā niruddhā paṭippassaddhā, vacīsaṅkhārā niruddhā paṭippassaddhā, cittasaṅkhārā niruddhā paṭippassaddhā, āyu na parikkhīṇo, usmā avūpasantā, indriyāni vippasannāni.

When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear.

Yvāyaṃ, āvuso, mato kālaṅkato, yo cāyaṃ bhikkhu saññāvedayitanirodhaṃ samāpanno—idaṃ nesaṃ nānākaraṇaṃ”ti.

That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

“Kati paṇāvuso, paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ”ti?

“How many conditions are necessary to attain the neutral release of the heart?”

“Cattāro kho, āvuso, paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ.

“Four conditions are necessary to attain the neutral release of the heart.”

Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukkhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ime kho, āvuso, cattāro paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ”ti.

These four conditions are necessary to attain the neutral release of the heart.”

“Kati paṇāvuso, paccayā animittāya cetovimuttiyā samāpattiyaṃ”ti?

“How many conditions are necessary to attain the signless release of the heart?”

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyaṃ—

“Two conditions are necessary to attain the signless release of the heart:

sabbanimittānaṃ amanasikāro, animittāya ca dhātuyā manasikāro.

not focusing on any signs, and focusing on the signless.

Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā samāpattiyaṃ”ti.

These two conditions are necessary to attain the signless release of the heart.”

“Kati paṇāvuso, paccayā animittāya cetovimuttiyā tṭhiyā”ti?

“How many conditions are necessary to remain in the signless release of the heart?”

“Tayo kho, āvuso, paccayā animittāya cetovimuttiyā tṭhiyā—

“Three conditions are necessary to remain in the signless release of the heart:

sabbanimittānaṃ amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisankhāro.

not focusing on any signs, focusing on the signless, and a previous determination.

Ime kho, āvuso, tayo paccayā animittāya cetovimuttiyā tṭhiyā”ti.

These three conditions are necessary to remain in the signless release of the heart.”

“Kati paṇāvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti?

“How many conditions are necessary to emerge from the signless release of the heart?”

“Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāyā—

“Two conditions are necessary to emerge from the signless release of the heart:

sabbanimittānaṃ manasikāro, animittāya ca dhātuyā amanasikāro.

focusing on all signs, and not focusing on the signless.

Ime kho, āvuso, dve paccayā animittāya cetovimuttiyā vuṭṭhānāyā”ti.

These two conditions are necessary to emerge from the signless release of the heart.”

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaṇṇā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti—ime dhammā nānāthā ceva nānābyañjanā ca udāhu ekatthā byañjanameva nānaṃ”ti?

“The limitless heart’s release, and the heart’s release through nothingness, and the heart’s release through emptiness, and the signless heart’s release: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“Yā cāyaṃ, āvuso, appamāṇā cetovimutti, yā ca ākiñcaṇṇā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti—atthi kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā nānāthā ceva nānābyañjanā ca;

“There is a way in which these things differ in both meaning and phrasing.

atthi ca kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgamma ime dhammā ekatthā, byañjanameva nānaṃ.

But there’s also a way in which they mean the same thing, and differ only in the phrasing.

Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca?

And what's the way in which these things differ in both meaning and phrasing?

Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṃ vuccatāvuso, appamāṇā cetovimutti.

This is called the limitless heart's release.

Katamā cāvuso, ākiñcaññā cetovimutti?

And what is the heart's release through nothingness?

Idhāvuso, bhikkhu sabbaso viññāṇañcāyatanam samatikkamma natthi kiñcīti ākiñcaññāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

Ayaṃ vuccatāvuso, ākiñcaññā cetovimutti.

This is called the heart's release through nothingness.

Katamā cāvuso, suññatā cetovimutti?

And what is the heart's release through emptiness?

Idhāvuso, bhikkhu arañṇagato vā rukkhamaṇḍalagato vā suññāgāragato vā iti paṭisañcikkhati:

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘suññamidaṃ attena vā attaniyena vā’ti.

‘This is empty of a self or what belongs to a self.’

Ayaṃ vuccatāvuso, suññatā cetovimutti.

This is called the heart's release through emptiness.

Katamā cāvuso, animittā cetovimutti?

And what is the signless heart's release?

Idhāvuso, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhim upasampajja viharati.

It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

Ayaṃ vuccatāvuso, animittā cetovimutti.

This is called the signless heart's release.

Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā nānāthā ceva nānābyañjanā ca.

This is the way in which these things differ in both meaning and phrasing.

Katamo cāvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā byañjanaṃ nānaṃ?

And what's the way in which they mean the same thing, and differ only in the phrasing?

Rāgo kho, āvuso, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo.

Greed, hate, and delusion are makers of limits.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvataṃ kho, āvuso, appamāṇā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamaṃ kkhāyati.

The unshakable heart's release is said to be the best kind of limitless heart's release.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, āvuso, kiñcano, doso kiñcano, moho kiñcano.

Greed is something, hate is something, and delusion is something.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvataṃ kho, āvuso, ākiñcaṇṇā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamaṃ kkhāyati.

The unshakable heart's release is said to be the best kind of heart's release through nothingness.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Rāgo kho, āvuso, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.

Greed, hate, and delusion are makers of signs.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṃ anuppādadhammā.

A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvataṃ kho, āvuso, animittā cetovimuttiyo, akuppā tāsāṃ cetovimutti aggamaṃ kkhāyati.

The unshakable heart's release is said to be the best kind of signless heart's release.

Sā kho panākuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.

That unshakable heart's release is empty of greed, hate, and delusion.

Ayaṃ kho, āvuso, pariyāyo yaṃ pariyāyaṃ āgama ime dhammā ekatthā byañjanaṃ nānaṃ”ti.

This is the way in which they mean the same thing, and differ only in the phrasing.”

Idamavocāysmā sāriputto.

This is what Venerable Sāriputta said.

Attamano āyasmā mahākoṭṭhiko āyasmato sāriputtassa bhāsitaṃ abhinandīti.

Satisfied, Venerable Mahākoṭṭhita was happy with what Sāriputta said.

Mahāvedallasuttaṃ niṭṭhitaṃ tatiyaṃ.

Cūlavedallasutta

The Shorter Classification

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho visākho upāsako yena dhammadinnā bhikkhunī tenupasaṅkami;
upasaṅkamitvā dhammadinnaṃ bhikkhuniṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinna kho visākho upāsako dhammadinnaṃ bhikkhuniṃ etadavoca:

Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

“sakkāyo sakkāyo’ti, ayye, vuccati.

“Ma’am, they speak of this thing called ‘identity’.

Katamo nu kho, ayye, sakkāyo vutto bhagavatā”ti?

What is this identity that the Buddha spoke of?”

“Pañca kho ime, āvuso visākha, upādānakkhandhā sakkāyo vutto bhagavatā,

“Visākha, the Buddha said that these five grasping aggregates are identity.

seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,
saññupādānakkhandho, saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.

That is: form, feeling, perception, choices, and consciousness.

Ime kho, āvuso visākha, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.

The Buddha said that these five grasping aggregates are identity.”

“Sādhaye”ti kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ
abhinanditvā anumoditvā dhammadinnaṃ bhikkhuniṃ uttarim pañhaṃ apucchi:

Saying “Good, ma’am,” Visākha approved and agreed with what Dhammadinnā said. Then he asked another question:

“sakkāyasamudayo sakkāyasamudayo’ti, ayye, vuccati.

“Ma’am, they speak of this thing called ‘the origin of identity’.

Katamo nu kho, ayye, sakkāyasamudayo vutto bhagavatā”ti?

What is the origin of identity that the Buddha spoke of?”

“Yāyaṃ, āvuso visākha, taṇhā ponobbhavikā nandirāgasahagatā

tatratatrābhinandinī, seyyathidaṃ—

“It’s the craving that leads to future rebirth, mixed up with relishing and greed, taking pleasure in various different realms. That is,

kāmatanaṃhā bhavataṇhā vibhavataṇhā;

craving for sensual pleasures, craving to continue existence, and craving to end existence.

ayaṃ kho, āvuso visākha, sakkāyasamudayo vutto bhagavatā”ti.

The Buddha said that this is the origin of identity.”

“Sakkāyanirodho sakkāyanirodho’ti, ayye, vuccati.

“Ma’am, they speak of this thing called ‘the cessation of identity’.

Katamo nu kho, ayye, sakkāyanirodho vutto bhagavatā”ti?

What is the cessation of identity that the Buddha spoke of?”

“Yo kho, āvuso visākha, tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo
mutti anālayo;

“It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṃ kho, āvuso visākha, sakkāyanirodho vutto bhagavatā”ti.

The Buddha said that this is the cessation of identity.”

“Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā”ti, ayye, vuccati.

“Ma’am, they speak of the practice that leads to the cessation of identity.

Katamā nu kho, ayye, sakkāyanirodhagāminī paṭipadā vuttā bhagavatā”ti?

What is the practice that leads to the cessation of identity that the Buddha spoke of?”

“Ayameva kho, āvuso visākha, ariyo aṭṭhaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā bhagavatā, seyyathidaṃ—

“The practice that leads to the cessation of identity that the Buddha spoke of is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī”ti.

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

“Taññeva nu kho, ayye, upādānaṃ te pañcupādānakkhandhā udāhu aññatra pañcahupādānakkhandhehi upādānaṃ”ti?

“But ma’am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, āvuso visākha, taññeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ.

“That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another.

Yo kho, āvuso visākha, pañcasu upādānakkhandhesu chandarāgo taṃ tathā upādānaṃ”ti.

The desire and greed for the five grasping aggregates is the grasping there.”

“Kathaṃ pañāyye, sakkāyadiṭṭhi hotī”ti?

“But ma’am, how does identity view come about?”

“Idhāvuso visākha, assutavā puthujjano, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisa-dhammassa akovido sappurisa-dhamme avinīto,

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

rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

They regard form as self, self as having form, form in self, or self in form.

Vedanaṃ ... pe ...

They regard feeling ...

saññaṃ ...

perception ...

saṅkhāre ...

choices ...

viññānaṃ attato samanupassati, viññānavantaṃ vā attānaṃ, attani vā viññānaṃ, viññānasmim vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam kho, āvuso visākha, sakkāyadiṭṭhi hotī”ti.

That’s how identity view comes about.”

“Kathaṃ pañāyye, sakkāyadiṭṭhi na hotī”ti?

“But ma’am, how does identity view not come about?”

“Idhāvuso visākha, sutavā ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto,

“It’s when an educated noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ, na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

They don’t regard form as self, self as having form, form in self, or self in form.

Na vedanaṃ ... pe ...

They don’t regard feeling ...

na saññāṃ ...

perception ...

na saṅkhāre ... pe ...

choices ...

na viññānaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññānaṃ, na viññāṇasmiṃ vā attānaṃ.

consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evam kho, āvuso visākha, sakkāyaditṭhi na hotī”ti.

That’s how identity view does not come about.”

“Katamo panāyye, ariyo atthaṅgiko maggo”ti?

“But ma’am, what is the noble eightfold path?”

“Ayameva kho, āvuso visākha, ariyo atthaṅgiko maggo, seyyathidaṃ—

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

sammāditṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi”ti.

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

“Ariyo panāyye, atthaṅgiko maggo saṅkhato udāhu asaṅkhato”ti?

“But ma’am, is the noble eightfold path conditioned or unconditioned?”

“Ariyo kho, āvuso visākha, atthaṅgiko maggo saṅkhato”ti.

“The noble eightfold path is conditioned.”

“Ariyena nu kho, ayye, atthaṅgikena maggena tayo khandhā saṅgahitā udāhu tīhi khandhehi ariyo atthaṅgiko maggo saṅgahito”ti?

“Are the three practice categories included in the noble eightfold path? Or is the noble eightfold path included in the three practice categories?”

“Na kho, āvuso visākha, ariyena atthaṅgikena maggena tayo khandhā saṅgahitā; tīhi ca kho, āvuso visākha, khandhehi ariyo atthaṅgiko maggo saṅgahito.

“The three practice categories are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three practice categories.

Yā cāvuso visākha, sammāvācā yā ca sammākammanto yo ca sammāājīvo ime dhammā sīlakkhandhe saṅgahitā.

Right speech, right action, and right livelihood: these things are included in the category of ethics.

Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā.

Right effort, right mindfulness, and right immersion: these things are included in the category of immersion.

Yā ca sammādiṭṭhi yo ca sammāsāṅkappo, ime dhammā paññākkhandhe saṅgahitā”ti.

Right view and right thought: these things are included in the category of wisdom.”

“Katamo panāyye, samādhi, katame dhammā samādhinimittā, katame dhammā samādhiparikkhārā, katamā samādhibhāvanā”ti?

“But ma’am, what is immersion? What things are the foundations of immersion? What things are the prerequisites for immersion? What is the development of immersion?”

“Yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi;

“Unification of the mind is immersion.

cattāro satipaṭṭhānā samādhinimittā;

The four kinds of mindfulness meditation are the foundations of immersion.

cattāro sammappadhānā samādhiparikkhārā.

The four right efforts are the prerequisites for immersion.

Yā tesāmyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha samādhibhāvanā”ti.

The cultivation, development, and making much of these very same things is the development of immersion.”

“Kati panāyye, saṅkhārā”ti?

“How many processes are there?”

“Tayome, āvuso visākha, saṅkhārā—

“There are these three processes.

kāyasāṅkhāro, vacīsāṅkhāro, cittasāṅkhāro”ti.

Physical, verbal, and mental processes.”

“Katamo panāyye, kāyasāṅkhāro, katamo vacīsāṅkhāro, katamo cittasāṅkhāro”ti?

“But ma’am, what is the physical process? What’s the verbal process? What’s the mental process?”

“Assāsapassāsā kho, āvuso visākha, kāyasāṅkhāro, vitakkavicārā vacīsāṅkhāro, saññā ca vedanā ca cittasāṅkhāro”ti.

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“Kasmā panāyye, assāsapassāsā kāyasāṅkhāro, kasmā vitakkavicārā vacīsāṅkhāro, kasmā saññā ca vedanā ca cittasāṅkhāro”ti?

“But ma’am, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Assāsapassāsā kho, āvuso visākha, kāyikā ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasāṅkhāro.

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process.

Pubbe kho, āvuso visākha, vitakketvā vicāretvā pacchā vācaṃ bhindati, tasmā vitakkavicārā vacīsāṅkhāro.

First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes.

Saññā ca vedanā ca cetasikā ete dhammā cittaappaṭibaddhā, tasmā saññā ca vedanā ca cittasāṅkhāro”ti.

Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“Kathaṃ panāyye, saññāvedayitanirodhasamāpatti hoti”ti?

“But ma’am, how does someone attain the cessation of perception and feeling?”

“Na kho, āvuso visākha, saññāvedayitanirodhaṃ samāpajjantassa bhikkhuno evaṃ hoti:

“A mendicant who is entering such an attainment does not think:

‘aḥaṃ saññāvedayitanirodhaṃ samāpajjissan’ti vā, ‘aḥaṃ saññāvedayitanirodhaṃ samāpajjāmi’ti vā, ‘aḥaṃ saññāvedayitanirodhaṃ samāpanno’ti vā.

‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’

Atha khvāssa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti’ti.
Rather, their mind has been previously developed so as to lead to such a state.”

“Saññāvedayitanirodhaṃ samāpajjantassa panāyye, bhikkhuno katame dhammā paṭhamam nirujjhanti—yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But ma’am, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodhaṃ samāpajjantassa kho, āvuso visākha, bhikkhuno paṭhamam nirujjhati vacīsaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.
“Verbal processes cease first, then physical, then mental.”

“Kathaṃ panāyye, saññāvedayitanirodhasamāpattiyaṃ vuṭṭhānaṃ hoti’ti?
“But ma’am, how does someone emerge from the cessation of perception and feeling?”

“Na kho, āvuso visākha, saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa bhikkhuno evaṃ hoti:
“A mendicant who is emerging from such an attainment does not think:

‘aḥaṃ saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahissan’ti vā, ‘aḥaṃ saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahāmi’ti vā, ‘aḥaṃ saññāvedayitanirodhasamāpattiyaṃ vuṭṭhito’ti vā.

‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’

Atha khvāssa pubbeva tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upaneti’ti.
Rather, their mind has been previously developed so as to lead to such a state.”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa panāyye, bhikkhuno katame dhammā paṭhamam uppajjanti—yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?

“But ma’am, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa kho, āvuso visākha, bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.
“Mental processes arise first, then physical, then verbal.”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ panāyye, bhikkhuṃ kati phassā phusanti’ti?

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ kho, āvuso visākha, bhikkhuṃ tayo phassā phusanti—suññato phasso, animitto phasso, appanibhito phasso”ti.
“They experience three kinds of contact: emptiness, signless, and undirected contacts.”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ panāyye, bhikkhuno kiṃninnam cittaṃ hoti kiṃpoṇaṃ kiṃpabbhāraṃ”ti?

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“Saññāvedayitanirodhasamāpattiyaṃ vuṭṭhitaṃ kho, āvuso visākha, bhikkhuno vivekaninnaṃ cittaṃ hoti, vivekaṇaṃ vivekapabbhāraṃ”ti.
“Their mind slants, slopes, and inclines to seclusion.”

“Kati panāyye, vedanā”ti?

“But ma’am, how many feelings are there?”

“Tisso kho imā, āvuso visākha, vedanā—

“There are three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā”ti.

pleasant, painful, and neutral feeling.”

“Katamā panāyye, sukhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukhā vedanā”ti?

“What are these three feelings?”

“Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā sukhaṃ sātāṃ vedayitaṃ—

“Anything felt physically or mentally as pleasant or enjoyable.

ayaṃ sukhā vedanā.

This is pleasant feeling.

Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā dukkhaṃ asātāṃ vedayitaṃ—

Anything felt physically or mentally as painful or unpleasant.

ayaṃ dukkhā vedanā.

This is painful feeling.

Yaṃ kho, āvuso visākha, kāyikaṃ vā cetasikaṃ vā neva sātāṃ nāsātāṃ vedayitaṃ—

Anything felt physically or mentally as neither pleasurable nor painful.

ayaṃ adukkhamasukhā vedanā”ti.

This is neutral feeling.”

“Sukhā panāyye, vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃsukhā kiṃdukkhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā”ti?

“What is pleasant and what is painful in each of the three feelings?”

“Sukhā kho, āvuso visākha, vedanā t̐tisukhā vipariṇāmadukkhā;

“Pleasant feeling is pleasant when it remains and painful when it perishes.

dukkhā vedanā t̐titudukkhā vipariṇāmasukhā;

Painful feeling is painful when it remains and pleasant when it perishes.

adukkhamasukhā vedanā ñāṇasukhā aññāṇadukkhā”ti.

Neutral feeling is pleasant when there is knowledge, and painful when there is ignorance.”

“Sukhāya panāyye, vedanāya kiṃ anusayo anuseti, dukkhāya vedanāya kiṃ anusayo anuseti, adukkhamasukhāya vedanāya kiṃ anusayo anuseti”ti?

“What underlying tendencies underlie each of the three feelings?”

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“The underlying tendency for greed underlies pleasant feeling. The underlying tendency for repulsion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling.”

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti?

“Do these underlying tendencies always underlie these feelings?”

“Na kho, āvuso visākha, sabbāya sukkhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti”ti.

“No, they do not.”

“Sukhāya panāyye, vedanāya kiṃ pahātabbaṃ, dukkhāya vedanāya kiṃ pahātabbaṃ, adukkhamasukhāya vedanāya kiṃ pahātabbaṃ”ti?

“What should be given up in regard to each of these three feelings?”

“Sukhāya kho, āvuso visākha, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti.

“The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.”

“Sabbāya nu kho, ayye, sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo”ti?

“Should these underlying tendencies be given up regarding all instances of these feelings?”

“Na kho, āvuso visākha, sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sabbāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo.

“No, not in all instances.

Idhāvuso visākha, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Rāgaṃ tena pajahati, na tattha rāgānusayo anuseti.

With this they give up greed, and the underlying tendency to greed does not lie within that.

Idhāvuso visākha, bhikkhu iti paṭisañcikkhati:

And take a mendicant who reflects:

‘kudāssu nāmāhaṃ tadāyatanaṃ upasampajja viharissāmi yadariyā etarahi āyatanaṃ upasampajja viharantī’ti?

‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?’

Iti anuttaresu vimokkhesu pihaṃ upaṭṭhāpayato uppajjati pihāppaccayā domanassaṃ.

Nursing such a longing for the supreme liberations gives rise to sadness due to longing.

Paṭighaṃ tena pajahati, na tattha paṭighānusayo anuseti.

With this they give up repulsion, and the underlying tendency to repulsion does not lie within that.

Idhāvuso visākha, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Avijjaṃ tena pajahati, na tattha avijjānusayo anuseti”ti.

With this they give up ignorance, and the underlying tendency to ignorance does not lie within that.”

“Sukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“But ma’am, what is the counterpart of pleasant feeling?”

“Sukhāya kho, āvuso visākha, vedanāya dukkhā vedanā paṭibhāgo”ti.

“Painful feeling.”

“Dukkhāya pannāyye, vedanāya kiṃ paṭibhāgo”ti?

“What is the counterpart of painful feeling?”

“Dukkhāya kho, āvuso visākha, vedanāya sukhā vedanā paṭibhāgo”ti.

“Pleasant feeling.”

“Adukkhamasukhāya panāyye, vedanāya kiṃ paṭibhāgo”ti?

“What is the counterpart of neutral feeling?”

“Adukkhamasukhāya kho, āvuso visākha, vedanāya avijjā paṭibhāgo”ti.

“Ignorance.”

“Avijjāya panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of ignorance?”

“Avijjāya kho, āvuso visākha, vijjā paṭibhāgo”ti.

“Knowledge.”

“Vijjāya panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of knowledge?”

“Vijjāya kho, āvuso visākha, vimutti paṭibhāgo”ti.

“Freedom.”

“Vimuttiya panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of freedom?”

“Vimuttiya kho, āvuso visākha, nibbānaṃ paṭibhāgo”ti.

“Extinguishment.”

“Nibbānassa panāyye, kiṃ paṭibhāgo”ti?

“What is the counterpart of extinguishment?”

“Accayaṣi, āvuso visākha, pañhaṃ, nāsakkhi pañhānaṃ pariyantaṃ gahetum.

“Your question goes too far, Visākha. You couldn’t figure out the limit of questions.

Nibbānogaḍhañhi, āvuso visākha, brahmacariyaṃ, nibbānaparāyaṇaṃ
nibbānapariyosānaṃ.

For extinguishment is the culmination, destination, and end of the spiritual life.

Ākaṅkhamāno ca tvaṃ, āvuso visākha, bhagavantaṃ upasaṅkamtvā etamatthaṃ
puccheyyāsi, yathā ca te bhagavā byākaroti tathā naṃ dhāreyyāsi”ti.

If you wish, go to the Buddha and ask him this question. You should remember it in line with his answer.”

Atha kho visākho upāsako dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā
anumoditvā utthāyāsanaṃ dhammadinnaṃ bhikkhuniṃ abhivādetvā padakkhiṇaṃ
katvā yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi.

And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He got up from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinna kho visākho upāsako yāvatako ahosi dhammadinnāya
bhikkhuniyā saddhiṃ kathāsallāpo taṃ sabbhaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evam vutte, bhagavā visākhaṃ upāsakaṃ etadavoca:

When he had spoken, the Buddha said to him,

“panditā, visākha, dhammadinnā bhikkhunī, mahāpaññā, visākha, dhammadinnā
bhikkhunī.

“The nun Dhammadinnā is astute, Visākha, she has great wisdom.

Mañcepi tvaṃ, visākha, etamatthaṃ puccheyyāsi, ahampi taṃ evamevaṃ
byākareyyaṃ, yathā taṃ dhammadinnāya bhikkhuniyā byākatam.

If you came to me and asked this question, I would answer it in exactly the same way as the nun Dhammadinnā.

Eso cevetassa attho. Evañca naṃ dhārehī”ti.

That is what it means, and that’s how you should remember it.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano visākho upāsako bhagavato bhāsitaṃ abhinandīti.

Satisfied, the layman Visākha was happy with what the Buddha said.

Cūḷavedallasuttaṃ niṭṭhitaṃ catutthaṃ.

Cūladhammasamādānasutta

The Shorter Discourse on Taking Up Practices

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“cattārimāni, bhikkhave, dhammasamādānāni.

“Mendicants, there are these four ways of taking up practices.

Katamāni cattāri?

What four?

Atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam;

There is a way of taking up practices that is pleasant now but results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhāñceva āyatiñca dukkhavipākam;

There is a way of taking up practices that is painful now and results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhāñca āyatiṃ sukhavipākam;

There is a way of taking up practices that is painful now but results in future pleasure.

atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhāñceva āyatiñca sukhavipākam.

There is a way of taking up practices that is pleasant now and results in future pleasure.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam?

And what is the way of taking up practices that is pleasant now but results in future pain?

Santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

There are some ascetics and brahmins who have this doctrine and view:

‘natthi kāmesu doso’ti.

‘There’s nothing wrong with sensual pleasures.’

Te kāmesu pātabyataṃ āpajjanti.

They throw themselves into sensual pleasures,

Te kho maḷibaddhāni paribbājikāni paricārenti.

cavorting with female wanderers with fancy hair-dos.

Te evamāhaṃsu:

They say,

‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti?’

‘What future danger do those ascetics and brahmins see in sensual pleasures that they speak of giving up sensual pleasures, and advocate the complete understanding of sensual pleasures?’

Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso'ti te kāmesu pātabyataṃ āpajjanti.

Pleasant is the touch of this female wanderer's arm, tender, soft, and downy! And they throw themselves into sensual pleasures.

Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Te tattha dukkhā tībā kharā kaṭukā vedanā vedayanti.

And there they feel painful, sharp, severe, acute feelings.

Te evamāhaṃsu:

They say,

'idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayaṃ sampassamānā kāmānaṃ pahānamāhaṃsu, kāmānaṃ pariññaṃ paññapenti, ime hi mayaṃ kāmahetu kāmanidānaṃ dukkhā tībā kharā kaṭukā vedanā vedayāma'ti.

'This is that future danger that those ascetics and brahmins saw. For it is because of sensual pleasures that I'm feeling painful, sharp, severe, acute feelings.'

Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse mālūvāsipātikā phaleyya.

Suppose that in the last month of summer a camel's foot creeper pod were to burst open

Atha kho taṃ, bhikkhave, mālūvābījāṃ aññatarasmiṃ sālāmūle nipateyya.

and a seed were to fall at the root of a sal tree.

Atha kho, bhikkhave, yā tasmim sāle adhivatthā devatā sā bhītā saṃviggaṃ santāsaṃ āpajjeyya.

Then the deity haunting that sal tree would become apprehensive and nervous.

Atha kho, bhikkhave, tasmim sāle adhivatthāya devatāya mittāmaccaṃ nātisālohitā āramadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā saṅgamma samāgamma evaṃ samassāseyyuṃ:

But their friends and colleagues, relatives and kin—deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees—would come together to reassure them,

'mā bhavaṃ bhāyi, mā bhavaṃ bhāyi;

'Do not fear, sir, do not fear!'

appeva nāmetaṃ mālūvābījāṃ moro vā gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyuṃ, upacikā vā utṭhaheyyuṃ, abījāṃ vā paṇassā'ti.

Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.'

Atha kho taṃ, bhikkhave, mālūvābījāṃ neva moro gileyya, na mago khādeyya, na davadāho ḍaheyya, na vanakammikā uddhareyyuṃ, na upacikā utṭhaheyyuṃ, bījāṇa paṇassa taṃ pāvussakena meghena abhippavutthaṃ sammādeva viruheyya.

But none of these things happened. And the seed was fertile, so that when the clouds soaked it with rain, it sprouted.

Sāssa mālūvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālāṃ upaniseveyya.

And the creeper wound its tender, soft, and downy tendrils around that sal tree.

Atha kho, bhikkhave, tasmim sāle adhivatthāya devatāya evamassa:

Then the deity thought,

'kiṃsu nāma te bhonto mittāmaccaṃ nātisālohitā āramadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā mālūvābije anāgatabhayaṃ sampassamānā saṅgamma samāgamma evaṃ samassāsesuṃ:

'What future danger did my friends see when they said:

“mā bhavaṃ bhāyi mā bhavaṃ bhāyi,

'Do not fear, sir, do not fear!'

appeva nāmetam māluvābījam moro vā gileyya, mago vā khādeyya, davadāho vā
ḍaheyya, vanakammikā vā uddhareyyum, upacikā vā uṭṭhaheyyum, abījam vā
panassā”ti;

*Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest
fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.’*

sukho imissā māluvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphasso’ti.
Pleasant is the touch of this creeper’s tender, soft, and downy tendrils.’

Sā tam sālām anuparihareyya.
Then the creeper enfolded the sal tree,

Sā tam sālām anupariharitvā upari viṭabhiṃ kareyya.
made a canopy over it,

Upari viṭabhiṃ karitvā oghanam janeyya.
draped a curtain around it,

Oghanam janetvā ye tassa sālassa mahantā mahantā khandhā te padāleyya.
and split apart all the main branches.

Atha kho, bhikkhave, tasmim sāle adhivatthāya devatāya evamassa:
Then the deity thought,

‘idaṃ kho te bhonto mittāmacca nātisālohitā āramadevatā vanadevatā rukkhadevatā
osadhitiṇavanappatīsu adhivatthā devatā māluvābīje anāgatabhayam sampassamānā
saṅgamma samāgamma evaṃ samassāsesum:
‘This is the future danger that my friends saw!’

“mā bhavam bhāyi mā bhavam bhāyi, appeva nāmetam māluvābījam moro vā
gileyya, mago vā khādeyya, davadāho vā ḍaheyya, vanakammikā vā uddhareyyum,
upacikā vā uṭṭhaheyyum abījam vā panassā”ti.

Yañcāham māluvābījahetu dukkhā tībā kharā katukā vedanā vedayāmī’ti.
*It’s because of that camel’s foot creeper seed that I’m feeling painful, sharp, severe, acute
feelings.’*

Evameva kho, bhikkhave, santi eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino
‘natthi kāmesu doso’ti.
*In the same way, there are some ascetics and brahmins who have this doctrine and view:
‘There’s nothing wrong with sensual pleasures’ ...*

Te kāmesu pātabyataṃ āpajjanti.

Te moliḃaddhāhi paribbājikāhi paricārenti.

Te evamāhaṃsu:

‘kiṃsu nāma te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayam sampassamānā
kāmaṇaṃ pahānaṃ māhaṃsu, kāmaṇaṃ pariññaṃ paññapenti?’

Sukho imissā paribbājikāya taruṇāya mudukāya lomasāya bāhāya samphasso’ti.

Te kāmesu pātabyataṃ āpajjanti.

Te kāmesu pātabyataṃ āpajjitvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ upapajjanti.

Te tattha dukkhā tībā kharā katukā vedanā vedayanti.

Te evamāhaṃsu:

‘idaṃ kho te bhonto samaṇabrāhmaṇā kāmesu anāgatabhayam sampassamānā
kāmanam pahānamāhaṃsu, kāmanam pariññam paññapenti.

Ime hi mayam kāmahetu kāmanidānam dukkhā tibbā kharā kaṭukā vedanā
vedayāma’ti.

Idam vuccati, bhikkhave, dhammasamādānam paccuppannasukham āyatim
dukkhavipākam.

This is called the way of taking up practices that is pleasant now but results in future pain.

Katamañca, bhikkhave, dhammasamādānam paccuppannadukkhañceva āyatiñca
dukkhavipākam?

And what is the way of taking up practices that is painful now and results in future pain?

Idha, bhikkhave, ekacco acelako hoti muttācāro hatthāpalekhano, naehibhaddantiko,
natithabhaddantiko, nabhihaṭam, na uddissakataṃ, na nimantanam sādhiyati,

It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaram,
na daṇḍamantaram, na musalamantaram, na dvinnam bhuñjamānānam, na
gabbhīniyā, na pāyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā
upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na macchaṃ, na maṃsaṃ, na
suram, na merayaṃ, na thusodakaṃ pīvati.

They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ... pe ... sattāgāriko vā
hoti sattālopiko.

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

Ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... sattahipi dattīhi yāpeti.

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

Ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ... sattāhikampi āhāraṃ
āhāreti. Iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto
vihārati.

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti,
daddulabhakkho vā hoti, hatabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho
vā hoti, piññābhakkho vā hoti, tinabhakkho vā hoti, gomayabhakkho vā hoti,
vanamūlaphalāhāro yāpeti pavattaphalabhojī.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sānānipi dhāreti, masānānipi dhāreti, chavadussānipi dhāreti, pamsukūlānipi
dhāreti, tiriṭānipi dhāreti, ajinampi dhāreti, ajinakkhipampi dhāreti, kusacīrampi
dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti,
vālākambalampi dhāreti, ulūkapakkhampi dhāreti,

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings.

kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto,

They tear out their hair and beard, committed to this practice.

ubbhaṭṭhakopi hoti, āsanapaṭikkhitto,
They stand forever, refusing seats.

ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,
They squat, committed to persisting in the squatting position.

kaṇṭakāpassayikopi hoti, kaṇṭakāpassaye seyyaṃ kappeti,
They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati.
They're committed to the practice of immersion in water three times a day, including the evening.

Iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.
And so they live committed to practicing these various ways of mortifying and tormenting the body.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idaṃ vuccati, bhikkhave, dhammasamādhānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākam.
This is called the way of taking up practices that is painful now and results in future pain.

Katamaṇca, bhikkhave, dhammasamādhānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam?
And what is the way of taking up practices that is painful now but results in future pleasure?

Idha, bhikkhave, ekacco pakatiyā tibbarāgajātiko hoti, so abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;
It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring.

pakatiyā tibbadosajātiko hoti, so abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;

pakatiyā tibbamohajātiko hoti, so abhikkhaṇaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti.

So sahāpi dukkhena, sahāpi domanassena, assumukhopi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati.
They lead the full and pure spiritual life in pain and sadness, weeping, with tearful faces.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādhānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam.
This is called the way of taking up practices that is painful now but results in future pleasure.

Katamaṇca, bhikkhave, dhammasamādhānaṃ paccuppannasukhañceva āyatiṇca sukhavipākam?
And what is the way of taking up practices that is pleasant now and results in future pleasure?

Idha, bhikkhave, ekacco pakatiyā na tibbarāgajātiko hoti, so na abhikkhaṇaṃ rāgajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;
It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring.

pakatiyā na tibbadosajātiko hoti, so na abhikkhaṇaṃ dosajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti;

pakatīyā na tibbamohajātikaṃ hoti, so na abhikkhaṇaṃ mohajaṃ dukkhaṃ
domanassaṃ paṭisaṃvedeti.

So vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.

*Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and
remain in the first absorption ...*

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ... pe ...

second absorption ...

tatiyaṃ jhānaṃ ...

third absorption ...

catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption.

So kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccupannasukhañceva āyatiṇca
sukhavipākam.

This is called the way of taking up practices that is pleasant now and results in future pleasure.

Imāni kho, bhikkhave, cattāri dhammasamādānāni”ti.

These are the four ways of taking up practices.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Cūḷadhammasamādānasuttaṃ niṭṭhitaṃ pañcamam.

Majjhima Nikāya 46

Middle Discourses 46

Mahādharmasamādānasutta

The Great Discourse on Taking Up Practices

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“yebhuyyena, bhikkhave, sattā evaṅkāmā evaṃchandā evaṃadhippāyā:

“Mendicants, sentient beings typically have the wish, desire, and hope:

‘aho vata anitthā akantā amanāpā dhammā parihāyeyyūṃ, iṭṭhā kantā manāpā dhammā abhivaḍḍheyyun’ti.

‘Oh, if only unlikable, undesirable, and disagreeable things would decrease, and likable, desirable, and agreeable things would increase!’

Tesaṃ, bhikkhave, sattānaṃ evaṅkāmānaṃ evaṃchandānaṃ evaṃadhippāyānaṃ anitthā akantā amanāpā dhammā abhivaḍḍhanti, iṭṭhā kantā manāpā dhammā parihāyanti.

But exactly the opposite happens to them.

Tatra tumhe, bhikkhave, kaṃ hetuṃ paccethā”ti?

What do you take to be the reason for this?”

“Bhagavaṃmūlakā no, bhante, dhammā, bhagavaṃnettikā, bhagavaṃpatisaraṇā.

Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitaṃ attho; bhagavato sutvā bhikkhū dhāressanti”ti.

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmi”ti.

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

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

“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Idha, bhikkhave, assutavā puthujjāno, ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto,

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

sevitaḍḍha dhamme na jānāti asevitaḍḍha dhamme na jānāti, bhajitaḍḍha dhamme na jānāti abhajitaḍḍha dhamme na jānāti.

They don’t know what practices they should cultivate and foster, and what practices they shouldn’t cultivate and foster.

So sevitabbe dhamme ajānanto asevitaḅbe dhamme ajānanto, bhajitaḅbe dhamme ajānanto abhajitaḅbe dhamme ajānanto, asevitaḅbe dhamme sevati sevitabbe dhamme na sevati, abhajitaḅbe dhamme bhajati bhajitaḅbe dhamme na bhajati.

So they cultivate and foster practices they shouldn't, and don't cultivate and foster practices they should.

Tassa asevitaḅbe dhamme sevato sevitabbe dhamme asevato, abhajitaḅbe dhamme bhajato bhajitaḅbe dhamme abhajato anittā akantā amanāpā dhammā abhivaḁḁhanti, itthā kantā manāpā dhammā parihāyanti.

When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno.

Because that's what it's like for someone who doesn't know.

Sutavā ca kho, bhikkhave, ariyasāvako, ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisaḁhammassa kovido sappurisaḁhamme suvinīto,

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

sevitabbe dhamme jānāti asevitaḅbe dhamme jānāti, bhajitaḅbe dhamme jānāti abhajitaḅbe dhamme jānāti.

They know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster.

So sevitabbe dhamme jānanto asevitaḅbe dhamme jānanto, bhajitaḅbe dhamme jānanto abhajitaḅbe dhamme jānanto, asevitaḅbe dhamme na sevati sevitabbe dhamme sevati, abhajitaḅbe dhamme na bhajati bhajitaḅbe dhamme bhajati.

So they cultivate and foster practices they should, and don't cultivate and foster practices they shouldn't.

Tassa asevitaḅbe dhamme asevato sevitabbe dhamme sevato, abhajitaḅbe dhamme abhajato bhajitaḅbe dhamme bhajato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḁḁhanti.

When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno.

Because that's what it's like for someone who knows.

Cattārimāni, bhikkhave, dhammasamādānāni.

Mendicants, there are these four ways of taking up practices.

Katamāni cattāri?

What four?

Atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākaṃ;

There is a way of taking up practices that is painful now and results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ;

There is a way of taking up practices that is pleasant now but results in future pain.

atthi, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ;

There is a way of taking up practices that is painful now but results in future pleasure.

atthi, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākam.

There is a way of taking up practices that is pleasant now and results in future pleasure.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākam, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is painful now and results in future pain, an ignoramus, without knowing this, doesn't truly understand:

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṇ’ti.

‘This is the way of taking up practices that is painful now and results in future pain.’

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti.

So instead of avoiding that practice, they cultivate it.

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti.

When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (1)

Because that's what it's like for someone who doesn't know.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pain, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṇ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti.

cultivates it ...

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti.

and disagreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (2)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is painful now and results in future pleasure, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṇ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti.

doesn't cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti.

and disagreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (3)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ nappajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, an ignoramus ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ’ti.

Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na sevati, taṃ parivajjeti.
doesn’t cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti.
and disagreeable things increase ...

Taṃ kissa hetu?
Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ aviddasuno. (4)
Because that’s what it’s like for someone who doesn’t know.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:
When it comes to the way of taking up practices that is painful now and results in future pain, a wise person, knowing this, truly understands:

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ’ti.
‘This is the way of taking up practices that is painful now and results in future pain.’

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti.
So instead of cultivating that practice, they avoid it.

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti.
When they do so, unlikely, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?
Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (1)
Because that’s what it’s like for someone who knows.

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:
When it comes to the way of taking up practices that is pleasant now and results in future pain, a wise person ...

‘idaṃ kho dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ’ti.

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ na sevati, taṃ parivajjeti.
doesn’t cultivate it ...

Tassa taṃ asevato, taṃ parivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti.
and agreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (2)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:

When it comes to the way of taking up practices that is painful now and results in future pleasure, a wise person ...

‘idaṃ kho dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ’.

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti.
cultivates it ...

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti.
and agreeable things increase ...

Taṃ kissa hetu?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (3)

Tatra, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam taṃ vidvā vijjāgato yathābhūtaṃ pajānāti:

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, a wise person, knowing this, truly understands:

‘idaṃ kho dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākaṃ’.
‘This is the way of taking up practices that is pleasant now and results in future pleasure.’

Taṃ vidvā vijjāgato yathābhūtaṃ pajānanto taṃ sevati, taṃ na parivajjeti.
So instead of avoiding that practice, they cultivate it.

Tassa taṃ sevato, taṃ aparivajjayato, anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti.
When they do so, unlikely, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase.

Taṃ kissa hetu?
Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ viddasuno. (4)
Because that’s what it’s like for someone who knows.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiñca dukkhavipākam?
And what is the way of taking up practices that is painful now and results in future pain?

Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātī hoti, pāṇātipātapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;
It’s when someone in pain and sadness kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. Because of these things they experience pain and sadness.

sahāpi dukkhena sahāpi domanassena adinnādāyī hoti, adinnādānapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena kāmesu micchācārī hoti, kāmesu micchācārapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena musāvādī hoti, musāvādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena piṣuṇavāco hoti, piṣuṇavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena pharusavāco hoti, pharusavācāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena samphappalāpī hoti, samphappalāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena abhijjhālu hoti, abhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena byāpannacitto hoti, byāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena micchādīṭṭhi hoti, micchādīṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti.

So kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākam. (1)

This is called the way of taking up practices that is painful now and results in future pain.

Katamaṇca, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam?

And what is the way of taking up practices that is pleasant now but results in future pain?

Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena pāṇātipātī hoti, pāṇātipātapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

It's when someone with pleasure and happiness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pleasure and happiness.

sahāpi sukkena sahāpi somanassena adinnādāyī hoti, adinnādānapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena kāmesumicchācārī hoti, kāmesumicchācārapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena musāvādī hoti, musāvādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena pisuṇavāco hoti, pisuṇavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena pharusavāco hoti, pharusavācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena samphappalāpī hoti, samphappalāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena abhijjhālu hoti, abhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukhena sahāpi somanassena byāpannacitto hoti, byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukhena sahāpi somanassena micchādīṭṭhi hoti, micchādīṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.
But when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākam. (2)
This is called the way of taking up practices that is pleasant now but results in future pain.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannadukkhāya āyatiṃ sukhavipākam?
And what is the way of taking up practices that is painful now but results in future pleasure?

Idha, bhikkhave, ekacco sahāpi dukkhena sahāpi domanassena pāṇātipātā paṭivirato hoti, pāṇātipātā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;
It's when someone in pain and sadness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pain and sadness.

sahāpi dukkhena sahāpi domanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena piṇḍāya vācāya paṭivirato hoti, piṇḍāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena anabhijjhālu hoti, anabhijjhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena abyāpannacitto hoti, abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti;

sahāpi dukkhena sahāpi domanassena sammādīṭṭhi hoti, sammādīṭṭhipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.
But when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ vuccati, bhikkhave, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākam. (3)

This is called the way of taking up practices that is painful now but results in future pleasure.

Katamañca, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam?

And what is the way of taking up practices that is pleasant now and results in future pleasure?

Idha, bhikkhave, ekacco sahāpi sukkena sahāpi somanassena pañātipātā paṭivirato hoti, pañātipātā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

It's when someone with pleasure and happiness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pleasure and happiness.

sahāpi sukkena sahāpi somanassena adinnādānā paṭivirato hoti, adinnādānā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena kāmesumicchācārā paṭivirato hoti, kāmesumicchācārā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena musāvādā paṭivirato hoti, musāvādā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena piṣuṇāya vācāya paṭivirato hoti, piṣuṇāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena pharusāya vācāya paṭivirato hoti, pharusāya vācāya veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena samphappalāpā paṭivirato hoti, samphappalāpā veramaṇīpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena anabhijjhālu hoti, anabhijjhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena abyāpannacitto hoti, abyāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti;

sahāpi sukkena sahāpi somanassena sammādiṭṭhi hoti, sammādiṭṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti.

So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

And when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Idaṃ, vuccati, bhikkhave, dhammasamādānaṃ paccuppannasukhañceva āyatiñca sukhavipākam.

This is called the way of taking up practices that is pleasant now and results in future pleasure.

Imāni kho, bhikkhave, cattāri dhammasamādānāni. (4)

These are the four ways of taking up practices.

Seyyathāpi, bhikkhave, tittakālābu visena saṃsaṭṭho.

Suppose there was some bitter gourd mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

Tamenam evam vadeyyum:

They'd say to him:

‘ambho purisa, ayam tittakālābu visena samsattho,
‘Here, mister, this is bitter gourd mixed with poison.

sace ākaṅkhasi piva.

Drink it if you like.

Tassa te pivato ceva nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigacchasi maraṇamattam vā dukkhan’ti.

If you drink it, the color, aroma, and flavor will be unappetizing, and it will result in death or deadly pain.’

So tam appaṭisaṅkhāya piveyya, nappaṭinissajjeyya.

He wouldn’t reject it. Without reflection, he’d drink it.

Tassa tam pivato ceva nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham.

The color, aroma, and flavor would be unappetizing, and it would result in death or deadly pain.

Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidaṃ dhammasamādānam paccuppannadukkhāṇceva āyatiṇa dukkhavipākam. (1)

This is comparable to the way of taking up practices that is painful now and results in future pain, I say.

Seyyathāpi, bhikkhave, āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

So ca kho visena samsattho.

But it was mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.

Then a man would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

Tamenam evam vadeyyum:

They'd say to him:

‘ambho purisa, ayam āpānīyakamso vaṇṇasampanno gandhasampanno rasasampanno.

‘Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor.

So ca kho visena samsattho,

But it’s mixed with poison.

sace ākaṅkhasi piva.

Drink it if you like.

Tassa te pivatohi kho chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigacchasi maraṇamattam vā dukkhan’ti.

If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.’

So tam appaṭisaṅkhāya piveyya, nappaṭinissajjeyya.

He wouldn’t reject it. Without reflection, he’d drink it.

Tassa tam pivatohi kho chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana maraṇam vā nigaccheyya maraṇamattam vā dukkham.

The color, aroma, and flavor would be appetizing, but it would result in death or deadly pain.

Tathūpamāham, bhikkhave, imam dhammasamādānam vadāmi, yamidaṃ dhammasamādānam paccuppannasukham āyatim dukkhavipākam. (2)

This is comparable to the way of taking up practices that is pleasant now and results in future pain, I say.

Seyyathāpi, bhikkhave, pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ.

Suppose there was some fermented urine mixed with different medicines.

Atha puriso āgaccheyya paṇḍukarogī.

Then a man with jaundice would come along.

Tamenam evaṃ vadeyyuṃ:

They'd say to him:

‘ambho purisa, idaṃ pūtimuttaṃ nānābhesajjehi saṃsaṭṭhaṃ, sace ākaṅkhasi piva.

‘Here, mister, this is fermented urine mixed with different medicines. Drink it if you like.

Tassa te pivatohi kho nacchādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti.

If you drink it, the color, aroma, and flavor will be unappetizing, but after drinking it you will be happy.’

So taṃ patisaṅkhāya piveyya, nappatinissajjeyya.

He wouldn't reject it. After reflection, he'd drink it.

Tassa taṃ pivatohi kho nacchādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa.

The color, aroma, and flavor would be unappetizing, but after drinking it he would be happy.

Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākam. (3)

This is comparable to the way of taking up practices that is painful now and results in future pleasure, I say.

Seyyathāpi, bhikkhave, dadhi ca madhu ca sappi ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ.

Suppose there was some curds, honey, ghee, and molasses all mixed together.

Atha puriso āgaccheyya lohitapakkhandiko.

Then a man with dysentery would come along.

Tamenam evaṃ vadeyyuṃ:

They'd say to him:

‘ambho purisa, idaṃ dadhi ca madhu ca sappi ca phāṇitaṇca ekajjhaṃ saṃsaṭṭhaṃ, sace ākaṅkhasi piva.

‘Here, mister, this is curds, honey, ghee, and molasses all mixed together. Drink it if you like.

Tassa te pivato ceva chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī bhavissasī’ti.

If you drink it, the color, aroma, and flavor will be appetizing, and after drinking it you will be happy.’

So taṃ patisaṅkhāya piveyya, nappatinissajjeyya.

He wouldn't reject it. After reflection, he'd drink it.

Tassa taṃ pivato ceva chādeyya vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana sukhī assa.

The color, aroma, and flavor would be appetizing, and after drinking it he would be happy.

Tathūpamāhaṃ, bhikkhave, imaṃ dhammasamādānaṃ vadāmi, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākam. (4)

This is comparable to the way of taking up practices that is pleasant now and results in future pleasure, I say.

Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye viddhe vīgatavalāhake deve ādicco nabhaṃ abbhussakkamāno sabbam ākāsagataṃ tamagataṃ abhivihacca bhāsate ca tapate ca virocate ca;

It's like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

evameva kho, bhikkhave, yamidaṃ dhammasamādānaṃ paccuppannasukhañceva
āyatiṇca sukhavipākāṃ tadaññe puṭhusamaṇabrāhmaṇaparappavāde abhivihacca
bhāsate ca tapate ca virocate cā”ti.

*In the same way, this way of taking up practices that is pleasant now and results in future
pleasure dispels the doctrines of the various other ascetics and brahmins as it shines and glows
and radiates.”*

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Mahādhammasamādānasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 47
Middle Discourses 47

Vīmaṃsakasutta
The Inquirer

Evam me sutam—
So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena tathāgate samannesanā kātabbā ‘sammāsambuddho vā no vā’ iti viññāṇāya”ti.
“Mendicants, a mendicant who is an inquirer, unable to comprehend another's mind, should scrutinize the Realized One to see whether he is a fully awakened Buddha or not.”

“Bhagavamūlakā no, bhante, dhammā, bhagavamnettikā bhagavampatisaraṇā; sādhu vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitassa attho; bhagavato sutvā bhikkhū dhāressanti”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhu kaṃ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evam, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Vīmaṃsakena, bhikkhave, bhikkhunā parassa cetopariyāyaṃ ajānantena dvīsu dhammesu tathāgato samannesitabbo cakkhusotaviññeyyesu dhammesu:
“Mendicants, a mendicant who is an inquirer, unable to comprehend another's mind, should scrutinize the Realized One for two things—things that can be seen and heard:

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?
‘Can anything corrupt be seen or heard in the Realized One or not?’

Tamenam samannesamāno evaṃ jānāti:
Scrutinizing him they find that

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti. (1)
nothing corrupt can be seen or heard in the Realized One.

Yato naṃ samannesamāno evaṃ jānāti:

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti, tato naṃ uttariṃ samannesati:
They scrutinize further:

‘ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?
‘Can anything mixed be seen or heard in the Realized One or not?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ye vītimissā cakkhusotaviññeeyā dhammā, na te tathāgatassa saṃvijjantī’ti. (2)
nothing mixed can be seen or heard in the Realized One.

Yato naṃ samannesamāno evaṃ jānāti:

‘ye vītimissā cakkhusotaviññeeyā dhammā, na te tathāgatassa saṃvijjantī’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?
‘Can anything clean be seen or heard in the Realized One or not?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti te tathāgatassā’ti. (3)
clean things can be seen and heard in the Realized One.

Yato naṃ samannesamāno evaṃ jānāti:

‘ye vodātā cakkhusotaviññeeyā dhammā, saṃvijjanti te tathāgatassā’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, udāhu ittarasamāpanno’ti?

‘Did the venerable attain this skillful state a long time ago, or just recently?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti. (4)

the venerable attained this skillful state a long time ago, not just recently.

Yato naṃ samannesamāno evaṃ jānāti:

‘dīgharattaṃ samāpanno ayamāyasmā imaṃ kusalaṃ dhammaṃ, nāyamāyasmā ittarasamāpanno’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, saṃvijjantassa idhekacce ādīnavā’ti?

‘Are certain dangers found in that venerable mendicant who has achieved fame and renown?’

Na tāva, bhikkhave, bhikkhuno idhekacce ādīnavā saṃvijjanti yāva na ñattajjhāpanno hoti yasappatto.

For, mendicants, so long as a mendicant has not achieved fame and renown, certain dangers are not found in them.

Yato ca kho, bhikkhave, bhikkhu ñattajjhāpanno hoti yasappatto, athassa idhekacce ādīnavā saṃvijjanti.

But, when they achieve fame and renown, those dangers appear.

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādīnavā saṃvijjantī’ti. (5)

those dangers are not found in that venerable mendicant who has achieved fame and renown.

Yato naṃ samannesamāno evaṃ jānāti:

‘ñattajjhāpanno ayamāyasmā bhikkhu yasappatto, nāssa idhekacce ādinavā saṃvijjanti’ti, tato naṃ uttarim samannesati:

They scrutinize further:

‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;

‘Is this venerable securely stopped or insecurely stopped?’

vītarāgattā kāme na sevati khayā rāgassā’ti?

‘Is the reason they don’t indulge in sensual pleasures that they’re free of greed because greed has ended?’

Tamenam samannesamāno evaṃ jānāti:

Scrutinizing him they find that

‘abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;

that venerable is securely stopped, not insecurely stopped.

vītarāgattā kāme na sevati khayā rāgassā’ti. (6)

The reason they don’t indulge in sensual pleasures is that they’re free of greed because greed has ended.

Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ:

If others should ask that mendicant,

‘ke pañāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi—

‘But what reason and evidence does the venerable have for saying this?’

abhayūparato ayamāyasmā, nāyamāyasmā bhayūparato;

vītarāgattā kāme na sevati khayā rāgassā’ti.

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say,

‘tathā hi pana ayamāyasmā saṅghe vā viharanto eko vā viharanto, ye ca tattha sugatā ye ca tattha duggatā, ye ca tattha gaṇamanusāsanti, ye ca idhekacce āmisesu sandissanti, ye ca idhekacce āmisenā anupalittā, nāyamāyasmā taṃ tena avajānāti.

‘Because, whether that venerable is staying in a community or alone, some people there are in a good state or a sorry state, some instruct a group, and some indulge in material pleasures, while others remain unsullied. Yet that venerable doesn’t look down on them for that.

Sammukhā kho pana metaṃ bhagavato sutam sammukhā paṭiggahitaṃ—

Also, I have heard and learned this in the presence of the Buddha:

abhayūparato hamasmi, nāhamasmi bhayūparato, vītarāgattā kāme na sevāmi khayā rāgassā’ti.

“I am securely stopped, not insecurely stopped. The reason I don’t indulge in sensual pleasures is that I’m free of greed because greed has ended.”

Tatra, bhikkhave, tathāgatova uttarim paṭipucchitabbo:

Next, they should ask the Realized One himself about this,

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything corrupt be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjanti’ti. (1)

‘Nothing corrupt can be seen or heard in the Realized One.’

‘Ye vītimissā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ti?

‘Can anything mixed be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye vītimissā cakkhusotaviññeyyā dhammā, na te tathāgatassa saṃvijjantī’ ti. (2)
‘Nothing mixed can be seen or heard in the Realized One.’

‘Ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti vā te tathāgatassa no vā’ ti?
‘Can anything clean be seen or heard in the Realized One or not?’

Byākaramāno, bhikkhave, tathāgato evaṃ byākareyya:

The Realized One would answer,

‘ye vodātā cakkhusotaviññeyyā dhammā, saṃvijjanti te tathāgatassa;
‘Clean things can be seen and heard in the Realized One.

etaṃ pathohamasmi, etaṃ gocaro, no ca tena tammayo’ ti. (3)
I am that range and that territory, but I do not identify with that.’

Evaṃvādiṃ kho, bhikkhave, satthāraṃ arahati sāvako upasaṅkamituṃ dhammassavanāya.

A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching.

Tassa satthā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ.

The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

Yathā yathā kho, bhikkhave, bhikkhuno satthā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ tathā tathā so tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhaṃ gacchati, satthari paśīdati:

When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the teacher:

‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ ti.

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

Taṃce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyūṃ:

If others should ask that mendicant,

‘ke panāyasmato ākāra, ke anvayā, yenāyasmā evaṃ vadesi—
‘But what reason and evidence does the venerable have for saying this?’

sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno saṅgho’ ti?

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say,

‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamīṃ dhammassavanāya.
‘Reverends, I approached the Buddha to listen to the teaching.

Tassa me bhagavā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ.

He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

Yathā yathā me, āvuso, bhagavā dhammaṃ deseti uttaruttariṃ pañītapañītaṃ kanhasukkasappaṭibhāgaṃ tathā tathāhaṃ tasmīṃ dhamme abhiññāya idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ, satthari paśīdiṃ—

When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher:

sammāsambuddho bhagavā, svākkhāto bhagavatā, dhammo, suppaṭipanno saṅgho'ti.

"The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!"

Yassa kassaci, bhikkhave, imehi ākārehi imehi padehi imehi byañjanehi tathāgate saddhā nivittā hoti mūlajātā patitṭhitā, ayaṃ vuccati, bhikkhave, ākāravatī saddhā dassanamūlikā, dalhā;

When someone's faith is settled, rooted, and planted in the Realized One in this manner, with these words and phrases, it's said to be grounded faith that's based on evidence.

asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.

It is firm, and cannot be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Evaṃ kho, bhikkhave, tathāgate dhammasamannesanā hoti.

This is how to scrutinize the Realized One's qualities.

Evañca pana tathāgato dhammatāsusamanniṭṭho hoti'ti.

But the Realized One has already been properly searched in this way by nature."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Vīmaṃsakasuttaṃ niṭṭhitaṃ sattamaṃ.

Kosambiyasutta

The Mendicants of Kosambi

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosambiyaṃ viharati ghositārāme.

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words.

Te na ceva aññamaññaṃ saññāpenti na ca saññattiṃ upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattiṃ upenti.

They couldn't persuade each other or be persuaded, nor could they convince each other or be convinced.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantam etadavoca:

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, kosambiyaṃ bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na ceva aññamaññaṃ saññāpenti, na ca saññattiṃ upenti, na ca aññamaññaṃ nijjhāpenti, na ca nijjhattiṃ upenti”ti.

Atha kho bhagavā aññataram bhikkhum āmantesi:

So the Buddha said to a certain monk,

“ehi tvam, bhikkhu, mama vacanena te bhikkhū āmantehi:

“Please, monk, in my name tell those mendicants that

‘sattā vo āyasmante āmantetī’”ti.

the teacher summons them.

“Evam, bhante”ti kho so bhikkhu bhagavato patissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

“Yes, sir,” that monk replied. He went to those monks and said,

“sattā āyasmante āmantetī”ti.

“Venerables, the teacher summons you.”

“Evamāvuso”ti kho te bhikkhū tassa bhikkhuno patissutvā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca:

“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

“saccaṃ kira tumhe, bhikkhave, bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha,

“Is it really true, mendicants, that you have been arguing, quarreling, and fighting, continually wounding each other with barbed words?

te na ceva aññamaññaṃ saññāpetha, na ca saññattiṃ upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattiṃ upethā”ti?

And that you can't persuade each other or be persuaded, nor can you convince each other or be convinced?”

“Evam, bhante”.

“Yes, sir,” they said.

“Taṃ kiṃ maññatha, bhikkhave,

“What do you think, mendicants?”

yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, api nu tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, mettaṃ vacīkammaṃ ... pe ... mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho cā”ti?

When you’re arguing, quarreling, and fighting, continually wounding each other with barbed words, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private?”

“No hetam, bhante”.

“No, sir.”

“Iti kira, bhikkhave, yasmiṃ tumhe samaye bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, neva tumhākaṃ tasmīṃ samaye mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca, na mettaṃ vacīkammaṃ ... pe ... na mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

“So it seems that when you’re arguing you are not treating each other with kindness.

Atha kiñcarahi tumhe, moghapurisā, kiṃ jānantā kiṃ passantā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharatha, te na ceva aññamaññaṃ saññāpetha, na ca saññattim upetha, na ca aññamaññaṃ nijjhāpetha, na ca nijjhattim upetha?

So what exactly do you know and see, you foolish men, that you behave in such a way?

Taṃhi tumhākaṃ, moghapurisā, bhavissati dīgharattaṃ ahitāya dukkhāyā”ti.

This will be for your lasting harm and suffering.”

Atha kho bhagavā bhikkhū āmantesi:

Then the Buddha said to the mendicants:

“chayime, bhikkhave, dhammā sāraṇīyā piyakaraṇā garukaraṇā saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattanti.

“Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?

What six?

Idha, bhikkhave, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. (1)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness ...

Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. (2)

Puna caparaṃ, bhikkhave, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness ...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (3)

Puna caparaṃ, bhikkhave, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions ...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (4)

Puna caparaṃ, bhikkhave, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūppasatthāni aparāmatthāni samādhisaṁvattanikāni tathārūpesu silesu silasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (5)

Puna caparaṃ, bhikkhave, bhikkhu yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā tathārūpāya dīṭṭhiyā dīṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattati. (6)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime kho, bhikkhave, cha sārāṇīyā dhammā piyakaraṇā garukaraṇā saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattanti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Imesaṃ kho, bhikkhave, channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ—yadidaṃ yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā.

Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together.

Seyyathāpi, bhikkhave, kūṭāgārassa etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ kūṭaṃ;

It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together.

evameva kho, bhikkhave, imesaṃ channaṃ sārāṇīyānaṃ dhammānaṃ etaṃ aggamaṃ etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā.

In the same way, of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and leads one who practices it to the complete ending of suffering. It holds and binds everything together.

Kathaṇca, bhikkhave, yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya?

And how does the view that is noble and emancipating lead one who practices it to the complete ending of suffering?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā iti paṭisaṅcikkhati:

It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this,

‘atthi nu kho me taṃ pariyutṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyaṃ’ti?

‘Is there anything that I’m overcome with internally and haven’t given up, because of which I might not accurately know and see?’

Sace, bhikkhave, bhikkhu kāmarāgapariyutṭhito hoti, pariyutṭhitacittova hoti.

If a mendicant is overcome with sensual desire, it’s their mind that’s overcome.

Sace, bhikkhave, bhikkhu byāpādapariyutṭhito hoti, pariyutṭhitacittova hoti.

If a mendicant is overcome with ill will,

Sace, bhikkhave, bhikkhu thinamiddhapariyutṭhito hoti, pariyutṭhitacittova hoti.

dullness and drowsiness,

Sace, bhikkhave, bhikkhu uddhaccakukkuccapariyutṭhito hoti, pariyutṭhitacittova hoti.

restlessness and remorse,

Sace, bhikkhave, bhikkhu vicikicchāpariyutṭhito hoti, pariyutṭhitacittova hoti.

doubt,

Sace, bhikkhave, bhikkhu idhalokacintāya pasuto hoti, pariyutṭhitacittova hoti.

pursuing speculation about this world,

Sace, bhikkhave, bhikkhu paralokacintāya pasuto hoti, pariyutṭhitacittova hoti.

pursuing speculation about the next world,

Sace, bhikkhave, bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno aññaṃaññaṃ mukhasattīhi vitudanto viharatī, pariyutṭhitacittova hoti.

or arguing, quarreling, and fighting, continually wounding others with barbed words, it’s their mind that’s overcome.

So evaṃ pajānāti:

They understand,

‘natthi kho me taṃ pariyutṭhānaṃ ajjhataṃ appahīnaṃ, yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ nappajāneyyaṃ na passeyyaṃ’.

‘There is nothing that I’m overcome with internally and haven’t given up, because of which I might not accurately know and see.’

Suppaṇihitaṃ me mānaṣaṃ saccānaṃ bodhāyā’ti.

My mind is properly disposed for awakening to the truths.’

Idamassa paṭhamam nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (1)

This is the first knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects,

‘imaṃ nu kho ahaṃ dīṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbuti’ti?

‘When I develop, cultivate, and make much of this view, do I personally gain serenity and quenching?’

So evaṃ pajānāti:

They understand,

‘imaṃ kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutin’ti.

‘When I develop, cultivate, and make much of this view, I personally gain serenity and quenching.’

Idamassa dutiyaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (2)

This is their second knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāyaṃ diṭṭhiyā samannāgato, atthi nu kho ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti?

‘Are there any ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have?’

So evaṃ pajānāti:

They understand,

‘yathārūpāyaṃ diṭṭhiyā samannāgato, natthi ito bahiddhā añño samaṇo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato’ti.

‘There are no ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have.’

Idamassa tatiyaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (3)

This is their third knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘Do I have the same nature as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the nature of a person accomplished in view?

Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa:

This is the nature of a person accomplished in view.

‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati, yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti;

Though they may fall into a kind of offense for which rehabilitation has been laid down, they quickly disclose, clarify, and reveal it to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim samvaram āpajjati’.

And having revealed it they restrain themselves in the future.

Seyyathāpi, bhikkhave, daharo kumāro mando uttānaseyyako hatthena vā pādena vā aṅgaram akkamitvā khippameva paṭisaṃharati;

Suppose there was a little baby boy. If he puts his hand or foot on a burning coal, he quickly pulls it back.

evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa:

In the same way, this is the nature of a person accomplished in view.

‘kiñcāpi tathārūpiṃ āpattiṃ āpajjati yathārūpāya āpattiyā vuṭṭhānaṃ paññāyati, atha kho naṃ khippameva satthari vā viññūsu vā sabrahmacārīsu deseti vivarati uttānīkaroti;

Though they may still fall into a kind of offense for which rehabilitation has been laid down, they quickly reveal it to the Teacher or a sensible spiritual companion.

desetvā vivaritvā uttānīkatvā āyatim samvaram āpajjati’.

And having revealed it they restrain themselves in the future.

So evaṃ pajānāti:

They understand,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘I have the same nature as a person accomplished in view.’

Idamassa catutthaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (4)

This is their fourth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘Do I have the same nature as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, dhammatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the nature of a person accomplished in view?

Dhammatā esā, bhikkhave, diṭṭhisampannassa puggalassa:

This is the nature of a person accomplished in view.

‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tībāpekkhā hoti adhisīlasikkhāya adhiccittasikkhāya adhipaññāsikkhāya’.

Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom.

Seyyathāpi, bhikkhave, gāvī taruṇavacchā thambaṇca ālumpati vacchakaṇca apacinati;

Suppose there was a cow with a baby calf. She keeps the calf close as she grazes.

evameva kho, bhikkhave, dhammatā esā diṭṭhisampannassa puggalassa:

In the same way, this is the nature of a person accomplished in view.

‘kiñcāpi yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha ussukkaṃ āpanno hoti, atha khvāssa tībāpekkhā hoti adhisīlasikkhāya adhiccittasikkhāya adhipaññāsikkhāya’.

Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom.

So evaṃ pajānāti:

They understand,

‘yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgato’ti.

‘I have the same nature as a person accomplished in view.’

Idamassa pañcamaṃ nāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (5)

This is their fifth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘Do I have the same strength as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the strength of a person accomplished in view?

Balatā eṣā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāṇe aṭṭhiṃ katvā manasikatvā sabbacetasā samannāharitvā ohitasoto dhammaṃ suṇāti.

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay heed, pay attention, engage wholeheartedly, and lend an ear.

So evaṃ pajānāti:

They understand,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘I have the same strength as a person accomplished in view.’

Idamassa chaṭṭhaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (6)

This is their sixth knowledge ...

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘Do I have the same strength as a person accomplished in view?’

Kathaṃrūpāya ca, bhikkhave, balatāya diṭṭhisampanno puggalo samannāgato?

And what, mendicants, is the strength of a person accomplished in view?

Balatā eṣā, bhikkhave, diṭṭhisampannassa puggalassa yaṃ tathāgatappavedite dhammavinaye desiyamāṇe labhati athavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmojjaṃ.

The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find joy in the meaning and the teaching, and find joy connected with the teaching.

So evaṃ pajānāti:

They understand,

‘yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato, ahampi tathārūpāya balatāya samannāgato’ti.

‘I have the same strength as a person accomplished in view.’

Idamassa sattamaṃ ñāṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi. (7)

This is the seventh knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Evaṃ sattaṅgasamannāgatassa kho, bhikkhave, ariyasāvakassa dhammatā susamannitthā hoti sotāpatti phalasacchikiriyāya.

When a noble disciple has these seven factors, they have properly investigated their own nature with respect to the realization of the fruit of stream-entry.

Evaṃ sattaṅgasamannāgato kho, bhikkhave, ariyasāvako sotāpatti phalasamannāgato hoti’ti.

A noble disciple with these seven factors has the fruit of stream-entry.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Kosambiyasuttaṃ niṭṭhitaṃ aṭṭhamam.

Majjhima Nikāya 49

Middle Discourses 49

Brahmanimantanikasutta

On the Invitation of Brahṃā

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Ekamidāhaṃ, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi subhagavane sālarājamūle.

“At one time, mendicants, I was staying near Ukkatṭhā, in the Subhaga Forest at the root of a magnificent <i>sal</i> tree.

Tena kho pana, bhikkhave, samayena bakassa brahmuno evarūpaṃ pāpakaṃ ditthigataṃ uppannaṃ hoti:

Now at that time Baka the Brahṃā had the following harmful misconception:

‘idaṃ niccaṃ, idaṃ dhuvam, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṃ uttari nissaraṇaṃ natthi’ti.

‘This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.’

Atha khvāhaṃ, bhikkhave, bakassa brahmuno cetasā cetoparivitakkamaññāya—

Then I knew what Baka the Brahṃā was thinking.

seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva—ukkaṭṭhāyaṃ subhagavane sālarājamūle antarahito tasmim̐ brahmaloke pāturahosiṃ.

As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that Brahṃā realm.

Addasā kho maṃ, bhikkhave, bako brahmā dūratova āgacchantam;

Baka saw me coming off in the distance

disvāna maṃ etadavoca:

and said,

‘ehi kho, mārisa, svāgataṃ, mārisa.

‘Come, good sir! Welcome, good sir!

Cirassaṃ kho, mārisa, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

It’s been a long time since you took the opportunity to come here.

Idaṃhi, mārisa, niccaṃ, idaṃ dhuvam, idaṃ sassataṃ, idaṃ kevalaṃ, idaṃ acavanadhammaṃ, idaṃhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṃ uttari nissaraṇaṃ natthi’ti.

For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.’

Evam vutte, aham, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ:

When he had spoken, I said to him,

‘avijjāgato vata bho bako brahmā, avijjāgato vata bho bako brahmā;

‘Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance!’

yatra hi nāma aniccaṃyeva samānaṃ niccanti vakkhati, addhuvamyeva samānaṃ dhuvanti vakkhati, asassataṃyeva samānaṃ sassatanti vakkhati, akevalaṃyeva samānaṃ kevalanti vakkhati, cavanadhammaṃyeva samānaṃ acavanadhammanti vakkhati;

Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable.

yattha ca pana jāyati jīyati mīyati cavati upapajjati taṃca vakkhati:

And where there is being born, growing old, dying, passing away, and being reborn, he says that

“idañhi na jāyati na jīyati na mīyati na cavati na upapajjati”ti;

there’s no being born, growing old, dying, passing away, or being reborn.

santaṃca panaññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”ti vakkhati’ti.

And although there is another escape beyond this, he says that there’s no other escape beyond this.’

Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ etadavoca:

Then Māra the Wicked took possession of a member of Brahmā’s retinue and said this to me,

‘bhikkhu bhikkhu, metamāsado metamāsado, eso hi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadattudaso vasavattī issaro kattā nimmātā setṭho sajita vasī pitā bhūtabhabyānaṃ.

‘Mendicant, mendicant! Don’t attack this one! Don’t attack this one! For this is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

Ahesuṃ kho ye, bhikkhu, tayā pubbe samanabrāhmaṇā lokasmiṃ pathavīgarahakā pathavījigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, pajāpatigarahakā pajāpatijigucchakā, brahmagarahakā brahmajigucchakā—

There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, air, fire, creatures, gods, the Creator, and Brahmā.

te kāyassa bhedā pāṇupacchedā hīne kāye patiṭṭhitā ahesuṃ.

When their bodies broke up and their breath was cut off they were reborn in a lower realm.

Ye pana, bhikkhu, tayā pubbe samanabrāhmaṇā lokasmiṃ pathavīpasamsakā pathavābhinandino, āpasamsakā āpābhinandino, tejapasamsakā tejābhinandino, vāyapasamsakā vāyābhinandino, bhūtapasamsakā bhūtābhinandino, devapasamsakā devābhinandino, pajāpatipasamsakā pajāpatābhinandino, brahmapasamsakā brahmābhinandino—

There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, air, fire, creatures, gods, the Creator, and Brahmā.

te kāyassa bhedā pāṇupacchedā paṇīte kāye patiṭṭhitā.

When their bodies broke up and their breath was cut off they were reborn in a higher realm.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi:

So, mendicant, I tell you this:

“iṅha tvam, mārisa, yadeva te brahmā āha tadeva tvam karoḥi, mā tvam brahmuno vacanaṃ upātivattiṭṭho”.

please, good sir, do exactly what Brahmā says. Don’t go beyond the word of Brahmā.

Sace kho tvaṃ, bhikkhu, brahmuno vacanaṃ upātivattissasi, seyyathāpi nāma puriso sirim āgacchantiṃ daṇḍena paṭippaṇāmeyya, seyyathāpi vā pana, bhikkhu, puriso narakappapāte papatanto hatthehi ca pādehi ca pathaviṃ virādheyya, evaṃ sampadamidaṃ, bhikkhu, tuyhaṃ bhavissati.

If you do, then the consequence for you will be like that of a person who, when Lady Luck approaches, wards her off with a staff, or someone who shoves away the ground as they fall down the chasm into hell.

Īṅha tvaṃ, mārisa, yadeva te brahmā āha tadeva tvaṃ karohi, mā tvaṃ brahmuno vacanaṃ upātivattittho.

Please, dear sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā.

Nanu tvaṃ, bhikkhu, passasi brahmapariśaṃ sannipatitaṃ'ti?

Do you not see the assembly of Brahmā gathered here?

Iti kho maṃ, bhikkhave, māro pāpimā brahmapariśaṃ upanesi.

And that is how Māra the Wicked presented the assembly of Brahmā to me as an example.

Evaṃ vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ:

When he had spoken, I said to Māra,

‘jānāmi kho tāhaṃ, pāpima; mā tvaṃ maññittho:

I know you, Wicked One. Do not think,

“na maṃ jānāmi”’ti.

“He does not know me.”

Māro tvamasi, pāpima.

You are Māra the Wicked.

Yo ceva, pāpima, brahmā, yā ca brahmapariśā, ye ca brahmapārisajjā, sabbeva tava hatthagatā sabbeva tava vasaṅgatā.

And Brahmā, Brahmā's assembly, and Brahmā's retinue have all fallen into your hands; they're under your sway.

Tuyhañhi, pāpima, evaṃ hoti:

And you think,

“esopi me assa hatthagato, esopi me assa vasaṅgato”’ti.

“Maybe this one, too, has fallen into my hands; maybe he's under my sway!”

Ahaṃ kho pana, pāpima, neva tava hatthagato neva tava vasaṅgato'ti.

But I haven't fallen into your hands; I'm not under your sway.'

Evaṃ vutte, bhikkhave, bako brahmā maṃ etadavoca:

When I had spoken, Baka the Brahmā said to me,

‘ahañhi, mārisa, niccaṃyeva samānaṃ “niccaṃ”’ti vadāmi, dhuvaṃyeva samānaṃ “dhuvaṃ”’ti vadāmi, sassataṃyeva samānaṃ “sassataṃ”’ti vadāmi, kevalaṃyeva samānaṃ “kevalaṃ”’ti vadāmi, acavanadhammaṃyeva samānaṃ “acavanadhammaṃ”’ti vadāmi, yattha ca pana na jāyati na jīyati na mīyati na cavati na upapajjati tadevahaṃ vadāmi:

'But, good sir, what I say is permanent, everlasting, eternal, complete, and imperishable is in fact permanent, everlasting, eternal, complete, and imperishable. And where I say there's no being born, growing old, dying, passing away, or being reborn there is in fact

“idañhi na jāyati na jīyati na mīyati na cavati na upapajjati”’ti.

no being born, growing old, dying, passing away, or being reborn.

Asantañca panaññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”’ti vadāmi.

And when I say there's no other escape beyond this there is in fact no other escape beyond this.

Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ yāvatakaṃ tuyhaṃ kasiṇaṃ āyu tāvatakaṃ tesāṃ tapokammameva ahoṣi.

There have been ascetics and brahmins in the world before you, mendicant, whose self-mortification lasted as long as your entire life.

Te kho evaṃ jāneyyumaṃ santañca panaññaṃ uttari nissaraṇaṃ “atthaññaṃ uttari nissaraṇaṃ”ti, asantaṃ vā aññaṃ uttari nissaraṇaṃ “natthaññaṃ uttari nissaraṇaṃ”ti.

When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi:

So, mendicant, I tell you this:

“na cevaññaṃ uttari nissaraṇaṃ dakkhissasi, yāvadeva ca pana kilamathassa vighātassa bhāgī bhavissasi.

you will never find another escape beyond this, and you will eventually get weary and frustrated.

Sace kho tvaṃ, bhikkhu, pathaviṃ ajjhossasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

If you attach to earth, you will lie close to me, in my domain, vulnerable and expendable.

Sace āpaṃ ...

If you attach to water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ajjhossasi, opasāyiko me bhavissasi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo”ti.

Brahmā, you will lie close to me, in my domain, vulnerable and expendable.’

‘Ahampi kho evaṃ, brahme, jānāmi:

‘Brahmā, I too know that

“sace pathaviṃ ajjhossāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo.

if I attach to earth, I will lie close to you, in your domain, vulnerable and expendable.

Sace āpaṃ ...

If I attach to water ...

tejaṃ ...

fire ...

vāyaṃ ...

air ...

bhūte ...

creatures ...

deve ...

gods ...

pajāpatiṃ ...

the Creator ...

brahmaṃ ajjhossāmi, opasāyiko te bhavissāmi vatthusāyiko, yathākāmakaraṇīyo bāhiteyyo”ti api ca te ahaṃ, brahme, gatiñca pajānāmi, jutiñca pajānāmi:

Brahmā, I will lie close to you, in your domain, vulnerable and expendable. And in addition, Brahṃā, I understand your range and your light:

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti.

“That’s how powerful is Baka the Brahmā, how illustrious and mighty.”

Yathākathaṃ pana me tvaṃ, mārisa, gatiṇca pajānāsi, jutiṇca pajānāsi:

‘But in what way do you understand my range and my light?’

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti?

‘Yāvatā candimasūriyā,

‘A galaxy extends a thousand times as far

Pariharanti disā bhanti virocana;

as the moon and sun revolve

Tāva saḥassadhā loko,

and the shining ones light up the quarters.

Ettha te vattate vāso.

And there you wield your power.

Paroparaṇca jānāsi,

You know the high and low,

atho rāgavirāginam;

the passionate and dispassionate,

Itthabhāvaññathābhāvam,

and the coming and going of sentient beings

sattānaṃ āgatiṃ gatinti.

from this realm to another.

Evaṃ kho te ahaṃ, brahme, gatiṇca pajānāmi jutiṇca pajānāmi:

That’s how I understand your range and your light.

“evaṃ mahiddhiko bako brahmā, evaṃ mahānubhāvo bako brahmā, evaṃ mahesakkho bako brahmā”ti.

Atthi kho, brahme, añño kāyo, taṃ tvaṃ na jānāsi na passasi;

But there is another realm that you don’t know or see.

tamaḥaṃ jānāmi passāmi.

But I know it and see it.

Atthi kho, brahme, ābhassarā nāma kāyo yato tvaṃ cuto idhūpappanno.

There is the realm named after the gods of streaming radiance. You passed away from there and were reborn here.

Tassa te aticiranivāseṇa sā sati pamuṭṭhā, tena taṃ tvaṃ na jānāsi na passasi;

You’ve dwelt here so long that you’ve forgotten about that, so you don’t know it or see it.

tamaḥaṃ jānāmi passāmi.

But I know it and see it.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Atthi kho, brahme, subhakiṇho nāma kāyo, vehapphalo nāma kāyo, abhibhū nāma kāyo, taṃ tvaṃ na jānāsi na passasi;

There is the realm named after the gods replete with glory ... the realm named after the gods of abundant fruit ... the realm named after the Overlord, which you don’t know or see.

tamaham jānāmi passāmi.

But I know it and see it.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Pathaviṃ kho ahaṃ, brahme, pathavito abhiññāya yāvatā pathaviyā pathavattena ananubhūtaṃ tadabhiññāya pathaviṃ nāpahosiṃ, pathaviyā nāpahosiṃ, pathavito nāpahosiṃ, pathaviṃ meti nāpahosiṃ, pathaviṃ nābhivadiṃ.

Having directly known earth as earth, and having directly known that which does not fall within the scope of experience based on earth, I did not identify with earth, I did not identify regarding earth, I did not identify as earth, I did not identify 'earth is mine', I did not enjoy earth.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo.

Rather, I know more than you.

Āpaṃ kho ahaṃ, brahme ... pe ...

Having directly known water ...

tejaṃ kho ahaṃ, brahme ... pe ...

fire ...

vāyaṃ kho ahaṃ, brahme ... pe ...

air ...

bhūte kho ahaṃ, brahme ... pe ...

creatures ...

deve kho ahaṃ, brahme ... pe ...

gods ...

pajāpatiṃ kho ahaṃ, brahme ... pe ...

the Creator ...

brahmaṃ kho ahaṃ, brahme ... pe ...

Brahmā ...

ābhassare kho ahaṃ, brahme ... pe ...

the gods of streaming radiance ...

subhakiṇhe kho ahaṃ, brahme ...

the gods replete with glory ...

... pe ...

vehapphale kho ahaṃ, brahme ... pe ...

the gods of abundant fruit ...

abhibhuṃ kho ahaṃ, brahme ... pe ...

the Overlord ...

sabbaṃ kho ahaṃ, brahme, sabbato abhiññāya yāvatā sabbassa sabbattena ananubhūtaṃ tadabhiññāya sabbaṃ nāpahosiṃ sabbasmiṃ nāpahosiṃ sabbato nāpahosiṃ sabbaṃ meti nāpahosiṃ, sabbaṃ nābhivadiṃ.

Having directly known all as all, and having directly known that which does not fall within the scope of experience based on all, I did not identify with all, I did not identify regarding all, I did not identify as all, I did not identify 'all is mine', I did not enjoy all.

Evampi kho ahaṃ, brahme, neva te samasamo abhiññāya, kuto nīceyyaṃ?

So Brahmā, I am not your equal in knowledge, still less your inferior.

Atha kho ahameva tayā bhiyyo'ti.

Rather, I know more than you.'

‘Sace kho, mārisa, sabbassa sabbattena ananubhūtaṃ, tadabhiññāya mā heva te rittakameva ahoṣi, tucchakameva ahoṣīti.

'Well, good sir, if you have directly known that which is not within the scope of experience based on all, may your words not turn out to be void and hollow!

Viññānaṃ anidassanaṃ anantaṃ sabbato pabhaṃ, taṃ pathaviyā pathavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejjassa tejattena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtānaṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, pajāpatissa pajāpatittena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, ābhassarānaṃ ābhassarattena ananubhūtaṃ, subhakiṇhānaṃ subhakiṇhattena ananubhūtaṃ, vehapphalānaṃ vehapphalattena ananubhūtaṃ, abhikhussa abhikhuttena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ.

*Consciousness that is invisible, infinite, radiant all round—*that's* what is not within the scope of experience based on earth, water, fire, air, creatures, gods, the Creator, Brahmā, the gods of streaming radiance, the gods replete with glory, the gods of abundant fruit, the Overlord, and the all.*

Handa carahi te, mārisa, passa antaradhāyāmī'ti.

Well look now, good sir, I will vanish from you!'

‘Handa carahi me tvaṃ, brahme, antaradhāyassu, sace visahasī'ti.

'All right, then, Brahmā, vanish from me—if you can.'

Atha kho, bhikkhave, bako brahmā:

Then Baka the Brahmā said,

‘antaradhāyissāmi samaṇassa gotamassa, antaradhāyissāmi samaṇassa gotamassā'ti nevassu me sakkoti antaradhāyituṃ.

'I will vanish from the ascetic Gotama! I will vanish from the ascetic Gotama!' But he was unable to vanish from me.

Evam vutte, ahaṃ, bhikkhave, bakaṃ brahmānaṃ etadavocaṃ:

So I said to him,

‘handa carahi te brahme antaradhāyāmī'ti.

'Well look now, Brahmā, I will vanish from you!'

‘Handa carahi me tvaṃ, mārisa, antaradhāyassu sace visahasī'ti.

'All right, then, good sir, vanish from me—if you can.'

Atha kho ahaṃ, bhikkhave, tathārūpaṃ iddhābhisankhāraṃ abhisankhāsiṃ:

Then I used my psychic power to will that

‘ettāvataṃ brahmā ca brahmapārisā ca brahmapārisajjā ca saddaṇca me sossanti, na ca maṃ dakkhanti'ti.

my voice would extend so that Brahmā, his assembly, and his retinue would hear me, but they would not see me.

Antarahito imaṃ gāthaṃ abhāsiṃ:

And while invisible I recited this verse:

‘Bhavevāhaṃ bhayaṃ disvā,

'Seeing the danger in continued existence—

bhavaṇca vibhavesinaṃ;

that life in any existence will cease to be—

Bhavam nābhivadim kiñci,

I didn't welcome any kind of existence,

nandiṇca na upādiyin'ti.

and didn't grasp at relishing.'

Atha kho, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca
acchariyabbhutatittajātā ahesuṃ:

Then Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought,

‘acchariyaṃ vata bho, abbhutaṃ vata bho.

‘It’s incredible, it’s amazing!’

Samaṇassa gotamassa mahiddhikatā mahānubhāvātā, na ca vata no ito pubbe dittho
vā, suto vā, añño samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo
yathāyaṃ samaṇo gotāmo sakyaputto sakyakuḷā pabbajito.

The ascetic Gotama has such psychic power and might! We’ve never before seen or heard of any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has gone forth from the Sakyān clan.

Bhavarāmāya vata, bho, pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ
udabbahī’ti.

Though people enjoy continued existence, loving it so much, he has extracted it down to its root.

Atha kho, bhikkhave, māro pāpimā aññataraṃ brahmapārisajjaṃ anvāvisitvā maṃ
etadavoca:

Then Māra the Wicked took possession of a member of Brahmā’s retinue and said this to me,

‘sace kho tvamaṃ, mārasi, evaṃ pajānāsi, sace tvamaṃ evaṃ anubuddho, mā sāvake
upanesi, mā pabbajite;

‘If such is your understanding, good sir, do not present it to your disciples or those gone forth!’

mā sāvakānaṃ dhammaṃ desesi, mā pabbajitānaṃ;

Do not teach this Dhamma to your disciples or those gone forth!

mā sāvakesu gedhimakāsi, mā pabbajitesu.

Do not wish this for your disciples or those gone forth!

Ahesuṃ kho, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto
sammāsambuddhā paṭijānamānā.

There have been ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas.

Te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ,
sāvakesu gedhimakāsu pabbajitesu, te sāvake upanetvā pabbajite, sāvakānaṃ
dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhitacittā pabbajitesu,

They presented, taught, and wished this for their disciples and those gone forth.

kāyassa bhedaṃ pānupacchedā hīne kāye patitthitā.

When their bodies broke up and their breath was cut off they were reborn in a lower realm.

Ahesuṃ ye pana, bhikkhu, tayā pubbe samaṇabrāhmaṇā lokasmiṃ arahanto
sammāsambuddhā paṭijānamānā.

But there have also been other ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas.

Te na sāvake upanesuṃ na pabbajite, na sāvakānaṃ dhammaṃ desesuṃ na
pabbajitānaṃ, na sāvakesu gedhimakāsu na pabbajitesu, te na sāvake upanetvā na
pabbajite, na sāvakānaṃ dhammaṃ desetvā na pabbajitānaṃ, na sāvakesu
gedhitacittā na pabbajitesu,

They did not present, teach, or wish this for their disciples and those gone forth.

kāyassa bhedaṃ pānupacchedā paṇīte kāye patitthitā.

When their bodies broke up and their breath was cut off they were reborn in a higher realm.

Taṃ tāhaṃ, bhikkhu, evaṃ vadāmi—

So, mendicant, I tell you this:

ingha tvam, mārisa, appossukko ditṭhadhammasukhavihāraṇanuyutto viharassu,
anakkhātaṃ kusalañhi, mārisa, mā paraṃ ovadāhi'ti.

please, good sir, remain passive, dwelling in blissful meditation in the present life, for this is better left unsaid. Good sir, do not instruct others.'

Evam vutte, ahaṃ, bhikkhave, māraṃ pāpimantaṃ etadavocaṃ:

When he had spoken, I said to Māra,

‘jānāmi kho tāhaṃ, pāpima, mā tvaṃ maññittho:

'I know you, Wicked One. Do not think,

“na maṃ jānātī”ti.

"He doesn't know me."

Māro tvamasi, pāpima.

You are Māra the Wicked.

Na maṃ tvam, pāpima, hitānukampī evaṃ vadesi;

You don't speak to me like this out of compassion,

ahitānukampī maṃ tvam, pāpima, evaṃ vadesi.

but with no compassion.

Tuyhañhi, pāpima, evaṃ hoti:

For you think,

“yesaṃ samaṇo gotamo dhammaṃ desessati, te me visayaṃ upātivattissanti”ti.

"Those who the ascetic Gotama teaches will go beyond my reach."

Asammāsambuddhāva pana te, pāpima, samānā sammāsambuddhāmhāti
paṭijāṇiṃsu.

Those who formerly claimed to be fully awakened Buddhas were not in fact fully awakened Buddhas.

Ahaṃ kho pana, pāpima, sammāsambuddhova samāno sammāsambuddhomhīti
patijānāmi.

But I am.

Desentopi hi, pāpima, tathāgato sāvakānaṃ dhammaṃ tādisoṃva adesentopi hi,
pāpima, tathāgato sāvakānaṃ dhammaṃ tādisoṃva.

The Realized One remains as such whether or not he teaches disciples.

Upanentopi hi, pāpima, tathāgato sāvake tādisova, anupanentopi hi, pāpima, tathāgato sāvake tādisova.

The Realized One remains as such whether or not he presents the teaching to disciples.

Tam kissa hetu?

Why is that?

Tathāgatassa, pāpima, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā—

Because the Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death.

te pahīnā ucchinnamulā tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Seyyathāpi, pāpima, tālo matthakacchinno abhabbo puna virūlhiyā;

Just as a palm tree with its crown cut off is incapable of further growth,

evameva kho, pāpima, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā—

the Realized One has given up the defilements—corruptions that lead to future lives and are hurtful, resulting in suffering and future rebirth, old age, and death.

te pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatim anuppādadhammā’ti.
*He has cut them off at the root, made them like a palm stump, obliterated them so they are
unable to arise in the future.’”*

Iti hidaṃ mārassa ca anālapanatāya brahmuno ca abhinimantanatāya, tasmā imassa
veyyākaraṇassa brahmanimantanikantveva adhivacanan”ti.
*And so, because of the silencing of Māra, and because of the invitation of Brahmā, the name of
this discussion is “On the Invitation of Brahmā”.*

Brahmanimantanikasuttaṃ niṭṭhitam navamaṃ.

Majjhima Nikāya 50

Middle Discourses 50

Māratajjanīyasutta

The Rebuke of Māra

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire
bhesakaḷāvane migadāye.

At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Tena kho pana samayena āyasmā mahāmoggallāno abbhokāse caṅkamati.

At that time Moggallāna was walking meditation in the open air.

Tena kho pana samayena māro pāpimā āyasmato mahāmoggallānassa kucchigato
hoti koṭṭhamanupaviṭṭho.

Now at that time Māra the Wicked had got inside Moggallāna's belly.

Atha kho āyasmato mahāmoggallānassa etadahosi:

Moggallāna thought,

“kim nu kho me kucchi garugaro viya?

“Why now is my belly so very heavy,

Māsācitam maññe”ti.

like I've just eaten a load of beans?”

Atha kho āyasmā mahāmoggallāno caṅkamā orohitvā vihāraṃ pavisitvā paññatte
āsane nisīdi.

Then he stepped down from the walking path, entered his dwelling, sat down on the seat spread out,

Nisajja kho āyasmā mahāmoggallāno paccattam yoniso manasākāsi.

and investigated inside himself.

Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ kucchigataṃ
koṭṭhamanupaviṭṭham.

He saw that Māra the Wicked had got inside his belly.

Disvāna māraṃ pāpimantaṃ etadavoca:

So he said to Māra,

“nikkhama, pāpima;

“Come out, Wicked One,

nikkhama, pāpima.

come out!

Mā tathāgataṃ viheseṣi, mā tathāgatasāvakaṃ.

Do not harass the Realized One or his disciple.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti.

Don't create lasting harm and suffering for yourself!”

Atha kho māraṃ pāpimato etadahosi:

Then Māra thought,

“ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha:

“This ascetic doesn't really know me or see me when he tells me to come out.

‘nikkhama, pāpima;

-

nikkhama, pāpima.

-

Mā tathāgataṃ vihesesi, mā tathāgatasāvakam.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyā'ti.

Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī'ti?

Not even the Teacher could recognize me so quickly, so how could a disciple?"

Atha kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ etadavoca:

Then Moggallāna said to Māra,

“evampi kho tāhaṃ, pāpima, jānāmi, mā tvaṃ maññittho:

“I know you even when you're like this, Wicked One. Do not think,

‘na maṃ jānātī’ti.

‘He doesn’t know me.’

Māro tvamasi, pāpima;

You are Māra the Wicked.

tuyhañhi, pāpima, evaṃ hoti:

And you think,

‘ajānameva kho maṃ ayaṃ samaṇo apassaṃ evamāha—

‘This ascetic doesn’t really know me or see me when he tells me to come out.

nikkhama, pāpima;

nikkhama, pāpima.

Mā tathāgataṃ vihesesi, mā tathāgatasāvakam.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyāti.

Yopissa so satthā sopi maṃ neva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatī'ti?

Not even the Teacher could recognize me so quickly, so how could a disciple?"

Atha kho māraṃ pāpimato etadahosi:

Then Māra thought,

“jānameva kho maṃ ayaṃ samaṇo passaṃ evamāha:

“This ascetic really does know me and see me when he tells me to come out.”

‘nikkhama, pāpima;

nikkhama, pāpima.

Mā tathāgataṃ vihesesi, mā tathāgatasāvakam.

Mā te ahosi dīgharattaṃ ahitāya dukkhāyā'ti.

Atha kho māro pāpimā āyasmato mahāmoggallānassa mukhato uggantvā paccaggale aṭṭhāsi.

Then Māra came up out of Moggallāna's mouth and stood against the door bar.

Addasā kho āyasmā mahāmoggallāno māraṃ pāpimantaṃ paccaggale ṭhitam;

Moggallāna saw him there

disvāna māraṃ pāpimantaṃ etadavoca:

and said,

“etthāpi kho tāhaṃ, pāpima, passāmi; mā tvaṃ maññittho

“I see you even there, Wicked One. Do not think,

‘na maṃ passaṭṭi’.

‘He doesn’t see me.’

Eso tvaṃ, pāpima, paccaggaḷe ṭhito.

That’s you, Wicked One, standing against the door bar.

Bhūtapubbāhaṃ, pāpima, dūsī nāma māro ahosiṃ, tassa me kālī nāma bhaginī.

Once upon a time, Wicked One, I was a Māra named Dūsī, and I had a sister named Kālī.

Tassā tvaṃ putto.

You were her son,

So me tvaṃ bhāgineyyo ahosi.

which made you my nephew.

Tena kho pana, pāpima, samayena kakuṣandho bhagavā arahāṃ sammāsambuddho loke uppanno hoti.

At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

Kakusandhassa kho pana, pāpima, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṃ nāma sāvakayugaṃ ahosi aggāṃ bhaddayugaṃ.

Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

Yāvata kho pana, pāpima, kakuṣandhassa bhagavato arahato sammāsambuddhassa sāvakā.

Of all the disciples of the Buddha Kakusandha,

Tesu na ca koci āyasmatā vidhurena samasamo hoti yadidaṃ dhammadesanāya.

none were the equal of Venerable Vidhura in teaching Dhamma.

Iminā kho evaṃ, pāpima, pariāyena āyasmato vidhurassa vidhuroteva samaññā udapādi.

And that’s how he came to be known as Vidhura.

Āyasmā pana, pāpima, sañjīvo araññagatopi rukkhamaṇḍalatopi suññāgāragatopi appakasireneva saññāvedayitanirodhaṃ samāpajjati.

But when Venerable Sañjīva had gone to a wilderness, or to the root of a tree, or to an empty hut, he easily attained the cessation of perception and feeling.

Bhūtapubbaṃ, pāpima, āyasmā sañjīvo aññatarasmiṃ rukkhamaṇḍale saññāvedayitanirodhaṃ samāpanno nisinno hoti.

Once upon a time, Sañjīva was sitting at the root of a certain tree having attained the cessation of perception and feeling.

Addasaṃsu kho, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ aññatarasmiṃ rukkhamaṇḍale saññāvedayitanirodhaṃ samāpannaṃ nisinnaṃ;

Some cowherds, shepherds, farmers, and passers-by saw him sitting there

disvāna tesāṃ etadahosi:

and said,

‘acchariyaṃ vata bho, abbhutaṃ vata, bho.

‘It’s incredible, it’s amazing!’

Ayaṃ samaṇo nisinnakova kālaṅkato.

This ascetic passed away while sitting.

Handa naṃ dahāmā’ti.

We should cremate him.’

Atha kho te, pāpima, gopālakā pasupālakā kassakā pathāvino tiṇaṇca katṭhaṇca gomayaṇca saṅkaḍḍhitvā āyasmato sañjīvassa kāye upacinitvā aggimṇ datvā pakkamimsu.

They collected grass, wood, and cow-dung, heaped it all on Sañjīva's body, set it on fire, and left.

Atha kho, pāpima, āyasmā sañjīvo tassā rattiyaṃ accayena tāya samāpattiyaṃ vuṭṭhahitvā cīvarāni papphoṭetvā pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya gāmaṃ piṇḍāya pāvīsi.

Then, when the night had passed, Sañjīva emerged from that attainment, shook out his robes, and, since it was morning, he robed up and entered the village for alms.

Addasaṃsu kho te, pāpima, gopālakā pasupālakā kassakā pathāvino āyasmantaṃ sañjīvaṃ piṇḍāya carantaṃ;

Those cowherds, shepherds, farmers, and passers-by saw him wandering for alms

disvāna nesaṃ etadahosi:

and said,

‘acchariyaṃ vata bho, abbhutaṃ vata, bho.

‘It’s incredible, it’s amazing!’

Ayaṃ samaṇo nisinnakova kālaṅkato, svāyaṃ paṭisañjīvito’ti.

This ascetic passed away while sitting, and now he has come back to life!’

Iminā kho evaṃ, pāpima, pariyāyena āyasmato sañjīvassa sañjīvoteva samaññā udapādi.

And that’s how he came to be known as Sañjīva.

Atha kho, pāpima, dūsissa māraṣa etadahosi:

Then it occurred to Māra Dūsī,

‘imesaṃ kho ahaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā.

‘I don’t know the course of rebirth of these ethical mendicants of good character.

Yannūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ—

Why don’t I take possession of these brahmins and householders and say,

etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha.

“Come, all of you, abuse, attack, harass, and trouble the ethical mendicants of good character.

Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ’ti.

Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’

Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi:

And that’s exactly what he did.

‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha.

Appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ’ti.

Atha kho te, pāpima, brāhmaṇagahapatikā anvāvisitṭhā dūsinaṃ mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāsanti rosentī vihesenti:

Then those brahmins and householders abused, attacked, harassed, and troubled the ethical mendicants of good character:

‘ime pana muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

‘These shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and contemplate and ruminate.

Seyyathāpi nāma ulūko rukkhāsākhāyaṃ mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like an owl on a branch, which meditates and concentrates and contemplates and ruminates as it hunts a mouse.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

Seyyathāpi nāma kotthu nadīṭire macche maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like a jackal on a river-bank, which meditates and concentrates and contemplates and ruminates as it hunts a fish.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

Seyyathāpi nāma biḷāro sandhisamalasaṅkaṭṭire mūsikaṃ maggayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like a cat by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates as it hunts a mouse.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti.

Seyyathāpi nāma gadrabho vahacchinno sandhisamalasaṅkaṭṭire jhāyati pajjhāyati nijjhāyati apajjhāyati;

They’re just like an unladen donkey by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates.

evamevime muṇḍakā samanākā ibbhā kinhā bandhupādāpaccā “jhāyinosmā jhāyinosmā”ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti’ti.

In the same way, these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, say, ‘We practice absorption meditation! We practice absorption meditation!’ And they meditate and concentrate and contemplate and ruminate.’

Ye kho pana, pāpima, tena samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.

Most of the people who died at that time—when their body broke up, after death—were reborn in a place of loss, a bad place, the underworld, hell.

Atha kho, pāpima, kakuṣandho bhagavā araham sammāsambuddho bhikkhū āmantesi:

Then Kakuṣandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants:

‘anvāvitthā kho, bhikkhave, brāhmaṇagahapatikā dūsinaṃ mārena—

‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī.

etha, tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, appeva nāma tumhehi akkosiyamānānaṃ paribhāsiyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ'ti.

He told them to abuse you in the hope of upsetting your minds so that he can find a vulnerability.

Etha, tumhe, bhikkhave, mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharatha.

Come, all of you mendicants, meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ... pe ...

Meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

Meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatha, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharathā'ti.

Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Atha kho te, pāpima, bhikkhū kakusandhena bhagavatā arahatā sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatāpi rukkhamaḷagatāpi suññāgāragatāpi mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated spreading a heart full of love ...

Karuṇāsahagatena cetasā ... pe ...

compassion ...

muditāsahagatena cetasā ... pe ...

rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharimsu, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharimsu.

equanimity.

Atha kho, pāpima, dūsissa mārassa etadahosi:

Then it occurred to Māra Dūsī,

‘evampi kho ahaṃ karonto imesaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ neva jānāmi āgatiṃ vā gatiṃ vā, yannūnāhaṃ brāhmaṇagahapatike anvāvisēyyaṃ:

‘Even when I do this I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say,

“etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha pūjetha,

“Come, all of you, honor, respect, esteem, and venerate the ethical mendicants of good character.

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māṇiyamānānaṃ
pūjīyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ”ti.

Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”

Atha kho te, pāpima, dūsī māro brāhmaṇagahapatike anvāvisi:

And that’s exactly what he did.

‘etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha
pūjetha,

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māṇiyamānānaṃ
pūjīyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ”ti.

Atha kho te, pāpima, brāhmaṇagahapatikā anvāvitthā dūsinā mārena bhikkhū
sīlavante kalyāṇadhamme sakkaronti garuṃ karonti mānenti pūjenti.

*Then those brahmins and householders honored, respected, esteemed, and venerated the
ethical mendicants of good character.*

Ye kho pana, pāpima, tena samayena manussā kālaṃ karonti yebhuyyena kāyassa
bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

*Most of the people who died at that time—when their body broke up, after death—were reborn
in a good place, a heavenly realm.*

Atha kho, pāpima, kakuṣandho bhagavā ahaṃ sammāsambuddho bhikkhū
āmanesi:

*Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed
the mendicants:*

‘anvāvitthā kho, bhikkhave, brāhmaṇagahapatikā dūsinā mārena:

‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī.

“etha, tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garuṃ karotha mānetha
pūjetha,

He told them to venerate you

appeva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māṇiyamānānaṃ
pūjīyamānānaṃ siyā cittassa aññathattaṃ, yathā taṃ dūsī māro labhetha otāraṇ”ti.

in the hope of upsetting your minds so that he can find a vulnerability.

Etha, tumhe, bhikkhave, asubhānupassino kāye viharatha, āhāre paṭikūlasaññino,
sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino”ti.

*Come, all you mendicants, meditate observing the ugliness of the body, perceiving the
repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the
impermanence of all conditions.’*

Atha kho te, pāpima, bhikkhū kakuṣandhena bhagavatā arahatā
sammāsambuddhena evaṃ ovadiyamānā evaṃ anusāsiyamānā araṇṇagatāpi
rukkhamūlagatāpi suññāgaragatāpi asubhānupassino kāye viharimsu, āhāre
paṭikūlasaññino, sabbaloke anabhiratisaññino, sabbasaṅkhāresu aniccānupassino.

*When those mendicants were instructed and advised by the Buddha Kakusandha in this way,
they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated
observing the ugliness of the body, perceiving the repulsiveness of food, perceiving
dissatisfaction with the whole world, and observing the impermanence of all conditions.*

Atha kho, pāpima, kakuṣandho bhagavā ahaṃ sammāsambuddho
pubbaṇhasamayam nivāsetvā pattacivaramādāya āyasmatā vidhurena
pacchāsamaṇena gāmaṃ piṇḍāya pāvisi.

*Then the Buddha Kakusandha robed up in the morning and, taking this bowl and robe, entered
the village for alms with Venerable Vidhura as his second monk.*

Atha kho, pāpima, dūsī māro aññataram kumārakam anvāvisitvā sakkharam gahetvā āyasmato vidhurassa sīse pahāramadāsi; sīsam vobhindi.

Then Māra Dūsī took possession of a certain boy, picked up a rock, and hit Vidhura on the head, cracking it open.

Atha kho, pāpima, āyasmā vidhuro bhinnena sīsenā lohiteṇa gaḷanteṇa kakusandhampeva bhagavantaṃ arahantaṃ sammāsambuddhaṃ piṭṭhito piṭṭhito anubandhi.

Then Vidhura, with blood pouring from his cracked skull, still followed behind the Buddha Kakusandha.

Atha kho, pāpima, kakusandho bhagavā araham sammāsambuddho nāgāpalokitaṃ apalokesi:

Then the Buddha Kakusandha turned his whole body, the way that elephants do, to look back, saying,

‘na vāyaṃ dūsī māro mattamaññāsī’ti.

‘This Māra Dūsī knows no bounds.’

Sahāpalokanāya ca pana, pāpima, dūsī māro tamhā ca ṭhānā cavi mahānirayaṇca upapajji.

And with that look Māra Dūsī fell from that place and was reborn in the Great Hell.

Tassa kho pana, pāpima, mahānirayassa tayo nāmadheyā honti—

Now that Great Hell is known by three names:

chaphassāyataniko itipi, saṅkusamāhato itipi, paccattavedaniyo itipi.

‘The Six Fields of Contact’ and also ‘The Impaling With Spikes’ and also ‘Individually Painful’.

Atha kho maṃ, pāpima, nirayapālā upasaṅkamitvā etadavocum:

Then the wardens of hell came to me and said,

‘yadā kho te, mārisa, saṅkunā saṅku hadaye samāgaccheyya.

‘When stake meets stake in your heart,

Atha nam tvam jāneyyāsi:

you will know that

“vassasahassam me niraye paccamānassā””ti.

you’ve been roasting in hell for a thousand years.’

So kho aham, pāpima, bahūni vassāni bahūni vassasatāni bahūni vassasahassāni tasmim mahāniraye apacim.

I roasted for many years, many centuries, many millennia in that Great Hell.

Dasavassasahassāni tasseva mahānirayassa ussade apacim vuṭṭhānimaṃ nāma vedanaṃ vediyamāno.

For ten thousand years I roasted in the annex of that Great Hell, experiencing the pain called ‘coming out’.

Tassa mayham, pāpima, evarūpo kāyo hoti, seyyathāpi manussassa.

My body was in human form,

Evarūpaṃ sīsam hoti, seyyathāpi macchassa.

but I had the head of a fish.

Kīdiso nirayo āsi,

What kind of hell was that,

yattha dūsī apaccatha;

where Dūsī was roasted

Vidhuraṃ sāvakaṃasajja,

after attacking the disciple Vidhura

kakusandhañca brāhmaṇaṃ.
along with the brahmin Kakusandha?

Sataṃ āsi ayosaṅkū,
There were 100 iron spikes,

sabbe paccattavedanā;
each one individually painful.

Īdiso nirayo āsi,
That's the kind of hell

yattha dūsī apaccatha;
where Dūsī was roasted

Vidhuraṃ sāvakaṃsajja,
after attacking the disciple Vidhura

kakusandhañca brāhmaṇaṃ.
along with the brahmin Kakusandha.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Majjhe sarassa tiṭṭhanti,
There are mansions that last for an eon

vimānā kappatthāyino;
standing in the middle of a lake.

Veluriyavaṇṇā rucirā,
Sapphire-colored, brilliant,

accimanto pabhassarā;
they sparkle and shine.

Accharā tattha naccanti,
Dancing there are nymphs

puthu nānattavaṇṇiyo.
shining in all different colors.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo ve buddhena codito,
I'm the one who, encouraged by the Buddha,

bhikkhu saṅghassa pekkhato;
shook the stilt longhouse of Migāra's mother

Migāramātupāsādaṃ,
with his big toe

pādaṅguṭṭhena kampayi.
as the Saṅgha of mendicants watched.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo vejayantaṃ pāsādaṃ,
I'm the one who shook the Palace of Victory

pādaṅguṭṭhena kampayi;
with his big toe

Iddhibalenupatthaddho,
owing to psychic power,

saṃvejesi ca devatā.
inspiring deities to awe.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo vejayantapāsāde,
I'm the one who asked Sakka

sakkaṃ so paripucchati;
in the Palace of Victory:

Api vāsava jānāsi,
'Vāsava, do you know the freedom

taṇhākkhayavimuttiyo;
that comes with the ending of craving?'

Tassa sakko viyākāsi,
And I'm the one to whom Sakka

pañhaṃ puṭṭho yathātatham.
admitted the truth when asked.

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo brahmaṃ paripucchati,
I'm the one who asked Brahmā

sudhammāyābhito sabhaṃ;
in the Hall of Justice before the assembly:

Ajjāpi tyāvuso diṭṭhi,
'Friend, do you still have the same view

yā te diṭṭhi pure ahu;
that you had in the past?

Passasi vītivattantaṃ,
Or do you see the radiance

brahmaloke pabhassaraṃ.
transcending the Brahmā realm?'

Tassa brahmā viyākāsi,
And I'm the one to whom Brahmā

anupubbaṃ yathātathaṃ;
truthfully admitted his progress:

Na me mārisa sā diṭṭhi,
'Good sir, I don't have that view

yā me diṭṭhi pure ahu.
that I had in the past.

Passāmi vītivattantaṃ,
I see the radiance

brahmaloke pabhassaraṃ;
transcending the Brahmā realm.

Sohaṃ ajja kathaṃ vajjaṃ,
So how could I say today

ahaṃ niccomhi sassato.
that I am permanent and eternal?'

Yo etamabhijānāti,
Dark One, if you attack

bhikkhu buddhassa sāvako;
a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,
a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.
you'll fall into suffering.

Yo mahāmeruno kūṭaṃ,
I'm the one who has touched the peak of Mount Meru

vimokkhena aphaṣṣayi;
using the power of meditative liberation.

Vanam pubbavidehānaṃ,
I've visited the forests of the people

ye ca bhūmisayā narā.
who dwell in the Eastern Continent.

Yo etamabhijānāti,

Dark One, if you attack

bhikkhu buddhassa sāvako;

a mendicant who directly knows this,

Tādisaṃ bhikkhumāsajja,

a disciple of the Buddha,

kaṇha dukkhaṃ nigacchasi.

you'll fall into suffering.

Na ve aggi cetayati,

Though a fire doesn't think,

‘ahaṃ bālaṃ ḍahāmī’ti;

‘I’ll burn the fool!’

Bālo ca jalitaṃ aggim,

Still the fool who attacks

āsajja naṃ sa ḍayhati.

the fire gets burnt.

Evameva tuvaṃ māra,

In the same way, Māra,

āsajja naṃ tathāgataṃ;

in attacking the Realized One,

Sayaṃ ḍahissasi attānaṃ,

you’ll only burn yourself,

bālo aggimva samphusaṃ.

like a fool touching the flames.

Apuññaṃ pasavī māro,

Māra’s done a bad thing

āsajja naṃ tathāgataṃ;

in attacking the Realized One.

Kim nu maññasi pāpima,

Wicked One, do you imagine that

na me pāpaṃ vipaccati.

your wickedness won’t bear fruit?

Karoto cīyati pāpaṃ,

Your deeds heap up wickedness

cirarattāya antaka;

that will last a long time, terminator!

Māra nibbinda buddhamhā,

Forget about the Buddha, Māra!

āsaṃ mākāsi bhikkhusu.

And give up your hopes for the mendicants!”

Iti māraṃ atajjesi,

That is how, in the Bhesakaḷā grove,

bhikkhu bhesakaḷāvane;

the mendicant rebuked Māra.

Tato so dummano yakkho,

That spirit, downcast,

tatthevantaradhāyathā”ti.
disappeared right there!

Māratājjanīyasuttaṃ niṭṭhitaṃ dasamaṃ.

Cūlayamakavaggo niṭṭhito pañcama.

Sāleyya verañjaduve ca tuṭṭhi,

Cūlamahādhammasamādānañca;

Vīmaṃsakā kosambi ca brāhmaṇo,

Dūsī ca māro dasama ca vaggo.

Mūlapariyāyo ceva,

sīhanādo ca uttamo;

Kakaco ceva gosinṇo,

sāleyyo ca ime pañca.

Mūlapaṇṇāsakaṃ samattaṃ.