

Majjhima Nikāya 11

Middle Discourses 11

Cūlasīhanādasutta

The Shorter Discourse on the Lion's Roar

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:

“Idheva, bhikkhave, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;

“‘Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇebhi aññehīti.

Other sects are empty of ascetics.’

Evametaṃ, bhikkhave, sammā sīhanādaṃ nadatha.

This, mendicants, is how you should rightly roar your lion's roar.

Thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

It's possible that wanderers who follow other paths might say:

‘ko panāyasmantānaṃ assāso, kiṃ balaṃ, yena tumhe āyasmanto evaṃ vadetha—

‘But what is the source of the venerables’ self-confidence and forcefulness that they say this?’

idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;

suññā parappavādā samaṇebhi aññehī’ti?

Evamvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:

You should say to them:

‘atthi kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayaṃ attani sampassamānā evaṃ vadema—

‘There are four things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. Seeing these things in ourselves we say that:

idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;

‘Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic.

suññā parappavādā samaṇebhi aññehīti.

Other sects are empty of ascetics.’

Katame cattāro?

What four?

Atthi kho no, āvuso, satthari pasādo, atthi dhamme pasādo, atthi sīlesu paripūrakāritā;

We have confidence in the Teacher, we have confidence in the teaching, and we have fulfilled the precepts.

sahadhammikā kho pana piyā manāpā—

And we have love and affection for those who share our path,

gahaṭṭhā ceva pabbajitā ca.

both laypeople and renunciates.

Ime kho no, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayam attani sampassamānā evaṃ vadema—

These are the four things.'

idheva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo;

suññā parappavādā samaṇebhi aññehī'ti.

Thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:

It's possible that wanderers who follow other paths might say:

'amhākampi kho, āvuso, atthi satthari pasādo yo amhākaṃ satthā, amhākampi atthi dhamme pasādo yo amhākaṃ dhammo, mayampi sīlesu paripūrakārino yāni amhākaṃ sīlāni,

We too have confidence in the Teacher—our Teacher; we have confidence in the teaching—our teaching; and we have fulfilled the precepts—our precepts.

amhākampi sahadhammikā piyā manāpā—

And we have love and affection for those who share our path,

gahaṭṭhā ceva pabbajitā ca.

both laypeople and renunciates.

Idha no, āvuso, ko viśeso ko adhippayāso kiṃ nānākaraṇaṃ yadidaṃ tumhākañceva amhākañcā'ti?

What, then, is the difference between you and us?'

Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:

You should say to them:

'kiṃ panāvuso, ekā niṭṭhā, udāhu puthu niṭṭhā'ti?

'Well, reverends, is the goal one or many?'

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

Answering rightly, the wanderers would say:

'ekāvuso, niṭṭhā, na puthu niṭṭhā'ti.

'The goal is one, reverends, not many.'

'Sā panāvuso, niṭṭhā sarāgassa udāhu vītārāgassā'ti?

'But is that goal for the greedy or for those free of greed?'

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

Answering rightly, the wanderers would say:

'vītārāgassāvuso, sā niṭṭhā, na sā niṭṭhā sarāgassā'ti.

'That goal is for those free of greed, not for the greedy.'

'Sā panāvuso, niṭṭhā sadosassa udāhu vītadosassā'ti?

'Is it for the hateful or those free of hate?'

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘vīṭadosassāvuso, sā niṭṭhā, na sā niṭṭhā sadosassā’ti.

‘It’s for those free of hate.’

‘Sā panāvuso, niṭṭhā samohassa udāhu vītamohassā’ti?

‘Is it for the delusional or those free of delusion?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘vītamohassāvuso, sā niṭṭhā, na sā niṭṭhā samohassā’ti.

‘It’s for those free of delusion.’

‘Sā panāvuso, niṭṭhā satanḥassa udāhu vīṭatanḥassā’ti?

‘Is it for those who crave or those rid of craving?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘vīṭatanḥassāvuso, sā niṭṭhā, na sā niṭṭhā satanḥassā’ti.

‘It’s for those rid of craving.’

‘Sā panāvuso, niṭṭhā saupādānassa udāhu anupādānassā’ti?

‘Is it for those who grasp or those who don’t grasp?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘anupādānassāvuso, sā niṭṭhā, na sā niṭṭhā saupādānassā’ti.

‘It’s for those who don’t grasp.’

‘Sā panāvuso, niṭṭhā viddasuno udāhu aviddasuno’ti?

‘Is it for the knowledgeable or the ignorant?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘viddasuno, āvuso, sā niṭṭhā, na sā niṭṭhā aviddasuno’ti.

‘It’s for the knowledgeable.’

‘Sā panāvuso, niṭṭhā anuruddhappaṭiviruddhassa udāhu

ananuruddhaappaṭiviruddhassā’ti?

‘Is it for those who favor and oppose or for those who don’t favor and oppose?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

‘ananuruddhaappaṭiviruddhassāvuso, sā niṭṭhā, na sā niṭṭhā

anuruddhappaṭiviruddhassā’ti.

‘It’s for those who don’t favor and oppose.’

‘Sā panāvuso, niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa

nippapañcaratino’ti?

‘But is that good for those who enjoy proliferation or for those who enjoy non-proliferation?’

Sammā byākaramānā, bhikkhave, aññatitthiyā paribbājakā evaṃ byākareyyuṃ:

Answering rightly, the wanderers would say:

‘nippapañcārāmassāvuso, sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa

papañcaratino’ti.

‘It’s for those who enjoy non-proliferation, not for those who enjoy proliferation.’

Dvemā, bhikkhave, diṭṭhiyo—

Mendicants, there are these two views:

bhavadiṭṭhi ca vibhavadiṭṭhi ca.

views favoring continued existence and views favoring ending existence.

Ye hi keci, bhikkhave, samanā vā brāhmaṇā vā bhavadit̥ṭhiṃ allīnā bhavadit̥ṭhiṃ upagatā bhavadit̥ṭhiṃ ajjhositā, vibhavadit̥ṭhiyā te paṭiviruddhā.

Any ascetics or brahmins who cling, hold, and attach to a view favoring continued existence will oppose a view favoring ending existence.

Ye hi keci, bhikkhave, samanā vā brāhmaṇā vā vibhavadit̥ṭhiṃ allīnā vibhavadit̥ṭhiṃ upagatā vibhavadit̥ṭhiṃ ajjhositā, bhavadit̥ṭhiyā te paṭiviruddhā.

Any ascetics or brahmins who cling, hold, and attach to a view favoring ending existence will oppose a view favoring continued existence.

Ye hi keci, bhikkhave, samanā vā brāhmaṇā vā imāsaṃ dvinnāṃ dit̥ṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ nappajānanti, ‘te sarāgā te sadosā te samohā te satan̥hā te saupādānā te aviddasuno te anuruddhappaṭiviruddhā te papañcārāmā papañcaratino;

There are some ascetics and brahmins who don’t truly understand these two views’ origin, ending, gratification, drawback, and escape. They’re greedy, hateful, delusional, craving, grasping, and ignorant. They favor and oppose, and they enjoy proliferation.

te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

na parimuccanti dukkhasmā’ti vadāmi.

They’re not freed from suffering, I say.

Ye ca kho keci, bhikkhave, samanā vā brāhmaṇā vā imāsaṃ dvinnāṃ dit̥ṭhīnaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ pajānanti, ‘te vītārāgā te vītadosā te vītamohā te vītatan̥hā te anupādānā te viddasuno te ananuruddhaappaṭiviruddhā te nippapañcārāmā nippapañcaratino;

There are some ascetics and brahmins who do truly understand these two views’ origin, ending, gratification, drawback, and escape. They’re rid of greed, hate, delusion, craving, grasping, and ignorance. They don’t favor and oppose, and they enjoy non-proliferation.

te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;

They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

parimuccanti dukkhasmā’ti vadāmi.

They’re freed from suffering, I say.

Cattārimāni, bhikkhave, upādānāni.

There are these four kinds of grasping.

Katamāni cattāri?

What four?

Kāmupādānaṃ, dit̥ṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā.

There are some ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping.

Te na sammā sabbupādānapariññaṃ paññapenti—

But they don’t correctly describe the complete understanding of all kinds of grasping.

kāmupādānassa pariññaṃ paññapenti, na dit̥ṭhupādānassa pariññaṃ paññapenti, na sīlabbatupādānassa pariññaṃ paññapenti, na attavādupādānassa pariññaṃ paññapenti.

They describe the complete understanding of grasping at sensual pleasures, but not views, precepts and observances, and theories of a self.

Tam kissa hetu?

Why is that?

Imāni hi te bhonto samaṇabrāhmaṇā tīni thānāni yathābhūtaṃ nappajānanti.
Because those gentlemen don't truly understand these three things.

Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā;
That's why they claim to propound the complete understanding of all kinds of grasping,

te na sammā sabbupādānapariññaṃ paññapenti—
but they don't really.

kāmuḍupādānaṃ pariññaṃ paññapenti, na diṭṭhupādānaṃ pariññaṃ paññapenti, na
sīlabbatupādānaṃ pariññaṃ paññapenti, na attavādupādānaṃ pariññaṃ
paññapenti.

Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā.
*There are some other ascetics and brahmins who claim to propound the complete
understanding of all kinds of grasping,*

Te na sammā sabbupādānapariññaṃ paññapenti—
but they don't really.

kāmuḍupādānaṃ pariññaṃ paññapenti, diṭṭhupādānaṃ pariññaṃ paññapenti, na
sīlabbatupādānaṃ pariññaṃ paññapenti, na attavādupādānaṃ pariññaṃ
paññapenti.

*They describe the complete understanding of grasping at sensual pleasures and views, but not
precepts and observances, and theories of a self.*

Taṃ kissa hetu?
Why is that?

Imāni hi te bhonto samaṇabrāhmaṇā dve thānāni yathābhūtaṃ nappajānanti.
Because those gentlemen don't truly understand these two things.

Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā;
That's why they claim to propound the complete understanding of all kinds of grasping,

te na sammā sabbupādānapariññaṃ paññapenti—
but they don't really.

kāmuḍupādānaṃ pariññaṃ paññapenti, diṭṭhupādānaṃ pariññaṃ paññapenti, na
sīlabbatupādānaṃ pariññaṃ paññapenti, na attavādupādānaṃ pariññaṃ
paññapenti.

Santi, bhikkhave, eke samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā.
*There are some other ascetics and brahmins who claim to propound the complete
understanding of all kinds of grasping,*

Te na sammā sabbupādānapariññaṃ paññapenti—
but they don't really.

kāmuḍupādānaṃ pariññaṃ paññapenti, diṭṭhupādānaṃ pariññaṃ paññapenti,
sīlabbatupādānaṃ pariññaṃ paññapenti, na attavādupādānaṃ pariññaṃ
paññapenti.

*They describe the complete understanding of grasping at sensual pleasures, views, and
precepts and observances, but not theories of a self.*

Taṃ kissa hetu?
Why is that?

Imaṃhi te bhonto samaṇabrāhmaṇā ekaṃ thānaṃ yathābhūtaṃ nappajānanti.
Because those gentlemen don't truly understand this one thing.

Tasmā te bhonto samaṇabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā;
That's why they claim to propound the complete understanding of all kinds of grasping,

te na sammā sabbupādānapariññaṃ paññāpenti—
but they don't really.

kāmapādānassa pariññaṃ paññāpenti, ditthupādānassa pariññaṃ paññāpenti,
sīlabbatupādānassa pariññaṃ paññāpenti, na attavādupādānassa pariññaṃ
paññāpenti.

Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so na sammaggato
akkhāyati;

In such a teaching and training, confidence in the Teacher is said to be far from ideal.

yo dhamme pasādo so na sammaggato akkhāyati;

Likewise, confidence in the teaching,

yā sīlesu paripūrakāritā sā na sammaggatā akkhāyati;

fulfillment of the precepts,

yā sahadhammikesu piyamanāpatā sā na sammaggatā akkhāyati.

and love and affection for those sharing the same path are said to be far from ideal.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ durakkhāte dhammavinaye duppavedite
aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

*It's because that teaching and training is poorly explained and poorly propounded, not
emancipating, not leading to peace, proclaimed by someone who is not a fully awakened
Buddha.*

Tathāgato ca kho, bhikkhave, araham sammāsambuddho sabbupādānapariññāvādo
paṭijānamāno sammā sabbupādānapariññaṃ paññāpenti—

*The Realized One, the perfected one, the fully awakened Buddha claims to propound the
complete understanding of all kinds of grasping.*

kāmapādānassa pariññaṃ paññāpeti, ditthupādānassa pariññaṃ paññāpeti,
sīlabbatupādānassa pariññaṃ paññāpeti, attavādupādānassa pariññaṃ paññāpeti.

*He describes the complete understanding of grasping at sensual pleasures, views, precepts and
observances, and theories of a self.*

Evarūpe kho, bhikkhave, dhammavinaye yo satthari pasādo so sammaggato
akkhāyati;

In such a teaching and training, confidence in the Teacher is said to be ideal.

yo dhamme pasādo so sammaggato akkhāyati;

Likewise, confidence in the teaching,

yā sīlesu paripūrakāritā sā sammaggatā akkhāyati;

fulfillment of the precepts,

yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati.

and love and affection for those sharing the same path are said to be ideal.

Taṃ kissa hetu?

Why is that?

Evañhetam, bhikkhave, hoti yathā taṃ svākkhāte dhammavinaye suppavedite
niyyānike upasamasamvattanike sammāsambuddhappavedite.

*It's because that teaching and training is well explained and well propounded, emancipating,
leading to peace, proclaimed by a fully awakened Buddha.*

Ime ca, bhikkhave, cattāro upādānā. Kiṃnidānā kiṃsamudayā kiṃjātikā
kimpabhavā?

What is the source, origin, birthplace, and root of these four kinds of grasping?

Ime cattāro upādānā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.
Craving.

Taṇhā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?
And what is the source, origin, birthplace, and root of craving?

Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.
Feeling.

Vedanā cāyaṃ, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?
And what is the source of feeling?

Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.
Contact.

Phasso cāyaṃ, bhikkhave, kiṃnidāno kiṃsamudayo kiṃjāτικο kiṃpabhavo?
And what is the source of contact?

Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajāτικο saḷāyatanapabhavo.
The six sense fields.

Saḷāyatanañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?
And what is the source of the six sense fields?

Saḷāyatanaṃ nāmarūpanidānaṃ nāmarūpasamudayaṃ nāmarūpajātikaṃ nāmarūpapabhavaṃ.
Name and form.

Nāmarūpañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?
And what is the source of name and form?

Nāmarūpaṃ viññāṇanidānaṃ viññāṇasamudayaṃ viññāṇajātikaṃ viññāṇapabhavaṃ.
Consciousness.

Viññāṇañcidaṃ, bhikkhave, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ?
And what is the source of consciousness?

Viññāṇaṃ saṅkhāranidānaṃ saṅkhārasamudayaṃ saṅkhārajātikaṃ saṅkhārapabhavaṃ.
Choices.

Saṅkhārā cime, bhikkhave, kiṃnidānā kiṃsamudayā kiṃjātikā kiṃpabhavā?
And what is the source of choices?

Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.
Ignorance.

Yato ca kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppadā neva kāmupādānaṃ upādiyati, na diṭṭhupādānaṃ upādiyati, na silabbatupādānaṃ upādiyati, na attavādupādānaṃ upādiyati.

When that mendicant has given up ignorance and given rise to knowledge, they don't grasp at sensual pleasures, views, precepts and observances, or theories of a self.

Anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

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

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Idamāvoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.
Satisfied, the mendicants were happy with what the Buddha said.

Cūḷasihanādasuttam niṭṭhitam paṭhamam.

Majjhima Nikāya 12

Middle Discourses 12

Mahāsīhanādasutta

The Longer Discourse on the Lion's Roar

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati bahinagare aparapure vanasaṇḍe.

At one time the Buddha was staying near Vesālī in a woodland grove behind the town.

Tena kho pana samayena sunakkhatto licchaviputto acirapakkanto hoti imasmā dhammavinayā.

Now at that time Sunakkhatta the Licchavi had recently left this teaching and training.

So vesāliyaṃ parisati evaṃ vācaṃ bhāsati:

He was telling a crowd in Vesālī:

“natthi samaṇassa gotamassa uttari manussadhammā alamariyaññāḍassanaviseso.

“The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones.

Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ.

He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.

Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

And his teaching leads those who practice it to the complete ending of suffering, the goal for which it's taught.”

Atha kho āyasmā sāriputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisi.

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

Assosi kho āyasmā sāriputto sunakkhattassa licchaviputtassa vesāliyaṃ parisati evaṃ vācaṃ bhāsamānassa:

He heard what Sunakkhatta was saying.

“natthi samaṇassa gotamassa uttari manussadhammā alamariyaññāḍassanaviseso.

Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ.

Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā”ti.

Atha kho āyasmā sāriputto vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca:

Then he wandered for alms in Vesālī. After the meal, on his return from alms-round, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“sunakkhatto, bhante, licchaviputto acirapakkanto imasmā dhammavinayā.

So vesāliyaṃ parisati evaṃ vācaṃ bhāsati:

“natthi samaṇassa gotamassa uttari manussadhammā alamariyaññāḍassanaviseso.

Takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ
sayampaṭibhānaṃ.

Yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā
dukkhakkhayāyā”ti.

“Kodhano heso, sārīputta, sunakkhatto moghapuriso.

“Sārīputta, Sunakkhatta, that silly man, is angry.

Kodhā ca panassa esā vācā bhāsītā.

His words are spoken out of anger.

‘Avaṇṇaṃ bhāsissāmī’ti kho, sārīputta, sunakkhatto moghapuriso vaṇṇaṃyeva
tathāgatassa bhāsati.

Thinking he criticizes the Realized One, in fact he just praises him.

Vaṇṇo heso, sārīputta, tathāgatassa yo evaṃ vadeyya:

For it is praise of the Realized One to say:

‘yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā
dukkhakkhayāyā”ti.

‘His teaching leads those who practice it to the complete ending of suffering, the goal for which it’s taught.’

Ayampi hi nāma, sārīputta, sunakkhattassa moghapurissassa mayi dhammanvayo na
bhavissati:

But there’s no way Sunakkhatta will infer about me from the teaching:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū
anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho bhagavā”ti.

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

Ayampi hi nāma, sārīputta, sunakkhattassa moghapurissassa mayi dhammanvayo na
bhavissati:

And there’s no way Sunakkhatta will infer about me from the teaching:

‘itipi so bhagavā anekavihiṭṭaṃ iddhividhaṃ paccaṇubhoti—ekopi hutvā bahudhā
hoti, bahudhāpi hutvā eko hoti; avibhavaṃ, tirobhavaṃ; tirokuttaṃ tiropākāraṃ
tiropabbataṃ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ
karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ;
ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye
evaṃmahiddhike evaṃmahānubhāve paṇinā parimasati parimajjati; yāva
brahmalokāpi kāyena vasaṃ vatteti”ti.

‘That Blessed One wields the many kinds of psychic power: multiplying himself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.’

Ayampi hi nāma, sārīputta, sunakkhattassa moghapurissassa mayi dhammanvayo na
bhavissati:

And there’s no way Sunakkhatta will infer about me from the teaching:

‘itipi so bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānūsikāya ubho sadde
sunāti—dibbe ca mānuse ca, ye dūre santike cā”ti.

‘That Blessed One, with clairaudience that is purified and superhuman, hears both kinds of sounds, human and divine, whether near or far.’

Ayampi hi nāma, sārīputta, sunakkhattassa moghapurissassa mayi dhammanvayo na
bhavissati:

And there’s no way Sunakkhatta will infer about me from the teaching:

‘itipi so bhagavā parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti—sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittanti pajānāti; sadosaṃ vā cittaṃ sadosaṃ cittanti pajānāti, vītadosaṃ vā cittaṃ vītadosaṃ cittanti pajānāti; samohaṃ vā cittaṃ samohaṃ cittanti pajānāti, vītamohaṃ vā cittaṃ vītamohaṃ cittanti pajānāti; saṅkhittaṃ vā cittaṃ saṅkhittaṃ cittanti pajānāti, vikkhittaṃ vā cittaṃ vikkhittaṃ cittanti pajānāti; mahaggataṃ vā cittaṃ mahaggataṃ cittanti pajānāti, amahaggataṃ vā cittaṃ amahaggataṃ cittanti pajānāti; sauttaraṃ vā cittaṃ sauttaraṃ cittanti pajānāti, anuttaraṃ vā cittaṃ anuttaraṃ cittanti pajānāti; samāhitaṃ vā cittaṃ samāhitaṃ cittanti pajānāti, asamāhitaṃ vā cittaṃ asamāhitaṃ cittanti pajānāti; vimuttaṃ vā cittaṃ vimuttaṃ cittanti pajānāti, avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti’ ti.

‘That Blessed One understands the minds of other beings and individuals, having comprehended them with his own mind. He understands mind with greed as “mind with greed,” and mind without greed as “mind without greed.” He understands mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is supreme ... mind that is not supreme ... mind immersed in samādhi ... mind not immersed in samādhi ... freed mind as “freed mind,” and unfreed mind as “unfreed mind.”’

Dasa kho paṇimāni, sārīputta, tathāgataṃ tathāgatabalāni yehi balehi samannāgato tathāgato āsabhāṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

The Realized One possesses ten powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Katamāni dasa?

What ten?

Idha, sārīputta, tathāgato ṭhānaṃca ṭhānato aṭṭhānaṃca aṭṭhānato yathābhūtaṃ pajānāti.

Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible.

Yampi, sārīputta, tathāgato ṭhānaṃca ṭhānato aṭṭhānaṃca aṭṭhānato yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgataṃ tathāgatabalaṃ hoti yaṃ balaṃ āgama tathāgato āsabhāṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (1)

Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Puna caparaṃ, sārīputta, tathāgato atītānāgatapaccuppannānaṃ kammaṣamādhānānaṃ ṭhānaṃca hetuso vipākaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of causes and reasons.

Yampi, sārīputta, tathāgato atītānāgatapaccuppannānaṃ kammaṣamādhānānaṃ ṭhānaṃca hetuso vipākaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgataṃ tathāgatabalaṃ hoti yaṃ balaṃ āgama tathāgato āsabhāṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (2)

Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands where all paths of practice lead.

Yampi, sārīputta, tathāgato sabbatthagāminīṃ paṭipadaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgataṃ tathāgatabalaṃ hoti yaṃ balaṃ āgama tathāgato āsabhāṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (3)

Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti.

Furthermore, the Realized One truly understands the world with its many and diverse elements.

Yampi, sārīputta, tathāgato anekadhātunānādhātulokaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (4)
Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti.
Furthermore, the Realized One truly understands the diverse attitudes of sentient beings.

Yampi, sārīputta, tathāgato sattānaṃ nānādhimuttikataṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (5)
Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti.
Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind.

Yampi, sārīputta, tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (6)
Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti.
Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.

Yampi, sārīputta, tathāgato jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (7)
Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissoopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo visampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahasampi jāṭisatasahasampi anekepi saṃvaṭṭakappe anekepi vivattaṅkappe anekepi saṃvaṭṭavivattaṅkappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

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

Yampi, sārīputta, tathāgato anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (8)
Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

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

Yampi, sārīputta, tathāgato dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (9)

Since he truly understands this, this is a power of the Realized One. ...

Puna caparaṃ, sārīputta, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayā abhiññā sacchikatvā upasampajja viharati.

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements.

Yampi, sārīputta, tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayā abhiññā sacchikatvā upasampajja viharati, idampi, sārīputta, tathāgatassa tathāgatabalaṃ hoti yaṃ balaṃ āgamma tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti. (10)

Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Imāni kho, sārīputta, dasa tathāgatassa tathāgatabalāni yehi balehi samannāgato tathāgato āsabhaṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

A Realized One possesses these ten powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāṇadassanaviseso;
‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones.

takkapariyāhatam samaṇo gotamo dhammam deseti vīmaṃsānucaritam
sayampatibhānan’ti,
He teaches what he’s worked out by logic, following a line of inquiry, expressing his own perspective.’

taṃ, sārīputta, vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā
yathābhatam nikkhitto evaṃ niraye.
Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno
diṭṭheva dhamme aññaṃ ārādhēyya, evaṃ sampadamidaṃ, sārīputta, vadāmi.
Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say.

Taṃ vācam appahāya, taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā
yathābhatam nikkhitto evaṃ niraye.
Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

Cattārimāni, sārīputta, tathāgatassa vesārajjāni yehi vesārajjeḥi samannāgato
tathāgato āsabhāṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadati, brahmacakkaṃ
pavatteti.
Sārīputta, a Realized One has four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Katamāni cattāri?
What four?

‘Sammāsambuddhassa te paṭijānato ime dhammā anabhisambuddhā’ti. Tatra vata
maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ
sahadhammena paṭicodessatīti nimittametam, sārīputta, na samanupassāmi.
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to be fully awakened, but you don’t understand these things.’

Etamahaṃ, sārīputta, nimittam asamanupassanto khemappatto abhayappatto
vesārajjappatto viharāmi. (1)
Since I see no such reason, I live secure, fearless, and assured.

‘Khīnāsavassa te paṭijānato ime āsavā aparikkhīnā’ti. Tatra vata maṃ samaṇo vā
brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ sahadhammena
paṭicodessatīti nimittametam, sārīputta, na samanupassāmi.
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to have ended all defilements, but these defilements have not ended.’

Etamahaṃ, sārīputta, nimittam asamanupassanto khemappatto abhayappatto
vesārajjappatto viharāmi. (2)
Since I see no such reason, I live secure, fearless, and assured.

‘Ye kho pana te antarāyikā dhammā vuttā, te paṭisevato nālaṃ antarāyāyā’ti. Tatra
vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmiṃ
sahadhammena paṭicodessatīti nimittametam, sārīputta, na samanupassāmi.
I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The acts that you say are obstructions are not really obstructions for the one who performs them.’

Etamahaṃ, sārīputta, nimittam asamanupassanto khemappatto abhayappatto
vesārajjappatto viharāmi. (3)
Since I see no such reason, I live secure, fearless, and assured.

‘Yassa kho pana te atthāya dhammo desito, so na niyyāti takkarassa sammā dukkhakkhayāyā’ti. Tatra vata maṃ samaṇo vā brāhmaṇo vā devo vā māro vā brahmā vā koci vā lokasmīm sahaddhammena paṭicodessatīti nimittametaṃ, sārīputta, na samanupassāmi.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The teaching doesn’t lead those who practice it to the complete ending of suffering, the goal for which you taught it.’

Etamaṃ, sārīputta, nimittaṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. (4)

Since I see no such reason, I live secure, fearless, and assured.

Imāni kho, sārīputta, cattāri tathāgatassa vesārajjāni yehi vesārajjeḥi samannāgato tathāgato āsabhāṃ ṭhānaṃ paṭijānāti, parisāsu sīhanādaṃ nadatī, brahmacakkaṃ pavatteti.

A Realized One has these four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāpadassanaviseso, takkapiyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhāna’ti,

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...’

taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi.

Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

Aṭṭha kho imā, sārīputta, parisā.

Sārīputta, there are these eight assemblies.

Katamā aṭṭha?

What eight?

Khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatiṃsaparisā, mārāparisā, brahmaparisā—

The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

imā kho, sārīputta, aṭṭha parisā.

These are the eight assemblies.

Imehi kho, sārīputta, catūhi vesārajjeḥi samannāgato tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati.

Possessing these four kinds of self-assurance, the Realized One approaches and enters right into these eight assemblies.

Abhijānāmi kho panāhaṃ, sārīputta, anekasataṃ khattiyapariṣaṃ upasaṅkamitā.

I recall having approached an assembly of hundreds of aristocrats.

Tatrapī mayā sannisinnaṃ pubbañceva, sallapitaṃ pubbañca, sākacchā ca samāpajjitapubbā.

There I used to sit with them, converse, and engage in discussion.

Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittametam, sārīputta, na samanupassāmi.

But I don't see any reason to feel afraid or insecure.

Etamahaṃ, sārīputta, nimittam asamanupassanto khemappatto abhayappatto vesārājappatto viharāmi.

Since I see no such reason, I live secure, fearless, and assured.

Abhijānāmi kho panāhaṃ, sārīputta, anekasataṃ brāhmaṇaparisaṃ ... pe ...

I recall having approached an assembly of hundreds of brahmins ...

gahapatiparisaṃ ...

householders ...

samaṇaparisaṃ ...

ascetics ...

cātumahārājikaparisaṃ ...

the gods under the Four Great Kings ...

tāvatiṃsaparisaṃ ...

the gods under the Thirty-Three ...

māraparisaṃ ...

Māras ...

brahmaparisaṃ upasaṅkamitā.

Brahmās.

Tatrapī mayā sannisinnapubbañceva, sallapitapubbañca, sākacchā ca samāpajjitapubbā.

There too I used to sit with them, converse, and engage in discussion.

Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nimittametam, sārīputta, na samanupassāmi.

But I don't see any reason to feel afraid or insecure.

Etamahaṃ, sārīputta, nimittam asamanupassanto khemappatto abhayappatto vesārājappatto viharāmi.

Since I see no such reason, I live secure, fearless, and assured.

Yo kho maṃ, sārīputta, evaṃ jānantam evaṃ passantam evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāṇadassanaviseso, takkapaṇiyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritam sayampatibhānaṃ’ti,

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...’

taṃ, sārīputta, vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādeyya, evaṃ sampadamidaṃ, sārīputta, vadāmi.

Taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

Catasso kho imā, sārīputta, yoniyo.

Sārīputta, there are these four kinds of reproduction.

Katamā catasso?

What four?

Aṇḍajā yoni, jalābujā yoni, saṃsedajā yoni, opapātikā yoni.

Reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Katamā ca, sārīputta, aṇḍajā yoni?

And what is reproduction from an egg?

Ye kho te, sārīputta, sattā aṇḍakosaṃ abhinibbhijja jāyanti—

There are beings who are born by breaking out of an eggshell.

ayaṃ vuccati, sārīputta, aṇḍajā yoni.

This is called reproduction from an egg.

Katamā ca, sārīputta, jalābujā yoni?

And what is reproduction from a womb?

Ye kho te, sārīputta, sattā vatthikosā abhinibbhijja jāyanti—

There are beings who are born by breaking out of the amniotic sac.

ayaṃ vuccati, sārīputta, jalābujā yoni.

This is called reproduction from a womb.

Katamā ca, sārīputta, saṃsedajā yoni?

And what is reproduction from moisture?

Ye kho te, sārīputta, sattā pūtimacche vā jāyanti pūtikūṇape vā pūtikummāse vā candanikāye vā oḷigalle vā jāyanti—

There are beings who are born in a rotten fish, in a rotten corpse, in rotten dough, in a cesspool or a sump.

ayaṃ vuccati, sārīputta, saṃsedajā yoni.

This is called reproduction from moisture.

Katamā ca, sārīputta, opapātikā yoni?

And what is spontaneous reproduction?

Devā, nerayikā, ekacce ca manussā, ekacce ca vinipātikā—

Gods, hell-beings, certain humans, and certain beings in the lower realms.

ayaṃ vuccati, sārīputta, opapātikā yoni.

This is called spontaneous reproduction.

Imā kho, sārīputta, catasso yoniyo.

These are the four kinds of reproduction.

Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañāṇadassanaviseso, takkapiyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ’ti,

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones ...’

taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatāṃ nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ āradheyya, evaṃ sampadamidaṃ, sārīputta, vadāmi.

Taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatāṃ nikkhitto evaṃ niraye.

Pañca kho imā, sārīputta, gatiyo.

There are these five destinations.

Katamā pañca?

What five?

Nirayo, tiracchānayoni, pettivisayo, manussā, devā.

Hell, the animal realm, the ghost realm, humanity, and the gods.

Nirayañcāhaṃ, sārīputta, pajānāmi, nirayagāmiṇca maggaṃ, nirayagāminiṇca paṭipadaṃ;

I understand hell, and the path and practice that leads to hell.

yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati taṇca pajānāmi.

And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

Tiracchānayoniñcāhaṃ, sārīputta, pajānāmi, tiracchānayoniḡāmiṇca maggaṃ, tiracchānayoniḡāminiṇca paṭipadaṃ;

I understand the animal realm ...

yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjati taṇca pajānāmi.

Pettivisayañcāhaṃ, sārīputta, pajānāmi, pettivisayagāmiṇca maggaṃ, pettivisayagāminiṇca paṭipadaṃ;

yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjati taṇca pajānāmi.

the ghost realm ...

Manusse cāhaṃ, sārīputta, pajānāmi, manussalokagāmiṇca maggaṃ, manussalokagāminiṇca paṭipadaṃ;

humanity ...

yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā manussesu upapajjati taṇca pajānāmi.

Deve cāhaṃ, sārīputta, pajānāmi, devalokagāmiṇca maggaṃ, devalokagāminiṇca paṭipadaṃ;

gods, and the path and practice that leads to the world of the gods.

yathā paṭipanno ca kāyassa bhedā paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati taṇca pajānāmi.

And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a good place, a heavenly realm.

Nibbānañcāhaṃ, sārīputta, pajānāmi, nibbānagāmiṇca maggaṃ, nibbānagāminiṇca paṭipadaṃ;

And I understand extinguishment, and the path and practice that leads to extinguishment.

yathā paṭipanno ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati taṇca pajānāmi.

And I understand how someone practicing that way realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

Idhāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

When I've comprehended the mind of a certain person, I understand:

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūlho, yathā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti.

‘This person is practicing in such a way and has entered such a path that when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.’

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tibbā kaṭukā vedanā vedayamānaṃ.

Then some time later I see that they have indeed been reborn in hell, where they experience exclusively painful feelings, sharp and severe.

Seyyathāpi, sāriputta, āṅgārakāsu sādhikaporisā pūrā āṅgārānaṃ vītaccikānaṃ vitadhūmānaṃ.

Suppose there was a pit of glowing coals deeper than a man’s height, full of glowing coals that neither flamed nor smoked.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva āṅgārakāsuṃ paṇidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they’re on heads in one direction only, to that very same pit of coals.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they’d say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūlho, yathā imamyeva āṅgārakāsuṃ āgamiṣsatī’ti.

‘This person is proceeding in such a way and has entered such a path that they will arrive at that very pit of coals.’

Tamenam passeyya aparena samayena tassā āṅgārakāsuyā patitaṃ, ekantadukkhā tibbā kaṭukā vedanā vedayamānaṃ.

Then some time later they see that they have indeed fallen into that pit of coals, where they experience exclusively painful feelings, sharp and severe. ...

Evameva kho ahaṃ, sāriputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūlho yathā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ, ekantadukkhā tibbā kaṭukā vedanā vedayamānaṃ. (1)

Idha panāhaṃ, sāriputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

When I’ve comprehended the mind of a certain person, I understand:

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūlho, yathā kāyassa bhedā paraṃ maraṇā tiracchānayaṇiṃ upapajjissatīti.

‘This person ... will be reborn in the animal realm.’

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā tiracchānayaṇiṃ upapannaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ.

Then some time later I see that they have indeed been reborn in the animal realm, where they experience painful feelings, sharp and severe.

Seyyathāpi, sāriputta, gūthakūpo sādhikaporiso, pūro gūthassa.

Suppose there was a sewer deeper than a man’s height, full to the brim with feces.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva gūthakūpaṃ paṇidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they’re on heads in one direction only, to that very same sewer.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they'd say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho yathā imameva gūthakūpaṃ āgamiṣṣatī’^{ti}.

‘This person is proceeding in such a way and has entered such a path that they will arrive at that very sewer.’

Tamenam passeyya aparena samayena tasmim gūthakūpe patitaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ.

Then some time later they see that they have indeed fallen into that sewer, where they experience painful feelings, sharp and severe. ...

Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā tiracchānayoniṃ upapannaṃ, dukkhā tibbā kaṭukā vedanā vedayamānaṃ. (2)

Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

When I’ve comprehended the mind of a certain person, I understand:

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjissatīti.

‘This person ... will be reborn in the ghost realm.’

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapannaṃ, dukkhabahulā vedanā vedayamānaṃ.

Then some time later I see that they have indeed been reborn in the ghost realm, where they experience many painful feelings.

Seyyathāpi, sārīputta, rukkho visame bhūmibhāge jāto tanupattapālāso kabaraṇṇāyo.

Suppose there was a tree growing on rugged ground, with thin foliage casting dappled shade.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tameva rukkhaṃ pañidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they’re on heads in one direction only, to that very same tree.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they'd say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā imameva rukkhaṃ āgamiṣṣatī’^{ti}.

‘This person is proceeding in such a way and has entered such a path that they will arrive at that very tree.’

Tamenam passeyya, aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā nipannaṃ vā dukkhabahulā vedanā vedayamānaṃ.

Then some time later they see them sitting or lying under that tree, where they experience many painful feelings. ...

Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—

tathāyaṃ puggalo paṭipanno tathā ca iriyati tañca maggaṃ samārūḷho, yathā kāyassa bhedā paraṃ maraṇā pettivisayaṃ upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā pettevisayaṃ upapannaṃ,
dukkhabahulā vedanā vedayamānaṃ. (3)

Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi—
When I've comprehended the mind of a certain person, I understand:

tathāyaṃ puggalo paṭipanno tathā ca iriyati taṇca maggaṃ samārūlho yathā kāyassa
bhedaṃ paraṃ maraṇā manussesu upapajjissatīti.

'This person ... will be reborn among human beings.'

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā manussesu upapannaṃ,
sukhabahulā vedanā vedayamānaṃ.

*Then some time later I see that they have indeed been reborn among human beings, where they
experience many pleasant feelings.*

Seyyathāpi, sārīputta, rukkho same bhūmibhāge jāto bahalapattapalāso
sandacchāyo.

*Suppose there was a tree growing on smooth ground, with abundant foliage casting dense
shade.*

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito
ekāyanena maggena tameva rukkhaṃ paṇidhāya.

*Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But
the path they're on heads in one direction only, to that very same tree.*

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they'd say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṇca maggaṃ samārūlho, yathā
imateva rukkhaṃ āgamiṣsatīti.

*'This person is proceeding in such a way and has entered such a path that they will arrive at
that very tree.'*

Tamenam passeyya aparena samayena tassa rukkhassa chāyāya nisinnaṃ vā
nipannaṃ vā sukhabahulā vedanā vedayamānaṃ.

*Then some time later they see them sitting or lying under that tree, where they experience
many pleasant feelings. ...*

Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca
pajānāmi—

tathāyaṃ puggalo paṭipanno tathā ca iriyati taṇca maggaṃ samārūlho yathā kāyassa
bhedaṃ paraṃ maraṇā manussesu upapajjissatīti.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā manussesu upapannaṃ,
sukhabahulā vedanā vedayamānaṃ. (4)

Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:
When I've comprehended the mind of a certain person, I understand:

‘tathāyaṃ puggalo paṭipanno tathā ca iriyati taṇca maggaṃ samārūlho, yathā
kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjissatīti.

'This person ... will be reborn in a good place, a heavenly realm.'

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ
upapannaṃ, ekantasukhā vedanā vedayamānaṃ.

*Then some time later I see that they have indeed been reborn in a heavenly realm, where they
experience exclusively pleasant feelings.*

Seyyathāpi, sārīputta, pāsādo, tatrāssa kūṭāgāraṃ ullittāvalittam nivātam
phusitaggaḷam pihitavātapānaṃ.

*Suppose there was a stilt longhouse with a peaked roof, plastered inside and out, draft-free,
with latches fastened and windows shuttered.*

Tatrāssa pallaṅko gonakatthato paṭikatthato paṭalikatthato
kadalimigaḷapavarapaccattharaṇo sauttaracchadō ubhatolohitakūpadhāno.

*And it had a couch spread with woolen covers—shag-piled, pure white, or embroidered with
flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.*

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito
ekāyanena maggena tameva pāsādaṃ paṇidhāya.

*Then some time later they see them struggling in the oppressive heat, weary, thirsty, and parched. But
the path they're on heads in one direction only, to that very same stilt longhouse.*

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they'd say:

‘tathāyaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā
imaṃveva pāsādaṃ āgamiṣṣatī’ ti.

*‘This person is proceeding in such a way and has entered such a path that they will arrive at
that very stilt longhouse.’*

Tamenam passeyya aparena samayena tasmim pāsāde tasmim kūṭāgāre tasmim
pallaṅke nisinnaṃ vā nipannaṃ vā ekantasukhā vedanā vedayamānaṃ.

*Then some time later they see them sitting or lying in that stilt longhouse, where they
experience exclusively pleasant feelings. ...*

Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca
pajānāmi—

tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho yathā kāyassa
bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissatī.

Tamenam passāmi aparena samayena dibbena cakkhunā visuddhena
atikkantamānusakena kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ
upapannaṃ, ekantasukhā vedanā vedayamānaṃ. (5)

Idha panāhaṃ, sārīputta, ekaccaṃ puggalaṃ cetasā ceto paricca pajānāmi—

When I've comprehended the mind of a certain person, I understand:

tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūḷho, yathā
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam
abhiññā sacchikatvā upasampajja viharissatī.

*‘This person is practicing in such a way and has entered such a path that they will realize the
undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it
with their own insight due to the ending of defilements.’*

Tamenam passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja
viharantaṃ, ekantasukhā vedanā vedayamānaṃ.

*Then some time later I see that they have indeed realized the undefiled freedom of heart
and freedom by wisdom in this very life, and live having realized it with their own insight due to
the ending of defilements, experiencing exclusively pleasant feelings.*

Seyyathāpi, sārīputta, pokkharāṇī acchodakā sātodakā sītodakā setakā supatitthā
ramaṇīyā.

*Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks,
delightful.*

Avidūre cassā tibbo vanasaṇḍo.

And nearby was a dark forest grove.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyena maggena tameva pokkharāṇiṃ paṇidhāya.

Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. But the path they're on heads in one direction only, to that very same lotus pond.

Tamenam cakkhumā puriso disvā evaṃ vadeyya:

If a person with good eyesight saw them, they'd say:

‘tathā bhavaṃ puriso paṭipanno tathā ca iriyati taṅca maggaṃ samārūlho, yathā imameva pokkharāṇiṃ āgamiṣsatī’ti.

‘This person is proceeding in such a way and has entered such a path that they will arrive at that very lotus pond.’

Tamenam passeyya aparena samayena taṃ pokkharāṇiṃ ogāhetvā nhāyitvā ca pivitvā ca sabbadarathakilamathapaṇilāhaṃ paṭippassambhetvā pacuttaritvā tasmim vanasaṇḍe nisinnaṃ vā nīpannaṃ vā, ekantasukhā vedanā vedayamānaṃ.

Then some time later they would see that person after they had plunged into that lotus pond, bathed and drunk. When all their stress, weariness, and heat exhaustion had faded away, they emerged and sat or lay down in that woodland thicket, where they experienced exclusively pleasant feelings.

Evameva kho ahaṃ, sārīputta, idhekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi:

In the same way, when I've comprehended the mind of a person, I understand:

‘tathāyaṃ puggalo paṭipanno tathā ca iriyati taṅca maggaṃ samārūlho, yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissatī’ti.

‘This person is practicing in such a way and has entered such a path that they will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

Tamenam passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharantaṃ, ekantasukhā vedanā vedayamānaṃ.

Then some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, experiencing exclusively pleasant feelings.

Imā kho, sārīputta, pañca gatiyo.

These are the five destinations.

Yo kho maṃ, sārīputta, evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya:

When I know and see in this way, suppose someone were to say this:

‘natthi samaṇassa gotamassa uttari manussadhammā alamariyañānadassanaviseso;

‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones.

takkapariyāhataṃ samaṇo gotamo dhammaṃ deseti vīmaṃsānucaritaṃ sayampaṭibhānaṃ’ti

He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective.’

taṃ, sārīputta, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhaṭaṃ nikkhitto evaṃ niraye.

Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Seyyathāpi, sārīputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭheva dhamme aññaṃ ārādhēyya; evaṃ sampadamidaṃ, sārīputta, vadāmi

Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say.

tam vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam
nikkhitto evaṃ niraye.

Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

Abhijānāmi kho panāhaṃ, sārīputta, caturaṅgasamannāgataṃ brahmacariyaṃ
caritā—

Sārīputta, I recall having practiced a spiritual path consisting of four factors.

tapassī sudaṃ homi paramatapassī, lūkho sudaṃ homi paramalūkho, jegucchī
sudaṃ homi paramajegucchī, pavivitto sudaṃ homi paramapavivitto.

I used to be a self-mortifier, the ultimate self-mortifier. I used to live rough, the ultimate rough-liver. I used to live in disgust at sin, the ultimate one living in disgust at sin. I used to be secluded, in ultimate seclusion.

Tatrāssu me idaṃ, sārīputta, tapassitāya hoti—acelako homi muttācāro
hatthāpalekhano, naehibhaddantiko natīṭṭhabhaddantiko; nābhihaṭaṃ na
uddissakataṃ na nimantanam sādīyāmi.

And this is what my self-mortification was like. I went naked, ignoring conventions. I licked my hands, and didn't come or stop when asked. I didn't consent to food brought to me, or food prepared specially for me, or an invitation for a meal.

So na kumbhimukhā patiggaṇhāmi, na kaḷopimukhā patiggaṇhāmi, na
elakamantaram, na dandamantaram, na musalamantaram, na dvinnam
bhuñjamānānaṃ, na gābbhiniyā, na pāyamānāya, na purisantaragatāya, na
saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī; na
macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāmi;

I didn't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where food for distribution is advertised; or where there's a dog waiting or flies buzzing. I accepted no fish or meat or liquor or wine, and drank no beer.

so ekāgāriko vā homi ekālopiko, dvāgāriko vā homi dvālopiko ... pe ... sattāgāriko
vā homi sattālopiko;

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

ekissāpi dattiyā yāpemi, dvīhipi dattīhi yāpemi ... pe ... sattahipi dattīhi yāpemi;

I fed on one saucer a day, two saucers a day, up to seven saucers a day.

ekāhikampi āhāraṃ āhāremi, dvīhikampi āhāraṃ āhāremi ... pe ... sattāhikampi
āhāraṃ āhāremi; iti evarūpaṃ addhamāsikampi
pariyāyabhattabhojanānuyogamanuyutto viharāmi.

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

So sākabhakkho vā homi, sāmākabhakkho vā homi, nīvārabhakkho vā homi,
daddulabhakkho vā homi, haṭabhakkho vā homi, kaṇabhakkho vā homi,
ācāmabhakkho vā homi, piññākabhakkho vā homi, tiṇabhakkho vā homi,
gomayabhakkho vā homi, vanamūlaphalāhāro yāpemi pavattaphalabhoji.

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

So sānānipi dhāremi, masānānipi dhāremi, chavadussānipi dhāremi, paṃsukūlānipi
dhāremi, tirīṭānipi dhāremi, ajinampi dhāremi, ajinakkhipampi dhāremi,
kusacīrampi dhāremi, vākacīrampi dhāremi, phalakacīrampi dhāremi,
kesakambalampi dhāremi, vālakambalampi dhāremi, ulūkapakkhampi dhāremi;

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

kesamassulocakopi homi kesamassulocanānuyogamanuyutto;

I tore out hair and beard, committed to this practice.

ubbhaṭṭhakopi homi āsanapaṭikkhitto;
I constantly stood, refusing seats.

ukkuṭikopi homi ukkuṭikappadhāmanuyutto;
I squatted, committed to the endeavor of squatting.

kaṇṭakāpassayikopi homi kaṇṭakāpassaye seyyaṃ kappemi;
I lay on a mat of thorns, making a mat of thorns my bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharāmi—
I was committed to the practice of immersion in water three times a day, including the evening.

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharāmi.
And so I lived committed to practicing these various ways of mortifying and tormenting the body.

Idaṃsu me, sārīputta, tapassitāya hoti.
Such was my practice of self-mortification.

Tatrāssu me idaṃ, sārīputta, lūkhasmiṃ hoti—
And this is what my rough living was like.

nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti papaṭikajātaṃ.
The dust and dirt built up on my body over many years until it started flaking off.

Seyyathāpi, sārīputta, tindukakhāṇu nekavassagaṇiko sannicito hoti papaṭikajāto,
evamevāssu me, sārīputta, nekavassagaṇikaṃ rajojallaṃ kāye sannicitaṃ hoti
papaṭikajātaṃ.
It's like the trunk of a pale-moon ebony tree, which builds up bark over many years until it starts flaking off.

Tassa mayhaṃ, sārīputta, na evaṃ hoti:
But it didn't occur to me:

‘aho vatāhaṃ imaṃ rajojallaṃ pāninā parimajjeyyaṃ, aññe vā pana me imaṃ
rajojallaṃ pāninā parimajjeyyun’ti.
‘Oh, this dust and dirt must be rubbed off by my hand or another’s.’

Evampi me, sārīputta, na hoti.
That didn't occur to me.

Idaṃsu me, sārīputta, lūkhasmiṃ hoti. (1)
Such was my rough living.

Tatrāssu me idaṃ, sārīputta, jegucchismiṃ hoti—
And this is what my living in disgust of sin was like.

so kho ahaṃ, sārīputta, satova abhikkamāmi, satova paṭikkamāmi, yāva
udakabindumhipi me dayā paccupaṭṭhitā hoti:
I'd step forward or back ever so mindfully. I was full of pity even regarding a drop of water, thinking:

‘māhaṃ khuddake pāṇe visamagate saṅghātaṃ āpādesin’ti.
‘May I not accidentally injure any little creatures that happen to be in the wrong place.’

Idaṃsu me, sārīputta, jegucchismiṃ hoti. (2)
Such was my living in disgust of sin.

Tatrāssu me idaṃ, sārīputta, pavivittasmiṃ hoti—
And this is what my seclusion was like.

so kho ahaṃ, sārīputta, aññataraṃ araññāyatanam ajjhogāhetvā viharāmi.
I would plunge deep into a wilderness region and stay there.

Yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahāraṃ vā kaṭṭhahāraṃ vā
vanakammikaṃ vā, vanena vanaṃ gahanena gahanaṃ ninnena ninnāṃ thalena
thalaṃ sampatāmi.

*When I saw a cowherd or a shepherd, or someone gathering grass or sticks, or a lumberjack,
I'd flee from forest to forest, from thicket to thicket, from valley to valley, from uplands to
uplands.*

Taṃ kissa hetu?

Why is that?

Mā maṃ te addasaṃsu ahañca mā te addasanti.

So that I wouldn't see them, nor they me.

Seyyathāpi, sāriputta, āraññaṃ mago manusse disvā vanena vanaṃ gahanena
gahanaṃ ninnena ninnāṃ thalena thalaṃ sampatati;

I fled like a wild deer seeing a human being.

evameva kho ahaṃ, sāriputta, yadā passāmi gopālakaṃ vā pasupālakaṃ vā
tiṇahāraṃ vā kaṭṭhahāraṃ vā vanakammikaṃ vā vanena vanaṃ gahanena
gahanaṃ ninnena ninnāṃ thalena thalaṃ sampatāmi.

Taṃ kissa hetu?

Mā maṃ te addasaṃsu ahañca mā te addasanti.

Idaṃsu me, sāriputta, pavivittasmiṃ hoti. (3)

Such was my practice of seclusion.

So kho ahaṃ, sāriputta, ye te goṭṭhā paṭṭhitagāvo apagatagopālakā, tattha
catukkuṇḍiko upasaṅkamitvā yāni tāni vacchakānaṃ taruṇakānaṃ dhenupakānaṃ
gomayāni tāni sudaṃ āharemi.

*I would go on all fours into the cow-pens after the cattle had left and eat the dung of the young
suckling calves.*

Yāvakiṃvañca me, sāriputta, sakaṃ muttakarīsaṃ apariyādinnaṃ hoti, sakaṃyeva
sudaṃ muttakarīsaṃ āharemi.

As long as my own urine and excrement lasted, I would even eat that.

Idaṃsu me, sāriputta, mahāvikaṭabhojanasmiṃ hoti. (4)

Such was my eating of most unnatural things.

So kho ahaṃ, sāriputta, aññataraṃ bhīṃsanakaṃ vanasaṇḍaṃ ajjhogāhetvā
viharāmi.

I would plunge deep into an awe-inspiring forest grove and stay there.

Tatrāssudaṃ, sāriputta, bhīṃsanakassa vanasaṇḍassa bhīṃsanakatasmiṃ hoti—

It was so awe-inspiring that

yo koci avītarāgo taṃ vanasaṇḍaṃ pavisati, yebhuyyena lomāni haṃsanti.

normally it would make your hair stand on end if you weren't free of greed.

So kho ahaṃ, sāriputta, yā tā rattiyo sītā hemantikā antaraṭṭhakā himapātasamayā
tathārūpāsu rattīsu rattiṃ abbhokāse viharāmi, divā vanasaṇḍe;

*And on cold nights like the eight days of winter when the snow falls I stayed in the open by
night and in the forest by day.*

gimhānaṃ pacchime māse divā abbhokāse viharāmi, rattiṃ vanasaṇḍe.

But in the last month of summer I'd stay in the open by day and in the forest by night.

Apissu maṃ, sāriputta, ayaṃ anacchariyagāthā paṭibhāsi pubbe assutapubbā:

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

‘Sotatto sosinno ceva,

‘Scorched and frozen,

eko bhimsanake vane;
alone in the awe-inspiring forest.

Naggo na caggimāsīno,
Naked, no fire to sit beside,

esanāpasuto muni’ti.
the sage still pursues his quest.’

So kho ahaṃ, sārīputta, susāne seyyaṃ kappemi chavaṭṭhikāni upadhāya.
I would make my bed in a charnel ground, with the bones of the dead for a pillow.

Apissu maṃ, sārīputta, gāmaṇḍalā upasaṅkamitvā oṭṭhubhantipi, omuttentipi,
paṃsukenapi okiranti, kaṇṇasotesupi salākaṃ pavesenti.
*Then the cowboys would come up to me. They’d spit and piss on me, throw mud on me, even
poke sticks in my ears.*

Na kho panāhaṃ, sārīputta, abhijānāmi tesu pāpakaṃ cittaṃ uppādetā.
But I don’t recall ever having a bad thought about them.

Idaṃsu me, sārīputta, upekkhāvihārasmiṃ hoti.
Such was my abiding in equanimity.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘āhārena suddhī’ti.
‘Purity comes from food.’

Te evamāhaṃsu:
They say:

‘kolehi yāpema’ti.
‘Let’s live on jujubes.’

Te kolampi khādanti, kolacuṇṇampi khādanti, kolodakampi pivanti—
So they eat jujubes and jujube powder, and drink jujube juice.

anekavihitampi kolavikatiṃ paribhuñjanti.
And they enjoy many jujube concoctions.

Abhijānāmi kho panāhaṃ, sārīputta, ekaṃyeva kolaṃ āhāraṃ āhāritā.
I recall eating just a single jujube.

Siyā kho pana te, sārīputta, evamassa:
You might think that

‘mahā nūna tena samayena kolo ahosī’ti.
at that time the jujubes must have been very big.

Na kho panetaṃ, sārīputta, evaṃ datṭhabbaṃ.
But you should not see it like this.

Tadāpi etaparamoyeva kolo ahosi seyyathāpi etarahi.
The jujubes then were at most the same size as today.

Tassa mayhaṃ, sārīputta, ekaṃyeva kolaṃ āhāraṃ āhārayato adhimattakasimānaṃ
patto kāyo hoti.
Eating so very little, my body became extremely emaciated.

Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā; evamevassu me aṅgapaccaṅgāni
bhavanti tāyevappāhāratāya.
Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse,

Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti tāyevappāhāratāya.
my bottom became like a camel’s hoof,

Seyyathāpi nāma vattanāvaḷi; evamevassu me piṭṭhikaṇṭako unnatāvanato hoti tāyevappāhāratāya.

my vertebrae stuck out like beads on a string,

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phasuliyo oluggaviluggā bhavanti tāyevappāhāratāya.

and my ribs were as gaunt as the broken-down rafters on an old barn.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphutito hoti sammilāto; evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

So kho ahaṃ, sārīputta, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakamyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakam parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, sārīputta, udaracchavi piṭṭhikaṇṭakam allinā hoti tāyevappāhāratāya.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

So kho ahaṃ, sārīputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakuḷḷo papatāmi tāyevappāhāratāya.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

So kho ahaṃ, sārīputta, tameva kāyaṃ assāsento pāṇinā gattāni anomajjāmi. Tassa mayhaṃ, sārīputta, pāṇinā gattāni anomajjato pūtimulāni lomāni kāyasmā patanti tāyevappāhāratāya.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādinō evaṃditṭhino:

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

‘āhārena suddhī’ti.

‘Purity comes from food.’

Te evamāhaṃsu:

They say:

‘muggehi yāpema ... pe ...

‘Let’s live on mung beans.’ ...

tilehi yāpema ... pe ...

‘Let’s live on sesame.’ ...

taṇḍulehi yāpema’ti.

‘Let’s live on ordinary rice.’ ...

Te taṇḍulampi khādanti, taṇḍulacuṇṇampi khādanti, taṇḍulodakampi pivanti—

anekavihitampi taṇḍulavikatiṃ paribhuñjanti.

Abhijānāmi kho panāhaṃ, sārīputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhāritā.

Siyā kho pana te, sārīputta, evamassa:

‘mahā nūna tena samayena taṇḍulo aho’ti.

Na kho panetaṃ, sārīputta, evaṃ datṭhabbaṃ.

Tadāpi etaparamoyeva taṇḍulo ahosi, seyyathāpi etarahi.

Tassa mayhaṃ, sārīputta, ekaṃyeva taṇḍulaṃ āhāraṃ āhārayato adhimattakasimānaṃ patto kāyo hoti.

Seyyathāpi nāma āsītikapabbāni vā kālapabbāni vā; evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti tāyevappāhāratāya.

Seyyathāpi nāma vaṭṭanāvaḷī; evamevassu me piṭṭhikaṇṭako unnatāvanato hoti tāyevappāhāratāya.

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phasūḷiyo oluggaviluggā bhavanti tāyevappāhāratāya.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphutito hoti sammilāto; evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

So kho ahaṃ, sārīputta, ‘udaracchaviṃ parimasissāmī’ti piṭṭhikaṇṭakamyeva pariggaṇhāmi, ‘piṭṭhikaṇṭakaṃ parimasissāmī’ti udaracchaviṃyeva pariggaṇhāmi. Yāvassu me, sārīputta, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya.

So kho ahaṃ, sārīputta, ‘vaccaṃ vā muttaṃ vā karissāmī’ti tattheva avakujjo papatāmi tāyevappāhāratāya.

So kho ahaṃ, sārīputta, tameva kāyaṃ assāsento paṇinā gattāni anomajjāmi. Tassa mayhaṃ, sārīputta, paṇinā gattāni anomajjato pūtimūlāni lomāni kāyasmā patanti tāyevappāhāratāya.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Tāyapi kho ahaṃ, sārīputta, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamaṃ uttarīṃ manussadhammā alamariyañāṇadassanavisesaṃ.

But Sārīputta, I did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones by that conduct, that practice, that grueling work.

Taṃ kissa hetu?

Why is that?

Imissāyeva ariyāya paññāya anadhigamā, yāyaṃ ariyā paññā adhigatā ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya.

Because I didn’t achieve that noble wisdom that’s noble and emancipating, and which leads someone who practices it to the complete ending of suffering.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘saṃsārena suddhī’ti.

‘Purity comes from transmigration.’

Na kho pana so, sārīputta, saṃsāro sulabharūpo yo mayā asaṃsaritapubbo iminā dīghena addhunā, aññatra suddhāvāsehi devehi.

But it's not easy to find a realm that I haven't previously transmigrated to in all this long time, except for the gods of the pure abodes.

Suddhāvāse cāhaṃ, sārīputta, deve saṃsareyyaṃ, nayimaṃ lokam punarāgaccheyyaṃ.

For if I had transmigrated to the gods of the pure abodes I would not have returned to this realm again.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘upapattiyā suddhī’ti.

‘Purity comes from rebirth.’

Na kho pana sā, sārīputta, upapatti sulabharūpā yā mayā anupapannapubbā iminā dīghena addhunā, aññatra suddhāvāsehi devehi.

But it's not easy to find a rebirth that I haven't previously been reborn in ...

Suddhāvāse cāhaṃ, sārīputta, deve upapajjeyyaṃ, nayimaṃ lokam punarāgaccheyyaṃ.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘āvāsena suddhī’ti.

‘Purity comes from abode of rebirth.’

Na kho pana so, sārīputta, āvāso sulabharūpo yo mayā anāvuṭṭhapubbo iminā dīghena addhunā, aññatra suddhāvāsehi devehi.

But it's not easy to find an abode where I haven't previously abided ...

Suddhāvāse cāhaṃ, sārīputta, deve āvaseyyaṃ, nayimaṃ lokam punarāgaccheyyaṃ.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘yaññena suddhī’ti.

‘Purity comes from sacrifice.’

Na kho pana so, sārīputta, yañño sulabharūpo yo mayā ayaṭṭhapubbo iminā dīghena addhunā, tañca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

But it's not easy to find a sacrifice that I haven't previously offered in all this long time, when I was an anointed king or a well-to-do brahmin.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘aggiparicariyāya suddhī’ti.

‘Purity comes from serving the sacred flame.’

Na kho pana so, sārīputta, aggi sulabharūpo yo mayā aparicinnapubbo iminā dīghena addhunā, tañca kho rañña vā satā khattiyena muddhāvasittena brāhmaṇena vā mahāsālena.

But it's not easy to find a fire that I haven't previously served in all this long time, when I was an anointed king or a well-to-do brahmin.

Santi kho pana, sārīputta, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘yāvadevāyaṃ bhavaṃ puriso daharo hoti yuvā susukālakeso bhadrena yobbanena samannāgato paṭhamena vayasā tāvadeva paramena paññāveyyattiyena samannāgato hoti.

‘So long as this gentleman is youthful, young, black-haired, blessed with youth, in the prime of life he will be endowed with perfect lucidity of wisdom.

Yato ca kho ayaṃ bhavaṃ puriso jīṇo hoti vuddho mahallako addhagato vayoanuppatto, āsītiko vā nāvutiko vā vassasatiko vā jātiyā, atha tamhā paññāveyyattiyā, parihāyati’ ti.

But when he’s old, elderly, and senior, advanced in years, and has reached the final stage of life—eighty, ninety, or a hundred years old—he will lose his lucidity of wisdom.’

Na kho panetaṃ, sārīputta, evaṃ daṭṭhabbaṃ.

But you should not see it like this.

Ahaṃ kho pana, sārīputta, etarahi jīṇo vuddho mahallako addhagato vayoanuppatto, āsītiko me vayo vattati.

For now I am old, elderly, and senior, I’m advanced in years, and have reached the final stage of life. I am eighty years old.

Idha me assu, sārīputta, cattāro sāvakaṃ vassasatāyukā vassasatajīvino, paramāya satiya ca gatiyā ca dhiṭiyā ca samannāgatā paramena ca paññāveyyattiyena.

Suppose I had four disciples with a lifespan of a hundred years. And they each were perfect in memory, range, retention, and perfect lucidity of wisdom.

Seyyathāpi, sārīputta, daḥhadhammā dhanuggaho sikkhito katahattho katūpāsano lahukena asanena appakāsireneva tiriyaṃ tālacchāyaṃ atipāteyya,

Imagine how easily a well-trained expert archer with a strong bow would shoot a light arrow across the shadow of a palm tree.

evaṃ adhimattasatimanto evaṃ adhimattagatimanto evaṃ adhimattadhitimanto evaṃ paramena paññāveyyattiyena samannāgatā.

That’s how extraordinary they were in memory, range, retention, and perfect lucidity of wisdom.

Te maṃ catunnaṃ satipaṭṭhānānaṃ upādāyupādāya pañhaṃ puccheyyūṃ, puṭṭho puṭṭho cāhaṃ tesam byākareyyaṃ, byākatañca me byākatato dhāreyyūṃ, na ca maṃ dutṭhakaṃ uttari paṭipuccheyyūṃ.

They’d bring up questions about the four kinds of mindfulness meditation again and again, and I would answer each question. They’d remember the answers and not ask the same question twice.

Aññatra asitapīṭakhāyitasāyitā aññatra uccārapassāvakkammā, aññatra niddākīlamathapaṭivīnodanā aparīyādinnāyevassa, sārīputta, tathāgatassa dhammadesanā, aparīyādinnaṃyevassa tathāgatassa dhammapadabyañjanaṃ, aparīyādinnaṃyevassa tathāgatassa pañhapaṭibhānaṃ.

And they’d pause only to eat and drink, go to the toilet, and sleep to dispel weariness. But the Realized One would not run out of Dhamma teachings, words and phrases of the teachings, or spontaneous answers.

Atha me te cattāro sāvakaṃ vassasatāyukā vassasatajīvino vassasatassa accayena kālaṃ kareyyūṃ.

And at the end of a hundred years my four disciples would pass away.

Mañcakena cepi maṃ, sārīputta, pariharissatha, nevatti tathāgatassa paññāveyyattiyassa aññathattaṃ.

Even if you have to carry me around on a stretcher, there will never be any deterioration in the Realized One’s lucidity of wisdom.

Yaṃ kho taṃ, sārīputta, sammā vadamāno vadeyya:

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

‘asammohadhammo satto loka uppanno bahujanahitāya bahujanasukhāya
lokānukampāya atthāya hitāya sukhāya devamanussānan’ti, mameva taṃ sammā
vadamāno vadeyya

*a being not liable to delusion has arisen in the world for the welfare and happiness of the
people, for the benefit, welfare, and happiness of gods and humans, it’s of me that this should
be said.”*

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

Tena kho pana samayena āyasmā nāgasamālo bhagavato piṭṭhito ṭhito hoti
bhagavantam bījāyamāno.

Now at that time Venerable Nāgasamāla was standing behind the Buddha fanning him.

Atha kho āyasmā nāgasamālo bhagavantam etadavoca:

Then he said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It’s incredible, sir, it’s amazing!

Api hi me, bhante, imaṃ dhammapariyāyaṃ sutvā lomāni haṭṭhāni.

While I was listening to this exposition of the teaching my hair stood up!

Konāmo ayaṃ, bhante, dhammapariyāyo”ti?

What is the name of this exposition of the teaching?”

“Tasmātiha tvaṃ, nāgasamāla, imaṃ dhammapariyāyaṃ
lomahaṃsanapariyāyotveva naṃ dhārehī”ti.

*“Well, Nāgasamāla, you may remember this exposition of the teaching as ‘The Hair-raising
Discourse’.”*

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā nāgasamālo bhagavato bhāsitaṃ abhinandīti.

Satisfied, Venerable Nāgasamāla was happy with what the Buddha said.

Mahāsīhanādasuttaṃ niṭṭhitaṃ dutiyaṃ.

Majjhima Nikāya 13

Middle Discourses 13

Mahādukkhakkhandhasutta

The Longer Discourse on the Mass of Suffering

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.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisiṃsu.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvattī for alms.

Atha kho tesam bhikkhūnaṃ etadahosi:

Then it occurred to him,

“atippago kho tāva sāvatthiyaṃ piṇḍāya carituṃ,

“It's too early to wander for alms in Sāvattī.

yaṃ nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkameyyāma”ti.

Why don't we go to the monastery of the wanderers who follow other paths?”

Atha kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ ārāmo tenupasaṅkamimsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃsu;

Then they went to the monastery of the wanderers who follow other paths, and exchanged greetings with the wanderers there.

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etadavocuṃ:

When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ pariññaṃ paññapema;

“Reverends, the ascetic Gotama advocates the complete understanding of sensual pleasures, and so do we.

samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ paññapema;

The ascetic Gotama advocates the complete understanding of sights, and so do we.

samaṇo, āvuso, gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ pariññaṃ paññapema;

The ascetic Gotama advocates the complete understanding of feelings, and so do we.

idha no, āvuso, ko viseso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā gotamassa amhākaṃ vā—

What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?”

yadidaṃ dhammadesanāya vā dhammadesanaṃ, anusāsaniyā vā anusāsanin”ti?

Atha kho te bhikkhū tesam aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva abhinandiṃsu, nappaṭikkosiṃsu;

Those mendicants neither approved nor dismissed that statement of the wanderers who follow other paths.

anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamiṃsu:

They got up from their seat, thinking,

“bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā”ti.
“We will learn the meaning of this statement from the Buddha himself.”

Atha kho te bhikkhū sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ
piṇḍapātaṭṭhikāntā yena bhagavā tenupasaṅkamimsu; upasaṅkamtvā bhagavantaṃ
abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū
bhagavantaṃ etadavocum:

*Then, after the meal, when they returned from alms-round, they went up to the Buddha, bowed,
sat down to one side, and told him what had happened. The Buddha said:*

“idha mayaṃ, bhante, pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ
piṇḍāya pāvisimha.

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘atippago kho tāva sāvatthiyaṃ piṇḍāya caritum,

yaṃ nūna mayaṃ yena aññatitthiyānaṃ paribbājakānaṃ ārāmo
tenupasaṅkameyyāmā”ti.

Atha kho mayaṃ, bhante, yena aññatitthiyānaṃ paribbājakānaṃ ārāmo
tenupasaṅkamimha; upasaṅkamtvā tehi aññatitthiyehi paribbājakehi saddhiṃ
sammodimha;

sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimha. Ekamantaṃ
nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocum:

‘samaṇo, āvuso, gotamo kāmānaṃ pariññaṃ paññapeti, mayampi kāmānaṃ
pariññaṃ paññapema.

Samaṇo, āvuso, gotamo rūpānaṃ pariññaṃ paññapeti, mayampi rūpānaṃ pariññaṃ
paññapema.

Samaṇo, āvuso, gotamo vedanānaṃ pariññaṃ paññapeti, mayampi vedanānaṃ
pariññaṃ paññapema.

Idha no, āvuso, ko viśeso, ko adhippayāso, kiṃ nānākaraṇaṃ samaṇassa vā
gotamassa amhākaṃ vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ
anusāsaniyā vā anusāsanin’ti.

Atha kho mayaṃ, bhante, tesaṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ neva
abhinandimha, nappaṭikkosimha;

anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamimha:

‘bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā”ti.

“Evaṃvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:
“Mendicants, when wanderers who follow other paths say this, you should say to them:

‘ko panāvuso, kāmānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ?
“But reverends, what’s the gratification, the drawback, and the escape when it comes to sensual
pleasures?

Ko rūpānaṃ assādo, ko ādīnavo, kiṃ nissaraṇaṃ?
“What’s the gratification, the drawback, and the escape when it comes to sights?

Ko vedanānaṃ assādo, ko ādīnava, kiṃ nissaraṇaṃ'ti?

What's the gratification, the drawback, and the escape when it comes to feelings?''

Evam putthā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariṇca vighātaṃ āpajjissanti.

Questioned like this, the wanderers who follow other paths would be stumped, and, in addition, would get frustrated.

Taṃ kissa hetu?

Why is that?

Yathā taṃ, bhikkhave, avisayasmim.

Because they're out of their element.

Nāhaṃ taṃ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya, aññatra tathāgatenā vā tathāgatasāvakena vā, ito vā pana sutvā.

I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

Ko ca, bhikkhave, kāmānaṃ assādo?

And what is the gratification of sensual pleasures?

Pañcime, bhikkhave, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ... pe ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, bhikkhave, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppañjati sukhaṃ

somanassaṃ—ayaṃ kāmānaṃ assādo.

The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

Ko ca, bhikkhave, kāmānaṃ ādīnava?

And what is the drawback of sensual pleasures?

Idha, bhikkhave, kulaputto yena sippaṭṭhānena jīvikam kappeti—

It's when a gentleman earns a living by means such as

yadi muddāya yadi gāṇanāya yadi saṅkhānena yadi kasiyā yadi vanijjāya yadi gorakkhena yadi issatthena yadi rājaporisena yadi sippaññatarena—

computing, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions.

sītassa purakkhato unhassa purakkhato ḍaṃsamakasavātātapasarīsapasaṃphassehi rissamaṇo khuppiṇāyā miyaṇaṇo;

But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst.

ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Tassa ce, bhikkhave, kulaputtassa evaṃ utṭhahato ghaṭato vāyamato te bhogā nābhiniṃphajjanti.

That gentleman might try hard, strive, and make an effort, but fail to earn any money.

So socati kilamati paridevati urattāḷiṃ kanti, sammohaṃ āpajjati:

If this happens, they sorrow and pine and lament, beating their breast and falling into confusion, saying:

‘moghaṃ vata me utṭhānaṃ, aphaḷo vata me vāyāmo’ti.

‘Oh, my hard work is wasted. My efforts are fruitless!’

Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Tassa ce, bhikkhave, kulaputtassa evaṃ utṭhahato ghaṭato vāyamato te bhogā abhiniṃphajjanti.

That gentleman might try hard, strive, and make an effort, and succeed in earning money.

So tesam bhogaṇaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti:

But they experience pain and sadness when they try to protect it, thinking:

‘kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi daheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyuṇ’ti.

‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’

Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti.

And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it.

So socati kilamati paridevati urattāḷiṃ kanti, sammohaṃ āpajjati:

They sorrow and pine and lament, beating their breast and falling into confusion:

‘yampi me ahosi tampi no natthi’ti.

‘What used to be mine is gone.’

Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi brāhmaṇehi vivadanti, gahapatiṇi gahapatīhi vivadanti, mātāpi puttana vivadati, puttapi mātara vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi bhātara vivadati, bhātāpi bhaginiyā vivadati, bhaginiṇi bhātara vivadati, sahāyopi sahāyena vivadati.

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend.

Te tattha kalahaviggahavivādāpannā aññamaññaṃ pānīhi upakkamanti, leḍḍūhi upakkamanti, daṇḍehi upakkamanti, satthehi upakkamanti.

Once they've started quarreling, arguing, and fighting, they attack each other with fists, stones, rods, and swords,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Puna caparaṃ, bhikkhave, kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, ubhatobyūḷhaṃ saṅgāmaṃ pakkhandanti usūsupi khippamānesu, sattisupi khippamānāsu, asīsipi vijjotalantesu.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing.

Te tattha usūhi vijjhanti, sattiyāpi vijjhanti, asināpi sīsaṃ chindanti.
There they are struck with arrows and spears, and their heads are chopped off,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Puna caparaṃ, bhikkhave, kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, addāvalepanā upakāriyo pakkhandanti usūsupi khippamānesu, sattisupi khippamānāsu, asīsipi vijjotalantesu.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing.

Te tattha usūhi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi osiṇcanti, abhivaggenapi omaddanti, asināpi sīsaṃ chindanti.

There they are struck with arrows and spears, splashed with dung, crushed with spiked blocks, and their heads are chopped off,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Puna caparaṃ, bhikkhave, kāmahetu kāmānidānaṃ kāmādhikaraṇaṃ kāmānameva hetu sandhimpi chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi tiṭṭhanti, paradāraṃpi gacchanti.

Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery.

Tamenam rājāno gahetvā vividhā kammakāraṇā karenti—

The rulers would arrest them and subject them to various punishments—

kaśāhipi tālenti, vetthehipi tālenti, aḍḍhadaṇḍakehipi tālenti; haṭṭhampi chindanti, pādampi chindanti, haṭṭhapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, haṭṭhapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamaṃsikampi karonti, kahāpanikampi karonti, khārāpatacchikampi karonti, paḷighapariavattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiñcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsam chindanti.

whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhāṃ.

These result in death and deadly pain.

Ayampi, bhikkhave, kāmānaṃ ādīnava sandiṭṭhiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Puna caparaṃ, bhikkhave, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti.

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind.

Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā, kāyassa 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.

Ayampi, bhikkhave, kāmānaṃ ādīnava samparāyiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.

This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

Kiñca, bhikkhave, kāmānaṃ nissaraṇaṃ?

And what is the escape from sensual pleasures?

Yo kho, bhikkhave, kāmesu chandarāgavinayo chandarāgappahānaṃ—idaṃ kāmānaṃ nissaraṇaṃ.

Removing and giving up desire and greed for sensual pleasures: this is the escape from sensual pleasures.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā kāme parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti—netam ṭhānaṃ vijjati.

There are ascetics and brahmins who don't truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ kāmānaṃ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṃ vā kāme parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno kāme parijānissatīti—ṭhānametaṃ vijjati.

There are ascetics and brahmins who do truly understand sensual pleasures' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

Ko ca, bhikkhave, rūpānaṃ assādo?

And what is the gratification of sights?

Seyyathāpi, bhikkhave, khattiyakaññā vā brāhmaṇakaññā vā gahapatikaññā vā pannarasavassuddesikā vā soḷasavassuddesikā vā, nātidighā nātirassā nātikisā nātiṭhulā nātikālī nāccodātā paramā sā, bhikkhave, tasmīṃ samaye subhā vaṇṇanibhātī?

Suppose there was a girl of the brahmins, aristocrats, or householders in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is she not at the height of her beauty and prettiness?"

‘Evaṃ, bhante’.

"Yes, sir."

Yaṃ kho, bhikkhave, subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ somanassaṃ—

"The pleasure and happiness that arise from this beauty and prettiness

ayaṃ rūpānaṃ assādo.

is the gratification of sights.

Ko ca, bhikkhave, rūpānaṃ ādīnava?

And what is the drawback of sights?

Idha, bhikkhave, tameva bhaginiṃ passeyya aparena samayena āsītikaṃ vā nāvutikaṃ vā vassasatikaṃ vā jātiyā, jinnaṃ gopānasivaṅkaṃ bhoggaṃ dandaparāyaṇaṃ pavedhamānaṃ gacchantiṃ āturaṃ gatayobbanāṃ khaṇḍadantaṃ palitakesaṃ, vilūnaṃ khalitasiraṃ valinaṃ tilakāhatagattaṃ.

Suppose that some time later you were to see that same sister—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti?

Has not that former beauty vanished and the drawback become clear?"

‘Evaṃ, bhante’.

"Yes, sir."

Ayampi, bhikkhave, rūpānaṃ ādīnava.

"This is the drawback of sights.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya ābādhikaṃ dukkhitāṃ bālhaḡilānaṃ, sake muttakarīse palipannaṃ semānaṃ, aññehi vutṭhāpiyamānaṃ, aññehi saṃvesiyamānaṃ.

Furthermore, suppose that you were to see that same sister sick, suffering, gravely ill, collapsed in her own urine and feces, being picked up by some and put down by others.

Taṃ kiṃ maññatha, bhikkhave,

What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti?

Has not that former beauty vanished and the drawback become clear?"

‘Evaṃ, bhante’.

"Yes, sir."

Ayampi, bhikkhave, rūpānaṃ ādīnava.

"This too is the drawback of sights.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she had been dead for one, two, or three days, bloated, livid, and festering.

ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakam vinīlakam
vipubbakajātaṃ.

Taṃ kiṃ maññatha, bhikkhave,
What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo pātubhūtoti?
Has not that former beauty vanished and the drawback become clear?"

‘Evaṃ, bhante’.
"Yes, sir."

Ayampi, bhikkhave, rūpānaṃ ādīnavo.
"This too is the drawback of sights."

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya
chadditaṃ—

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And she was being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures ...

kākehi vā khajjamānaṃ, kulalehi vā khajjamānaṃ, gijjhehi vā khajjamānaṃ,
kaṅkehi vā khajjamānaṃ, sunakhehi vā khajjamānaṃ, byagghehi vā khajjamānaṃ,
dīpīhi vā khajjamānaṃ, siṅgālehi vā khajjamānaṃ, vividhehi vā paṇakajātehi
khajjamānaṃ.

Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo
pātubhūtoti?

‘Evaṃ, bhante’.

Ayampi, bhikkhave, rūpānaṃ ādīnavo.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya
chadditaṃ—

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground.

aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ
nimaṃsalohitamakkhitaṃ nhārusambandhaṃ, aṭṭhikasaṅkhalikaṃ
apagatamaṃsalohitaṃ nhārusambandhaṃ, aṭṭhikāni apagatasambandhāni
disāvidisāvikkhittāni—

And she had been reduced to a skeleton with flesh and blood, held together by sinews ... a skeleton rid of flesh but smeared with blood, and held together by sinews ... a skeleton rid of flesh and blood, held together by sinews ...

aññena hatthatthikaṃ, aññena pādattthikaṃ, aññena goppakatthikaṃ, aññena
jaṅghattthikaṃ, aññena ūrutthikaṃ, aññena kaṭittthikaṃ, aññena phāsukatthikaṃ,
aññena pitthittthikaṃ, aññena khandhattthikaṃ, aññena gīvattthikaṃ, aññena
hanukatthikaṃ, aññena dantattthikaṃ, aññena sīsakaṭāhaṃ.

bones without sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull. ...

Taṃ kiṃ maññatha, bhikkhave, yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnavo
pātubhūtoti?

‘Evaṃ, bhante’.

Ayampi, bhikkhave, rūpānaṃ ādīnavo.

Puna caparaṃ, bhikkhave, tameva bhaginiṃ passeyya sarīraṃ sivathikāya chaḍḍitaṃ—

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground.

aṭṭhikāni setāni saṅkhavannaṇaṭṭhikāni, aṭṭhikāni puñjakitāni terovassikāni, aṭṭhikāni pūṭini cuṇṇakajātāni.

And she had been reduced to white bones, the color of shells ... decrepit bones, heaped in a pile ... bones rotted and crumbled to powder.

Taṃ kiṃ maññaṇa, bhikkhave,

What do you think, mendicants?

yā purimā subhā vaṇṇanibhā sā antarahitā, ādīnava pātubhūtoti?

Has not that former beauty vanished and the drawback become clear?"

‘Evaṃ, bhante’.

"Yes, sir."

Ayampi, bhikkhave, rūpānaṃ ādīnava.

"This too is the drawback of sights.

Kiñca, bhikkhave, rūpānaṃ nissaraṇaṃ?

And what is the escape from sights?

Yo, bhikkhave, rūpesu chandarāgavinayo chandarāgappahānaṃ—idaṃ rūpānaṃ nissaraṇaṃ.

Removing and giving up desire and greed for sights: this is the escape from sights.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti te vata sāmaṃ vā rūpe parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatīti—netam ṭhānaṃ vijjati.

There are ascetics and brahmins who don't truly understand sights' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand sights themselves, or to instruct another so that, practicing accordingly, they will completely understand sights.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā rūpe parijānissanti paraṃ vā tathattāya samādapessanti yathā paṭipanno rūpe parijānissatīti—ṭhānametaṃ vijjati.

There are ascetics and brahmins who do truly understand sights' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sights themselves, or to instruct another so that, practicing accordingly, they will completely understand sights.

Ko ca, bhikkhave, vedanānaṃ assādo?

And what is the gratification of feelings?

Idha, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

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

Yasmiṃ samaye, bhikkhave, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati, neva tasmiṃ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti;

At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both;

abyābajjhaṃyeva tasmiṃ samaye vedanaṃ vedeti.

they feel only feelings that are not hurtful.

Abyābajjhaparamāhaṃ, bhikkhave, vedanānaṃ assādaṃ vadāmi.

Freedom from being hurt is the ultimate gratification of feelings, I say.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati ... pe ...

Furthermore, a mendicant enters and remains in the second absorption ...

yasmiṃ samaye, bhikkhave, bhikkhu pītiyā ca virāgā, upekkhako ca viharati, sato ca sampajāno sukhāṇa kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati ... pe ...

third absorption ...

yasmiṃ samaye, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati paṭisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, neva tasmiṃ samaye attabyābādhāyapi ceteti, na parabyābādhāyapi ceteti, na ubhayabyābādhāyapi ceteti;

fourth absorption. At that time a mendicant doesn’t intend to hurt themselves, hurt others, or hurt both;

abyābajjhaṃ yeva tasmiṃ samaye vedanaṃ vedeti.

they feel only feelings that are not hurtful.

Abyābajjhaparamāhaṃ, bhikkhave, vedanānaṃ assādaṃ vadāmi.

Freedom from being hurt is the ultimate gratification of feelings, I say.

Ko ca, bhikkhave, vedanānaṃ ādīnava?

And what is the drawback of feelings?

Yaṃ, bhikkhave, vedanā aniccā dukkhā vipariṇāmadhammā—ayaṃ vedanānaṃ ādīnava.

That feelings are impermanent, suffering, and perishable: this is their drawback.

Kiñca, bhikkhave, vedanānaṃ nissaraṇaṃ?

And what is the escape from feelings?

Yo, bhikkhave, vedanāsu chandarāgavinayo, chandarāgappahānaṃ—idaṃ vedanānaṃ nissaraṇaṃ.

Removing and giving up desire and greed for feelings: this is the escape from feelings.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ nappajānanti, te vata sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ parijānissatīti—netam ṭhānaṃ vijjati.

There are ascetics and brahmins who don’t truly understand feelings’ gratification, drawback, and escape in this way for what they are. It’s impossible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādaṇca assādato ādīnavaṇca ādīnavato nissaraṇaṇca nissaraṇato yathābhūtaṃ pajānanti te vata sāmaṃ vā vedanaṃ parijānissanti, paraṃ vā tathattāya samādapessanti yathā paṭipanno vedanaṃ parijānissatīti—ṭhānametaṃ vijjati” ti.

There are ascetics and brahmins who do truly understand feelings’ gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Cūladukkhakkhandhasutta

The Shorter Discourse on the Mass of Suffering

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho mahānāmo sakko bhagavantam etadavoca:

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him,

“dīgharattāhaṃ, bhante, bhagavatā evaṃ dhammaṃ desitaṃ ājānāmi:

“For a long time, sir, I have understood your teaching like this:

‘lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkilesa’ ti.

‘Greed, hate, and delusion are corruptions of the mind.’

Evañcāhaṃ, bhante, bhagavatā dhammaṃ desitaṃ ājānāmi:

‘lobho cittassa upakkilesa, doso cittassa upakkilesa, moho cittassa upakkilesa’ ti.

Atha ca pana me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti.

Despite understanding this, sometimes my mind is occupied by thoughts of greed, hate, and delusion.

Tassa mayhaṃ, bhante, evaṃ hoti:

‘kosu nāma me dhammo ajjhattaṃ appahīno yena me ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti’” ti.

I wonder what qualities remain in me that I have such thoughts?”

“So eva kho te, mahānāma, dhammo ajjhattaṃ appahīno yena te ekadā lobhadhammāpi cittaṃ pariyādāya tiṭṭhanti, dosadhammāpi cittaṃ pariyādāya tiṭṭhanti, mohadhammāpi cittaṃ pariyādāya tiṭṭhanti.

“Mahānāma, there is a quality that remains in you that makes you have such thoughts.

So ca hi te, mahānāma, dhammo ajjhattaṃ pahīno abhavissa, na tvaṃ agāraṃ ajjhāvasēyyāsi, na kāme paribhuñjēyyāsi.

For if you had given up that quality you would not still be living at home and enjoying sensual pleasures.

Yasmā ca kho te, mahānāma, so eva dhammo ajjhattaṃ appahīno tasmā tvaṃ agāraṃ ajjhāvasāsi, kāme paribhuñjāsi.

But because you haven’t given up that quality you are still living at home and enjoying sensual pleasures.

‘Appassādā kāmā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo’ ti—

Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

iti cepi, mahānāma, ariyasāvakassa yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nādhigacchati, aññaṃ vā tato santataraṃ;

Even though a noble disciple has clearly seen this with right wisdom, so long as they don't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that,

atha kho so neva tāva anāvaṭṭi kāmesu hoti.

they might still return to sensual pleasures.

Yato ca kho, mahānāma, ariyasāvakassa 'appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo'ti—evameva yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ vā tato santataraṃ;

But when they do achieve that rapture and bliss, or something more peaceful than that,

atha kho so anāvaṭṭi kāmesu hoti.

they will not return to sensual pleasures.

Mayhampi kho, mahānāma, pubbeva sambodhā, anabhisambuddhassa bodhisattasseva sato,

Before my awakening—when I was still unawakened but intent on awakening—I too clearly saw with right wisdom that:

'appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo'ti—evameva yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti,

'Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.'

so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nājjhagamaṃ, aññaṃ vā tato santataraṃ;

But so long as I didn't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that,

atha khvāhaṃ neva tāva anāvaṭṭi kāmesu paccaññāsim.

I didn't announce that I would not return to sensual pleasures.

Yato ca kho me, mahānāma, 'appassādā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo'ti—evameva yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ahosi, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukhaṃ ajjhagamaṃ, aññaṃ vā tato santataraṃ;

But when I did achieve that rapture and bliss, or something more peaceful than that,

athāhaṃ anāvaṭṭi kāmesu paccaññāsim.

I announced that I would not return to sensual pleasures.

Ko ca, mahānāma, kāmānaṃ assādo?

And what is the gratification of sensual pleasures?

Pañcime, mahānāma, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā;

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ... pe ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, mahānāma, pañca kāmagaṇā.
These are the five kinds of sensual stimulation.

Yaṃ kho, mahānāma, ime pañca kāmagaṇe paṭicca uppajjati sukhaṃ somanassaṃ—
The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

ayaṃ kāmānaṃ assādo.

Ko ca, mahānāma, kāmānaṃ ādīnava?
And what is the drawback of sensual pleasures?

Idha, mahānāma, kulaputto yena sippaṭṭhānena jīvikaṃ kappeti—
It's when a gentleman earns a living by means such as

yadi muddāya yadi gaṇanāya yadi saṅkhānena yadi kasiyā yadi vaṇijjāya yadi
gorakkhena yadi issatthena yadi rājaporisena yadi sippaṇṇātarena,
computing, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions.

sītassa purakkhato unhassa purakkhato ḍaṃsamakasavātātapasarīsapasaṃphassehi
rissamāno khuppipāsāya miyamāno;
But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst.

ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānamevā hetu.
This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Tassa ce, mahānāma, kulaputtassa evaṃ uttāhato ghaṭato vāyamato te bhogā
nābhiniṃphajjanti,
That gentleman might try hard, strive, and make an effort, but fail to earn any money.

so socati kilamati paridevati urattālīṃ kandati sammohaṃ āpajjati 'moghaṃ vata
me uttāhaṃ, aphalo vata me vāyāmo'ti.
If this happens, they sorrow and pine and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!'

Ayampi, mahānāma, kāmānaṃ ādīnava sandiṭṭhiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānamevā hetu.
This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Tassa ce, mahānāma, kulaputtassa evaṃ uttāhato ghaṭato vāyamato te bhogā
abhinipphajjanti.
That gentleman might try hard, strive, and make an effort, and succeed in earning money.

So tesam bhogānaṃ ārakkhādhikaraṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti:
But they experience pain and sadness when they try to protect it, thinking:

'kinti me bhoge neva rājāno hareyyuṃ, na corā hareyyuṃ, na aggi daheyya, na
udakaṃ vaheyya, na appiyā vā dāyādā hareyyun'ti.
'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?'

Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti, corā vā haranti, aggi vā
dahati, udakaṃ vā vahati, appiyā vā dāyādā haranti.
And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it.

So socati kilamati paridevati urattālīm kandati sammohaṃ āpajjati:
They sorrow and pine and lament, beating their breast and falling into confusion:

‘yampi me ahosi tampi no natthī’ti.
‘What used to be mine is gone.’

Ayampi, mahānāma, kāmānaṃ ādīnava sandittthiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
*This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering
caused by sensual pleasures.*

Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva
hetu rājānopi rājūhi vivadanti, khattiyāpi khattiyehi vivadanti, brāhmaṇāpi
brāhmaṇehi vivadanti, gahapatiṃ gahapatihi vivadanti, mātāpi puttana vivadati,
puttapi mātārā vivadati, pitāpi puttana vivadati, puttapi pitarā vivadati, bhātāpi
bhātārā vivadati, bhātāpi bhaginiyā vivadati, bhaginiṃpi bhātārā vivadati, sahāyopi
sahāyena vivadati.
*Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with
aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother
fights with her child, child with mother, father with child, and child with father. Brother fights
with brother, brother with sister, sister with brother, and friend fights with friend.*

Te tattha kalahaviggahavivādāpannā aññamaññaṃ pāṇīhipi upakkamanti, leḍḍūhipi
upakkamanti, daṇḍehipi upakkamanti, satthehipi upakkamanti.
*Once they’ve started quarreling, arguing, and fighting, they attack each other with fists, stones,
rods, and swords,*

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

Ayampi, mahānāma, kāmānaṃ ādīnava sandittthiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
*This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering
caused by sensual pleasures.*

Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva
hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, ubhatobyūlhaṃ saṅgāmaṃ
pakkhandanti usūsupi khippamānesu, sattīsipi khippamānāsu, asīsipi vijjotalantesu.
*Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their
bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying
and swords flashing.*

Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, asināpi sīsaṃ chindanti.
There they are struck with arrows and spears, and their heads are chopped off,

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhaṃ.
resulting in death and deadly pain.

Ayampi, mahānāma, kāmānaṃ ādīnava sandittthiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
*This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering
caused by sensual pleasures.*

Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva
hetu asicammaṃ gahetvā, dhanukalāpaṃ sannayhitvā, addāvalepanā upakāriyo
pakkhandanti usūsupi khippamānesu, sattīsipi khippamānāsu, asīsipi vijjotalantesu.
*Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their
bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and
swords flashing.*

Te tattha usūhipi vijjhanti, sattiyāpi vijjhanti, chakaṇakāyapi osiñcanti,
abhivaggenapi omaddanti, asināpi sīsaṃ chindanti.
*There they are struck with arrows and spears, splashed with dung, crushed with spiked blocks,
and their heads are chopped off,*

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhāṃ.
resulting in death and deadly pain.

Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
*This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering
caused by sensual pleasures.*

Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva
hetu sandhimpi chindanti, nillopampi haranti, ekāgārikampi karonti, paripanthepi
tiṭṭhanti, parādāraṃpi gacchanti.
*Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal
from isolated buildings, commit highway robbery, and commit adultery.*

Tameṇaṃ rājāno gahetvā vividhā kammakāraṇā karenti—
The rulers would arrest them and subject them to various punishments—

kaśāhipi tālenti, vetthehipi tālenti, aḍḍhadandaṇḍakehipi tālenti; hatthampi chindanti,
pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi
chindanti, kaṇṇanāsampi chindanti; bilaṅgathālikampi karonti, saṅkhamundikampi
karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti,
erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti,
balisamaṃsikampi karonti, kahāpanikampi karonti, khārāpatacchikampi karonti,
paḷighaparivattikampi karonti, paḷālapīṭhakampi karonti, tattenapi telena oṣiṇcanti,
sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti.
*whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or
both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the
'burning hand', the 'grass blades', the 'bark dress', the 'antelope', the 'meat hook', the 'coins',
the 'acid pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to
the dogs, being impaled alive, and being beheaded.*

Te tattha maraṇampi nigacchanti, maraṇamattampi dukkhāṃ.
These result in death and deadly pain.

Ayampi, mahānāma, kāmānaṃ ādīnavo sandiṭṭhiko dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
*This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering
caused by sensual pleasures.*

Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva
hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ
caranti.
*Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body,
speech, and mind.*

Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ
caritvā, kāyassa bhedaṃ paraṃ maraṇā, apāyaṃ duggatiṃ vinipātaṃ nirayaṃ
upapajjanti.
*When their body breaks up, after death, they're reborn in a place of loss, a bad place, the
underworld, hell.*

Ayampi, mahānāma, kāmānaṃ ādīnavo samparāyiko, dukkhakkhandho kāmahetu
kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.
*This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by
sensual pleasures.*

Ekamidāhaṃ, mahānāma, samayaṃ rājagahe viharāmi gijjhakūte pabbate.
Mahānāma, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena sambahulā niganthā isigilipasse kālasilāyaṃ ubbhatthakā
honti āsanapaṭikkhiṭṭā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti.
*Now at that time several Jain ascetics on the slopes of Isigili at the Black Rock were constantly
standing, refusing seats. And they felt painful, sharp, severe, acute feelings due to overexertion.*

Atha khvāhaṃ, mahānāma, sāyanhasamayam paṭisallānā vutṭhito yena isigilipasse kālasilā yena te nigaṇṭhā tenupasaṅkamim; upasaṅkamitvā te nigaṇṭhe etadavocaṃ:

Then in the late afternoon, I came out of retreat and went to the Black Rock to visit those Jain ascetics. I said to them,

‘kiṃ nu tumhe, āvuso nigaṇṭhā, ubbhatthakā āsanapaṭikkhittā, opakkamikā dukkhā tibbā kharā kaṭukā vedanā vēdayathā’ti?

‘Reverends, why are you constantly standing, refusing seats, so that you feel painful, sharp, severe, acute feelings due to overexertion?’

Evam vutte, mahānāma, te nigaṇṭhā maṃ etadavocaṃ:

When I said this, those Jain ascetics said to me,

‘nigaṇṭho, āvuso, nāṭaputto sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti:

‘Reverend, the Jain leader Nāṭaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

“carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitaṃ”ti.

“Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

So evamāha:

He says,

“atthi kho vo, nigaṇṭhā, pubbe pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha;

“O Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities.

yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpassa kammaṃ akaraṇaṃ;

And when you refrain from such deeds in the present by way of body, speech, and mind, you’re not doing any bad deeds for the future.

iti purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatiṃ anavassavo;

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

āyatiṃ anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbam dukkham nijjinṇaṃ bhavissati”ti.

With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.”

Taṃ panamhākaṃ ruccati ceva khamati ca, tena camha attamanā’ti.

We like and accept this, and we are satisfied with it.’

Evam vutte, ahaṃ, mahānāma, te nigaṇṭhe etadavocaṃ:

When they said this, I said to them,

‘kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ahuvamheva mayaṃ pubbe na nāhuvamhā’ti?

for sure that you existed in the past, and it is not the case that you didn’t exist?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhā’ti?

for sure that you did bad deeds in the past?’

‘No hidam, āvuso’.

‘No we don’t, reverend.’

‘Kim pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti?

that you did such and such bad deeds?’

‘No hidam, āvuso’.

‘No we don’t, reverend.’

‘Kim pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjinnaṃ bhavissatī’ti?

that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?’

‘No hidam, āvuso’.

‘No we don’t, reverend.’

‘Kim pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadan’ti?

about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No hidam, āvuso’.

‘No we don’t, reverend.’

‘Iti kira tumhe, āvuso nigaṇṭhā, na jānātha—

‘So it seems that you don’t know any of these things.

ahuvamheva mayaṃ pubbe na nāhuvamhāti, na jānātha—

akaramheva mayaṃ pubbe pāpakammaṃ na nākaramhāti, na jānātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha—

ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjinnaṃ bhavissatīti.

Na jānātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam.

Evam sante, āvuso nigaṇṭhā, ye loke luddā lohitapāṇino kurūrakamantā manussesu paccājātā te nigaṇṭhesu pabbajantī’ti?

That being so, when those in the world who are violent and bloody-handed and make their living by cruelty are reborn among humans they go forth as Jain ascetics.’

‘Na kho, āvuso gotama, sukkena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ;

‘Reverend Gotama, pleasure is not gained through pleasure; pleasure is gained through pain.

sukhena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā’ti.

For if pleasure were to be gained through pleasure, King Seniyo Bimbisāra of Māgadha would gain pleasure, since he lives in greater pleasure than Venerable Gotama.’

‘Addhāyasmantehi nigaṇṭhehi sahasā appaṭisaṅkhā vācā bhāsītā:

‘Clearly the venerables have spoken rashly, without reflection.

“na kho, āvuso gotama, sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ;

sukhena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā’ti.

Api ca ahameva tattha paṭipucchitabbo:

Rather, I’m the one who should be asked about

“ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo”ti?

who lives in greater pleasure, King Bimbisāra or Venerable Gotama?’

Addhāvuso gotama, amhehi sahasā appaṭisaṅkhā vācā bhāsītā, na kho, āvuso gotama, sukhena sukhaṃ adhigantabbaṃ, dukkhena kho sukhaṃ adhigantabbaṃ;

‘Clearly we spoke rashly and without reflection.

sukhena cāvuso gotama, sukhaṃ adhigantabbaṃ abhavissa, rājā māgadho seniyo bimbisāro sukhaṃ adhigaccheyya, rājā māgadho seniyo bimbisāro sukhavihāritaro āyasmatā gotamenā’ti.

Api ca tiṭṭhatetaṃ, idānipi mayaṃ āyasmantaṃ gotamaṃ pucchāma:

But forget about that. Now we ask Venerable Gotama:

“ko nu kho āyasmantānaṃ sukhavihāritaro rājā vā māgadho seniyo bimbisāro āyasmā vā gotamo”ti?

“Who lives in greater pleasure, King Bimbisāra or Venerable Gotama?”’

Tena hāvuso nigaṇṭhā, tumheva tattha paṭipucchissāmi, yathā vo khomeyya tathā nam byākareyyāthā.

‘Well then, reverends, I’ll ask you about this in return, and you can answer as you like.

Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro,

What do you think, reverends?

aniñjamāno kāyena, abhāsamāno vācaṃ, satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharitun’ti?

Is King Bimbisāra capable of experiencing perfect happiness for seven days and nights without moving his body or speaking?’

‘No hidaṃ, āvuso’.

‘No he is not, reverend.’

‘Taṃ kiṃ maññathāvuso nigaṇṭhā, pahoti rājā māgadho seniyo bimbisāro,

‘What do you think, reverends?

aniñjamāno kāyena, abhāsamāno vācaṃ, cha rattindivāni ... pe ...

Is King Bimbisāra capable of experiencing perfect happiness for six days ...

pañca rattindivāni ...

five days ...

cattāri rattindivāni ...

four days ...

tīṇi rattindivāni ...

three days ...

dve rattindivāni ...

two days ...

ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharitun'ti?

one day?'

'No hidaṃ, āvuso'.

'No he is not, reverend.'

'Ahaṃ kho, āvuso nigaṇṭhā, pahomi anīṇjamāno kāyena, abhāsamāno vācaṃ, ekaṃ rattindivaṃ ekantasukhaṃ paṭisaṃvedī viharitum.

'But I am capable of experiencing perfect happiness for one day and night without moving my body or speaking.

Ahaṃ kho, āvuso nigaṇṭhā, pahomi anīṇjamāno kāyena, abhāsamāno vācaṃ, dve rattindivāni ...

I am capable of experiencing perfect happiness for two days ...

tīṇi rattindivāni ...

three days ...

cattāri rattindivāni ...

four days ...

pañca rattindivāni ...

five days ...

cha rattindivāni ...

six days ...

satta rattindivāni ekantasukhaṃ paṭisaṃvedī viharitum.

seven days.

Taṃ kiṃ maññathāvuso nigaṇṭhā, evaṃ sante ko sukhavihāritaro rājā vā māgadho seniyo bimbisāro ahaṃ vā'ti?

'What do you think, reverends? This being so, who lives in greater pleasure, King Bimbisāra or I?'

'Evaṃ sante āyasmāva gotamo sukhavihāritaro raññā māgadhena seniyena bimbisārenā''ti.

'This being so, Venerable Gotama lives in greater pleasure than King Bimbisāra.'

Idamavoca bhagavā.

That is what the Buddha said.

Attamano mahānāmo sakko bhagavato bhāsitaṃ abhinandīti.

Satisfied, Mahānāma the Sakyan was happy with what the Buddha said.

Cūḷadukkhakkhandhasuttaṃ niṭṭhitaṃ catutthaṃ.

Majjhima Nikāya 15

Middle Discourses 15

Anumānasutta

Measuring Up

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā mahāmoggallāno bhaggesu viharati susumāragire
bhesakalāvane migadāye.

At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakalā's Wood.

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:

There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhavo”ti.

“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosum.

“Reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

“Pavāreti cepi, āvuso, bhikkhu:

“Suppose a mendicant invites

‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ti, so ca hoti dubbaco,
dovacassakaranehi dhammehi samannāgato, akkhamo appadakkhinaggāhī
anusāsaniṃ, atha kho naṃ sabrahmacārī na ceva vattabbaṃ maññanti, na ca
anusāsitabbaṃ maññanti, na ca tasmim puggale vissāsaṃ āpajjitabbaṃ maññanti.

other mendicants to admonish them. But they're hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. So their spiritual companions don't think it's worth advising and instructing them, and that person doesn't gain their trust.

Katame cāvuso, dovacassakaraṇā dhammā?

And what are the qualities that make them hard to admonish?

Idhāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ vasaṃ gato.

Firstly, a mendicant has wicked desires, having fallen under the sway of wicked desires.

Yaṃpāvuso, bhikkhu pāpiccho hoti, pāpikānaṃ icchānaṃ vasaṃ gato—

ayampi dhammo dovacassakaraṇo. (1)

This is a quality that makes them difficult to admonish.

Puna caparaṃ, āvuso, bhikkhu attukkaṃsako hoti paravambhī.

Furthermore, a mendicant glorifies themselves and puts others down. ...

Yaṃpāvuso, bhikkhu attukkaṃsako hoti paravambhī—

ayampi dhammo dovacassakaraṇo. (2)

Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhābhībhūto.

They're irritable, overcome by anger ...

Yaṃpāvuso, bhikkhu kodhano hoti kodhābhībhūto—

ayampi dhammo dovacassakaraṇo. (3)

Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhahetu upanāhī.

They're irritable, and hostile due to anger ...

Yaṃpāvuso, bhikkhu kodhano hoti kodhahetu upanāhī—

ayampi dhammo dovacassakaraṇo. (4)

Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhahetu abhisāṅgī.

They're irritable, and stubborn due to anger ...

Yaṃpāvuso, bhikkhu kodhano hoti kodhahetu abhisāṅgī—

ayampi dhammo dovacassakaraṇo. (5)

Puna caparaṃ, āvuso, bhikkhu kodhano hoti kodhasāmantā vācaṃ nicchāretā.

They're irritable, and blurt out words bordering on anger ...

Yaṃpāvuso, bhikkhu kodhano hoti kodhasāmantā vācaṃ nicchāretā—

ayampi dhammo dovacassakaraṇo. (6)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ paṭippharati.

When accused, they object to the accuser ...

Yaṃpāvuso, bhikkhu codito codakena codakaṃ paṭippharati—

ayampi dhammo dovacassakaraṇo. (7)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ apasādeti.

When accused, they rebuke the accuser ...

Yaṃpāvuso, bhikkhu codito codakena codakaṃ apasādeti—

ayampi dhammo dovacassakaraṇo. (8)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakassa paccāropeti.

When accused, they retort to the accuser ...

Yaṃpāvuso, bhikkhu codito codakena codakassa paccāropeti—

ayampi dhammo dovacassakaraṇo. (9)

Puna caparaṃ, āvuso, bhikkhu codito codakena aññenāññaṃ paṭicarati, bahiddhā kathaṃ apañāmeti, kopañca dosañca appaccayañca pātukarotī.

When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness ...

Yaṃpāvuso, bhikkhu codito codakena aññenāññaṃ paṭicarati, bahiddhā kathaṃ apañāmeti, kopañca dosañca appaccayañca pātukarotī—

ayampi dhammo dovacassakaraṇo. (10)

Puna caparaṃ, āvuso, bhikkhu codito codakena apadāne na sampāyati.

When accused, they don't accept the consequences of their deeds ...

Yaṃpāvuso, bhikkhu codito codakena apadāne na sampāyati—

ayampi dhammo dovacassakaraṇo. (11)

Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī.

They are offensive and contemptuous ...

Yaṃpāvuso, bhikkhu makkhī hoti paḷāsī—

ayampi dhammo dovacassakaraṇo. (12)

Puna caparaṃ, āvuso, bhikkhu issukī hoti maccharī.

They're jealous and stingy ...

Yaṃpāvuso, bhikkhu issukī hoti maccharī—

ayampi dhammo dovacassakaraṇo. (13)

Puna caparaṃ, āvuso, bhikkhu saṭho hoti māyāvī.

They're devious and deceitful ...

Yaṃpāvuso, bhikkhu saṭho hoti māyāvī—

ayampi dhammo dovacassakaraṇo. (14)

Puna caparaṃ, āvuso, bhikkhu thaddho hoti atimānī.

They're obstinate and vain ...

Yaṃpāvuso, bhikkhu thaddho hoti atimānī—

ayampi dhammo dovacassakaraṇo. (15)

Puna caparaṃ, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggi.

Furthermore, a mendicant is attached to their own views, holding them tight, and refusing to let go.

Yaṃpāvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggi—

ayampi dhammo dovacassakaraṇo. (16)

This too is a quality that makes them difficult to admonish.

Ime vuccantāvuso, dovacassakaraṇā dhammā.

These are the qualities that make them hard to admonish.

No cepi, āvuso, bhikkhu pavāreti:

Suppose a mendicant doesn't invite

‘vadantu maṃ āyasmanto, vacanīyomhi āyasmantehī’ti, so ca hoti suvaco, sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṃ, atha kho naṃ sabrahmacārī vattabbañceva maññanti, anusāsitaḥḥaṇa maññanti, tasmīṇa puḡgale viṣṣaṃ āpaḡjitabbaṃ maññanti.

other mendicants to admonish them. But they're easy to admonish, having qualities that make them easy to admonish. They're accepting, and take instruction respectfully. So their spiritual companions think it's worth advising and instructing them, and that person gains their trust.

Katame cāvuso, sovacassakaraṇā dhammā?

And what are the qualities that make them easy to admonish?

Idhāvuso, bhikkhu na pāpiccho hoti, na pāpikānaṃ icchānaṃ vasaṃ gato.

Firstly, a mendicant doesn't have wicked desires ...

Yaṃpāvuso, bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃ gato—

ayampi dhammo sovacassakaraṇo. (1)

Puna caparaṃ, āvuso, bhikkhu anattukkaṃsako hoti aparavambhī.

Yaṃpāvuso, bhikkhu anattukkaṃsako hoti aparavambhī—

ayampi dhammo sovacassakaraṇo. (2)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhābhibhūto.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhābhibhūto—

ayampi dhammo sovacassakaraṇo. (3)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhahetu upanāhī—

ayampi dhammo sovacassakaraṇo. (4)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhahetu abhisaṅgī.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhahetu abhisaṅgī—

ayampi dhammo sovacassakaraṇo. (5)

Puna caparaṃ, āvuso, bhikkhu na kodhano hoti na kodhasāmantā vācaṃ nicchāretā.

Yaṃpāvuso, bhikkhu na kodhano hoti na kodhasāmantā vācaṃ nicchāretā—

ayampi dhammo sovacassakaraṇo. (6)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ nappaṭippharati.

Yaṃpāvuso, bhikkhu codito codakena codakaṃ nappaṭippharati—

ayampi dhammo sovacassakaraṇo. (7)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakaṃ na apasādeti.

Yaṃpāvuso, bhikkhu codito codakena codakaṃ na apasādeti—

ayampi dhammo sovacassakaraṇo. (8)

Puna caparaṃ, āvuso, bhikkhu codito codakena codakassa na paccāropeti.

Yaṃpāvuso, bhikkhu codito codakena codakassa na paccāropeti—

ayampi dhammo sovacassakaraṇo. (9)

Puna caparaṃ, āvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti.

Yaṃpāvuso, bhikkhu codito codakena na aññenaññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopañca dosañca appaccayañca pātukaroti—

ayampi dhammo sovacassakaraṇo. (10)

Puna caparaṃ, āvuso, bhikkhu codito codakena apadāne sampāyati.

Yaṃpāvuso, bhikkhu codito codakena apadāne sampāyati—

ayampi dhammo sovacassakaraṇo. (11)

Puna caparaṃ, āvuso, bhikkhu amakkhī hoti apaḷāsī.

Yaṃpāvuso, bhikkhu amakkhī hoti apaḷāsī—

ayampi dhammo sovacassakaraṇo. (12)

Puna caparaṃ, āvuso, bhikkhu anissukī hoti amaccharī.

Yaṃpāvuso, bhikkhu anissukī hoti amaccharī—

ayampi dhammo sovacassakaraṇo. (13)

Puna caparaṃ, āvuso, bhikkhu asaṭho hoti amāyāvī.

Yaṃpāvuso, bhikkhu asaṭho hoti amāyāvī—

ayampi dhammo sovacassakaraṇo. (14)

Puna caparaṃ, āvuso, bhikkhu atthaddho hoti anatimānī.

Yaṃpāvuso, bhikkhu atthaddho hoti anatimānī—

ayampi dhammo sovacassakaraṇo. (15)

Puna caparaṃ, āvuso, bhikkhu asandiṭṭhiparāmāsī hoti anādhānaggāhī suppaṭinissaggī.

Furthermore, a mendicant isn't attached to their own views, not holding them tight, but letting them go easily.

Yaṃpāvuso, bhikkhu asandiṭṭhiparāmāsī hoti, anādhānaggāhī suppaṭinissaggī—

ayampi dhammo sovacassakaraṇo. (16)

Ime vuccantāvuso, sovacassakaraṇā dhammā.

These are the qualities that make them easy to admonish.

Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ anuminitabbam:

In such a case, a mendicant should measure themselves against another like this.

‘yo khvāyaṃ puggalo pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato, ayaṃ me puggalo appiyo amanāpo;

‘This person has wicked desires, having fallen under the sway of wicked desires. And I don’t like or approve of this person.

ahañceva kho panassaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃ gato, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

And if I were to fall under the sway of wicked desires, others wouldn’t like or approve of me.’

Evam jānantenāvuso, bhikkhunā ‘na pāpiccho bhavissāmi, na pāpikānaṃ icchānaṃ vasaṃ gato’ti cittaṃ uppādetabbaṃ. (1)

A mendicant who knows this should give rise to the thought: ‘I will not fall under the sway of wicked desires.’ ...

‘Yo khvāyaṃ puggalo attukkaṃsako paravambhī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ attukkaṃsako paravambhī, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘anattukkaṃsako bhavissāmi aparavambhī’ti cittaṃ uppādetabbaṃ. (2)

‘Yo khvāyaṃ puggalo kodhano kodhābhibhūto, ayaṃ me puggalo appiyo amanāpo.

Ahañceva kho panassaṃ kodhano kodhābhibhūto, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhābhibhūto’ti cittaṃ uppādetabbaṃ. (3)

‘Yo khvāyaṃ puggalo kodhano kodhahetu upanāhī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ kodhano kodhahetu upanāhī, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu upanāhī’ti cittaṃ uppādetabbaṃ. (4)

‘Yo khvāyaṃ puggalo kodhano kodhahetu abhisāṅgī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ kodhano kodhahetu abhisāṅgī, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhahetu abhisāṅgī’ti cittaṃ uppādetabbaṃ. (5)

‘Yo khvāyaṃ puggalo kodhano kodhasāmantā vācaṃ nicchāretā, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassaṃ kodhano kodhasāmantā vācaṃ nicchāretā, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘na kodhano bhavissāmi na kodhasāmantā vācam nicchāressāmi’ti cittaṃ uppādetabbaṃ. (6)

‘Yo khvāyaṃ puggalo codito codakena codakaṃ paṭippharati, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho pana codito codakena codakaṃ paṭipphareyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ nappaṭippharissāmi’ti cittaṃ uppādetabbaṃ. (7)

‘Yo khvāyaṃ puggalo codito codakena codakaṃ apasādeti, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho pana codito codakena codakaṃ apasādeyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘codito codakena codakaṃ na apasādessāmi’ti cittaṃ uppādetabbaṃ. (8)

‘Yo khvāyaṃ puggalo codito codakena codakassa paccāropeti, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho pana codito codakena codakassa paccāropeyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘codito codakena codakassa na paccāropessāmi’ti cittaṃ uppādetabbaṃ. (9)

‘Yo khvāyaṃ puggalo codito codakena aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopañca dosañca appaccayañca pātukaroti, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho pana codito codakena aññenaññaṃ paṭicareyyaṃ, bahiddhā kathaṃ apanāmeyyaṃ, kopañca dosañca appaccayañca pātukareyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘codito codakena na aññenaññaṃ paṭicarissāmi, na bahiddhā kathaṃ apanāmessāmi, na kopañca dosañca appaccayañca pātukarissāmi’ti cittaṃ uppādetabbaṃ. (10)

‘Yo khvāyaṃ puggalo codito codakena apadāne na sampāyati, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho pana codito codakena apadāne na sampāyeyyaṃ, ahampāssaṃ paresaṃ appiyo amanāpo’ti.

Evam jānantenāvuso, bhikkhunā ‘codito codakena apadāne sampāyissāmi’ti cittaṃ uppādetabbaṃ. (11)

‘Yo khvāyaṃ puggalo makkhī paḷāsī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassam makkhī paḷāsī, ahampāssam paresam appiyo amanāpo'ti.

Evam jānantenāvuso, bhikkhunā 'amakkhī bhavissāmi apaḷāsī'ti cittaṃ uppādetabbam. (12)

'Yo khvāyaṃ puggalo issukī maccharī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassam issukī maccharī, ahampāssam paresam appiyo amanāpo'ti.

Evam jānantenāvuso, bhikkhunā 'anissukī bhavissāmi amaccharī'ti cittaṃ uppādetabbam. (13)

'Yo khvāyaṃ puggalo saṭho māyāvī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassam saṭho māyāvī, ahampāssam paresam appiyo amanāpo'ti.

Evam jānantenāvuso, bhikkhunā 'asaṭho bhavissāmi amāyāvī'ti cittaṃ uppādetabbam. (14)

'Yo khvāyaṃ puggalo thaddho atimānī, ayaṃ me puggalo appiyo amanāpo;

ahañceva kho panassam thaddho atimānī, ahampāssam paresam appiyo amanāpo'ti.

Evam jānantenāvuso, bhikkhunā 'athaddho bhavissāmi anatimānī'ti cittaṃ uppādetabbam. (15)

'Yo khvāyaṃ puggalo sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ayaṃ me puggalo appiyo amanāpo;

This person is attached to their own views, holding them tight and refusing to let go. And I don't like or approve of this person.

ahañceva kho panassam sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggī, ahampāssam paresam appiyo amanāpo'ti.

And if I were to be attached to my own views, holding them tight and refusing to let go, others wouldn't like or approve of me.'

Evam jānantenāvuso, bhikkhunā 'asandiṭṭhiparāmāsī bhavissāmi anādhānaggāhī suppaṭinissaggī'ti cittaṃ uppādetabbam. (16)

A mendicant who knows this should give rise to the thought: 'I will not be attached to my own views, holding them tight, but will let them go easily.'

Tatrāvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbam:

In such a case, a mendicant should check themselves like this:

'kim nu khomhi pāpiccho, pāpikānaṃ icchānaṃ vasaṃ gato'ti?

'Do I have wicked desires? Have I fallen under the sway of wicked desires?'

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

'pāpiccho khomhi, pāpikānaṃ icchānaṃ vasaṃ gato'ti, tenāvuso, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbam.

they have fallen under the sway of wicked desires. Then they should make an effort to give up those bad, unskillful qualities.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

But suppose that, upon checking, a mendicant knows that

‘na khomhi pāpiccho, na pāpikānaṃ icchānaṃ vasaṃ gato’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (1)
they haven’t fallen under the sway of wicked desires. Then they should meditate with rapture and joy, training day and night in skillful qualities. ...

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi attukkaṃsako paravambhī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘attukkaṃsako khomhi paravambhī’ti, tenāvuso, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘anattukkaṃsako khomhi aparavambhī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (2)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhābhibhūto’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘kodhano khomhi kodhābhibhūto’ti, tenāvuso, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘na khomhi kodhano kodhābhibhūto’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (3)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhahetu upanāhī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘kodhano khomhi kodhahetu upanāhī’ti, tenāvuso, bhikkhunā tesameva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘na khomhi kodhano kodhahetu upanāhī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (4)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhahetu abhisāṅgī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘kodhano khomhi kodhahetu abhisāṅgī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘na khomhi kodhano kodhahetu abhisāṅgī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (5)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘kodhano khomhi kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘na khomhi kodhano kodhasāmantā vācaṃ nicchāretā’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (6)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena codakaṃ paṭippharāmī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘codito khomhi codakena codakaṃ paṭippharāmī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakaṃ nappatippharāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (7)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena codakaṃ apasādemī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti ‘codito khomhi codakena codakaṃ apasādemī’ti, tenāvuso, bhikkhunā tesāmyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakaṃ na apasādemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (8)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena codakassa paccāropemī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakassa paccāropemī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena codakassa na paccāropemī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (9)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena aññenaññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena aññenaññaṃ paṭicarāmi, bahiddhā kathaṃ apanāmemi, kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena na aññenaññaṃ paṭicarāmi, na bahiddhā kathaṃ apanāmemi, na kopañca dosañca appaccayañca pātukaromī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (10)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi codito codakena apadāne na sampāyāmī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena apadāne na sampāyāmī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘codito khomhi codakena apadāne sampāyāmī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (11)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi makkhī paḷāsī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘makkhī khomhi paḷāsī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘amakkhī khomhi apaḷāsī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ
ahorattānusikkhinā kusalesu dhammesu. (12)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi issukī maccharī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘issukī khomhi maccharī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ
dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘anissukī khomhi amaccharī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena
vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (13)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi saṭho māyāvī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘saṭho khomhi māyāvī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ akusalānaṃ
dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘asaṭho khomhi amāyāvī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ
ahorattānusikkhinā kusalesu dhammesu. (14)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi thaddho atimānī’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘thaddho khomhi atimānī’ti, tenāvuso, bhikkhunā tesamyeva pāpakānaṃ
akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

‘atthaddho khomhi anatimānī’ti, tenāvuso, bhikkhunā teneva pītipāmojjena
vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (15)

Puna caparaṃ, āvuso, bhikkhunā attanāva attānaṃ evaṃ paccavekkhitabbaṃ:

‘kiṃ nu khomhi sandiṭṭhiparāmāsī ādhānaggāhī duppaṭinissaggi’ti?

Sace, āvuso, bhikkhu paccavekkhamāno evaṃ jānāti:

Suppose that, upon checking, a mendicant knows that

‘sanditṭhiparāmāsī khomhi ādhānaggāhī duppaṭinissaggi’ti, tenāvuso, bhikkhunā tesamñeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.
they are attached to their own views, holding them tight, and refusing to let go. Then they should make an effort to give up those bad, unskillful qualities.

Sace panāvuso, bhikkhu paccavekkhamāno evaṃ jānāti:
Suppose that, upon checking, a mendicant knows that

‘asanditṭhiparāmāsī khomhi anādhānaggāhī suppatinissaggi’ti, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ ahorattānusikkhinā kusalesu dhammesu. (16)
they’re not attached to their own views, holding them tight, but let them go easily. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Sace, āvuso, bhikkhu paccavekkhamāno sabbepe pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesamñeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.
Suppose that, upon checking, a mendicant sees that they haven’t given up all these bad, unskillful qualities. Then they should make an effort to give them all up.

Sace panāvuso, bhikkhu paccavekkhamāno sabbepe pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesu.
But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Seyyathāpi, āvuso, itthī vā puriso vā, daharo yuvā maṇḍanajātiko, ādāse vā parisuddhe pariyodāte, acche vā udakapatte, sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ vā, tasseva rajassa vā aṅgaṇassa vā pahānāya vāyamati;
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it.

no ce tattha passati rajaṃ vā aṅgaṇaṃ vā, teneva attamano hoti:
But if they don’t see any dirt or blemish there, they’re happy, thinking:

‘lābhā vata me, parisuddhaṃ vata me’ti.
‘How fortunate that I’m clean!’

Evameva kho, āvuso, sace bhikkhu paccavekkhamāno sabbepe pāpake akusale dhamme appahīne attani samanupassati, tenāvuso, bhikkhunā sabbesamñeva imesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ.
In the same way, suppose that, upon checking, a mendicant sees that they haven’t given up all these bad, unskillful qualities. Then they should make an effort to give them all up.

Sace panāvuso, bhikkhu paccavekkhamāno sabbepe pāpake akusale dhamme pahīne attani samanupassati, tenāvuso, bhikkhunā teneva pītipāmojjena vihātabbaṃ, ahorattānusikkhinā kusalesu dhammesu”ti.
But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.”

Idamavocāyasmā mahāmoggallāno.
This is what Venerable Mahāmoggallāna said.

Attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitaṃ abhinandunti.
Satisfied, the mendicants were happy with what Venerable Mahāmoggallāna said.

Anumānasuttaṃ niṭṭhitaṃ pañcamaṃ.

Majjhima Nikāya 16

Middle Discourses 16

Cetokhilasutta

Emotional Barrenness

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:

“Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā appahīnā, pañca cetasovinibandhā asamucchinnā, so vatimasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti—netam tñānaṃ vijjati.

“Mendicants, when a mendicant has not given up five kinds of emotional barrenness and cut off five emotional shackles, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

Katamāssa pañca cetokhilā appahīnā honti?

What are the five kinds of emotional barrenness they haven't given up?

Idha, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.

Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.

Yo so, bhikkhave, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn't incline toward keenness, commitment, persistence, or striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pathamo cetokhilo appahīno hoti.

This is the first kind of emotional barrenness they haven't given up.

Puna caparaṃ, bhikkhave, bhikkhu dhamme kaṅkhati vicikicchati nādhimuccati na sampasīdati ... pe ...

Furthermore, a mendicant has doubts about the teaching ...

evamassāyaṃ dutiyo cetokhilo appahīno hoti.

This is the second kind of emotional barrenness.

Puna caparaṃ, bhikkhave, bhikkhu saṅghe kaṅkhati vicikicchati nādhimuccati na sampasīdati ... pe ...

They have doubts about the Saṅgha ...

evamassāyaṃ tatiyo cetokhilo appahīno hoti.

This is the third kind of emotional barrenness.

Puna caparaṃ, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati.

They have doubts about the training ...

Yo so, bhikkhave, bhikkhu sikkhāya kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetokhilo appahīno hoti.

This is the fourth kind of emotional barrenness.

Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.

Furthermore, a mendicant is angry and upset with their spiritual companions, resentful and closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetokhila appahīnā honti.

This is the fifth kind of emotional barrenness they haven't given up.

Imāssa pañca cetokhilā appahīnā honti.

These are the five kinds of emotional barrenness they haven't given up.

Katamāssa pañca cetasovinibandhā asamucchinnā honti?

What are the five emotional shackles they haven't cut off?

Idha, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho.

Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāme avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho asamucchinnō hoti.

This is the first emotional shackle they haven't cut off.

Puna caparaṃ, bhikkhave, bhikkhu kāye avītarāgo hoti ... pe ...

Furthermore, a mendicant isn't free of greed for the body ...

evamassāyaṃ duttiyo cetasovinibandho asamucchinnō hoti.

This is the second emotional shackle.

Puna caparaṃ, bhikkhave, bhikkhu rūpe avītarāgo hoti ... pe ...

Furthermore, a mendicant isn't free of greed for form ...

evamassāyaṃ tatiyo cetasovinibandho asamucchinnō hoti.

This is the third emotional shackle.

Puna caparaṃ, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati.

They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ...

Yo so, bhikkhave, bhikkhu yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho asamucchinno hoti.

This is the fourth emotional shackle.

Puna caparaṃ, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviissāmi devaññataro vā’ti.

They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’

Yo so, bhikkhave, bhikkhu aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviissāmi devaññataro vā’ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving.

Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamao cetasovinibandho asamucchinno hoti.

This is the fifth emotional shackle they haven’t cut off.

Imāssa pañca cetasovinibandhā asamucchinnā honti.

These are the five emotional shackles they haven’t cut off.

Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā appahīnā, ime pañca cetasovinibandhā asamucchinnā, so vatimasmiṃ dhammavināye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti—netam ṭhānaṃ vijjati.

When a mendicant has not given up these five kinds of emotional barrenness and cut off these five emotional shackles, it’s not possible for them to achieve growth, improvement, or maturity in this teaching and training.

Yassa kassaci, bhikkhave, bhikkhuno pañca cetokhilā pahīnā, pañca cetasovinibandhā susamucchinnā, so vatimasmiṃ dhammavināye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatīti—ṭhānametaṃ vijjati.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, and maturity in this teaching and training.

Katamāssa pañca cetokhilā pahīnā honti?

What are the five kinds of emotional barrenness they’ve given up?

Idha, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati.

Firstly, a mendicant has no doubts about the Teacher. They’re not uncertain, undecided, or lacking confidence.

Yo so, bhikkhave, bhikkhu satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pathamo cetokhilo pahīno hoti.

This is the first kind of emotional barrenness they’ve given up.

Puna caparaṃ, bhikkhave, bhikkhu dhamme na kaṅkhati na vicikicchati adhimuccati sampasīdati ... pe ...

Furthermore, a mendicant has no doubts about the teaching ...

evamassāyaṃ dutiyo cetokhilo pahīno hoti.

Puna caparaṃ, bhikkhave, bhikkhu saṅghe na kaṅkhati na vicikicchati adhimuccati sampasīdati ... pe ...

They have no doubts about the Saṅgha ...

evamassāyaṃ tatiyo cetokhilo pahīno hoti.

Puna caparaṃ, bhikkhave, bhikkhu sikkhāya na kaṅkhati na vicikicchati adhimuccati sampasīdati ... pe ...

They have no doubts about the training ...

evamassāyaṃ catuttho cetokhilo pahīno hoti.

Puna caparaṃ, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano anāhatacitto akhilajāto.

They're not angry and upset with their spiritual companions, not resentful or closed off.

Yo so, bhikkhave, bhikkhu sabrahmacārīsu na kupito hoti na anattamano anāhatacitto akhilajāto, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcama cetokhilo pahīno hoti.

This is the fifth kind of emotional barrenness they've given up.

Imāssa pañca cetokhilā pahīnā honti.

These are the five kinds of emotional barrenness they've given up.

Katamāssa pañca cetasovinibandhā susamucchinnā honti?

What are the five emotional shackles they've cut off?

Idha, bhikkhave, bhikkhu kāme vītārāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho.

Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Yo so, bhikkhave, bhikkhu kāme vītārāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ paṭhamo cetasovinibandho susamucchinno hoti.

This is the first emotional shackle they've cut off.

Puna caparaṃ, bhikkhave, bhikkhu kāye vītārāgo hoti ... pe ...

Furthermore, a mendicant is rid of greed for the body ...

rūpe vītārāgo hoti ... pe ...

They're rid of greed for form ...

na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati.

They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing ...

Yo so, bhikkhave, bhikkhu na yāvadatthaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ catuttho cetasovinibandho susamucchinno hoti.

Puna caparaṃ, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviṣṣāmi devaññataro vā’ti.

They don’t live the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’

Yo so, bhikkhave, bhikkhu na aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviṣṣāmi devaññataro vā’ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya.

This being so, their mind inclines toward keenness, commitment, persistence, and striving.

Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evamassāyaṃ pañcamo cetasovinibandho susamucchinno hoti.

This is the fifth emotional shackle they’ve cut off.

Imāssa pañca cetasovinibandhā susamucchinnā honti.

These are the five emotional shackles they’ve cut off.

Yassa kassaci, bhikkhave, bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetasovinibandhā susamucchinnā, so vatimasmim̐ dhammavinaye vuddhim̐ virūlhim̐ vepullam̐ āpajjissatīti—thānametaṃ vijjati.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, or maturity in this teaching and training.

So chandasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

They develop the basis of psychic power that has immersion due to enthusiasm, and active effort ...

vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

the basis of psychic power that has immersion due to energy, and active effort ...

cittasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,

the basis of psychic power that has immersion due to mental development, and active effort ...

vīmaṃsāsamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti, ussoḷhīyeva pañcamī.

the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

Sa kho so, bhikkhave, evaṃ ussoḷhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya.

A mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.

Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvītāni.

And she properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya:

Even if that chicken doesn’t wish:

‘aho vatime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyū’ti.

‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’

Atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

Still they can break out and hatch safely.

Evameva kho, bhikkhave, evaṃ ussoḥhipannarasaṅgasamannāgato bhikkhu bhabbo abhinibbidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyā³ti.

In the same way, a mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.

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

Cetokhilasuttam niṭṭhitam chaṭṭham.

Vanapatthasutta
Jungle Thickets

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:

“vanapatthapariyāyaṃ vo, bhikkhave, desessāmi,
“Mendicants, I will teach you an exposition about jungle thickets.

taṃ suṇātha, sādhucaṃ manasikarotha, bhāsissāmi”ti.
Listen and pay close attention, I will speak.”

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati.
“Mendicants, take the case of a mendicant who lives close by a jungle thicket.

Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhiṭā ceva sati na upaṭṭhāti,
asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ
gacchanti, ananupattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāti.
As they do so, their mindfulness does not become established, their mind does not become
immersed in samādhi, their defilements do not come to an end, and they do not arrive at the
supreme sanctuary.

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
kasirena samudāgacchanti.
And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and
medicines and supplies for the sick—are hard to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:
That mendicant should reflect:

‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi, tassa me imaṃ vanapatthaṃ
upanissāya viharato anupaṭṭhiṭā ceva sati na upaṭṭhāti, asamāhitañca cittaṃ na
samādhīyati, aparikkhīṇā ca āsavā na parikkhayaṃ gacchanti, ananupattañca
anuttaraṃ yogakkhemaṃ nānupāpuṇāmi.

‘While living close by this jungle thicket, my mindfulness does not become established, my
mind does not become immersed in samādhi, my defilements do not come to an end, and I do
not arrive at the supreme sanctuary.

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
kasirena samudāgacchantī ti.

*And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and
medicines and supplies for the sick—are hard to come by.'*

Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā
pakkamitabbam, na vatthabbam.

*That mendicant should leave that jungle thicket that very time of night or day; they shouldn't
stay there.*

Idha pana, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati.

Take another case of a mendicant who lives close by a jungle thicket.

Tassa tam vanapattham upanissāya viharato anupatthitā ceva sati na upatthāti,
asamāhitaṇa cittaṃ na samādhiyati, aparikkhīṇa ca āsavā na parikkhayam
gacchanti, ananuppattaṇa anuttaram yogakkhemam nānupāpuṇāti.

Their mindfulness does not become established ...

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
appakasirena samudāgacchantī.

But the necessities of life are easy to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam:

That mendicant should reflect:

‘aḥam kho imaṃ vanapattham upanissāya viharāmi. Tassa me imaṃ vanapattham
upanissāya viharato anupatthitā ceva sati na upatthāti asamāhitaṇa cittaṃ na
samādhiyati, aparikkhīṇa ca āsavā na parikkhayam gacchanti, ananuppattaṇa
anuttaram yogakkhemam nānupāpuṇāmi.

‘While living close by this jungle thicket, my mindfulness does not become established ...

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
appakasirena samudāgacchantī.

But the necessities of life are easy to come by.

Na kho panāham cīvarahetu agārasmā anagāriyam pabbajito na piṇḍapātaheṭṭu ... pe
... na senāsanahetu ... pe ... na gilānappaccayabhesajjaparikkhārahetu agārasmā
anagāriyam pabbajito.

*But I didn't go forth from the lay life to homelessness for the sake of a robe, alms-food,
lodgings, or medicines and supplies for the sick.*

Atha ca pana me imaṃ vanapattham upanissāya viharato anupatthitā ceva sati na
upatthāti, asamāhitaṇa cittaṃ na samādhiyati, aparikkhīṇa ca āsavā na
parikkhayam gacchanti, ananuppattaṇa anuttaram yogakkhemam nānupāpuṇāmi'ti.

*Moreover, while living close by this jungle thicket, my mindfulness does not become established
...'*

Tena, bhikkhave, bhikkhunā saṅkhāpi tamhā vanapatthā pakkamitabbam, na
vatthabbam.

After reflection, that mendicant should leave that jungle thicket; they shouldn't stay there.

Idha pana, bhikkhave, bhikkhu aññataram vanapattham upanissāya viharati.

Take another case of a mendicant who lives close by a jungle thicket.

Tassa tam vanapattham upanissāya viharato anupatthitā ceva sati upatthāti,
asamāhitaṇa cittaṃ samādhiyati, aparikkhīṇa ca āsavā parikkhayam gacchanti,
ananuppattaṇa anuttaram yogakkhemam anupāpuṇāti.

*As they do so, their mindfulness becomes established, their mind becomes immersed in
samādhi, their defilements come to an end, and they arrive at the supreme sanctuary.*

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā, te
kasirena samudāgacchanti. Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:
*But the necessities of life that a renunciate requires—robes, alms-food, lodgings, and
medicines and supplies for the sick—are hard to come by. That mendicant should reflect:*

‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi.

Tassa me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti
asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti,
ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi.

‘While living close by this jungle thicket, my mindfulness becomes established ...

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
kasirena samudāgacchanti.

But the necessities of life are hard to come by.

Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaheṭṭu ... pe
... na senāsanaheṭṭu ... pe ... na gilānappaccayabhesajjaparikkhārāheṭṭu agārasmā
anagāriyaṃ pabbajito.

*But I didn’t go forth from the lay life to homelessness for the sake of a robe, alms-food,
lodgings, or medicines and supplies for the sick.*

Atha ca pana me imaṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati
upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ
gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi’ti.

Moreover, while living close by this jungle thicket, my mindfulness becomes established ...’

Tena, bhikkhave, bhikkhunā saṅkhāpi tasmim vanapatthe vatthabbaṃ, na
pakkamitabbaṃ.

After reflection, that mendicant should stay in that jungle thicket; they shouldn’t leave.

Idha pana, bhikkhave, bhikkhu aññataraṃ vanapatthaṃ upanissāya viharati.

Take another case of a mendicant who lives close by a jungle thicket.

Tassa taṃ vanapatthaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti,
asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti,
ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Their mindfulness becomes established ...

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
appakasirena samudāgacchanti.

And the necessities of life are easy to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

That mendicant should reflect:

‘ahaṃ kho imaṃ vanapatthaṃ upanissāya viharāmi. Tassa me imaṃ vanapatthaṃ
upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti asamāhitañca cittaṃ samādhīyati,
aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ
yogakkhemaṃ anupāpuṇāmi.

‘While living close by this jungle thicket, my mindfulness becomes established ...

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
appakasirena samudāgacchanti’ti.

And the necessities of life are easy to come by.’

Tena, bhikkhave, bhikkhunā yāvajīvampi tasmim vanapatthe vatthabbaṃ, na
pakkamitabbaṃ.

That mendicant should stay in that jungle thicket for the rest of their life; they shouldn’t leave.

Idha, bhikkhave, bhikkhu aññataraṃ gāmaṃ upanissāya viharati ... pe ...

Take the case of a mendicant who lives supported by a village ...

aññataraṃ nigamaṃ upanissāya viharati ... pe ...

town ...

aññataraṃ nagaraṃ upanissāya viharati ... pe ...

city ...

aññataraṃ janapadaṃ upanissāya viharati ... pe ...

country ...

aññataraṃ puggalaṃ upanissāya viharati.

an individual.

Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananupattaṇca anuttaraṃ yogakkhemaṃ nānupāpuṇāti.

As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—cīvaraṇaṃ paṭasena sānagilānappaccayabhesajjaparikkhārā—te kasirena samudāgacchanti.

And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are hard to come by...

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananupattaṇca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—cīvaraṇaṃ paṭasena sānagilānappaccayabhesajjaparikkhārā—te kasirena samudāgacchanti’ ti.

Tena, bhikkhave, bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā so puggalo anāpucchā pakkamitabbaṃ, nānubandhitabbo.

That mendicant should leave that person at any time of the day or night, without asking. They shouldn’t follow them. ...

Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati.

Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananupattaṇca anuttaraṃ yogakkhemaṃ nānupāpuṇāti.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—cīvaraṇaṃ paṭasena sānagilānappaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na upaṭṭhāti, asamāhitaṇca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananupattaṇca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi.

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
appakasirena samudāgacchanti.

Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaheṭṭu ... pe
... na senāsanahetu ... pe ... na gilānappaccayabhesajjaparikkhārahetu agārasmā
anagāriyaṃ pabbajito.

Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati na
upaṭṭhāti, asamāhitañca cittaṃ na samādhīyati, aparikkhīṇā ca āsavā na
parikkhayaṃ gacchanti, ananupattañca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi⁷ti.

Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo āpucchā pakkamitabbam,
nānubandhitabbo.

Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati.

Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti,
asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti,
ananupattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi.

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
kasirena samudāgacchanti.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbam:

‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ
upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitañca cittaṃ
samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananupattañca
anuttaraṃ yogakkhemaṃ anupāpuṇāmi.

Ye ca kho ime pabbajitena jīvitaparikkhārā
samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te
kasirena samudāgacchanti.

Na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaheṭṭu ... pe
... na senāsanahetu ... pe ... na gilānappaccayabhesajjaparikkhārahetu agārasmā
anagāriyaṃ pabbajito.

Atha ca pana me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati
upaṭṭhāti, asamāhitañca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ
gacchanti, ananupattañca anuttaraṃ yogakkhemaṃ anupāpuṇāmi⁷ti.

Tena, bhikkhave, bhikkhunā saṅkhāpi so puggalo anubandhitabbo, na
pakkamitabbam.

Idha pana, bhikkhave, bhikkhu aññataraṃ puggalaṃ upanissāya viharati.

Take another case of a mendicant who lives supported by an individual.

Tassa taṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitaṇca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary.

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te appakasirena samudāgacchanti.

And the necessities of life that a renunciate requires—robes, alms-food, lodgings, and medicines and supplies for the sick—are easy to come by.

Tena, bhikkhave, bhikkhunā iti paṭisañcikkhitabbaṃ:

That mendicant should reflect:

‘ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi. Tassa me imaṃ puggalaṃ upanissāya viharato anupaṭṭhitā ceva sati upaṭṭhāti, asamāhitaṇca cittaṃ samādhīyati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇāmi.

‘While living supported by this person, my mindfulness becomes established ...

Ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā—cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārā—te appakasirena samudāgacchantī’ti.

And the necessities of life are easy to come by.’

Tena, bhikkhave, bhikkhunā yāvajīvampi so puggalo anubandhitabbo, na pakkamitabbaṃ, api panujjamānenapī’ti.

That mendicant should follow that person for the rest of their life. They shouldn’t leave them, even if sent away.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Vanapatthasuttaṃ niṭṭhitaṃ sattamaṃ.

Majjhima Nikāya 18

Middle Discourses 18

Madhupiṇḍikasutta

The Honey-Cake

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavattu in the Banyan Tree Monastery.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavattuṃ piṇḍāya pāvisi.

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

Kapilavattusmiṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto yena mahāvanam tenupasaṅkami divāvihārāya.

He wandered for alms in Kapilavattu. After the meal, on his return from alms-round, he went to the Great Wood,

Mahāvanam ajjhogāhetvā beluvalatthikāya mūle divāvihāraṃ nisīdi.

plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Daṇḍapāṇi kho sakko jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanam tenupasaṅkami.

Daṇḍapāṇi the Sakyan, while going for a walk,

Mahāvanam ajjhogāhetvā yena beluvalatthikā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

plunged deep into the Great Wood. He approached the Buddha and exchanged greetings with him.

Sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ atthāsi.

Ekamantaṃ thito kho daṇḍapāṇi sakko bhagavantam etadavoca:

When the greetings and polite conversation were over, he stood to one side leaning on his staff, and said to the Buddha,

“kimvādī samaṇo kimakkhāyī”ti?

“What does the ascetic teach? What does he explain?”

“Yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca paṇa kāmehi viṣaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chinnakukkuccaṃ bhavābhavā vītataṇhaṃ saññā nānuseñti—

“Sir, my teaching is such that one does not conflict with anyone in this world with its gods, Māras, and Brahmas, this population with its ascetics and brahmins, its gods and humans. And it is such that perceptions do not underlie the brahmin who lives detached from sensual pleasures, without doubting, stripped of worry, and rid of craving for rebirth in this or that state.

evamvādī kho ahaṃ, āvuso, evamakkhāyī”ti.

That's what I teach, and that's what I explain.”

Evam vutte, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā, tivisaṅkhaṃ nalāṭikaṃ nalāte vuṭṭhāpetvā daṇḍamolubbha pakkāmi.

When he had spoken, Daṇḍapāṇi shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and he departed leaning on his staff.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññattie āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and told the mendicants what had happened.

“idhāhaṃ, bhikkhave, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya
kapilavatthum piṇḍāya pāvisiṃ.

Kapilavatthusmiṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena
mahāvanaṃ tenupasaṅkamiṃ divāvihārāya.

Mahāvanaṃ ajjhogāhetvā beluvalatthikāya mūle divāvihāraṃ nisīdiṃ.

Daṇḍapāṇi kho, bhikkhave, sakko jaṅghāvihāraṃ anucaṅkamamāno
anuvicaramāno yena mahāvanaṃ tenupasaṅkami.

Mahāvanaṃ ajjhogāhetvā yena beluvalatthikā yenāhaṃ tenupasaṅkami;
upasaṅkamitvā mayā saddhiṃ sammodi.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā daṇḍamolubbha ekamantaṃ aṭṭhāsi.
Ekamantaṃ ṭhito kho, bhikkhave, daṇḍapāṇi sakko maṃ etadavoca:

‘kiṃvādī samaṇo kimakkhāyī’ti?

Evaṃ vutte, ahaṃ, bhikkhave, daṇḍapāṇiṃ sakkaṃ etadavocaṃ:

‘yathāvādī kho, āvuso, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ
pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi
visaṃyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṅkathiṃ chinna-kukkuccaṃ
bhavābhava vītataṇhaṃ saññā nānuseṇti—

evaṃvādī kho ahaṃ, āvuso, evamakkhāyī’ti.

Evaṃ vutte, bhikkhave, daṇḍapāṇi sakko sīsaṃ okampetvā, jivhaṃ nillāletvā,
tīvīsākaṃ nalāṭikaṃ nalāṭe vuṭṭhāpetvā daṇḍamolubbha pakkāmi”ti.

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

When he had spoken, one of the mendicants said to him,

“kiṃvādī pana, bhante, bhagavā sadevake loke samārake sabrahmake
sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati?

*“But sir, what is the teaching such that the Buddha does not conflict with anyone in this world
with its gods, Māras, and Brāhmās, this population with its ascetics and brahmins, its gods
and humans?”*

Kathaṅca pana, bhante, bhagavantaṃ kāmehi visaṃyuttaṃ viharantaṃ taṃ
brāhmaṇaṃ akathaṅkathiṃ chinna-kukkuccaṃ bhavābhava vītataṇhaṃ saññā
nānuseṇti”ti?

*And how is it that perceptions do not underlie the Buddha, the brahmin who lives detached
from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in
this or that state?”*

“Yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsāṅkhā samudācaranti.

*“Mendicant, a person is beset by concepts of identity that emerge from the proliferation of
perceptions.*

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

*If they don’t find anything worth approving, welcoming, or getting attached to in the source
from which these arise,*

Esevanto rāgānusayānaṃ, esevanto paṭighānusayānaṃ, esevanto diṭṭhānusayānaṃ, esevanto vicikicchānusayānaṃ, esevanto mānānusayānaṃ, esevanto bhavarāgānusayānaṃ, esevanto avijjānusayānaṃ, esevanto daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññāmusāvādānaṃ.
just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and fights, of accusations, divisive speech, and lies.

Etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti.

This is where these bad, unskillful qualities cease without anything left over.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṃ vatvāna sugato utthāyāsanaṃ vihāraṃ pāvīsi.

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

Atha kho tesam bhikkhūnaṃ acirapakkantassa bhagavato etadahosi:

Soon after the Buddha left, those mendicants considered,

“idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā, vitthārena atthaṃ avibhajitvā, utthāyāsanaṃ vihāraṃ pavittho:

“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail.

‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbam abhivaditabbam ajjhositabbam.

Esevanto rāgānusayānaṃ ... pe ...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā”ti?

Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Atha kho tesam bhikkhūnaṃ etadahosi:

Then those mendicants thought,

“ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ.

“This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma”ti.

Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā mahākaccāno tenupasaṅkamimsu; upasaṅkamitvā āyasmatā mahākaccānena saddhiṃ sammodimsu.

Then those mendicants went to Mahākaccāna, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho te bhikkhū āyasantaṃ mahākaccānaṃ etadavocuṃ:

When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

“idaṃ kho no, āvuso kaccāna, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitṭho:

‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevanto rāgānusayānaṃ ... pe ...

ett hete pāpakā akusalā dhammā aparisesā nirujjhantī’ ti.

Tesaṃ no, āvuso kaccāna, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsanaṃ vihāraṃ pavitṭho:

‘yatoniḍānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevanto rāgānusayānaṃ ... pe ...

ett hete pāpakā akusalā dhammā aparisesā nirujjhantī’” ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti?

Tesaṃ no, āvuso kaccāna, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

Yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ ti.

Vibhajatāyasmā mahākaccāno” ti.

“May Venerable Mahākaccāna please explain this.”

“Seyyathāpi, āvuso, puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva mūlaṃ, atikkamma khandhaṃ, sākhāpalāse sārāṃ pariyesitabbaṃ maññeyya;

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

evaṃsampaḍamidam āyasmantānaṃ satthari sammukhībhūte, taṃ bhagavantaṃ atisitvā, amhe etamatthaṃ paṭipucchitabbaṃ maññatha.

Such is the consequence for the venerables. Though you were face to face with the Buddha, you passed him by, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato.

For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi, yaṃ bhagavantamyeve etamatthaṃ paṭipuccheyyātha.

That was the time to approach the Buddha and ask about this matter.

Yathā vo bhagavā byākareyya tathā naṃ dhāreyyāthā”ti.

You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso kaccāna, bhagavā jānaṃ jānāti, passaṃ passati, cakkhubhūto ñāṇabhūto dhammabhūto brahmabhūto, vattā pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī tathāgato.

“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is holiness. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

So ceva panetassa kālo ahosi, yaṃ bhagavantamyeve etamatthaṃ paṭipuccheyyāma.

That was the time to approach the Buddha and ask about this matter.

Yathā no bhagavā byākareyya tathā naṃ dhāreyyāma.

We should have remembered it in line with the Buddha’s answer.

Api cāyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ,

Still, Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions.

pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum.

You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā mahākaccāno agaruṃ katvā”ti.

Please explain this, if it’s no trouble.”

“Tena hāvuso, suṇātha, sādhu kaṃ manasikarotha, bhāsissāmī”ti.

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

“Evamāvuso”ti kho te bhikkhū āyasmato mahākaccānassa paccassosuṃ.

“Yes, reverend,” they replied.

Āyasmā mahākaccāno etadavoca:

Venerable Mahākaccāna said this:

“Yaṃ kho no, āvuso, bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā uṭṭhāyāsaṇa vihāraṃ pavīṭṭho:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘yatoni dānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

‘A person is beset by concepts of identity that emerge from the proliferation of perceptions.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ, elevanto rāgānusayānaṃ ... pe ...

If they don’t find anything worth approving, welcoming, or getting attached to in the source from which these arise ...

etthete pāpakā akusalā dhammā aparisesā nirujjhantī”ti, imassa kho ahaṃ, āvuso, bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi—

This is where these bad, unskillful qualities cease without anything left over.’ This is how I understand the detailed meaning of this passage for recitation.

Cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsankhā samudācaranti aṭṭhānāgatapaccuppannesu cakkhuviññeyyesu rūpesu.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to sights known by the eye in the past, future, and present.

Sotañcāvuso, paṭicca sadde ca uppajjati sotaviññāṇaṃ ... pe ...

Ear consciousness arises dependent on the ear and sounds. ...

ghāṇañcāvuso, paṭicca gandhe ca uppajjati ghānaviññāṇaṃ ... pe ...

Nose consciousness arises dependent on the nose and smells. ...

jivhañcāvuso, paṭicca rase ca uppajjati jivhāviññāṇaṃ ... pe ...

Tongue consciousness arises dependent on the tongue and tastes. ...

kāyañcāvuso, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇaṃ ... pe ...

Body consciousness arises dependent on the body and touches. ...

manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇaṃ, tiṇṇaṃ saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti, yaṃ papañceti tatonidānaṃ purisaṃ papañcasaññāsankhā samudācaranti aṭṭhānāgatapaccuppannesu manoviññeyyesu dhammesu.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate about is the source from which a person is beset by concepts of identity that emerge from the proliferation of perceptions. This occurs with respect to thoughts known by the mind in the past, future, and present.

So vatāvuso, cakkhusmiṃ sati rūpe sati cakkhuviññāṇe sati phassapaññattiṃ paññāpessatī—thānametaṃ vijjati.

When there is the eye, sights, and eye consciousness, it's possible to point out what's known as 'contact'.

Phassapaññattiyā sati vedanāpaññattiṃ paññāpessatī—thānametaṃ vijjati.

When there is what's known as contact, it's possible to point out what's known as 'feeling'.

Vedanāpaññattiyā sati saññāpaññattiṃ paññāpessatī—thānametaṃ vijjati.

When there is what's known as feeling, it's possible to point out what's known as 'perception'.

Saññāpaññattiyā sati vitakkapaññattiṃ paññāpessatī—thānametaṃ vijjati.

When there is what's known as perception, it's possible to point out what's known as 'thought'.

Vitakkapaññattiyā sati papañcasaññāsankhāsamudācaraṇapaññattiṃ paññāpessatī—thānametaṃ vijjati.

When there is what's known as thought, it's possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

So vatāvuso, sotasmīṃ sati sadde sati ... pe ...

When there is the ear ...

ghānasmīṃ sati gandhe sati ... pe ...

nose ...

jivhāya sati rase sati ... pe ...

tongue ...

kāyasmīṃ sati phoṭṭhabbe sati ... pe ...

body ...

manasmīṃ sati dhamme sati manoviññāṇe sati phassapaññattiṃ paññāpessatī—thānametaṃ vijjati.

mind, thoughts, and mind consciousness, it's possible to point out what's known as 'contact'. ...

Phassapaññattiyā sati vedanāpaññattim paññāpessatīti—*ṭhānametaṃ vijjati.*

Vedanāpaññattiyā sati saññāpaññattim paññāpessatīti—*ṭhānametaṃ vijjati.*

Saññāpaññattiyā sati vitakkapaññattim paññāpessatīti—*ṭhānametaṃ vijjati.*

Vitakkapaññattiyā sati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti—*ṭhānametaṃ vijjati.*

When there is what's known as thought, it's possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

So vatāvuso, cakkhusmiṃ asati rūpe asati cakkhuviññāṇe asati phassapaññattim paññāpessatīti—*netam ṭhānam vijjati.*

When there is no eye, no sights, and no eye consciousness, it's not possible to point out what's known as 'contact'.

Phassapaññattiyā asati vedanāpaññattim paññāpessatīti—*netam ṭhānam vijjati.*

When there isn't what's known as contact, it's not possible to point out what's known as 'feeling'.

Vedanāpaññattiyā asati saññāpaññattim paññāpessatīti—*netam ṭhānam vijjati.*

When there isn't what's known as feeling, it's not possible to point out what's known as 'perception'.

Saññāpaññattiyā asati vitakkapaññattim paññāpessatīti—*netam ṭhānam vijjati.*

When there isn't what's known as perception, it's not possible to point out what's known as 'thought'.

Vitakkapaññattiyā asati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti—*netam ṭhānam vijjati.*

When there isn't what's known as thought, it's not possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

So vatāvuso, sotasmiṃ asati sadde asati ... pe ...

When there is no ear ...

ghānasmiṃ asati gandhe asati ... pe ...

nose ...

jivhāya asati rase asati ... pe ...

tongue ...

kāyasmiṃ asati phoṭṭhabbe asati ... pe ...

body ...

manasmiṃ asati dhamme asati manoviññāṇe asati phassapaññattim paññāpessatīti—*netam ṭhānam vijjati.*

mind, no thoughts, and no mind consciousness, it's not possible to point out what's known as 'contact'. ...

Phassapaññattiyā asati vedanāpaññattim paññāpessatīti—*netam ṭhānam vijjati.*

Vedanāpaññattiyā asati saññāpaññattim paññāpessatīti—*netam ṭhānam vijjati.*

Saññāpaññattiyā asati vitakkapaññattim paññāpessatīti—*netam ṭhānam vijjati.*

Vitakkapaññattiyā asati papañcasaññāsāṅkhāsamudācaraṇapaññattim paññāpessatīti—*netam ṭhānam vijjati.*

When there isn't what's known as thought, it's not possible to point out what's known as 'being beset by concepts of identity that emerge from the proliferation of perceptions'.

Yam kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ esevento rāgānusayānaṃ ... pe ...

ettṭhe pāpakā akusalā dhammā aparisesā nirujjhantī’ti, imassa kho ahaṃ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantamyeva upasaṅkamitvā etamattṭhaṃ patipuccheyyātha.

If you wish, you may go to the Buddha and ask him about this.

Yathā vo bhagavā byākaroti tathā naṃ dhāreyyāthā’ti.

You should remember it in line with the Buddha’s answer.”

Atha kho te bhikkhū āyasmato mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocum:

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“yam kho no, bhante, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

‘yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevento rāgānusayānaṃ ... pe ...

ettṭhe pāpakā akusalā dhammā aparisesā nirujjhantī’ti.

Tesaṃ no, bhante, amhākaṃ acirapakkantassa bhagavato etadahosi:

‘idaṃ kho no, āvuso, bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsanā vihāraṃ pavittṭho:

“yatonidānaṃ, bhikkhu, purisaṃ papañcasaññāsaṅkhā samudācaranti.

Ettha ce natthi abhinanditabbaṃ abhivaditabbaṃ ajjhositabbaṃ.

Esevento rāgānusayānaṃ, esevento paṭighānusayānaṃ, esevento diṭṭhānusayānaṃ, esevento vicikicchānusayānaṃ, esevento mānānusayānaṃ, esevento bhavarāgānusayānaṃ, esevento avijjānusayānaṃ, esevento daṇḍādānasatthādānakalahaviggahavivādatuvaṃpesuññāmusāvādānaṃ.

Ettṭhe pāpakā akusalā dhammā aparisesā nirujjhantī’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā’ti?

Tesaṃ no, bhante, amhākaṃ etadahosi:

‘ayaṃ kho āyasmā mahākaccāno satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum, yannūna mayaṃ yenāyasmā mahākaccāno tenupasaṅkameyyāma; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipuccheyyāma’ti.

Atha kho mayaṃ, bhante, yenāyasmā mahākaccāno tenupasaṅkamimha; upasaṅkamtivā āyasmantaṃ mahākaccānaṃ etamatthaṃ paṭipucchimha.

Tesaṃ no, bhante, āyasmatā mahākaccānena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto”ti.

“Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, mahākaccāno; mahāpañño, bhikkhave, mahākaccāno.

“Mahākaccāna is astute, mendicants, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṃ paṭipuccheyyātha, ahampi taṃ evamevaṃ byākareyyaṃ yathā taṃ mahākaccānena byākataṃ.

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

Eso cevetassa attho. Evañca naṃ dhārethā”ti.

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

Evam vutte, āyasmā ānando bhagavantaṃ etadavoca:

When he said this, Venerable Ānanda said to the Buddha,

“seyyathāpi, bhante, puriso jighacchādubbalyapareto madhupiṇḍikaṃ adhigaccheyya, so yato yato sāyeyya, labhetheva sādurasaṃ asecanakaṃ.

“Sir, suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delicious flavor.

Evameva kho, bhante, cetaso bhikkhu dabbajātiko, yato yato imassa dhammapariyāyassa paññāya atthaṃ upaparikkheyya, labhetheva attamanataṃ, labhetheva cetaso pasādaṃ.

In the same way, wherever a sincere, capable mendicant might examine with wisdom the meaning of this exposition of the teaching they would only gain joy and clarity.

Ko nāmo ayaṃ, bhante, dhammapariyāyo”ti?

Sir, what is the name of this exposition of the teaching?”

“Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ madhupiṇḍikapariyāyotveva naṃ dhārehi”ti.

“Well, Ānanda, you may remember this exposition of the teaching as ‘The Honey-Cake Discourse’.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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

Madhupiṇḍikasuttaṃ niṭṭhitaṃ aṭṭhamam.

Majjhima Nikāya 19

Middle Discourses 19

Dvedhāvitakkasutta

Two Kinds of Thought

Evam me sutam—

So I have heard.

ekaṃ 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:

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘yannūnāhaṃ dvidhā katvā dvidhā katvā vitakke vihareyyaṃ’ti.

‘Why don’t I meditate by continually dividing my thoughts into two classes?’

So kho ahaṃ, bhikkhave, yo cāyaṃ kāmavitakko yo ca byāpādavitakko yo ca vihiṃsāvitakko—

So I assigned sensual, malicious, and cruel thoughts

imaṃ ekaṃ bhāgamakāsim;

to one class.

yo cāyaṃ nekkhammavitakko yo ca abyāpādavitakko yo ca avihiṃsāvitakko—

And I assigned thoughts of renunciation, good will, and harmlessness

imaṃ dutiyaṃ bhāgamakāsim.

to the second class.

Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ kāmavitakko.

This sensual thought has arisen in me.

So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’.

It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of anguish, and it doesn’t lead to extinguishment.’

‘Attabyābādhāya saṃvattati’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

When I reflected that it leads to hurting myself, it went away.

‘parabyābādhāya saṃvattati’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

When I reflected that it leads to hurting others, it went away.

‘ubhayabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

When I reflected that it leads to hurting both, it went away.

‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati.

When I reflected that it blocks wisdom, it’s on the side of anguish, and it doesn’t lead to extinguishment, it went away.

So kho ahaṃ, bhikkhave, uppannuppannaṃ kāmavitakkaṃ pajahameva vinodameva byantameva naṃ akāsiṃ.

So I gave up, got rid of, and eliminated any sensual thoughts that arose.

Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati byāpādavitaṅko ... pe ...

Then, as I meditated—diligent, keen, and resolute—a malicious thought arose ...

uppajjati vihiṃsāvitakko.

a cruel thought arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ vihiṃsāvitakko.

This cruel thought has arisen in me.

So ca kho attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasamvattaniko’.

It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of anguish, and it doesn’t lead to extinguishment.’

‘Attabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

When I reflected that it leads to hurting myself ...

‘parabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

hurting others ...

‘ubhayabyābādhāya saṃvattatī’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati;

hurting both, it went away.

‘paññānirodhiko vighātapakkhiko anibbānasamvattaniko’tipi me, bhikkhave, paṭisañcikkhato abbattham gacchati.

When I reflected that it blocks wisdom, it’s on the side of anguish, and it doesn’t lead to extinguishment, it went away.

So kho ahaṃ, bhikkhave, uppannuppannaṃ vihiṃsāvitakkaṃ pajahameva vinodameva byantameva naṃ akāsiṃ.

So I gave up, got rid of, and eliminated any cruel thoughts that arose.

Yaññadeva, bhikkhave, bhikkhu bahulamanuvittakketi anuvicāreti, tathā tathā nati hoti cetaso.

Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination.

Kāmavitakkañce, bhikkhave, bhikkhu bahulamanuvittakketi anuvicāreti, pahāsi nekkhammavitakkaṃ, kāmavitakkaṃ bahulamakāsi, tassa taṃ kāmavitakkāya cittam namati.

If they often think about and consider sensual thoughts, they’ve given up the thought of renunciation to cultivate sensual thought. Their mind inclines to sensual thoughts.

Byāpādavitaṅkañce, bhikkhave ... pe ...

If they often think about and consider malicious thoughts ... their mind inclines to malicious thoughts.

vihimsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi avihimsāvitakkaṃ, vihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ vihiṃsāvitakkāya cittaṃ namati.

If they often think about and consider cruel thoughts ... their mind inclines to cruel thoughts.

Seyyathāpi, bhikkhave, vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya.

Suppose it's the last month of the rainy season, when the crops grow closely together, and a cowherd must take care of the cattle.

So tā gāvo tato tato daṇḍena ākoṭeyya paṭikoṭeyya sannirundheyya sannivāreyya.

He'd tap and poke them with his staff on this side and that to keep them in check.

Taṃ kissa hetu?

Why is that?

Passati hi so, bhikkhave, gopālako tatonidānaṃ vadhaṃ vā bandhanaṃ vā jāniṃ vā garahaṃ vā.

For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

Evameva kho ahaṃ, bhikkhave, addasaṃ akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkaṃ.

In the same way, I saw that unskillful qualities have the drawbacks of sordidness and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko.

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ nekkhammavitakko.

This thought of renunciation has arisen in me.

So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkkhiko nibbānasamvattaniko’.

It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from anguish, and it leads to extinguishment.’

Rattiñcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

If I were to keep on thinking and considering this all night ...

Divasañcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

all day ...

Rattindivañcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

all night and day, I see no danger that would come from that.

Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya.

Still, thinking and considering for too long would tire my body.

Kāye kilante cittaṃ ūhaññeyya.

And when the body is tired, the mind is stressed.

Ūhate citte ārā cittaṃ samādhimhāti.

And when the mind is stressed, it's far from immersion.

So kho ahaṃ, bhikkhave, ajjhataṃ eva cittaṃ saṇṭhapemi sannisāдеми ekodiṃ karomi samādahāmi.

So I stilled, settled, unified, and immersed my mind internally.

Taṃ kissa hetu?

Why is that?

‘Mā me cittaṃ ūhaññī’ti.

So that my mind would not be stressed.

Tassa mayhaṃ, bhikkhave, evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitakko ... pe ...

Then, as I meditated—diligent, keen, and resolute—a thought of good will arose ...

uppajjati avihimsāvitakko.

a thought of harmlessness arose.

So evaṃ pajānāmi:

I understood:

‘uppanno kho me ayaṃ avihimsāvitakko.

This thought of harmlessness has arisen in me.

So ca kho nevattabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasamvattaniko’.

It doesn’t lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it’s on the side of freedom from anguish, and it leads to extinguishment.’

Rattiñcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

If I were to keep on thinking and considering this all night ...

Divasañcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

all day ...

Rattindivañcepi naṃ, bhikkhave, anuvitakkeyyaṃ anuvicāreyyaṃ, neva tatonidānaṃ bhayaṃ samanupassāmi.

all night and day, I see no danger that would come from that.

Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya.

Still, thinking and considering for too long would tire my body.

Kāye kilante cittaṃ ūhaññeyya.

And when the body is tired, the mind is stressed.

Ūhate citte ārā cittaṃ samādhimhāti.

And when the mind is stressed, it’s far from immersion.

So kho ahaṃ, bhikkhave, ajjhattameva cittaṃ sañthapemi, sannisādami, ekodiṃ karomi samādahāmi.

So I stilled, settled, unified, and immersed my mind internally.

Taṃ kissa hetu?

Why is that?

‘Mā me cittaṃ ūhaññī’ti.

So that my mind would not be stressed.

Yaññadeva, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, tathā tathā nati hoti cetaso.

Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination.

Nekkhammavitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulamakāsi, tassaṃ taṃ nekkhammavitakkāya cittaṃ namati.

If they often think about and consider thoughts of renunciation, they’ve given up sensual thought to cultivate the thought of renunciation. Their mind inclines to thoughts of renunciation.

Abyāpādavitakkañce, bhikkhave ... pe ...

If they often think about and consider thoughts of good will ... their mind inclines to thoughts of good will.

avihiṃsāvitakkañce, bhikkhave, bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi vihiṃsāvitakkaṃ, avihiṃsāvitakkaṃ bahulamakāsi, tassa taṃ avihiṃsāvitakkāya cittaṃ namati.

If they often think about and consider thoughts of harmlessness ... their mind inclines to thoughts of harmlessness.

Seyyathāpi, bhikkhave, gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya, tassa rukkhamaṭṭhagatassa vā abbhokāsagatassa vā satikaraṇīyameva hoti:

Suppose it's the last month of summer, when all the crops have been gathered into the neighborhood of a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that

‘etā gāvo’ti.

the cattle are there.

Evamevaṃ kho, bhikkhave, satikaraṇīyameva ahosi:

In the same way I needed only to be mindful that

‘ete dhammā’ti.

those things were there.

Āraddhaṃ kho pana me, bhikkhave, vīriyaṃ ahosi asallīnaṃ, upatthitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṃ cittaṃ ekaggāṃ.

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

So kho ahaṃ, bhikkhave, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ.

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

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja vihāsiṃ.

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

Pītiyā ca virāgā upekkhako ca vihāsiṃ sato ca sampajāno, sukhañca kāyena paṭisaṃvedesiṃ, yaṃ taṃ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja vihāsiṃ.

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

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgaṃ adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

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

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye thite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ.

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

So anekavihiṭaṃ pubbenivāsaṃ anussarāmi. Seyyathidaṃ—ekampi jātiṃ ... pe ...
iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.

I recollected many kinds of past lives, with features and details.

Ayaṃ kho me, bhikkhave, rattiyaṃ paṭhame yāme paṭhamā vijjā adhiḡatā;
This was the first knowledge, which I achieved in the first watch of the night.

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

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

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe viḡatūpakkilese mudubhūte
kammaniye thite āneṇjappatte sattānaṃ cutūpapātaṇāṇāya cittaṃ abhininnāmesim.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantaṃānusakena satte passāmi cavamāne
upapajjamāne ... pe ... ime vata bhonto sattā kāyaduccaritena samannāgatā ... pe ...
iti dibbena cakkhunā visuddhena atikkantaṃānusakena satte passāmi cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte
pajāṇāmi.

With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

Ayaṃ kho me, bhikkhave, rattiyaṃ majjhime yāme duttiyā vijjā adhiḡatā;
This was the second knowledge, which I achieved in the middle watch of the night.

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

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

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe viḡatūpakkilese mudubhūte
kammaniye thite āneṇjappatte āsavānaṃ khayaṇāṇāya cittaṃ abhininnāmesim.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ abbaṇṇāsim, ‘ayaṃ dukkhasamudayo’ti
yathābhūtaṃ abbaṇṇāsim, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ abbaṇṇāsim,
‘ayaṃ dukkhanirodhagāminiṃ paṭipadā’ti yathābhūtaṃ abbaṇṇāsim.

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

‘Ime āsavā’ti yathābhūtaṃ abbaṇṇāsim, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ
abbaṇṇāsim, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ abbaṇṇāsim, ‘ayaṃ
āsavanirodhagāminiṃ paṭipadā’ti yathābhūtaṃ abbaṇṇāsim.

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

Tassa me evaṃ jānato evaṃ passato kāmasavāpi cittaṃ vimuccittha, bhavāsavāpi
cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha, vimuttasmiṃ vimuttamiti
ñānaṃ ahoṣi:

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

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti
abbaṇṇāsim.

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

Ayaṃ kho me, bhikkhave, rattiyaṃ pacchime yāme tatiyā vijjā adhiḡatā;
This was the third knowledge, which I achieved in the last watch of the night.

avijjā vihatā vijjā uppannā; tamo vihatō āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

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

Seyyathāpi, bhikkhave, araññe pavane mahantaṃ ninnamaṃ pallamaṃ.

Suppose that in a forested wilderness there was an expanse of low-lying marshes,

Tamenaṃ mahāmigasaṅgho upanissāya vihareyya.

and a large herd of deer lived nearby.

Tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo.

Then along comes a person who wants to harm, injure, and threaten them.

So yvāssa maggo khemo sovattthiko pītigamaṇiyo taṃ maggaṃ pidaheyya, vivareyya kummaggaṃ, odaheyya okacamaṃ, thaṭṭheyya okacārikaṃ.

They close off the safe, secure path that leads to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys

Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena anayabyasanaṃ āpajjeyya.

so that, in due course, that herd of deer would fall to ruin and disaster.

Tasseva kho pana, bhikkhave, mahato migasaṅghassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo.

Then along comes a person who wants to help keep the herd of deer safe.

So yvāssa maggo khemo sovattthiko pītigamaṇiyo taṃ maggaṃ vivareyya, pidaheyya kummaggaṃ, ūhaneyya okacamaṃ, nāseyya okacārikaṃ.

They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys

Evañhi so, bhikkhave, mahāmigasaṅgho aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya.

so that, in due course, that herd of deer would grow, increase, and mature.

Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya.

I've made up this simile to make a point.

Ayaṃ cevettha attho—

And this is what it means.

mahantaṃ ninnamaṃ pallalanti kho, bhikkhave, kāmānametaṃ adhivacanaṃ.

'An expanse of low-lying marshes' is a term for sensual pleasures.

Mahāmigasaṅgho kho, bhikkhave, sattānametaṃ adhivacanaṃ.

'A large herd of deer' is a term for sentient beings.

Puriso anattakāmo ahitakāmo ayogakkhemakāmota kho, bhikkhave, mārassetaṃ pāpimato adhivacanaṃ.

'A person who wants to harm, injure, and threaten them' is a term for Māra the Wicked.

Kummaggoti kho, bhikkhave, atṭhaṅgikassetāṃ micchāmaggaṃ adhivacanaṃ, seyyathidaṃ—

'The wrong path' is a term for the wrong eightfold path, that is,

micchādiṭṭhiyā micchāsaṅkappaṃ micchāvācāya micchākammantassa micchājīvaṃ micchāvāyāmaṃ micchāsatiyā micchāsamādhissa.

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

Okacaroti kho, bhikkhave, nandīrāgassetāṃ adhivacanaṃ.

'A domesticated male deer' is a term for desire with relishing.

Okacārikāti kho, bhikkhave, avijjāyetaṃ adhivacanaṃ.

'A domesticated female deer' is a term for ignorance.

Puriso atthakāmo hitakāmo yogakkhemakāmoti kho, bhikkhave, tathāgatassetam
adhivacanam arahato sammāsambuddhassa.

'A person who wants to help keep the herd of deer safe' is a term for the Realized One, the perfected one, the fully awakened Buddha.

Khemo maggo sovattthiko pītigamanīyoti kho, bhikkhave, ariyassetam aṭṭhaṅgikassa
maggassa adhivacanam, seyyathidam—

'The safe, secure path that leads to happiness' is a term for the noble eightfold path, that is:

sammādiṭṭhiyā sammāsaṅkappassa sammāvācāya sammākammantassa
sammāājīvassa sammāvāyāmassa sammāsatiyā sammāsamādhissa.

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

Iti kho, bhikkhave, vivaṇṇo mayā khemo maggo sovattthiko pītigamanīyo, pihito
kummaggo, ūhato okacāro, nāsitā okacārikā.

So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

Yaṃ, bhikkhave, satthārā karaṇīyaṃ sāvakanāṃ hitesinā anukampakena
anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, bhikkhave, rukkhāmūlāni, etāni suññāgārāni; jhāyatha, bhikkhave, mā
pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani²ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Dvedhāvitaḥkasuttaṃ niṭṭhitaṃ navamaṃ.

Majjhima Nikāya 20

Middle Discourses 20

Vitakkasaṇṭhānasutta

How to Stop Thinking

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:

“Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātabbāni.

“Mendicants, a mendicant committed to the higher mind should focus on five foundations of meditation from time to time.

Katamāni pañca?

What five?

Idha, bhikkhave, bhikkhuno yaṃ nimittam āgamaṃ yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātabbam kusālūpasamhitam.

Take a mendicant who is focusing on some foundation of meditation that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. That mendicant should focus on some other foundation of meditation connected with the skillful.

Tassa tamhā nimittā aññaṃ nimittam manasikaroto kusālūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, dakkho palagaṇḍo vā palagaṇḍantevāsī vā sukhumāya āṇiyā oḷārikam āṇim abhinīhaneyya abhinīhareyya abhinivatteyya;

It's like a deft carpenter or their apprentice who'd knock out or extract a large peg with a finer peg.

evameva kho, bhikkhave, bhikkhuno yaṃ nimittam āgamaṃ yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātabbam kusālūpasamhitam.

In the same way, a mendicant ... should focus on some other foundation of meditation connected with the skillful ...

Tassa tamhā nimittā aññaṃ nimittam manasikaroto kusālūpasamhitam ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. (1)

Tassa ce, bhikkhave, bhikkhuno tamhā nimittā aññaṃ nimittam manasikaroto kusalūpasamhitam uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ ādinavo upaparikkhitabbo:

Now, suppose that mendicant is focusing on some other foundation of meditation connected with the skillful, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should examine the drawbacks of those thoughts:

‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti.
‘So these thoughts are unskillful, they’re blameworthy, and they result in suffering.’

Tassa tesam vitakkānaṃ ādinavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.
Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ahikuṇapena vā kukkurakuṇapena vā manussakuṇapena vā kaṇṭhe āsattēna attīyeyya harāyeyya jiguccheyya;

Suppose there was a woman or man who was young, youthful, and fond of adornments. If the corpse of a snake or a dog or a human were hung around their neck, they’d be horrified, repelled, and disgusted.

evameva kho, bhikkhave, tassa ce bhikkhuno tamhāpi nimittā aññaṃ nimittam manasikaroto kusalūpasamhitam uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ ādinavo upaparikkhitabbo:

In the same way, a mendicant ... should examine the drawbacks of those thoughts ...

‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti.

Tassa tesam vitakkānaṃ ādinavam upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. (2)

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ ādinavam upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ asati manasikāro āpajjitabbo.

Now, suppose that mendicant is examining the drawbacks of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should try to ignore and forget about them.

Tassa tesam vitakkānaṃ asati manasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.
Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, cakkhumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa;

Suppose there was a person with good eyesight, and some undesirable sights came into their range of vision.

so nimīleyya vā aññaṃ vā apalokeyya;
They’d just close their eyes or look away.

evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ ādinavaṃ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti te abbhataṃ gacchanti.

In the same way, a mendicant ... those bad thoughts are given up and come to an end ...

Tesaṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati. (3)

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ asati amanasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikātabbaṃ.

Now, suppose that mendicant is ignoring and forgetting about those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should focus on stopping the formation of thoughts.

Tassa tesaṃ vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhataṃ gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhataṃeva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, puriso sīghaṃ gaccheyya.

Suppose there was a person walking quickly.

Tassa evamassa:

They'd think:

‘kiṃ nu kho ahaṃ sīghaṃ gacchāmi?’

‘Why am I walking so quickly?’

Yannūnāhaṃ saṇikaṃ gaccheyyan’ti.

Why don’t I slow down?’

So saṇikaṃ gaccheyya.

So they’d slow down.

Tassa evamassa:

They'd think:

‘kiṃ nu kho ahaṃ saṇikaṃ gacchāmi?’

‘Why am I walking slowly?’

Yannūnāhaṃ titttheyyan’ti.

Why don’t I stand still?’

So titttheyya.

So they’d stand still.

Tassa evamassa:

They'd think:

‘kiṃ nu kho ahaṃ ṭhito?’

‘Why am I standing still?’

Yannūnāhaṃ nisīdeyyan’ti.

Why don’t I sit down?’

So nisīdeyya.

So they’d sit down.

Tassa evamassa:

They'd think:

‘kiṃ nu kho ahaṃ nisinno?’

‘Why am I sitting?’

Yannūnāham nipajjeyyan'ti.

Why don't I lie down?

So nipajjeyya.

So they'd lie down.

Evañhi so, bhikkhave, puriso oḷārikaṃ oḷārikaṃ iriyāpathaṃ abhinivajjetvā sukhumaṃ sukhumaṃ iriyāpathaṃ kāppeyya.

And so that person would reject successively coarser postures and adopt more subtle ones.

Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ asatīmanasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhaththaṃ gacchanti.

In the same way, a mendicant ... those thoughts are given up and come to an end ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. (4)

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārāsaṅhānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi.

Now, suppose that mendicant is focusing on stopping the formation of thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up.

Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ.

With teeth clenched and tongue pressed against the roof of the mouth, they should squeeze, squash, and torture mind with mind.

Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhaththaṃ gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, balavā puriso dubbalataraṃ purisaṃ sīse vā gale vā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

It's like a strong man who grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and tortures them.

evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārāsaṅhānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi.

In the same way, a mendicant ...

Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ.

with teeth clenched and tongue pressed against the roof of the mouth, should squeeze, squash, and torture mind with mind.

Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhaththaṃ gacchanti.

As they do so, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati. (5)

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Yato kho, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusalūpasamhitāṃ ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Now, take the mendicant who is focusing on some foundation of meditation that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. They focus on some other foundation of meditation connected with the skillful ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Tesaṃpi vitakkānaṃ ādinavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They examine the drawbacks of those thoughts ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Tesaṃpi vitakkānaṃ asati manasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They try to ignore and forget about those thoughts ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Tesaṃpi vitakkānaṃ vitakkasaṅkhārāsanthānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

They focus on stopping the formation of thoughts ...

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

With teeth clenched and tongue pressed against the roof of the mouth, they squeeze, squash, and torture mind with mind. When they succeed in each of these things, those bad thoughts are given up and come to an end.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Ayaṃ vuccati, bhikkhave, bhikkhu vasī vitakkapariyāyapatheso.

This is called a mendicant who is a master of the ways of thought.

Yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitaklessati, yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitaklessati.

They'll think what they want to think, and they won't think what they don't want to think.

Acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā"ti.

They've cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering."

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Vitakkasaṅthānasuttaṃ niṭṭhitaṃ dasamaṃ.

Sīhanādavaggo niṭṭhito dutiyo.

Cūlasīhanādalomahaṃsavaro,

Mahācūḷadukkhakkhandhaanumānikasuttaṃ;

Khilapatthamadhupiṇḍikadvidhāvitakka,

Pañcanimittakathā puna vaggo.